AN EXAMINATION
OF THE SPIRITUAL MAPPING PARADIGM
FOR CONGRUENCE WITH BIBLICAL ORTHODOXY AND ETHNOGRAPHY

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CHAPTER 1

INTRODUCTION TO THE SPIRITUAL MAPPING PARADIGM

Introduction to the 10-40 Window

The region of the world labeled the “10-40 Window” is encompassed within 10 degrees to 40 degrees north of the equator, and extends from West Africa to East Asia. This geographical region has only one-third of the total land area of the earth, yet nearly two-thirds (four billion) of the world's population. The 10-40 Window as defined includes sixty-one countries, both sovereign states and dependencies. This region was also the birthplace of every major non-Christian religion on earth (Hinduism, Judaism, Buddhism, Shintoism, Taoism, Confucianism, Sikhism, Jainism, Islam and Bahai). The 10-40 Window contains three of the world's dominant religious blocs. The majority (or approximately 2.7 billion) of the followers of Islam, Hinduism, and Buddhism have lived within the 10-40 Window. The projected population estimate by the year 2000 AD/CE for these three religious groups was 1.1 billion Muslims, 1.0 billion Hindus, and 600 million Buddhists. In addition, 1.2 billion Chinese represent the largest identifiable ethnic bloc within the 10-40 Window.

Salient facts that pertain to this region and to issues explored in this dissertation are as follows.¹ 1) Ninety-seven per cent of people who inhabit the least evangelized countries live in the 10-40 Window. 2) The first fifty “megacities” (cities more than one million in

population) that are the least evangelized are within the 10-40 Window. 3) The 10-40 Window contains most of the economically deprived people in the world. Approximately 2.4 billion of these people live (on average) on less than five hundred U.S. dollars per year.

Historically, the inhabitants of the 10-40 region who have heard of Jesus Christ have been resistant to the Christian missionary enterprise. This past (and present) resistance led research missiologists such as Dr. David Barrett and Patrick Johnstone among others to estimate that approximately 95% of the four billion people who inhabit this region have never had the opportunity to hear an authentic and intelligently articulated presentation of the message of Jesus Christ (Barrett 1995; Johnstone 1993, 27; Otis 1995, 9).

George Otis Jr., President of The Sentinel Group and co-coordinator of the United Prayer Track of the AD 2000 and Beyond Prayer Movement, has been a leading advocate of articulated missiological strategies known as "spiritual mapping" and "strategic level spiritual warfare." Otis has claimed these strategies are essential keys in successfully expressing the message of Jesus Christ to the people groups that inhabit the 10-40 Window (Otis 1991; 1993a; 1995).

**Problem Statement**

George Otis was part of a sizable cohort of authors who have been advocating since the late 1980s the use of missiological strategies labeled "spiritual mapping" and "strategic level spiritual warfare." These strategies have been presented as essential to the successful proclamation of the message of Jesus Christ into the region of the world known as the 10-40 Window (Arnold 1992; 1994; Greenlee 1994; Kinnamen 1990; Kraft 1989; 1992; McAlpine 1991; Taylor 1993; Wagner 1989; 1991; Wakely 1995; Warner 1991; White 1993; Yip 1995).
The advocates of spiritual mapping have used both the Bible and social research methods epistemically and methodologically to arrive at their conclusions.

Other missiologists have criticized spiritual mapping and spiritual warfare strategies as unbiblical, animistic, and flawed methodologically (Brueninger 1995; Corwin 1995; Priest, Campbell and Mullen 1994; Wink 1989; Yip 1995). The significance of this difference of opinion between the advocates of spiritual mapping and those who rejected the spiritual mapping paradigm was discussed below under the section titled “Significance.” Since the advocates of spiritual mapping used both the Bible and social research methods epistemically and methodologically to arrive at their conclusions, the central problem this research dissertation was concerned with was the congruency (or lack of it) of the spiritual mapping paradigm with both the content of the Bible and the social science research discipline and methodology known as ethnographic field study research.

**Background**

The belief in Satan and demons as spiritual realities began to emerge in clearly articulated forms in the inter-testamental period (400-0 BC/BCE). At least some etiology of this belief in Satan and demons was rooted in the Old Testament (Attridge, Collins and Tobin 1990; Charlesworth 1983; Davidson 1992; Deist 1991; Hinson 1992; Oyan 1993; Shea 1983; Tate 1992).

Within the Christian tradition, the experience of spiritual warfare encounters with Satan and demons began blatantly with the career of Jesus (Berends 1975; Garrett 1989; Glancy 1990; Hills 1992; Keir 1985; Ridgeway 1991; Shirock 1992; Sterling 1993; Kelly 1974; Russell 1981; Twelfree 1994; Wink 1984). Experiences of spiritual warfare were a documented part of the continuation of Jesus’ ministry within the apostolic ministry (Abney 1987; Arnold
The realities of Satan, demons and spiritual warfare have been made part of the doctrinal confessions of the Catholic, Orthodox and Protestant cohorts of the Christian community. Spiritual warfare has subsequently been testified to as a reality throughout all of the ages of the universal Christian church (Caciola 1994; Chrysotomos 1988; Hapgood 1975; Hinson 1992; Kelly 1985; Leeper 1990; 1993; Macmullan 1984; Russell 1984; Sweetman 1991; Tanner 1990; Quay 1981).

A spate of literature was published within the twentieth century on the topics of Satan and demons. This literature included the polarities of belief that such spiritual creatures objectively exist, along with denials of the ontological existence of Satan and demons (Archer 1994; Arnold 1992; 1994; Greenlee 1994; Huston and Hines 1994; Meyer 1991; Sharp 1994; Southard and Southard 1985; 1986; 1987; Sweet 1990; Wagner 1989; 1991; Wakely 1995; Wink 1984; 1989). The paradigmatic emergence of "spiritual mapping" and "strategic level spiritual warfare" have been understood as strategic implementations by those who held the belief that Satan and demonic powers were veridical, personal, spiritual beings, not mere personifications of abstract evil.

**Purpose**

Otis advanced the thesis that the missionary mandate of Jesus Christ (Matthew 28:18-20) has been blocked by "territorial spirits" under Satan's control in the region of the world labeled the 10-40 Window (Otis 1991; 2 Corinthians 4:4). Otis forwarded spiritual mapping and strategic level spiritual warfare as significant and essential keys to the completion of effective evangelization of this region (Otis 1993a). Other missionaries have challenged the epistemology, the methodology and the significance of the spiritual mapping paradigm.
Because of this controversy, the purpose of this research was to determine if Otis' "spiritual mapping" paradigm was a valid strategy for missionaries to use for their purposes. Accordingly, this dissertation attempted to determine if Otis' paradigm was congruent or not with both biblical teaching on Satan and Demonology (Religious Research) and recognized ethnographic methodologies (Social Science Research).

**Significance**

George Otis Jr. was a representative of the view that the Christological missionary enterprise was the consummate focus of the Bible for this present age (Matthew 28:18-20). Otis and others who shared his perspective have thus viewed anything that inhibited the fulfillment of that enterprise as a significant problem. The larger missiological community has experienced division regarding the validity of the spiritual mapping paradigm. In addition, some missionaries have expressed concern about the implementation of "spiritual warfare" strategies as tools for the evangelization of the 10/40 Window. Because of this controversy, research on spiritual mapping was thought significant, because Christians needed knowledge about whether or not spiritual mapping was a methodology congruent with both the Bible and recognized ethnographic case and field study methods. If this dissertation has resolved those questions, then the usefulness of spiritual mapping as an operational paradigm for the missionary enterprise has been at least theoretically determined.

This question about the congruency of the spiritual mapping paradigm to the Bible and recognized social science research was inherent to the significance of this dissertation. There has been a significant difference of opinion among missiologists regarding the validity of the spiritual mapping paradigm, which was reviewed in more detail in Chapter Two of this
research. Much of the literature that has been published in the last ten years was categorized by three basic views regarding the potential significance of spiritual mapping and strategic spiritual warfare.

First, advocates of spiritual mapping have published apologies for the central role of spiritual mapping as necessary precedents to effective strategic spiritual warfare and evangelism, complete with case histories that purportedly confirmed their views. If these advocates were correct, then a failure to implement spiritual mapping and strategic spiritual warfare could result in ongoing failure to reach inhabitants of the 10-40 Window with the message of Jesus Christ.

Second, other missiologists and theologians have offered qualifications and clarifications regarding the usefulness of spiritual mapping. These writers have suggested that spiritual mapping paradigm contained some useful insights that missionaries and others could use in their attempt to penetrate the 10-40 Window with the message of Jesus Christ. Accordingly, these useful insights needed to be identified and separated from ideas that were either not helpful or potentially false. A failure to make such a separation could result in both a failure to use vital information for the cause of Christ and the implementation of strategies that were false, injurious or a waste of time and resources.

Third, by 1994-95, the practices of spiritual mapping and strategic spiritual warfare had caused a number of authors to issue warnings against these practices. These authors presented the spiritual mapping and strategic spiritual warfare paradigm as a potential blind alley for missiologists concerned about the status of Christianity within the 10/40 Window. If those concerns were correct, future implementation of spiritual mapping and strategic
spiritual warfare may contribute to the current difficulties missionaries have in spreading Christianity within the 10-40 Window.

Considering these three views of spiritual mapping and strategic spiritual warfare, this dissertation was a critical examination of the spiritual mapping paradigm that attempted to determine if this phenomenon could be found congruent with both biblical teaching and academic standards of ethnography. If the spiritual mapping paradigm was shown by this research to be congruent with both biblical content and ethnography, this displayed congruency may prove significant for the missiological community. Missiologists may come to view spiritual mapping and strategic spiritual warfare as legitimate paradigms to operate within as that community attempts to proclaim Jesus Christ within the 10-40 Window and elsewhere. Conversely, if the spiritual mapping paradigm was shown by this dissertation to be incongruent with the Bible and ethnography, this demonstrated incongruence will enable missiologists to expend their energies on other traditional and future innovative strategies in their attempt to advance the Christian worldview within the 10-40 Window.
CHAPTER 2

LITERATURE REVIEW

Academic Background to the Spiritual Mapping Paradigm

It is to be understood that the following literature review was a preliminary review of the literature and was thus expanded in Chapters Four and Five. The literature on demonology was found to be extensive and spanning the ages of recorded history within varied disciplines (Eliade 1976; 1979-1983; Robbins 1959; Russell 1977; Levack 1992; Walzel 1974). In the twentieth century, Oesterreich (1974) produced a readable historical survey of the purported experience of possession by evil spirits among "primitive races" in antiquity, the middle ages and modern times. Evans-Pritchard's famous and particularistic ethnographic study Witchcraft, Oracles and Magic among the Azande (1937) followed this sweeping treatment by Oesterreich.

In the theological arena, Langton attempted in his trilogy to survey the Jewish and Christian traditions for their understanding of Angelology and Demonology (1942; 1945; 1949). Kelly (1974) later reworked Langton's work. Gruenthaner (1944) and Torczyner (1947) explored the roots of demonology in the Older Testament. Bamberger (1952) and

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The following literature review was generated during the author's Sabbatical Research Term at Oxford University in Oxford, U.K. (Kellogg College and Wycliffe Hall) during Hilary Term, 1996. The resources of the Bodleian Library, The Radcliffe Camera and The Theological Faculty Library of Oxford University were explored for seven weeks in an attempt to locate the literature for this dissertation project.
Caird (1956) followed Langton's survey with more focused examinations of Paul's treatment of principalities and powers.

In the 1960s, Schileir (1961) and Eitrem (1966) addressed the topics of Satan and demonology. Nevius' missionary classic on demon possession that was based on his experiences in the field was reprinted (Nevius 1968). Lee (1970) reworked Caird's (1956) efforts without any firm conclusions about the ontological reality of demonic beings. However, Unger (1971) argued for the reality of the existence of demons based on his interpretation of the biblical teaching on demonology, supported by modern missionary anecdotal testimony. Berends (1975) closely examined the biblical documents for criteria that could determine if and when a person was demon possessed. An inter-disciplinarian symposium that involved medical, historical, anthropological and theological disciplines resulted in a modernistic treatment of demonology that upheld the traditional understanding of the Bible on the demonic (Montgomery 1976).

In 1977, Russell published the first of four historical treatments on Satan, which have become recognized standards on this topic from the viewpoint of the history of religion (1977; 1981; 1984; 1988). Russell's work added some academic credibility to a topic that others would have just as soon dismissed (Kirsch 1978). Carr's (1981) rejection of both the demonic as real and Ephesians 6:12 as authentically Pauline stimulated a theological trilogy begun in 1984 by Wink. Wink attempted to rescue the notion of the demonic as "real" while he simultaneously denied the veridical nature of a personal Satan or demons (1984; 1987; 1992). Wink posited that the "powers" of the New Testament represented the simultaneity of time-space historical institutions with their inner, spiritual orientation, again with the clear assertion that these powers were not personal beings. Carr was also answered along more

Overall, the 1980s were a time in which the notion of the demonic began to be treated by disciplines that are distinct yet have points of contact and mutual interest; 1) history: (Schneeweis 1980; Russell 1981; 1984; 1988; Ferguson 1984; MacMullen 1984; Kelly 1985; VanAarde 1986; Abney 1987; Nischen 1987); 2) psychology: (Ward 1980; Pattison and Wintrob 1981; Southard 1985; 1986; 1987; Issacs 1987; Beyerstein 1988; Bufford 1989; Stephens 1992); 3) linguistics: (DeBlois 1986); 4) theology (Green 1981; Quay 1981; Shea 1985; Chrystomos 1988; Day 1988; Goodman 1988) and 5) ethnography: (Hughes 1988; Lambeck 1988; Oosthuizen 1988; Stephens 1988; Levi 1988; Giles 1989; Lewis 1990; Stoller 1989).

**Direct Precursors to the Spiritual Mapping Paradigm**

Nineteen Hundred eighty-nine (1989) was the discovered tentative beginning of published vocabulary (such as "strategic spiritual warfare" against "territorial spirits") that articulated new understandings of previous notions of spiritual warfare. At that time, those understandings were built on nascent notions that later emerged in more developed form within the "spiritual mapping" paradigm (Dawson 1989; Kraft 1989; Wagner 1989). Wink offered a demur to this blatant supernaturalism with another treatment that viewed the demonic as a form of institutionalized idolatry within human structures (Wink 1989). Anthropologists continued to study the claimed phenomenon of spirit possession using traditional and modern methods of ethnography (Lewis 1989; Stoller 1989; Giles 1989).

From 1989, a surge of literature was published that formed the foundation of the modern spiritual mapping movement and that called for the implementation of strategic
spiritual warfare (Baker 1990; Cowie and Martin 1990; Greenway 1990; Kraft 1992; Wagner and Pennoyer 1990; Fragomeni 1991). These calls for the implementation of spiritual warfare were responded to by a less thanadvocational reply from McAlpine (1991) and more traditionally guarded responses from academia (Eckel 1991; Meyer 1991). Some missiologists in particular presented an ongoing contribution to the case for strategic spiritual warfare against demonic powers, completed with case histories that purportedly confirmed their thesis (Hawthorne 1991; Otis 1991; Wagner 1991; Warner 1991; White 1991). Concurrently, authors of academic ethnographic studies continued to wrestle with understanding and interpreting the claimed experiences of those involved as actors in the spirit world (Hess 1991; Munck 1990; Stewart 1991).

Those who held to the traditional Christian understanding of the demonic had their case buttressed by Arnold's academic examination of the historical and cultural occultic background of Ephesus, supported by O'Brian's survey of views held on the demonic (Arnold 1992a; O'Brian 1992). Arnold followed that work with a popular treatment of demonic powers (1992b). Wink reviewed and explained what he considered the hermeneutical problems in Arnold's presentation (Wink 1991). Otis (1993b) published an apology for the vital role of the spiritual mapping track as a precursor to effective strategic spiritual warfare and evangelism. Other missiologists with similar methodological approaches who embraced the notion of spiritual mapping and strategic spiritual warfare supported the position taken by Otis (Kraft 1991; Wagner 1992; 1993; 1996; Woodard 1993; Weerstra 1993). Hinson and Wink dealt with the topic of spiritual warfare from a traditional academic perspective and arrived at dissimilar conclusions than the advocates of spiritual warfare (Hinson 1992; Wink 1992). General explorations of the demonic (Pawson 1993;
Robb 1993; Sherrer and Garlock 1993; Sterling 1993; Sundberg 1993), warnings of potential dangers (Packer 1993) and one direct examination of the idea of territorial spirits were also added to this body of literature (Taylor 1993). The domain of the demonic was also the subject of a number of ethnographic studies (Stewart 1991; Olivier-de-Sardan 1992; Stephens 1992; Wilbert 1993).

One idea current among some members of the strategic spiritual warfare school, that of naming the powers, was approached from both the Jewish worldview and academic agenda by Olyan (1993). Both Cravalho and Boddy intersected the idea of supernatural malevolence with ethnographic studies from inside the worldview of the people they worked with (Cravalho 1993; Boddy 1994). Leeper explored the issue of the demonic from a history of religions perspective and concluded that exorcism had been historically a ministry of the church from the first century (Leeper 1993).

The *Spiritual Mapping Field Guide (North American Edition)* was first published by George Otis (1993a) via The Sentinel Group for use at the 1993 North American Consultation on Spiritual Mapping, which was also recorded on audio tape (Otis, ed., 1993d). The rationale for these consultations (held at nine strategically and geographically diverse regions of N. America) was derived from four evaluations by Otis of the then current state of affairs attached to the burgeoning practice of spiritual mapping (Otis 1993a).

First, an explosion of “concerts of prayer” and "spiritual warfare prayer" that were then sweeping the country revealed the need for tools to guide the spiritual mapping projects that had emerged, at least partially, in the wake of Dawson's (1989) and Wagner's (1989) publications on territorial spirits and strategic spiritual warfare (Otis, 1993a, 9). Second, some, if not many, of these spiritual mapping projects were conducted according to Otis
with questionable motives and sloppy methodologies (1993a, 9). Third, the individualization of methodology that characterized the spiritual mapping movement from 1989-1993 had not proved helpful for comparative analysis of the various completed projects done in a number of regions and cities (1993a, 9). Fourth, The United Prayer Track of AD 2000 and Beyond assembled a spiritual mapping advisory group which was led by Otis and which consisted of Christian anthropologists, theologians, pastors, mission executives, intercessors and cult experts. Their assigned task was to define spiritual mapping standards and provide guidelines for the protective accountability and meaningful comparison of future spiritual mapping projects. The *Spiritual Mapping Field Guide* was thus intended to provide a rationale for the sources and kinds of data needed to produce a spiritual map, and to guide the processes of the evaluation and presentation of that data into a format intended to lead to the coordination and enhancement of evangelistic initiatives. Since this 1993 national thrust on spiritual mapping led by Otis, the practice of spiritual mapping continued to grow throughout the nation, involving individuals, groups, churches and para-church ministries (Woodard 1993).

By 1994-95, strategic spiritual warfare and spiritual mapping had become a national and international phenomenon sufficiently practiced that warranted a cohort of authors to raise questions and concerns regarding its epistemological and methodological foundations. Moreover, many of these authors issued warnings against these practices as a potential blind alley for missiologists concerned about the status of Christianity within the 10/40 Window (Archer 1994; Bolt 1994; Corwin 1995; Priest, Campbell and Mullen, 1994; Kirkwood 1994; Wakely 1995). Others, who had not endorsed all the affirmations implicit in the spiritual hidden in the spiritual mapping movement, offered qualifications and clarifications
regarding usefulness of the spiritual mapping paradigm (Arnold 1994; Breshears, 1994; Greenlee 1994; Yip 1995). Significantly, dissertations assuming or concluding the usefulness of spiritual mapping and strategic spiritual warfare also began to enter the literature at that time (Lundell 1994; Seo 1995), along with another dissertation that examined the work of Wagner (Van Brench 1994). Ethnographers continued to approach the perennial notion of spirit possession and exorcism from within their discipline (Boddy 1994; Sharp 1994). One Bible translator openly explored the difficulties of translating the words “principalities and powers” into third world language (Pattenmore 1994).

The Status of the Spiritual Mapping Paradigm

This review of the literature was adjourned with a focus on the subject of this dissertation, the spiritual mapping paradigm of George Otis Jr. and the agency he founded, The Sentinel Group. Following several years as a Senior Associate with the Lausanne Committee for World Evangelization, Otis founded The Sentinel Group in 1990, “... a Christian research and information agency dedicated to helping the church intelligently mobilize prayer and ministry resources during the final stages of world evangelization” (Otis, ed, undated publication).

Otis also served as the co-coordinator of the United Prayer Track with the AD 2000 and Beyond Movement. In 1993, The Sentinel Group claimed to have provided strategic intelligence for 30 million people in 175 countries during the Praying through the Window Campaign. The Sentinel Group employed since 1990 the principles inherent in spiritual mapping to produce spiritual maps (this term was defined below under definitions) of communities in 50 countries. The Sentinel Group also maintained that they had use of the
most advanced computer technology, with access to the demographic database of Strategic Mapping, Inc.'s Conquest System.

George Otis Jr. continued to produce a steady stream of printed and audio materials that were all based on the veracity of the spiritual mapping paradigm (Otis 1994; 1995, ed.; Otis 1997). Otis' seven-year research project and book titled *The Twilight Labyrinth* was published in August of 1997. As of January 1996, no one had done a dissertation examining the biblical and social science research foundations of the spiritual mapping paradigm. Others continued to question the validity of the spiritual mapping and warfare viewpoint (Brueninger 1995; Burnett 1995; Pagels 1991; 1994; 1995; Wink 1995).
CHAPTER 3

RESEARCH DESIGN

Research Objectives

The "... research question [objectives] step ... connects the research project to the extant body of scientific knowledge. This connection must be clear and specific" (Swanson and Green 1991, 181). The two objectives of this research reflected the two objectives of the Oxford Graduate School/America Centre for Religion/Society Studies program. These two objectives were to combine "... the study of religion with the study of society in order to provide information for resolving social problems within the human community" (Oxford Graduate School Bulletin, September 1994-95, 21).

First, Otis’ paradigm of “spiritual mapping” and “strategic spiritual warfare” against “territorial spirits” was examined for congruency with the content of the Bible on the subjects of Satan and Demonology. The purpose of this objective was to fulfill the Religious Research component of the Oxford Graduate School program.

The second objective of this dissertation was to fulfill the Society and Social Science Research component of the Oxford Graduate School/American Centre for Religion/Society Studies philosophy, as “Science is built on human experience” (Swanson and Green, 1991, 18). Accordingly, Otis’ paradigm was examined for congruency with the criteria of academic “Ethnographic field and case study methodologies” (Social Science Research).
Definition of Terms

“Spiritual Mapping” in this dissertation was operationally defined as “The discipline of diagnosing and responding to the spiritual dynamics at work in a given community. By combining fervent prayer and diligent research, practitioners are afforded a compass with which to measure the landscape of the spiritual dimension - and to discern moral gateways between it and the material world” (Otis 1994, 5). While the discipline of spiritual mapping has involved physical localities and empirical data, the emphasis of spiritual mapping was on understanding the above cited “… spiritual dynamics …” that were at work in physical localities.

“Strategic-level Spiritual Warfare” in this dissertation was operationally defined as “A term that pertains to intercessory confrontation with demonic power that is concentrated over given cities, cultures and peoples” (Otis 1994, 6). Demonic power in the above citation was considered synonymous with “territorial spirits,” which term was operationally defined in this dissertation as “Demonic powers [personal, spiritual and nonhuman beings] that have been given controlling influence over specific sites, peoples and areas. The belief in such hierarchical arrangements is culturally widespread and often involves protective deities linked to homes, temples, clans, cities, valleys and nations” (Otis 1994, 6).

“Bible” was operationally defined in this dissertation as the thirty-nine books of the Tanak (Biblica Hebraica Stuttgartensia, 1977, and the New American Standard Bible Translation, 1977, i.e., the Old Testament), along with the twenty-seven books of the Christian Bible (The Greek New Testament, 3rd ed., 1983, United Bible Societies and the New American Standard Bible Translation, i.e., The New Testament). These sixty-six biblical books have been recognized by the universal Church as canonical since the Synod of Hippo in 393 AD/CE and have
been recognized by the Protestant Christian Churches (Metzger 1987). Secondly, the conclusions of modern biblical research that have displayed the influence of the Apocrypha and the Pseudepigrapha on the authors of the New Testament were also considered in the biblical and religious research component of this dissertation (Charlesworth 1984; Oylan 1993).

"Ethnographic case and field study research" was defined in this dissertation as “... an empirical inquiry that investigates a contemporary phenomenon within its real life context when the boundaries between phenomenon and context are not clearly evident and in which multiple sources of evidence are used" (Yin 1984, 23). Field researchers have collected this evidence from research methods such as “... participant observation, direct observation and case studies" whenever “... observations are not easily reduced to numbers” (Babbie 1983, 239). Ethnographic case and field study research have used the following six sources of data: “... documents, archives, interviews, direct observation, participant observation and physical artifacts” (Yin 1984).

Assumptions of Study

1) It was assumed in this dissertation that the Bible was inspired by God (theopneustos, θεοπνευστος, 2 Timothy 3:16) and trustworthy in all that it has affirmed. This assumption was carried on from within the Christian tradition.

2) Based on assumption one, it was assumed in this dissertation that it was possible to identify and express central, consensually agreed upon understandings and expressions of what the Bible has affirmed on various states of being or affairs. This central, consensually agreed upon understanding was assumed possible to achieve because within the Bible the multiple witness approach was put forward as a heuristic strategy (Deuteronomy 19:15 and
Matthew 18:16, among others).

The Bible attested the following (among others) as valid epistemological witnesses or sources: Reason, tacit (personal) experiences and empirical experiences. Reason (abstract thinking) was appealed to in the biblical documents as a God-given gift that served to understand and interpret revelation by induction, deduction, analysis and synthesis (Isaiah 1:18; Romans 12:1-2 among others). Abstract thinking has been needed by readers to grasp and explain the abstract constructs contained in biblical revelation. Such abstract thinking has been displayed in the production of the historical creeds of the Christian worldview. These historical creeds were viewed in this dissertation as legitimate and God-given objective corroborations of the Bible because of their agreement and congruence with the seminal theological truths found in biblical revelation. Objective was defined in this dissertation as whenever the perceptions of independent, multiple observers about a phenomenon have been the same, within reasonable limits of differences of opinion, expression or error.

Independent perceptions have always occurred within the personal domain of knowledge. The Christian biblical revelation appealed to such personal knowledge via experience with God as a valid epistemological source, provided it was congruent with revelation and tradition (1 John 5).

Empirical research has attempted to generate new knowledge by empirical investigation, without obscuring the facts discovered by unwarrantable interpretations of those facts. Empirical methodologies were tools developed and used by humans within the human experience. Empirical methodologies were thought justifiable in light of biblical revelation because biblical revelation did not claim to be a comprehensive source of knowledge.
Moreover, it has been discovered and cited that in the biblical revelation God created humans with the capacity to learn and discover knowledge within the empirical world.

In summary, the academic study of religion and worldview thinking has objectively identified four elements inherent in comprising one's religious (or nonreligious) worldview, which were one's personality, traditions, culture and beliefs about transcendent reality (God). The interpretation of reality based solely on a monolithic source has been found to be reductionist. The modern approach to (Christian) hermeneutical theory embraced in this dissertation was a holistic blending of presentational and discursive methods that sought to discover congruency between the Bible, church tradition, experience and reason. Thus, it was assumed in this dissertation that through a careful reading of the Bible, historic creedal formulations and the writings of theologians, it was possible to arrive at what the universal Christian church has called the “orthodox” Christian faith, i.e., “that which has been believed everywhere, always, by all” (Vincent of Lerins).

3) It was assumed that all truth is God’s truth, expressed as follows:

Therefore methodical inquiry in all disciplines, if it is conducted in a really scientific manner and according to moral norms, can never really be at variance with faith, since secular realities and the realities of faith have their origin in the same God. And whoever tries humbly and perseveringly to explore the hidden depths of reality is being led, even unawares, by the hand of God who upholds everything and makes it what it is. One can therefore legitimately regret attitudes to be found sometimes even among Christians, through an insufficient appreciation of the rightful autonomy of science, which have led many people to conclude from the disagreements and controversies which such attitudes have aroused, that there is an opposition between faith and science.3

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4) Assumption three meant that social science disciplines like ethnographic field and case study researches have been the pursuit of God’s truth about the human condition, whether a particular researcher believed in God or not. Differences in worldview, philosophy, methodological biases and ultimately interpretations have existed among practitioners of the ethnographic discipline. Despite these meta-methodological differences, it was assumed that it was possible to identify and use the consensually agreed upon set of tools and methodological rules that ethnographers were bound to employ if the research they are doing was to be considered academic ethnographic field and case study research.

5) It was assumed that mythologizing and the scientific study of mythic thought have had value for human beings. The rationale for this assumption was as follows. In the domain of cognition, humans have probed via analysis (induction) and synthesis (deduction). The uses of induction and deduction were the cognitive functions by which humans have attempted to grow toward comprehensive knowledge. Scientific research has been a type of human inquiry, which has generated scientific knowledge by the successful cooperation of inductive observation (which discovered facts) and deductive premises (which generated theories or generalizations about those facts). Since humans are finite, a comprehensive grasp of all data that could be known (omniscience) has been found impossible to obtain. Thus, discursive naturalistic science has ultimately been forced to deal with the epistemological problem of material brains transcending and knowing themselves. In contrast, mythic knowledge (revelation) has been knowledge that some humans claimed was from outside the human experience that accordingly gave humanity the possibility of an infinitely remote premise by which human experience (and scientific knowledge) could be contextualized.
In the domain of communication (cultural knowledge), exclusive adherence to discursive language was assumed in this research to be fallacious because human finitude can never escape the use of mythic (or presentational) expression. For example, whenever people have attempted to rely exclusively on discursive language, those people have simply replaced supernatural myths with the myth of naturalistic omniscience.

Historically, the study of the history of religions in the domains of space, time and lifestyle has produced cultural knowledge that suggested both the sacred and the profane are two modes of being in the world assumed by humanity in history. Since it was found a fact of history that most people have embraced mythic knowledge, it was thought safe to conclude that humans overall have found this form of knowledge valuable. Even if one has personally rejected mythic knowledge, one can recognize its value for most of the human race and thus recognize its value as a historical phenomenon.

Tacitly, or existentially, mythic knowledge has existed in the forms of pre scientific explanation, psychological truth, dramatization of abstract truth and historical events described in narrative fashion. This mythic knowledge has enabled those who embraced it to formulate worldviews that envisioned humanity as cosmically valuable to God or the Sacred. This conclusion has enabled believers in mythic knowledge to escape both the plague of chaos and the meaninglessness associated with modern existentialism and other strictly naturalistic worldviews.

6) Myth was defined in this research as a narrative or story that has functioned as a window into operative worldview meanings and that provided coherence for humans expressed in sacramental, prophetic, mystical and non-verifiable means. Myths have been worldview paradigms viewed as pre scientific explanations, psychological truth,
dramatizations of abstract truth and historical events described in narrative fashion. Mythic knowledge was taken in this research as synonymous with what is real but not necessarily empirically verifiable. Some Christians have equated mythic knowledge with revelation, the event when something existing outside the domain of human experience has revealed knowledge to human beings. Mythos (religious truth) and logos (scientific truth) were viewed as philosophical counterparts to the communicational terms discursive truth and presentational truth. Reductionist thought that attempted to banish either mythos or logos has hindered rather than simplified communication. Accordingly, in this research it was assumed that both discursive and presentational forms of communication were potentially valid (depending, of course, on their content and context).

7) Some have denied the Sacred or spiritual domain as a veridical source of knowledge. However, the vast majority of persons have been born into a social context in which they began to pass through the social dimensions of their family, their culture, their society and their civilization. These four social dimensions have constituted the personal, physical and social sources of knowledge from which each person began and potentially continued through the stages of worldview contextualization. Religious experiences have been had by personalities whose claimed experience of the Sacred (or demonic) usually involved the mythic, doctrinal, ethical, ritual and social traditions associated with their claimed experience. The resulting conceptualizations of religious life were frequently representative of the social “context” those people experienced. Some of these social dimensions cited above have had empirical manifestations. Thus, it was assumed in this dissertation that some of the above-cited traditions associated with sacred (and demonic) experiences could be studied empirically. Such empirical study has been done in a manner similar to social scientists that
have employed the ethnographic discipline to study other forms of empirical phenomenon’s that have occurred in social contexts (Yin 1984).

8) Based on assumption seven, this dissertation on the mythic (demonic) thought associated with spiritual mapping involved at least three domains that were assumed valid sources of knowledge. First, the history of this demonic myth was researched using historical library research and abstract knowledge. Second, the social context of this myth, which provided the terms, concepts and rituals for an empiric manifestation of the mythic to occur, was researched using social, tacit and abstract forms of knowledge obtained via the discipline of ethnography. Third, the personal context of individuals who claimed mythic knowledge and experience of the demonic were also researched using tacit, empiric and abstract knowledge sources.

9) The intellectual capacity of human beings led to reflection on the nature of thinking itself, from which the logical methods of deductive and inductive thinking were identified and refined. These methods led to claims that humans could obtain knowledge from the five domains of the personal, the empirical, the social, the abstract (reason) and the sacred. Humans in general have employed the mental processes of analysis and synthesis continually in their heuristic and hermeneutical attempts to understand their existence and grow toward comprehensive knowledge. Human finitude has demanded an acceptance of the fact that a comprehensive grasp of all data that could be known (omniscience) was impossible for humans to obtain. Moreover, a failure to recognize the limitations of each of the five sources of knowledge (cited above) in light of human finitude has led to a reductionist limitation of valid knowledge from both discursive and presentational sources. Accordingly,
in this research it was assumed that the best solution to this reductionism was to employ multi-heuristic and multiple disciplinary approaches in the attempt to obtain knowledge.

**Scope and Limitations**

This research project was guided by the philosophy of the Oxford Graduate School/American Centre for Religion/Society Studies: “Both science and religion limit inquiry methodology based on the foundation upon which the inquiry is built. Science is built on human experience; religion is built on revealed knowledge” (Swanson and Green 1991, 18). Because of this philosophy, this research project was limited to the following three foci.

First, the biblical component of Otis’ spiritual mapping paradigm was examined for congruency with the biblical, orthodox teaching on Satan and Demonology in an attempt to satisfy the Religious studies component of the Oxford Graduate School philosophy. This dimension of the research project was classified as “. . . library research” (Swanson and Green 1991, 18).

Second, the ethnographic component of Otis’ Spiritual Mapping paradigm was examined for congruency with social science ethnographic case and field study research methodologies. This examination had as its goal to fulfill the Society and Social Science research component of the Oxford Graduate School philosophy, as “Science is built on human experience” (Oxford Graduate School Academic Bulletin, September 1994-95, 21).

Third, Otis’ Spiritual Mapping paradigm was evaluated in light of a holistic synthesis of the research findings derived from both the religious library research component and the social science research component of this research project. The goal of this holistic synthesis was to “. . . [unite] the study of religion with the study of society in order to
provide information for resolving social problems within the human community" (Oxford Graduate School Academic Bulletin, September 1994-95, 21).

Research Methodology

Research Objectives

The objectives of this dissertation were to determine if Otis' paradigm of "spiritual mapping" and "strategic spiritual warfare" against "territorial spirits" was congruent with both the content and orthodox understanding of the "biblical documents" on Satan and Demonology (Religious Research) and the criteria of academic "ethnographic field and case study methodologies" (Social Science Research).

Methodology

Religious Research: An Academic Religious Analysis of Otis' Spiritual Mapping Paradigm

Otis' spiritual mapping paradigm was analyzed in Chapter Four for congruency with the biblical teaching on Satan and Demonology. This analysis was done to satisfy the Religion component of the Oxford Graduate School philosophy. This dimension of the research project was classified as "... library research" (Swanson and Green 1991, 18).

Primary Sources, External Criticism and Explication

The primary sources for the religious research component of this research were the writings and materials published by Otis, cited in the bibliography. Chapter Four of this research determined the authenticity of the primary sources and analyzed their content on the religious subjects of spiritual mapping and strategic spiritual warfare.

External and Internal Criticism:
The Authenticity of the Academic Religious Secondary Sources.

The authenticity and contents of the secondary and collateral sources used in this dissertation (the Bible and academic findings on the doctrine of Satan and Demonology,
cited in the Bibliography) were analyzed and used in Chapter Four to establish the biblical, orthodox teaching on Satan and the demonic realm.

Internal Criticism of the Accuracy and Worth of the Primary Sources

The secondary and collateral sources of this research (the Bible and academic findings on the doctrine of Satan and Demonology cited in the Bibliography) were used in Chapter Four to determine the congruency of Otis' paradigm with biblical orthodoxy as it pertained to the demonic (religious research) realm.

Social Science Research: An Ethnographic Analysis of Otis’ Spiritual Mapping Paradigm

Otis' spiritual mapping paradigm was analyzed in Chapter Four for congruency with social science ethnographic case and field study research methodologies. The purpose of this analysis was to fulfill the Society and Social Science research component of the Oxford Graduate School philosophy, as “Science is built on human experience.”

Primary Sources: External Criticism

The primary sources for the social science component of this research were the writings and materials published by Otis, cited in the bibliography. Chapter Four of this dissertation determined the authenticity of these primary sources and analyzed their content as they pertained to the social science discipline and methodology of ethnography.

Secondary Sources: Internal and External Criticism on the Authenticity of the Secondary Sources

The secondary and collateral sources used for the social science component of this research were validated in Chapter Four. Their contents were analyzed to obtain the consensual academic understanding of and methodologies used in the social science discipline of ethnographic field study research.
Internal Criticism of the Accuracy or Worth of the Primary Sources

The academic understanding of and methodologies that have been used in the social science discipline of ethnography were used in Chapter Four to analyze the congruency of the primary sources (Otis' social research methodology) from an academic, social science (ethnographic field study methodology) perspective

A Synthesis of the Academic Religious and Social Science Research Findings:
A Religious (Christian) and Ethnographically Informed Interpretation of Otis' Spiritual Mapping Paradigm

Chapter Five contained a discussion and summary of the research data presented in Chapter Four. The primary sources used in this dissertation, the published works of George Otis, were discussed and summarized in consideration of the Religious and Social Science research objectives of this research.

Chapter Five synthetically evaluated the evidence derived from the religious library research component of this study with evidence derived from the social science research component of the project in order to evaluate Otis' paradigm and thus “. . . [unite] the study of religion with the study of society in order to provide information for resolving social problems within the human community” (Oxford Graduate School Academic Bulletin, September 1994-95, 21).

Based on the analysis of Otis' spiritual mapping paradigm discussed in Chapter Four, those research findings were summarized and interpreted in Chapter Five. Three possible conclusions that were projected as possible conclusions regarding the spiritual mapping paradigm were explored also in Chapter Five. Those three projected, possible conclusions were as follows.
First, Otis’ paradigm of spiritual mapping was projected as possibly incongruent with biblical, orthodox teaching on Satan and Demonology. If found so, it should be dismissed by missiologists as a method for promoting the spread of Christianity within the 10/40 Window and elsewhere.

Second, Otis’ paradigm was projected as possibly congruent with biblical teaching but flawed in its social research methodology. If found so, the spiritual mapping paradigm will need improvements in its social research methodology before it can be used by missiologists as a method for promoting the spread of Christianity within the 10/40 Window and elsewhere.

Third, Otis' spiritual mapping paradigm was projected as possibly congruent with both biblical teaching and social research methodology. If found so, this paradigm should be used as a strategy for the promotion of Christianity by missiologists within the 10/40 Window and elsewhere.

Based on the analysis of Otis' spiritual mapping paradigm discussed in Chapter Four, Chapter Five proffered a conclusion on which one of the three projected views cited above was most correct, and explicated some implications that were drawn because of the conclusions derived from this research. Future research projects based on this dissertation were also discussed in Chapter Five.
CHAPTER 4

RELIGIOUS AND SOCIAL SCIENCE RESEARCH:
AN ANALYSIS OF OTIS' SPIRITUAL MAPPING PARADIGM

Introduction

The published works of George Otis\(^4\) comprised both a theological worldview and a
social research methodology designed to be a diagnostic tool for understanding spiritual
dynamics that influence the world. In this study, Otis' fusion of theology and social science
methodology was called the spiritual mapping paradigm. This chapter contained religious
research in that it examined Otis' views on Satan and the demonic alongside various
interpretations of what various scholars and biblical, Christian orthodoxy have averred
regarding Satan and the demonic.

This chapter also contained social science research in that it examined the social
research methodology of Otis' spiritual mapping paradigm alongside an academic
understanding of the discipline of ethnography. The ultimate goal of the chapter was to find
if Otis spiritual mapping paradigm was congruent or not with either or both biblical
orthodoxy and academic ethnography.

1993a); G. Otis Jr., “An Overview of Spiritual Mapping,” in *Breaking Strongholds in Your City*,
ed. C. Peter Wagner (Regal: Ventura, CA, 1993b); G. Otis Jr., compiler, *Spiritual
Mapping/Spiritual Warfare: A Glossary of Related Terms* (Lynnwood, WA: The Sentinel Group,
1994); G. Otis Jr. and M. Brockman, eds., *Strongholds of the 10/40 Window* (Seattle, WA: Youth
with a Mission, 1995); G. Otis Jr., *The Twilight Labyrinth: Why Does Spiritual Darkness Linger
Where It Does?* (Grand Rapids: Baker, 1997).
Religious Research: An Academic Religious Analysis of Otis' Spiritual Mapping Paradigm

This religious research section contained three major sections. The first section explicated the theological worldview inherent in George Otis' spiritual mapping paradigm. Initially, a descriptive, ethnographic approach was used in an attempt to show from the inside the theological underpinnings of the spiritual mapping paradigm. The descriptive explication was followed by a second major section that sought to find what Christian orthodoxy has affirmed to be the truth about Satan and the demonic. The religious research component of this chapter concluded with the third major section, a prescriptive analysis of Otis' spiritual mapping paradigm juxtaposed with central tenets of Christian orthodoxy.

Section One: A Descriptive Explication of Otis' Spiritual Mapping Paradigm

George Otis Jr. concluded the Bible to be the Word of God (Otis 1991, 34). Thus, Otis affirmed the God of the Bible to be the Omnipotent (1991, 40) and Sovereign Lord of history (Otis 1991, 34-35). The God of the Bible was viewed by Otis as the rightful head of humanity by virtue of creation and fatherhood (1991, 88; 99), the God who loves all human beings (1991, 80). The God of the Bible was the One who guided Israel by supernatural intervention throughout her history as described in the Old Testament (1991, 89). The God of the Bible has installed Jesus Christ as the center of God's redemptive plan for this world as described in the New Testament (1991, 99). The Church of Jesus Christ was posited as God's primary instrument of revelation on earth today, designed to lead the parade of history as God works out the eternal plan of redemption (Otis 1991, 34). Thus, Otis identified himself as a Bible-believing Christian who adhered to the central theological confessions of the universal, orthodox, Christian Church (a discussion on orthodoxy was included below under Christian orthodoxy and related terms).
Stemming from this biblical and theological matrix, Otis appraised it essential that three conceptual understandings be achieved by anyone who desired to answer the question, What is wrong in this world that the biblical authors have declared belongs to God? As he enumerated them, those three involved understanding 1) the spiritual battlefields Christians are fighting on, 2) God's ways in evangelism and spiritual warfare and 3) the present times (Otis 1991, 34-42). Indispensable to Otis' thought about what is wrong in our world was understanding what he stipulated as the spiritual battlefield. Understanding God's ways and understanding the times were explored under the heading Understanding the Times via Spiritual Mapping.

Understanding this World as a Spiritual Battlefield

Otis' core theological proposition was that he appraised this world to be a theater that displays the cosmic war between the God of the Bible and the forces of Satan. This world, and especially the area labeled the 10-40 Window, was deemed largely under the control of demonic powers led by Satan.

The naturalistic worldview has neutralized the notion of this world as the spiritual battlefield between God and Satan in the minds of many modern people. Otis discerned it foundational to apprehend how one's worldview influences any discussion of the supernatural and the demonic. He reasoned against naturalistic reductionism by appealing to the blatant supernaturalism of the Christian worldview as presented in the Bible. If God as depicted in the Bible truly exists and ultimate reality thus encompasses both a spiritual and material dimension, why would Christians have confined themselves only to naturalistic explanations derived from the social sciences to explain why spiritual darkness lingers where it does? (Otis 1997, note 8, 318).
Otis agreed with Kraft’s analysis of humanities’ concerns, an analysis informed by the Christian worldview and the discipline of anthropology (1991, 39). Kraft asserted that people need to deal with the material world, the human world and the spirit world. Western people overall have been preoccupied with the material world. Kraft displayed a detailed set of charts that showed how a secular perspective has dominated the current Western worldview, while the biblical worldview presented the material world underneath a supernatural and sacred context (1989, 195-205).

Otis declared the assumption that the naturalistic worldview of modernity corresponds to reality has precluded an understanding of the purported cosmic battle between God and Satan as portrayed in the Bible. Thus, understanding the spiritual battlefields for Otis involved a conscious attempt to return to the supernatural worldview presented by the biblical authors. By doing that, he averred that one could come to the understanding that ontological, demonic entities have obtained access to this world, have been, and are currently exercising varying degrees of control in sectors of the human world.

While Otis made it clear that he believed Jesus Christ defeated Satan, he also made an analogy between D-day and VE-Day of the Second World War and the current spiritual warfare being waged in the world (Otis 1991, 40). Jesus Christ won the decisive battle (D-day) but spiritual war lingers on between Christ and Satan until the consummation of this age (VE-Day). Thus, the earth was deemed the Lord’s, but only in the same way that Canaan belonged to Israel, that is, lawfully owned but not possessed (Otis 1991, 25). Therefore, an analogy was perceived by Otis between the situation described in Numbers 13 and the opportunities afforded the Christian community (Otis 1991, 25-29).

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Because of this conception of the world as a spiritual battlefield, Otis exhorted that it was the responsibility of the Christian community to emulate Caleb, Joshua and the generation of Israelites that eventually possessed the Promised Land. Their obedience to God enabled them and God to possess the land for God's redemptive plan. Christians were told they must similarly understand that spiritual giants (demonic entities) have barred the perimeters of the regions of the world where Christ is not yet known (Otis 1991, 41).

Otis hoped that if and when Christians truly understand that this world is a spiritual battlefield, they will emulate Caleb and Joshua and become participants in the work of God in reaching the current nations that correspond analogically to the Promised Land in the Numbers 13 story (Otis 1991, 29). Spiritual giants (demonic entities) have barred the perimeter of the lands and peoples promised to someone in Psalm 2:8, which promise Otis applied to Christ and the Christians (Otis 1991, 41).

The Fall of Humanity and the Establishment of the First Stronghold

The subtitle of Otis' *The Twilight Labyrinth* (1997) was *Why Does Spiritual Darkness Linger Where It Does?* This was the research question that his work attempted to answer. To answer the question of why spiritual darkness lingers where it does, Otis turned to the early sections of the Bible to discover the origins of intercourse between the spiritual domain and this world. Otis endorsed the story of Genesis 3 as a true historic event that occurred in time and space, an event that enabled Satan to establish his first foothold in this world.

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6The notion of strongholds (ὁχυρωμάτωv) was derived from 2 Cor. 10:3-5. Otis described the notion of “strongholds” as the unseen structures of thought and authority built through the cooperation of demonic influence and human volition (Otis 1991, 93-94). This notion was explored in depth later in this chapter.
Based on Genesis 2:10-14, Otis localized the Garden of Eden in Mesopotamia somewhere near ancient Persia and Babylon, which corresponds to modern Iraq and Iran (Otis 1991, 99). Otis posited that this area represented the seat of Satan's initial and subsequent authority in this world, an authority obtained by the initial volitional rebellion of the first human pair in the Garden of Eden (Otis 1991, 99-100). Because people in this area have, in general, continued to renew Adam and Eve's initial allegiance to demonic forces, Otis deemed this area the epicenter or ultimate stronghold of Satan's forces (Otis 1991, 103). This notion of renewing allegiances was explored later in this study.

Another reason that Otis localized that area as Satan's ultimate stronghold was based on the research of Dr. David Barrett (Otis 1991, 96). Barrett's research has enabled missionaries and others to localize in an area between the 10th and 40th latitude on a world map where 95% of the people unreached with the message of Jesus Christ reside. Otis noted while studying Barrett's research that the trend of world evangelization represented an ever increasing circumscribing of the 10-40 Window. If this trend continued at a uniform rate, missionaries will eventually converge in the Tigris and Euphrates region, the approximate site of ancient Eden.

Otis considered this phenomenon congruent with the notion that Eden was the site of Satan's first victory on earth, and thus the subsequent seat of his operations on earth. Thus, Otis envisioned the spread of Christianity into the 10-40 Window toward this theorized seat of Satan as the fulfillment in inverted fashion of the original mandate God gave to the first

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humans. That mandate was to rule the earth for God from Eden (Genesis 1:26-28). Otis thus deduced that Christian missionaries were bringing the rule of God to Eden (Otis 1991, 161).

From his reading of the Bible, Otis deemed it a given that demonic spirits exist and control sectors of the human race. He then had to provide an explanation of how such spirits originally obtained their control of this world. Otis concluded his contemplation of this question with the central conception that the God of the Bible was the universal Father by virtue of creation of the people groups (ἔθνος) of this planet. Satan was viewed as generally in control of humans by virtue of their own autonomous, volitional choices. Satan has thus influenced the various social systems that humans created, which Otis identified with the biblical term, the “world” (κόσμος) (Otis 1991, 88).

Ethnographic Evidence about the Spirit World and the Demonic

Spiritual darkness in Otis’ worldview was the domain of Satan and demonic powers that influence the world. This idea of a domain of spiritual darkness was examined later in depth. The primary purpose of The Twilight Labyrinth was to help Christians arrive at a complete understanding of the modern spiritual battlefield by a fusion of Otis’ ethnographic fieldwork viewed from the perspective of Otis’ understanding of the Christian worldview (Otis 1997, 12).

Otis attempted to work out a worldview solution to the problem of evil and its influence on this world. It was evident in his work that he desired to find such a solution in

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a manner that was consistent with the supernaturalism of the Christian worldview and that both avoided naturalistic reductionism and unbalanced, naive hysteria (Otis 1997, 70). To do that, Otis employed historical and contemporary ethnography to discover what the peoples of the world have believed regarding the existence of demonic spiritual beings.  

Based on fieldwork reports taken from Otis' ethnographic field research in more than fifty countries, Otis concluded that contact with the supernatural world of spirits was a commonly reported experience for many people in those countries. Otis cited the influence of theologies and worldviews inclined toward non-supernaturalism as the source of the trend against taking this ethnographic evidence for the objective existence of personal, malevolent beings seriously (Otis 1997, 70). In contrast to this mind set of modernity, Otis reasoned that since much of this ethnographic evidence was consistent with general affirmations in the Bible on the topics of Satan and demonic spirits, it should overall be considered carefully and as potentially corroborative evidence for the biblical presentation of an objective devil. Such evidence was touted as helpful in answering the question, why does spiritual darkness linger where it does?

For example, Otis visited and cited many archeological locations that contained evidence for the view that early humans were immersed in totem worship, which he considered corroborating evidence for Paul's description of early human spiritual decline at

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9 Otis cited Davis' finding that ethnological surveys have shown that 360 of 488 cultures have recognized spirit possession as real around the world (Otis 1997, note 37, 318; W. Davis, The Serpent and the Rainbow: New York: Warner, 1985, 215). J. B. Russell's historical work (discussed later) and S. H. T. Page's Powers of Evil: A Biblical Study of Satan and Demons (Grand Rapids: Baker, 268) both showed that belief in spiritual entities that influence our world has been virtually universal within cultures over time. While universality of a belief does not mean the belief is veridical, this synthetic agreement of history, ethnography and biblical studies has been deemed significant for those like Otis who have embraced the Christian worldview.
Romans 1:18-32 (Otis 1997, 110-113). The continuation of this idolatrous worldview (wherever and whenever people have continued it) by subsequent generations was part of the answer to the question, why does spiritual darkness linger where it does? Thus, Otis attributed personal responsibility to humans for the selection and promotion of the worldview they choose to embrace, while he simultaneously maintained that Satan was a veridical, ontological being who has established a stronghold in this world.

The Initial Establishment of Spiritual Strongholds

Otis probed the remains of pre-historical artifacts to flesh out the biblical record of the human dispersion from Babel (Genesis 10--11). The purpose of this investigation was to discover the potential roots of nascent demonic influence on the human race (Otis 1997, 122-145). Otis proffered the view that ancient peoples faced traumatic situations as they were dispersed from Babel. Of the two basic choices they could have made, many peoples turned from God and appealed to spirits or impersonal forces of the world rather than to the God of the Bible for assistance with their traumatic situations.

The consequence of appealing to the spirits was the creation of fair exchange pacts between the spirits (demonic entities) and the people who entered them. These pacts thus became the legal basis for continued demonic oppression and domination of the people and territory in which they reside, until their returning to the God of the Bible revokes such pacts. Thus, these theorized pacts helped Otis answer his initial question, why does spiritual darkness linger where it does. Otis maintained this diagnosis of the early human condition was congruent with Paul's assessment of human history in Romans 1:18-32, and a collective application of Ephesians 4:27 and James 4:7 (Otis 1993b, 39-43).

Otis posited that, following the migration out of Babel as recorded in Genesis 10, no
other geographic region of the world as the 10-40 Window has contained and has continued
to exert such a concentration of spiritual darkness. Since demonic powers have had as their
chief purpose the control of the human race, the expanding population centers of the 10/40
Window for Otis represented a crucial focal point for both missions minded intercessors and
the demonic powers (Otis 1995, Foreword; Otis 1997, 136-142).

The Subsequent Maintaining of Strongholds via Shadow Ruling

The etiology of human bondage to demonic entities was rooted in human volitional
rebellion against God (Romans 1:18-32) and evil internal desires (James 1:14) (Otis 1997,
152). Human minds were allies that demonic entities solicited to further the process of
demonic influence (Otis 1997, 153). Otis connected the germination of cultural mythology
that was inconsistent with the biblical worldview with collective deceptions (myths,
philosophies and traditions) promoted by demonic beings (Otis 1997, 158). He traced the
origins of ancient shamanistic traditions via the findings of comparative religious scholarship
to show that via the use of drugs, ceremonies and rituals, shamans kindled and installed
deceptive myths as worldview paradigms among early humans. Demonic entities animated
these deceptive paradigms to enchant and enhance the original fair exchange pacts made by
humans when they faced collective traumas.

These deceptive paradigms functioned as memes,\(^1\) social and cultural patterns of
envisioning the world that demonic entities animated to further their program of enslaving
subsequent generations in a posture of rebellion against God (Otis 1997, 159-164). Memes

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\(^1\) See M. Csikszentmihalyi, “Consciousness for the Twenty-First Century,” *Zygon* 26, no. 1 (March 1991): 7-25. Csikszentmihalyi argued that humanity was driven by two major instructive modes, the genetic (genes) and the memes (social and cultural milieu). See also P. Connerton, *How Societies Remember* (Cambridge: Cambridge University, 1989). Connerton showed that ritual performances that include "bodily performance" were just as, if not more so, responsible for cultural memory than inscribed texts.
simultaneously served as strongholds for demonic entities to reinforce deception among societies that embraced deceptive myths (Otis 1997, 165-166). Otis identified this process as the art of “shadow ruling,” the ability of demonic entities to create presentational, subjective experiences that reinforce a sense of reality within those who have embraced the myths (Otis 1997, 168).

The Current Dynasties of Spiritual Strongholds and Spiritual Territorialities

Otis concluded based on the biblical and ethnographic evidence cited above that certain identifiable ingredients governed the evolution and presence of spiritual darkness within any given territoriality. Control exercised by demonic spirits over any given locality was depicted as dependent on the degree of initial surrender by the people living there and the sustaining of that surrender via subsequent ratifications in festivals and ceremonies (Otis 1991, 89).

Whenever people groups have not renounced their previous allegiances to territorial spirits, they consequently have passed on such allegiances to each subsequent generation for deeper ratification (Otis 1991, 92).

The label Otis used to identify these established areas of lingering spiritual darkness was a “stronghold.” Otis designated “strongholds,” as noted before, as the invisible structures of thought and authority built through the cooperation of demonic influence and human will. Strongholds were not defined as demons, but the psychic habitations from which

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112 Cor. 10:3-5 was a description of ἄχωρομάτων, or strongholds. The context and vocabulary used at 2 Cor. 10:3-5 was explored later in the prescriptive analysis of Otis’ theological worldview.
demons operate. Whenever humans in an area were deemed under significant degrees of administration by demonic powers, Otis identified it as a stronghold.

Otis further itemized strongholds as captive and frontier. Captive strongholds were seen as regions where demonic ascendancy was very well established among humans. Frontier strongholds were described as social sectors not fully under demonic auspices but where such control was being sought by demonic solicitation of humans and their choices (Otis 1991, 94). Spiritual capitals were posited as specific and major areas under the domination of demonic forces in cooperation with the volitional choices of human societies (Otis 1991, 93-94).

Historically and conceptually, Otis analyzed the foundations of strongholds to be constructed of pacts made by people groups with evil powers in their misguided attempt to deal with the challenges of life. They strengthened these strongholds whenever succeeding generations reaffirmed them via organized rituals and traditions (Otis 1997, 200).

In particular, three factors have determined the strength of any given stronghold: 1) the explicitness of the original pact; 2) the nature of the evil spirits involved in the pact and 3) the duration of time the pact has been in effect (Otis 1997, 200). The essential means by which strongholds have been extended over time and in intensity were identified as religious festivals and pilgrimages, cultural traditions (such as initiation rites and ancestor worship) and adaptive deceptions over time such as syncretism and unresolved social injustices (Otis 1997, 201).

Spiritual strongholds were described as places in which people that are under varying degrees of demonic control live, and the result of such lifestyles was that strongholds became centers that have both “repelled” light and “exported” darkness (1993b, 39; 45).
Modern examples of spiritual strongholds rooted in ancient pacts that have repelled light and exported darkness were seen by Otis in the Mesopotamia region. This region was deemed to be at the heart of the 10/40 Window, and for Otis represented the epicenter of Satan's control of this world (1991, 103). Empirical evidence, occultic in nature, has been associated with prominent cities in Mesopotamia such as Ur, Nineveh and Babylon (Otis 1991, 106-107).

Otis correlated the rise of Islamic fundamentalism with the 1979-1989 reign of Khomeini (Otis 1991, 128), and the selection of Baalbek (called Hieropolis by the ancient Greeks) in eastern Lebanon as a headquarters of Iranian Islamic fundamentalism was viewed as a modern extension of the long-standing control demonic forces have had over this region. His belief that this area has been a stronghold of demonic forces was evidenced by the list of extensive pagan sites of worship that are present in Baalbek (Otis 1991, 131-135). Finally, Islamic followers represented approximately 20% of the former USSR population, and Khomeini’s vision of a worldwide revival of Islam has increasingly inspired them (Otis 1991, 174).

Otis justified his contention that spirits are associated in the Bible with territories and areas they administrate by references such as the prince of Persia (Daniel 10:13), the prince of Greece (Daniel 10:20), the King of Tyre (Ezekiel 28:12) and the spirit of Babylon (Revelation 17:3-5). Deuteronomy 32:8 in the Septuagint version and the list of Ephesians 6:12 (which Otis read as a depiction of personal, demonic entities) were also considered

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12 The Septuagint (LXX) reads here “... κατὰ τοὺς ἄγγελους τοῦ Θεοῦ” (“... according to the number of the angels of God.”) instead of the Hebrew “... according to the sons of Israel” (למַסֵר בִּן יִשְרָאֵל). Thus, the LXX can be read that God assigned the boundaries of the nations to correspond in some fashion to angelic entities.
evidence for what he appraised as the territorial influence of evil spirits (Otis 1991, 94; 1993b, 35).

In his earlier work, Otis cited a list of cities and areas that he defined as negative spiritual capitals, geographical locations in which humans were modulated extensively by demonic influence (Otis 1991, 94-95). The purpose of such a list was to coordinate Christian resources in an attempt to break demonic dominion over these areas via prayer and the message of Jesus Christ. Otis identified spiritual "strongmen" (a phrase taken from Matthew 12:29) with high-ranking demonic beings that were thought to administrate strongholds (Otis 1991, 94). Otis also identified sacred sites as essential in maintaining strongholds of darkness, because they have been places where human volition frequently established a connection between the spiritual (demonic) and material (human) domains (Otis 1991, 94).

However, despite some biblical evidence that linked certain demonic entities to geographical places, Otis propounded in his latest work (1997) that the debate about whether or not so-called "territorial spirits" were permanently attached to certain localities was beside the point of the biblical worldview. In a move that showed the maturation of his position, Otis saw as essential the idea that demonic entities are in control of the mind sets of some humans. Hence, wherever such controlled humans reside, those particular localities will exhibit the influence of the demonic entities.

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13 See E. C. B. Maclaurin, "Beelzeboul," Novum Testamentum 20 (1978): 156-160. Maclaurin concluded based on the phrase ἄγχων τὸν δαιμόνιον and the surrounding textual evidence that it was quite clear that Beelzeboul was considered a hierarchical ruler of demonic forces (159). See also A. Fridrichsen, "The Conflict of Jesus with the Unclean Spirits," Theology 22 (1931): 122-135. Fridrichsen concluded that Jesus interpreted the individual exorcisms not as isolated events but as part of the overall battle against the "Strong One," whose house was the world (127). Both of these studies were cited again in the prescriptive analysis of Otis' paradigm.
Thus, Otis attempted to resolve the debate over territorial spirits by his nomination of “spiritual territorialities” as a more accurate term than territorial spirits (Otis 1997, 197). Consequently, Otis concluded that demons were currently mediating deceptive strategies into diverse territorial regions (territorialities) via humans under demonic controls who reside in those regions, without fettering him to the position that each region has a permanent set of demonic entities (Otis 1997, 360, note 124).

Otis enunciated that when people did not return to the God of the Bible, demons obtained increasing levels of control when, over time, subsequent generations ratified the original pacts by religious ceremonies, pilgrimages and festivals (1993b, 40-41). Demonic power has animated those deceptive traditions, a phenomenon Otis labeled “shadow-ruling” (1993b, 42). This paradigmatic interpretation by Otis was essentially a macro-application of Ephesians 4:27.14 Sacred sites were viewed as places where human volition frequently established a connection between the spiritual (Godly or demonic) and material (human) domains (Otis 1991, 94). The 10/40 Window was depicted as containing many sites considered sacred by the non-Christians who live there.

For example, Otis' book *Strongholds of the 10-40 Window* (1995) included a listing of sixty-five nations contained in the 10-40 Window. Essential information pertinent to each nation was presented under the categories of Basic Facts, Historical Background, Unreached Peoples, Spiritual Competition, Noteworthy Trends and National Prayer Concerns. Under National Prayer Concerns, Otis listed Spiritual Power Points and Festivals and Pilgrimages. These latter two categories represented empirical points of contact with the spirit world for the practitioners of non-Christian faiths (Otis 1995, Foreword; Otis 1997, 203-215). Such

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14Otis' view involved every particularity mentioned in Ephesians 4:27, which was explored in the prescriptive analysis of Otis' views.
strategic places and events were thought to function as spiritual magnets where people have
gone to receive spiritual insight from their gods. Otis concluded that these sites served as
portals to the demonic and he included these sites in his book so that Christians may counter
their allure by fervent prayer (Otis 1995, Foreword).

Another example was Otis’ linkage of phenomenon’s such as non-Christian religious
festivals to reports of spiritual oppression and persecution of Christians that increased
markedly during and immediately after religious celebrations and rituals. He urged
Christians to discern festivals of this nature as seasons of spiritual negotiation, during which
contemporary generations reaffirm ancient pacts with the spirit world originally entered by
their ancestors. Therefore, they included such events in the book so that Christians may
alleviate their influence by their prayers (Otis 1995, Foreword).

Understanding the Times via Spiritual Mapping

Three themes were prominent in Otis’ work: world evangelization, the end times and
spiritual warfare (Otis 1991, 29). Otis called upon these themes as beacons to help
Christians envisage the significance of the times in which they live. Understanding was
qualified by Otis as the formation of a worldview by the reception of the supernatural
Person and perspective of the God of the Bible as veridical and normative (Otis 1997, 67).

Missiologists have statistically shown the commission of Jesus to make disciples of all
the nations to have increased in effectiveness. In Otis’ estimation, two factors challenged
this continued expansion of the world evangelization enterprise of the Christian Church,
namely demonic entrenchment and the lateness of the hour.

Demonic entrenchment was perceived as greater now than before because demonic
entities have secured renewed allegiance over time from the volitional choices made by
humans. They have best exhibited this entrenchment in the 10-40 Window.

The lateness of the hour referred to the demonic counterattack predicted in the Bible and to be launched as Satan realizes the eventual triumph of Christ is imminent (Otis 1993b, 31). Christians were thus told to expect demonic entrenchment and demonic desperation correspondingly to increase as the eventual triumph of Christ comes closer to fulfillment (Otis 1997, 234).

Thus, Otis espoused that the current time was a “Kairos” time in the God of the

See W. Berends, “The Biblical Criteria for Demon-possession,” Westminster Theological Journal 37, 1975: 342-365. Berends summarized the New Testament teaching on demons as 1) Christ’s victories in exorcism heralded the coming of the Kingdom of God. 2) Christ dealt Satan a mortal wound in His first coming, though Satan and demons by no means disappeared from the scene in their attempt to continue their hold over the world. 3) Demonic activity was predicted to greatly increase and intensify in the period of time immediately prior to the second coming of Christ (347). Berends’ third conclusion agreed with what Otis affirmed about the end times.

Otis’ reference here was to one of four words frequently used to describe types of history, namely Chronos (World-secular history), Kairos (existential or significant event history), Heilsgeschichte (Biblical-salvation history) and Telos (eschatological history). Chronos was derived from the Greek word χρόνος, which meant time viewed durationally or as succession of equal moments of time. World-secular history has been the objective study of the events and actors of human history on a chronological spectrum. Kairos was derived from the Greek word καιρός, and was time viewed as a significant occasion rather than as extent or duration. Significant event history has been history viewed with reference to events deemed cosmically or existentially significant to the course of chronological history. Colossians 1:15-20 has been deemed perhaps the most cogent expression of the view that Jesus is the center of significant event history. This passage linked both the old and new creations to the Person and work of Jesus Christ. As the Creator, Jesus is the Prototokos (πρωτότοκος) in relation to the Cosmos, the source of all creation, the arena in which Chronos occurs. As the Head of the Church, Jesus is also the Prototokos (the supreme and preeminent One) of the new creation. The New Creation includes those who have experienced the Kaironic event of reconciliation with God by faith in the work of Christ. Heilsgeschichte was a transliteration from the German which literally meant holy or sacred history. Biblical or Heilsgeschichte history has been defined as salvation history, history viewed through the worldview prism presented in the Bible, which described God’s purposes and plans to save and redeem humanity. This view of history revolved around the time-space Christ event or kerygma, the death, resurrection and exaltation of Jesus as Messiah, Lord and Savior. This was the core of God’s plan of salvation that began in response to the fall of humanity, involved the people of Israel as historical bearers of the
Bible’s economy (1991, 35). A “Kairos” transition (significant or existential history) was thought to create spiritual vacuums (1991, 38). Unprecedented opportunities and developments have been provided to Christians who can fathom and embrace God’s ways of personal obedience to divine thoughts, tools and principles (1991, 40; 1997, 234).

Christians were urged accordingly to take measures to ensure their protection if they were to be successful in uprooting the strongholds of demonic power that currently exist in this world. Otis catalogued essential measures Christians needed more than ever to practice, which were placed under the headings of obtaining God’s supernatural protection and the acquisition of supernatural power (1997, 243-294). Based on the belief that spiritual giants (demonic beings) have barred the perimeter of the world that Otis regarded as promised to Jesus Christ via Psalm 2:8, mere human strategies were depicted as insufficient to complete God’s plan of world evangelization (Otis 1991, 41).

Understanding God’s ways in evangelism and spiritual warfare was explicated by Otis as the relationship of personal obedience to divine thoughts, tools and principles (Otis 1991, 40). Otis concluded that only such obedient, informed and strategic ministries will lead to the fulfillment of the great commission of Jesus Christ. He identified four areas that are hope of salvation and terminated in the Christian message of the first and second comings of Jesus Christ. This message requires a response of faith (trust, commitment), which response leads to the experience of salvation, forgiveness and hope for the future God has promised to those who believe in Jesus. Eschatological or Telos history can be understood by the etymological origins of these words. Eschatos (ἔσχατος) meant the last or the end, usually in time but also in an ordered ranking of anything. Telos (τέλος) meant the conclusion or termination of something, and was associated with notions of development. Eschatological history has been history viewed as reaching its consummation or telic purpose in the past, present and future work of the Lord Jesus Christ. Both the Heilsgeschichte and Eschatological views of history revolved around Jesus Christ. Biblical History had the salvific work of Christ as its focus, while Eschatological history had its focus on the consummation of God’s purposes in Christ.

17 These notions are explored later in the prescriptive analysis of Otis’ paradigm.
critical for the missionary enterprise in the years ahead. None of these ideas were new, but the fourth (prayer) was inherently related to the major focus of this study, spiritual mapping.

First, Otis told Christians that they need to target strategically mission fields if those who have never heard of Christ are to be reached with that message. Otis adduced the well-known fact that only 1 percent of the Christian missionary force has devoted itself to the largest block of unreached people in the world today, the people of the 10-40 Window. Instead, 91% of the current missionary force has worked in areas that missiologists have considered already evangelized (Otis 1991, 227-228).

Second, Otis pleaded for synergistic unity and ministry partnerships to be embodied among Christians as keys to worldwide evangelization, instead of the tendency of independence that has characterized denominational Christianity (Otis 1991, 236). Third, Otis recited from Barrett and Johnson\(^\text{18}\) that only 0.1 percent of Christian income has been spent on ministries outside the Christian world, and only 0.01% has been spent on the most unevangelized world (Otis 1991, 238). Christians were exhorted by Otis to release the adequate and necessary finances if they expect to see the 10-40 Window penetrated with the message of Jesus Christ.

Fourth, because of demonic entrenchment and the lateness of the hour, more than ever the supernatural influence and power of the Holy Spirit, prayer and spiritual gifts were deemed essential for missionary endeavors if Christians were to complete the evangelistic task in the 10-40 Window (1991, 242-249; 1997, 289-314). Otis recommended that trends that have occurred in the prayer lives of Christians around the world should be collected, catalogued and used as partial indicators of God’s intentions in various parts of the world.

This fourth category was the closest to the core of the spiritual mapping paradigm, for as the third part of this religious research section displayed, spiritual mapping was found to be essentially the macro-discernment of a culture for strategically focused prayer that hopefully will result in effective evangelism.

The Need for Spiritual Mapping

Otis pictured ultimate reality as a sphere. The nucleus of reality was the spiritual dimension. The human domain consisted of related but outer, dependent layers (Otis 1991, 85). Christians have claimed to believe in a spiritual dimension that influences the material world. Nevertheless, Christians have faced the same pressures of modern life as non-Christian communities. These pressures have frustrated some Christians in their attempt to understand the vocabulary of the spiritual dimension that the Spirit of God has wished to convey. Thus, Christians have often lacked the spiritual discernment (a critical idea in the spiritual mapping paradigm explored later) to see the world as it really is according to the biblical worldview. Instead, many have beheld the world as it merely appeared to be from a naturalistic perspective (Otis 1991, 85).  

Otis fastened the need for spiritual mapping to its purpose, which was to coordinate and enhance evangelistic initiatives. Proclaimers of Jesus’ message were told that they must understand why things are the way they are in any given location if they were to achieve success. Otis thus concluded that a neglect of the realities of Ephesians 6:10-20 in favor of naturalistic understandings of reality (economic, political and sociological) has characterized much of modern missiological practice. Consequently, spiritual mapping was posited as an...
attempt to correct the incorrect assumption that the material world is the only or foundational basis of reality (1993a, 14)

What is Spiritual Mapping? A New Tool for Understanding God's Ways in Spiritual Warfare and Evangelism

Otis postulated that spiritual mapping was a means of growing into seeing the world as it really is from God's point of view. Spiritual mapping thus involved taking into serious account the biblical understanding of demonic forces and superimposing that understanding on places and circumstances in the material world in an attempt to understand more fully the world. Otis consequently concluded that human social movements and ideologies were the means by which demonic beings have controlled vast portions of the human race, and simultaneously the means by which Christians can understand varying degrees of demonic influence (Otis 1991, 86).

Otis depicted spiritual mapping as a tool that can enable believers to see and understand, to discern, the forces at work behind the events that take place in the material world. Spiritual mapping was described as inherently a diagnostic tool that used both presentational and discursive modes of knowing. The subjective or spiritual dimension of spiritual mapping was rooted in a spiritual relationship with the God of the Bible and a sense of God's love for the world. It was deemed objective in that history, sociological observation, community networking and revelation from the Bible were used to corroborate its findings (Otis 1993a, 13; 1993b, 33).

Otis explicited spiritual mapping as the discipline of diagnosis and response to the spiritual situation of communities or cultures. Social research and prayers have been united so that spiritual mappers can discern and ultimately combat influences from the demonic domain (1994, 5, addendum). New movements of the Holy Spirit through the ages were
thought to have always brought forth new strategies. Spiritual mapping was posited as one example of a new strategy, though Otis claimed nascent attempts to engage in forms of culture mapping were discovered in the Bible.\footnote{The best example cited by Otis was Paul’s ethnographic strategy in Athens (Acts 17). Specific examples from Paul will be correlated with Otis’ paradigm in the prescriptive analysis section of this work. The mapping of Canaan before the conquest era led by Joshua (Numbers 13) and the division of the conquered land among the tribes of Israel (Joshua 18) were also cited by Otis as primitive attempts depicted in the Bible of people attempting to discern their culture (Otis 1993a, 15).}

Theological Implications of Spiritual Mapping Research: An Introduction

The second half of this chapter (social science research) examined the specific social research methodology involved in the spiritual mapping paradigm in an attempt to decide its congruency with standards of academic ethnography. Therefore, this section addressed only the theological implications of spiritual mapping praxis. The conclusion of this research (Chapter Five) synthesized the research findings from both religious and social science dimensions.

Theological Implications in Preparing for Spiritual Mapping Research

The Personnel for Spiritual Mapping

Spiritual mapping was recommended to be done in teams to maintain spiritual balance and a measure of objectivity.\footnote{Otis’ understanding of spiritual mapping embraced the theology of body life espoused by Paul in teaching (1 Cor. 12) and practice (Acts 13:1-3, 17:15, 18:5, 19:29, 20:4).} The first step was described as the appointment of a team leader, under some form of formal church or para-church commissioning, to manage personnel and the project (Otis 1993a, 18). A spiritual mapping team was characterized as including three divisions, each with a specific focus rooted in the theological fabric of the spiritual mapping paradigm.
First, Otis posited that an archival unit should be assembled, consisting of those who specialize in secondary source retrieval, library research and storing and formatting the data to be collected. Second, a mobile unit was to be created, made up of individuals who devote themselves to social and spiritual data collection and research. Third, an intercessory unit was to be convened, constituted of individuals who support the project with prayer and who also record supernaturally derived insights and prompting from God (Otis 1993a, 19).

The Diagnostic Matrix of a Spiritual Mapping Project: Research Objectives and Questions. A spiritual mapping team was depicted as having three major research objectives to fulfill in their attempt to discern the spiritual dynamics at work in any given area. The three major objectives were designated as the discovery of what was wrong in a given culture, what were the sources of problems or how did things go wrong and what were the solutions to the problems (Otis 1993a, 25; See also Appendix B, 59-66). All of the above terms such as wrong, problems and solutions derived their meaning from biblical categories deemed to be normative by the spiritual mapping paradigm (Otis 1997, 67).

Theological Implications in Doing Spiritual Mapping Research

The Sources of Data for Spiritual Mapping Otis advocated four essential methods for gathering data during a spiritual mapping project. Observation of human environments and behavior, interviews with people in the culture being assessed, library research (both documents and artifacts) and supernatural insights from God via prayer were the core sources from which spiritual mappers were told to obtain their data.22 Primary sources were defined as uninterrupted sources of information such as artifacts and census reports, or hard

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22 The ethnographic method Paul deployed in Athens as described in Acts 17 yielded insights that Paul used to express his message about Jesus Christ (Otis 1993a, 15). The significance of Paul’s methodology as it related to Otis’ spiritual mapping paradigm was explored in the prescriptive analysis of this research.
data. Otis circumscribed secondary sources (library materials) as interpretive in nature (Otis 1993a, 32).

**Observation Methods of Spiritual Mapping** “Grid mapping” was described as the process of creating maps by the spiritual mapping mobile unit that displayed a physical representation of spiritual quest sites and social bondage sites within the area that was mapped. Spiritual quest sites and social bondage sites were viewed as places where demonic control has assumed distinctly observable proportions so that people and their behaviors were subsequently and clearly demonic in nature. Systematic notations were to be placed next to each site on the map (Otis 1993a, 33-34).

“Activity and Event recording” was depicted as the noting of such events as religious ceremonies, pilgrimages, policy making events and any event that has social and spiritual significance that affected the spiritual tenor of a community. The categories in which information about activities and events were to be noted included the form of what people were doing and how it was being done, the duration of the phenomena, the frequency with which it occurred, its antecedent(s) and perceivable consequent patterns of behavior that emerged from the event or activity. Otis announced a cautionary warning against hasty generalizations at that point of the observational process of spiritual mapping. The role of the observer in ethnographic research settings was prescribed as acting in the role of observer, avoiding participation but also acting humanely. Conspicuous observation technique was to be avoided if possible (Otis 1993a, 35; 56).

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23Paul drew theological conclusions from physical artifacts such as idols and sacred sites in 1 Cor. 10:19-20. This concept was examined in the prescriptive section.
**Interviewing and Spiritual Mapping** Spiritual mappers were instructed to ask five types of questions during an interview (Otis 1993a, 39). Grand Tour questions were viewed as open-ended questions that allowed the respondent to arrange their own itinerary of responses. Mini tour questions were seen as those that remain open-ended but were targeted toward a specific topic of interest to the spiritual mapper. Example questions have involved specific requests for examples of a specific topic that the respondent was speaking about. Experience questions were explained as requests for respondents to describe specific experiences they claim to have had. Finally, native language questions were those that requested respondents to describe in their own vocabulary a particular item that the interviewer wished to learn about. This type of question was deemed to represent a request for the interviewer to be shown the world from within the worldview experience of the respondent.24

**Secondary Sources of Data in Spiritual Mapping: Archives and Artifacts** Otis promoted the goal that mappers should obtain varieties of verifiable, objective information about an area. Such sources included books, dissertations, newspapers, magazines and journals, public records, broadcast documentaries, personal records and studies. As such, these sources represented basic library research techniques that any researcher would employ, particularly social scientists and historians (Otis 1993a, 42-43).25

**Prayer Logs as a Source of Information in Spiritual Mapping** Recording insights and revelations from God according to chronological and thematic categories were purported as

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24Paul dialogued with a variety of worldview proponents in Athens (Acts 17:17-21). The implications of Paul’s practices in Athens were explicated in the third section of the religious research portion of this chapter.

25Paul was presented as having researched the writings of people he attempted to convert to Christ (Acts 17:28-29; Titus 1:12).
means for the spiritual mapper to receive supernatural and subjective interpretations and assistance beyond the primary and secondary sources mentioned above. Logically and carefully constructed prayer logs were viewed as records of information that spiritual mappers can take into account with the primary and secondary source material obtained during the spiritual mapping campaign. The insights from the prayer log were suggested to be used ultimately in the interpretive analysis of the final project (Otis 1993a, 43-44).  

Theological Implications in the Discernment of Data from Spiritual Mapping Research

Weighing the Data Obtained via Spiritual Mapping Research Via the use of the data overlays, the crux of spiritual mapping was depicted as the discernment of the significance and connections between the continuum of historical events, current strongholds, behaviors, events and locations that became apparent as the spiritual mapper surveyed the facts displayed on the data overlays (Otis 1993a, 49).

Four criteria were deemed essential in the accurate evaluation of data collected in the fieldwork stage of spiritual mapping. Spiritual mappers were instructed to first establish the known relevance of the data collected to the three primary objectives of the spiritual mapping project, i.e., what is wrong, how did things go wrong and what are some potential solutions to the current wrongs? Second, Otis posited that they must evaluate the integrity of sources used for reliability. Third, Otis instructed that a spiritual mapping team must establish the level of confirmation about the accuracy of data collected. Fourth, the canon of the Bible was designated as the validator of collected data. The question that must be

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26Paul’s missionary career was described as being directed by episodes of supernatural illumination in Acts 13:1-3, 16:6-10, 18:9-11, and 27:23-26.

27Deuteronomy 17:6 and 19:15 were biblical examples of the process of confirming data. This concept was also appealed to as a heuristic method in Matthew 18:16, 2 Corinthians 13:1, 1 Timothy 5:19 and 1 John 5:6-8.
answered by the spiritual mapping team was framed by Otis as, was the collected data in conflict with scripture or merely suggestive that they should assign an extra-biblical status to the data? Only data that conflicted with the Bible were to be discounted as valid, while other data that were simply outside the range of scripture were to be treated with caution (Otis 1993a, 49-50).

The defining questions of a spiritual mapping project were seen as determinative of the format, final interpretation and presentation of the results of a spiritual mapping project. Those defining questions were presented as what is wrong in a given culture, the source of said wrongs and the purported solutions to the wrongs. Thus, Otis likened the final spiritual mapping report more to an intelligence report than to a scholarly paper. Accordingly, such reports were described as having a focus on factuality, practical solutions and avoiding unnecessary theoretical speculation (Otis 1993a, 50).

Theological Implications in Using Spiritual Mapping Research: Spellbending

Otis labeled spiritual warfare initiatives that Christians should target toward the collective possession of people groups and cultures by Satan as "spellbending" (Acts 26:18; 2 Corinthians 4:4). Spellbending initiatives were depicted as attempts to liberate collectively possessed cultures from demonic enchantment. Otis' understanding of spellbending was rooted in 2 Corinthians 10:3-5 and Colossians 4:2-6. Otis concluded that 2 Corinthians 10:3-5 was an essential description of the process God has used to allow collectively possessed cultures a temporary opportunity to hear and respond to the Christian message. Otis interpreted the terms "arguments and imaginations" used by Paul at 2 Corinthians 10:4-5 as psychic habitats, deceptive memes that have resided in humans who, of course, also resided in physical localities. Those physical localities of necessity have reflected the mental
paradigms of those that lived there (Otis 1997, 281).\textsuperscript{28}

The strategy God has used to demolish those strongholds Otis found in Colossians 4:2-6 (Otis 1997, 281-283). Paul requested the Colossians to pray so God would “. . . open a door for us that we might speak the mystery of Christ . . . and make it known clearly . . . ” (Col. 4:3-4). Otis construed this metaphor of an open door to refer to a temporary lifting of the spiritual blindness induced by the god of this age (Satan), so that collectively possessed cultures may hear and hopefully accept the Christian message (Otis 1997, 282).

This kind of strategic-level prayer was interpreted by Otis as a request for the supernatural intervention of God to offset temporarily, or balance, the logical consequences of choices that led to collective possession and blindness with the imposition of God’s grace between the deceived humans and the demonic entities that have blinded them to the message of Christ (Otis 1997, 282). Otis arraigned depositions from Uganda, Kenya, Columbia and Guatemala as evidence for the efficacious nature of strategic-level spiritual warfare that has been implemented in those localities (Otis 1997, 290-311). Once people in cultures who were collectively possessed have accepted the Christian message, Otis articulated three practices that can enable these cultures to go forward in Christianity and avoid a return to possession: 1) corporate repentance,\textsuperscript{29} 2) event counter warfare and 3) pilgrimages of repentance (Otis 1997, 283-286).

\textsuperscript{28}The context and vocabulary used at 2 Corinthians 10:3-5 show Paul was not speaking of literal strongholds. These notions were explored in depth in the critique of Otis’ theological worldview.

\textsuperscript{29}See Acts 19:18-20 for an example of corporate repentance. The Ephesians burned their books that had been a source of their practice of magic (περίεργα). This idea was examined in the prescriptive analysis of Otis’ paradigm.
Otis estimated that the degree of fervency in prayer by Christians for non-Christian peoples of the world was linked to specific information Christians had about spiritual conditions those people face (Otis 1995, Foreword). Thus, the rationale for the book *Strongholds of the 10-40 Window* was to supply specificity about informational gaps that exist among Christians about people and their spiritual needs who reside in the 10-40 Window, the area from 10 degrees to 40 degrees north of the equator, stretching from West Africa to Japan, (Otis 1995, Foreword).

**A Summary of the Core Theological Propositions of Otis’ Spiritual Mapping Paradigm**

For Otis, the purpose of the spiritual mapping paradigm was to answer three questions. 1) What is wrong in the world and in specific cultures? 2) What are the sources of the problems? 3) What are the solutions to the problems? These questions served as interrogative guides to the following summary of the explication of Otis’ theological worldview (Otis 1993a, 25).

**What is Wrong?** The Fall of Humanity and the Establishment of the First Stronghold

Otis' core proposition was found to be that this world (especially the 10-40 Window) is largely under the authority and control of demonic powers led by Satan. That authority was obtained by the volitional rebellion of the first humans against God (Otis 1991, 99-100).

**What are the Sources of the Problem?**

**The Initial Establishment of Spiritual Strongholds** The earliest humans turned from God and appealed to spirits or impersonal forces of the world rather than to the God of the Bible. The resultant fair exchange pacts were thus deemed the legal basis for continued demonic oppression of peoples and territories in which they resided, until returning to the
God of the Bible revokes such pacts. The content of Romans 1:18-32, Ephesians 4:27 and James 4:7 were cited as part of this diagnosis (Otis 1993b, 39-43).

**The Subsequent Maintaining of Strongholds via Shadow Ruling** Deceptive worldview paradigms (memes) have become established strongholds in human minds by means of human choice and subjective supernatural experiences orchestrated by demonic entities. Humans have exhibited the resulting established psychic strongholds in geographical spaces whenever they have lived out the demonically inspired paradigms (Otis 1997, 198).

**The Current Dynasties of Spiritual Strongholds and Territorialities** Control exercised by demonic spirits over people in localities was posited by Otis as dependent on the degree of initial surrender by the people living there and the sustaining of that surrender via subsequent ratification in festivals and ceremonies (Otis 1991, 89). Demonic entities were believed to currently mediate deceptive strategies into humans under demonic control who reside in those regions (Otis 1997, 360, note 124). If people do not return to the God of the Bible, Otis posited that demons obtain increasing levels of control when subsequent generations ratify the original pacts by religious ceremonies, pilgrimages and festivals animated by demonic power (1993b, 40-42).

What are the Solutions?

**Understanding the Times via Spiritual Mapping** Proclaimers of Jesus’ message were urged by Otis to understand why things are the way they are if they were to achieve success. The realities of Ephesians 6:10-20 have been neglected by some in favor of naturalistic understandings of reality (economic, political and sociological).

Spiritual mapping was presented as a tool that can lead to understanding reality as it was described in the Bible and thus correct the erroneous assumption that the material world is
the foundational basis of reality (1993a, 14). Social research and prayer for discernment were united to detect and ultimately combat influences from the demonic domain (1994, 5, addendum). Spiritual mapping was deemed both a diagnostic tool and the logical precedent to spiritual warfare that involves focused prayer on the strongholds of demonic powers discerned via spiritual mapping research, resulting in coordinated and enhanced evangelistic initiatives (Otis 1993a, 14; 1997, 281-282).

**Theological Implications of Using Spiritual Mapping Research: Spellbending** The strategy God has used to demolish demonic strongholds was found in Colossians 4:2-6 and 2 Corinthians 10:3-5 (Otis 1997, 281-283). Christians were urged to target demonic strongholds discerned by spiritual mapping research with focused prayer in order to liberate collectively possessed cultures from demonic enchantment (Acts 26:18; 2 Corinthians 4:4). Paul requested the Colossians to pray so God would “... open a door for us that we might speak the mystery of Christ ... and make it known clearly ...” (Col. 4:3-4).

The metaphor of an open door was taken by Otis to mean a temporary lifting of the spiritual blindness induced by the god of this age (Satan), so that collectively possessed cultures may hear and hopefully accept the Christian message (Otis 1997, 282). This kind of strategic-level prayer was seen as a request for the supernatural intervention of God to offset temporarily the logical consequences of choices that led to collective demonic possession with the imposition of God's grace between the deceived humans and the demonic entities that have blinded them to the message of Christ (Otis 1997, 282). 2 Corinthians 10:3-5 described the process of pulling down strongholds that God has used to allow collectively possessed cultures an opportunity to hear and respond to the Christian message.
Section Two: An Attempt to Determine the Orthodox Christian View of Satan and the Demonic

Worldview Thinking, Contextualization and Christian Orthodoxy

This section attempted to find what biblical, Christian orthodoxy has affirmed to be the truth about Satan and the demonic realm. Such an examination could only be conducted in relationship to three logical precedents, the notions of worldview, contextualization and a definition of Christian orthodoxy itself. The section was thus organized around the definitions, processes and goal(s) of worldview thinking and contextualization (with insights proffered by authors who have the same or related interest in these topics), followed by a discussion of Christian orthodoxy. The conclusion of this section related worldview thinking, contextualization and Christian orthodoxy to the research problems associated with the topic of Satan and demons.

After those three notions were explored, the views that represented and summarized the literature and spectrum of beliefs attached to Satan and demons were examined in an attempt to detect the orthodox Christian position on these topics. This section was thus a basis for the assessment of whether or not Otis' spiritual mapping paradigm was congruent with orthodox Christian teaching on Satan and the demonic.

Worldview

Individuals have acquired their initial worldview programming through socialization processes attached to the family and the cultural context into which they were born. These social contexts in which a person began life (the social dimensions of the family, the culture, the society and the civilization) were the initial personal, physical and social sources of
knowledge from which each person began and potentially continues through the stages of worldview development.\textsuperscript{30}

Each person is on a spectrum of consciousness regarding the various worldviews that exist, ranging from fideism to critical self-consciousness. This initial worldview socialization and eventual progression on the spectrum of consciousness maintains the internal sense of coherence and definition of reality of individuals until they are mature enough to, in an attitude of critical self-consciousness and deliberation, select their own worldview.

Every worldview has provided different and often conflicting answers to the main questions of life such as, Is there God? What is the meaning of life? What is the position of humankind and each individual within the totality of the cosmos? What happens at Death?\textsuperscript{31} Most pertinent to this dissertation were other questions such as, are Satan and demons ontological realities, depersonalized forces or mere phenomenological projections, the psychological residuals from a pre-scientific age and worldview.

Why (the rationale) one should believe the particular answers provided in any given worldview has been a second critical question attached to worldview thinking. Humans can

\textsuperscript{30}W. C. Smith, \textit{Towards a World Theology: Faith and the Comparative History of Religion} (Philadelphia: Westminster, 1981). Smith explicated four elements that comprise the religious worldview (tradition, personality, culture and transcendent reality) and in light of those set forth the thesis that conceptualizations of religious life are representative of the "context" people experience. The resulting different religious conceptions were thus deemed both the means by and the medium in which God saves people. See also N. Smart, \textit{Worldviews: Cross-Cultural Explorations of Human Beliefs} (New York: Charles Scribner’s Sons, 1983) for an introduction to modern worldview thinking that has stood well on its own but also as a preface to Wilfred Cantwell Smith's work. Smart included an analysis of the dimensions of worldviews (experiential, mythic, doctrinal, ethical, ritual and social), and concluded in agreement with Smith that the truth of worldviews was found in persons and not in propositions.

\textsuperscript{31}J. W Sire, \textit{The Universe Next Door: A Basic Worldview Catalog}, Updated and Expanded ed. (Downers Grove: Inter-Varsity, 1988).
achieve a critically self-conscious and deliberate selection of a worldview only by arduous examination of what is possible for one to believe in view of the rationale that supports each of the potentially true worldviews.

The dimensions of worldviews that have existed in the world (the experiential, mythic, doctrinal, ethical, ritual and social) are the data with which personalities must interact as they progress on the spectrum of worldview consciousness. Because of the uniqueness of each individual and the contents and rationale for each existing worldview, individuals may eventually embrace one of the worldview options as their own.32

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32J. W. Fowler, *Stages of Faith: The Psychology of Human Development and the Quest for Meaning* (San Francisco: Harper & Row, 1981). As the title indicated, Fowler presented a model of the developmental stages of faith (read stages of worldview formation) possible for a human to experience. Fowler attempted to build a bridge from the domain of psychology via Erikson, Piaget and Kohlberg to the domain of religion via Wilfred Cantwell Smith, with his stages of faith deemed as the bridge. Below are the stages of faith presented by Fowler.

1) Intuitive-Projective faith has been produced in children by the empirical demonstrations associated with the worldview faith of adults (133). 2) Mythic-Literal faith was characterized by an anthropomorphic, literal interpretation of the stories told to children about faith by adults. Symbols within a faith system were found to be concretized (149-150). 3) Synthetic-Conventional faith was found to begin when the experiential spheres of a person extended beyond family to include school, work, peers, society, media and the larger world. This faith has conformed to the expectations of others. Persons have tacitly held a cluster of beliefs but were in a sense unaware of explicitly holding them. Transition from this stage was viewed as precipitated by observed contradictions in authorities, a realization of the relativity of one’s beliefs to the rest of the world and the process of leaving one’s home (172-173). 4) Individualized-Reflective faith was described as the assumption of personal responsibility for one's own worldview and the resulting commitments, beliefs and attitudes that it entails. One begins to be aware that one holds a worldview and that the stories, symbols, myths, and paradoxes inherent in one's worldview may require a multiple level approach to achieve integration (182-183). 5) Conjunctive faith was depicted as involving a critical recognition of how one has unconsciously embraced the assumptions of one's inherited ethnic, social and religious traditions. Persons at this stage were described as believing in their worldview while recognizing it to be only a relatively true grasp of ultimate reality (198). 6) Universalizing faith was posited as a holistically inclusive posture that embraced all faiths without prescriptive qualification and which promoted universal harmony and liberation (200-201).
Contextualization

When contextualization was coined as a neologism in 1970, it referred only to the process of advanced indigenization of transcultural truths within missiological circles. From its origin as an advancement of indigenization by missionaries who believed in revealed truth from the God of the Bible, contextualization has moved from a missiological strategy to a heuristic principle rooted in human experience rather than in revelation.

This second type of contextualization has involved dealing with the different and changing contexts that exist within the human experience of reality. Humans have depicted contextualization of this sort as the validation, legitimization, and prioritization of reality as they attempt to achieve some degree of coherence. The resulting experience of this type of contextualization was not viewed as merely a missiological strategy but a universal heuristic and existential methodology employed by all human beings as they attempt to combat worldview confusion and discover significance for their lives. This perspective of contextualization has been seen as the heuristic methodological apparatus by which each person (either deliberately or subconsciously) formulated a worldview, and such worldviews have given people continuity as they live out their lives.

Hesselgrave and Rommen included in their study on contextualization examples of what they considered both "authentic" (biblically congruent) and biblically incongruent contextualization of the Christian message in various international contexts. At the core of their assessment of the dynamics involved in contextualization was their call for a balance to

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be maintained between the purported super-cultural and divine elements in the Bible as opposed to the cultural or merely human elements of the Bible.

Contextualizers who stressed the super-cultural (divine inspiration) of the biblical documents have viewed contextualization as a didactic strategy to teach the transcultural truths of Scripture in terms that are meaningful in varied cultures. Contextualizers who viewed the Bible primarily as descriptive expressions of human belief, or who stressed what they considered the cultural or merely human elements of the Bible, have viewed contextualization as a dialectic or dialogic strategy for discovering and pursuing truth within varied cultures.\(^35\)

The Process of Contextualization Humans are born into a world that affords them five sources of knowledge (epistemologies): 1) the empirical (scientific); 2) the cultural; 3) the personal (tacit knowledge); 4) the rational (abstract, reasoning), and 5) the spiritual (religious or mythical). The process of contextualization is the weaving together of knowledge obtained from these sources by each individual in an attempt to interpret reality and find significance within their life experience.

\(^{35}\)See J. D. Gort H. M. Vroom, R. Fernhout and A. Wessels, eds., *Dialogue and Syncretism: An Interdisciplinary Approach* (Grand Rapids: Eerdmans, 1989) for a series of studies on the various approaches to inter-religious dialogue via the syncretistic model. Part Two contained the conclusion that the most important worldview questions (e.g., Is there God? What is the meaning of life? What is the position of humankind within the totality of the cosmos?) cannot be solved by ratiocination, human reason and rationality, or based on scientific criteria. Rather, these questions were said to be answered by convictions that lie beyond all reasoning. Based on that conclusion, the rationale for inter-religious dialogue was posited as not to reach common convictions because of meta-religious criteria, but to achieve an attitude of mutual respect, a mutual willingness to listen and to learn, a mutual readiness to cooperate for the well-being of all humankind in spite of differences on the touchstones of reality (210).
As stated before, individuals get their worldview through the socialization processes associated with family, peers and significant others, i.e., the type of society into which one is born and raised. Each person is born into a social context in which they can begin to pass through these stages. The personal, physical and social sources of knowledge are chronologically before any experience with the abstract and Sacred sources of knowledge they may eventually have. Thus, the social contexts in which a person begins life (the social dimensions of the family, the culture, the society and the civilization) are the initial personal, physical and social sources of knowledge from which each person begins and may continue through the stages of worldview development.

The totalities of these four sources of knowledge have been called "memes."\textsuperscript{36} Connerton showed the primacy of social ceremonies over written conceptualizations in this contextualization process.\textsuperscript{37} The interactions of social ceremonies with the inherited "genes" of each person are the irrefutable personal, physical and social sources of knowledge from which each person begins and possibly continues through the stages of contextualization. This worldview socialization maintains one's internal sense of coherence and reality until they are mature enough to, in an attitude of critical self-consciousness and deliberation, select and believe in the worldview they think most true.

Hepburn\textsuperscript{38} deliberated the possibility that all beliefs about the supernatural (i.e., all religious worldviews) were the result of socialization (Hepburn 1967, 168). The claimed

\textsuperscript{36}M. Csikszentmihalyi, 1991, 13.

\textsuperscript{37}P. Connerton, 1989.

experiences of the sacred (or demonic) of most personalities have involved the mythic, doctrinal, ethical, ritual and social traditions associated with their social context.

Accordingly, the resulting conceptualizations of religious life were usually (and at least initially) representative of the social context in which the person had their initial religious experience. However, non-religious worldview conceptualizations (Atheism and Agnosticism) would also have to be logically viewed as the result of similar socialization processes that produced the theistic worldview, if social processes alone were concluded to be the ultimate etiological explanation for worldviews.

The Goals of Descriptive and Prescriptive Contextualization Some scholars have argued that contextualization is a linear, dynamic and never-ending enterprise because of the ever-changing apprehensions within humans based on the five sources of knowledge available to them. Smith (1981) and Smart (1983) agreed that "faith" (rather than conceptualized beliefs rooted in the abstract, social and tacit domains) was the mechanism that provided any believer in any worldview internal coherency and confidence as their apprehensions of reality were enlarged.

Smith wielded the theological term "saved" instead of the psychological term "coherency" in his description of the effects of faith. However, "saved" for Smith was an existential rather than a specifically defined doctrinal signification. Saved meant escape from for the believer, the believer is forced to abandon the project of any systematic articulation of the experience. Moreover, the critical question of whether the experience is veridical or a mere projection remains unanswered by this argument. Edwards closely examined the atheistic worldview and concluded that atheism must demolish the arguments for theism in addition to defending its viewpoint with its own rationale for it to be justified. Most pertinent to the subject of contextualization was Edwards’ critique of fideism. While faith that is its own justification may provide certitude and coherence to the believer, this position ultimately did not adjudicate the central issue that divides theists from atheists, i.e., the veridical question of God’s existence. See also The Encyclopedia of Philosophy, Vol. 1, s. v. "Atheism," by P. Edwards.
alienation and despair into the experience of meaningfulness (however people defined meaningfulness), rather than the classic meaning this word has had in Christian Theology, a reconciliation with God (Smith 1981, 168).

Though viewed as contingent and culture bound, contextualization scholars such as Smith viewed such "salvation" (existential coherency) as far preferable to its alternative, personal worldview chaos. This kind of definition of the contextualization process did not attempt to adjudicate prescriptively whether the claimed experiences of the sacred or demonic were veridical or mere phenomenological projections, which of course has been the contended issue between theists, pantheists, atheists and agnostics. Instead, this understanding of contextualization was a descriptive analysis of what was viewed to be a contingent, created experience within the person who has believed in the sacred (or demonic, or any worldview).

This type of contextualization has comported well with the methodologies employed by social scientists and in the scientific study of religion. If contextualization was understood

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39 H. M. Vroom, Religions and the Truth: Philosophical Reflections and Perspectives (Grand Rapids: Eerdmans, 1989). Vroom assembled and examined a compendium of viewpoints on the issue of "truth." Truth as a concept was first examined from the Western philosophical tradition (the correspondence, coherence, inter-subjectivity and pragmatic theories). Vroom then interacted with leading theorists of comparative religion, such as Smith, Hick and Thakur to set the stage for an examination of the concept of truth in the Hindu, Buddhist, Jewish, Christian and Islamic traditions. The Third section attempted to analyze the "outside" and "inside" theories of truth. The study concluded with four models that purported to explain inter-religious dialogue, as follows. 1) Religions as "Equal;" Figure 1 had the religions of the world in a circle around an interior circle signifying that all worldview paths were equally valid paths to the truth (378). 2) Religions as "Alternatives;" Figure 2 showed five circles arranged in linear order, denoting that each tradition was a different and separate view of reality with no real significance to one another (379). 3) Religions as "Ellipses;" Figure 3 showed five ellipses that share a common center foci (the transcendent or Sacred Reality) yet five different individual foci (the central figure or notion of reality that distinguished each tradition, 380). 4) Religions as "Hologram;" While Vroom did not use this term (he used "three dimensional figure"), this is the model Vroom posited.
as a "descriptive" rather than a "prescriptive" analysis of the contextualization process, those who studied religion and society have claimed that contextualization was a powerful descriptive tool to investigate what theologians called "faith" (a psychological confidence in whatever one defined as the sacred) and the six areas of "belief" of any conceptualized worldview (the doctrinal, mythic, ethical, ritual, experimental and social) (Smart, 1983, 7-8).

The descriptive presentation of the contextualization process as a means to both phenomenological significance and universal salvific consequences was clearly presented by Smith. Other faiths and worldviews were opined to “save” people as well as the Christian faith. Faith may have differed in external form, but not qualitatively or in kind. Everyone's faith has saved them in the context or external pattern of their belief system, regardless if it was Islamic, Buddhist, Jewish, Christian or any other faith system. Human formulations or interpretations of salvation that were found exclusive, that have claimed there was only one faith that saves such as may have been taught by Paul, were deemed wrong (Smith 1981, 170-71).

Lundin⁴⁰ and Evans⁴¹ represented Christians who have disagreed with Smith's advocacy of a descriptive contextualization process that terminated in the affirmation of universalistic

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⁴⁰R. Lundin, “The Cult and Culture of Interpretation,” Christian Scholar’s Review XIX: 4 (June 1990): 363-387. Lundin explored how Enlightenment rationalism and romanticism have led to the displacement of an objective epistemology by radical, subjective hermeneutics among some thinkers. Accordingly, such thinkers identified truth as whenever one experienced a sense of internal coherence with external reality. Lundin concluded that this radical perspectival view was a suppression of the truth revealed by the God of the Bible.
salvation. For Christians such as these, a contextualization process that eventually concluded
that whatever one believed was congruous with cosmic reality was to exchange the enterprise
of making objectively true statements about reality with a perspectivist, phenomenological
vocabulary (Lundin 1990, 382; 387).

Hepburn framed the central questions that the debate between prescriptive and
descriptive worldview thinking and contextualization has revolved around. Have all theistic
(or demonic, or any worldview) beliefs been mere mental projections? Conversely, have
such beliefs been congruous with an objective apprehension of God or reality? For atheists,
has their worldview been an affirmation of something true about the universe, or has it
simply been a revelation of their psychology (Hepburn 1967, 168).

Moreover, if everyone's worldview was viewed as merely a cognitive structure
determined by their social context, then that state of affairs must be considered true for
everyone, including those who have asserted the notion that all worldview beliefs were the
result of socialization. The notion of localizing one's worldview within the human
personality because of socialization rather than viewing it as veridical grasping of objective
reality by the human personality has also been found to be a worldview truth claim. Radical
contextualization may lead to the contradiction of maintaining that all worldview
propositions are merely the results of subjective, cognitive processes, with the exception of
the person that affirmed the proposition that all worldview beliefs are subjective.

41C. S. Evans, “The Incarnational Narrative as Myth and History,” *Christian Scholar's
explanation, psychological truth, dramatization of abstract truth and historical event
described in narrative fashion). After a rather close examination (and rejection) of Joseph
Campbell's "monothetic" syncretism, Evans concluded that only if one maintains the
historic reality of Christ's incarnation (the fourth view, above) can it be considered a myth
(perhaps mythic would be more accurate).
Christian Orthodoxy and Related Terms

Before the issue of whether or not Otis' spiritual mapping paradigm was congruent with Christian orthodoxy or not was examined, a cogent demarcation of orthodoxy needed to be established. Also, in the examination of the spectrum of interpretations of Satan and the demonic that followed this section, many words defined here were used or implied by the authors that were consulted in this study to find the orthodox interpretation of the depiction of Satan and demons in the New Testament. Thus, conceptual definitions established here were drawn upon later when appropriate.

Etymologically, orthos (ὁρθός) denoted straight or upright. Doxy is a form of (δόξα) which originally was associated with notions of brilliance, brightness and glory, but came to imply belief. Thus combined, orthodoxy meant objectively true, correct and accurate beliefs about a topic or state of affairs. Based on the biblical documents and especially the four Gospels, it has been and can be argued that orthodox Christianity has centered on Jesus Christ. The death, resurrection and exaltation of Jesus as Messiah, Lord and Savior took place in time-space history, were recorded in the Four Gospels and have represented the core of the Christian message.

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43 Ibid., 202-203.  
44 The historical manifestations of the resurrected Christ were recorded as follows: 1) To Mary Magdalene (Mark 16:9-11; John 20:11-18); 2) To the other women (Matt. 28:9-10); 3) To Peter (I Cor. 15:5); 4) To Cleopas and another (Mark 16:12-13; Luke 24:13-35); 5) To ten of the Apostles (Luke 24:36-49; John 20:19-25); 6) To eleven of the Apostles (Mark 16:14; John 20:26-31); 7) To seven of the Apostles (John 21:1-25); 8) To over five-hundred disciples (I Cor. 15:6; Mark 16:15-18; Matt. 28:16-20); 9) To James (I Cor. 15:7); 10) To the Apostles (Acts 1:3-12; Luke 24:50-53; Mark 16:19-20).
Etymologically, kerygma (κήρυγµα) meant proclamation or an announcement. The apostolic kerygma (what the apostles proclaimed and announced as recorded in the Book of Acts) had as its central focus the death, resurrection and consequent exaltation of Jesus as Lord and Savior in fulfillment of the promises found in the Tanak.

Consequently, kerygma meant the proclamation of the biblically defined message of and about the Lord Jesus Christ. Historically, these ideas were also the central thrust of the Apostles' and other Creeds of the Catholic, Orthodox and Protestant Churches. Historically, Vincent of Lerins has been recognized for defining orthodoxy as “That which has been believed everywhere, always, and by all [Christians].”

The New Testament heralds always presented this message about Jesus along with an exhortation for a response of faith in Jesus by the audience. The exercise of faith (πιστεύω) was considered the result of becoming convinced that something was true and worthy of trust and was cogently defined in Hebrews 11:1: “Now faith (πίστις) is the assurance of things hoped for, the conviction of things not seen.” Defined in this way, faith was inner certitude that certain unseen realities like God were veridical and worthy of one's trust, hope

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45 Ibid., 432.


48 Vincent of Lerins, Commonitorium, in Bettenson 1973, 84.

49 Arndt and Gingrich, 666.

50 Ibid., 668-669: πίστις meant “... faithfulness, reliability ... trust, confidence ...”
and commitment. The Apostles claimed that the resurrected Christ authorized them to offer the promises of forgiveness of sins, new life, eternal salvation and hope for the future God had promised to those who believed in Jesus.

Besides these promises, another inevitable result of placing faith in this proclaimed message and person of Jesus Christ was the emergence of belief, or a set of beliefs, about the proclaimed object of faith, Jesus Christ. The apostles included rationale or defenses (ἀπολογία)51 for a commitment of faith in Jesus Christ along with their proclamation about Jesus. These beliefs, when understood in association with the apostolic practice of ἀπολογία, were elaborations of faith that provided justification and support for faith. This process of faith and beliefs led to the emergence of Christianity as an arguably defendable worldview.

Closely related to this process of inner certitude supported by apologetical rationale or belief was the emergence of another key theological term, dogma. Δόγμα52 was used in Greek literature and the New Testament to mean normative beliefs or doctrines. Dogma was the logical result of faith supported by rationale, or normative statements of Christian belief that claimed to be veridical.

Doctrine was a synonym of dogma. The English word doctrine corresponds to didaskalia (διδακαλία), which denoted a body of teaching or teachings.53 When used in the Bible, a doctrine was considered an abstract, coherent expression of belief about a given state of affairs. According to the biblical writers, a doctrine could be true (veridical and accurately corresponding to objective reality) or false. Doctrine and dogma were the

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51Ibid., 95; See Acts 17:16-34, 1 Peter 3:15-16, 2 Timothy 2:23-26 and Philippians 1:16 for examples of ἀπολογία.

52Ibid., 200.

53Ibid., 190.
coherent conclusions and formalized expressions of rationally supported faith that were to be taught to others. Timothy was told to pay close attention to both himself and to doctrine, for by doing so he would keep himself and his audience healthy (1Timothy 4:16).

Theology was a hybrid of Theos (θεός, God) and logos (λόγος, something said, a message). Etymologically, theology was organized, coherent talk or communication about God. Christian theology has been understood as abstract conceptualizations about the God of the Bible that were congruent with the reality of God, while doctrines were deemed abstract conceptualizations about what Christians should believe about any given state of affairs mentioned in the Bible.

Ideology came from the Greek participle εἰδώς, derived from οἴδα, which meant simply to know. Interestingly, the participle form εἰδώς was related to εἰδώλον, an idol. Jesus appeared to define ideology as whenever one begins "... διδάσκοντες διδασκαλίας ἐνταλματα άνθρωπον, that is, teaching as doctrines [viewed there by Jesus as statements about God and reality put forward as if veridical and backed by Sacred sanction] the commands of humans [viewed there by Jesus as mere human understandings about God and reality without Sacred sanction] (Isaiah 29:13; Matthew 15:9).

The New Testament authors considered myths (µυθος) to be fanciful stories that were not discursively true (2 Timothy 4:4). When used in the academic study of religion, myths have been considered reflections on what some have believed to be true, expressed in presentational terms. Critical self-consciousness has required Christians to acknowledge that the domain of the sacred or mythic was not empirically verifiable. In this sense, Christians

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54 Ibid., 558-559.
55 Ibid., 530-531.
have not viewed myth pejoratively but simply as the non-empirical content of Christianity considered by Christians to be veridical.

Heresy (ies) (ἁμαρτίας) was derived from ἁμαρτάνω, which was associated with notions of choice or decision. The association seemed clear: heresies were the personal preferences or decisions made by false teachers without sacred sanction about what to believe, practice and teach. The New Testament authors viewed ἁμαρτίας as doctrines that were false, not veridical, teachings that eventually promoted divisions or factions in the Christian community (2 Peter 2, etc.). John identified those who embraced heresy as anti-christs, ἀντίχριστος (1 John, especially 1 John 2:18-26).

Orthodox Christianity as presented in the New Testament documents was a worldview. Like every worldview, orthodox Christianity has claimed to provide answers to what one should believe and why one should believe particular answers to the main questions of life. The notion of orthodoxy as defined above has served the Christian community by providing worldview answers, a conceptual framework, to great questions such as, Is there God? What is the meaning of life? What is the position of humankind within the cosmos?

Most relevant to this study was the question, what is the Christian, orthodox truth about Satan, demonic powers and their influence, if any, on society? Christian orthodoxy as found in the Bible has claimed to provide objectively true answers for those questions, and for every dimension of worldview thinking and living (the experiential, mythic, doctrinal, ethical, ritual and the social).

56Ibid., 23.
Historical and Creedal Christian Orthodoxy

As they proclaimed the Kerygma in the various contexts in which the apostles and others ministered, honest questions arose about the veracity of the Christian worldview. In domains heavily influenced by Greek philosophy (e.g., Asia Minor), they required the apostles to provide contextualized answers and explanations about the Christian worldview.

The Gospel of John and the Epistle to the Colossians were prime examples of apostolic contextualization in the doctrinal arena. As the Apostles died and the apostolic age ended, Christianity expanded ever farther from its original Jewish context. Church leaders were increasingly required to address specific questions about notions inherent to Christianity. The answers they formulated in the second and early third centuries increasingly began to be called by them “orthodoxy.” In their case, orthodoxy meant beliefs about the Christian worldview that accurately contextualized the Apostolic Kerygma. The Apostles' Creed was an example of their early attempts to produce a cogent, orthodox statement relevant to their cultural context.

It was thought a truism that beliefs could be found orthodox (accurate or correct) or found inaccurate or incorrect. Inaccurate or incorrect beliefs about the Christian worldview came to be termed heresies (ἀἵρεσις). Some allowance must be made for honest misunderstandings and lack of communication in such discussions. However, the question then was, what was the objective truth about Christianity as a worldview system? The term objective was taken here to mean whenever the perceptions of independent multiple observers about a phenomenon are the same, within reasonable error limits. In the estimate of independent multiple observers, some who professed to be teaching the Christian faith were not objectively correct in their perceptions and assertions about what constituted
orthodox Christianity. The historic creeds produced by the Christian Church then were expressions of multiple witnesses to what they defined as Christian orthodoxy.

The importance of these creeds as theological expressions to the overall question of orthodoxy was deemed an axiological question. If one has valued the New Testament documents as inspired by God (θεόπνευστος, 2 Tim. 3:15-17, 2 Pet. 1:20-21), then one can legitimately view these creeds as more than historical, culture bound documents that simply reflected what Christians believed phenomenologically at a certain point in time. One could do so because of their objective fidelity to the seminal theological truths found in the New Testament.

The creeds were also demonstrations of theological growth and models of how modern Christians can unite these two ideals (theological fidelity and growth) and contextualize them in the ever-changing context of beliefs that characterize the world. The viewpoint of the historical confessions, creeds and theological consensus of Christian theologians on the topics of Satan and the demonic realm were accordingly discussed in the conclusion of this section.

Conclusion: Worldview, Contextualization, Orthodoxy and Research Realities Associated with Satan and the Demonic

Researchers and those with whom research has been conducted were both participants in the contextualization process. Thus, no one has viewed reality without some form of worldview grid. When contextualization has been viewed as a descriptive construct, it has been a powerful ally for scientific researchers. It has been an ally because it enabled researchers (at least temporarily) to bracket philosophical and theological questions regarding the veracity of supernatural experiences (sacred or demonic) claimed by others and to focus
on observing and understanding the empirical questions of to whom, how, when, and where the supernatural experience was considered meaningful.

The resulting conceptualizations of religious life (and nonreligious life) have been frequently representative of the "context" people experience. Since some of these dimensions mentioned above were empirical in nature, social scientists can study them empirically. The purpose of such research was to produce a balanced perspective through an analysis of the scientific, abstract, cultural and tacit forms of knowledge so that claimed experiences of the supernatural that the researchers have studied can be better understood. Descriptive contextualization has allowed for the business of social and religious research to occur in a scientific manner that has yielded what Smith termed "humane knowledge" (Smith 1981, 78). Descriptive contextualization was shown later to be a preliminary part of but not an ultimate conclusion in Otis' spiritual mapping paradigm (Otis 1993, 37-38).

However, as Hesselgrave and Rommen (1989) pointed out, orthodox Christian faith has been based on the idea that some knowledge about reality has been revealed by God from the super-cultural domain. Christians have considered this type of knowledge to be objectively true, and those who believed in revelation from God have viewed contextualization as the process of translating transcultural truths into culturally relevant forms without changing the intended meaning of what has been revealed. Christians who have believed in supernatural revelations and who have done religious research on topics such as Satan and demons have thus been in pursuit of two kinds of knowledge with the hope of eventual worldview synthesis.

First, what has orthodox Christianity affirmed to be the truth about Satan and demons? Such religious research has looked into the means by which such purportedly revealed
knowledge entered human experience, and has thus used library research in an attempt to discover the consensual, orthodox teaching on these topics. The process of determining what interpretation of Satan and the demonic was most congruent with orthodox Christianity was essential in the evaluation of Otis’ spiritual mapping paradigm and the works of scholars like Russell, Arnold, Wink and Pagels, which works were examined in the next section of this study.

Second, Christians who have done research in the social sciences were focused on the interactions between social systems societies, communities, organizations, groups and organisms. The researcher obtained data from the system that preceded the system the researcher was attempting to bridge to, thus involving the researcher in cross-level disciplines and research. Those in the social professions who have believed in a spiritual domain may wish to bridge the gap between concrete systems rooted in human experience and the spiritual domain in which they have believed. These goals were inherent in Otis’ spiritual mapping paradigm, and they were evaluated in the prescriptive analysis of Otis’ paradigm in that section of this study.57

Table 1 below depicted a spatial display of the relationship of worldview, orthodoxy and contextualization. The next portion of this study attempted to discover what Christian orthodoxy has affirmed to be true about Satan, demonic powers and their influence, if any, on society. Discoveries made were then used to answer one of the primary research questions of this work, was George Otis’ spiritual mapping paradigm congruent with Christian orthodoxy?

57This notion was explored in the social science section of this chapter. See G. A Swanson and H. L. Green, Understanding Scientific Research: An Introductory Handbook for the Social Professions (Dayton, TN: Oxford/ACRSS, 1991): 50-51.
Table 1. --Worldview, Orthodoxy and Contextualization

<table>
<thead>
<tr>
<th>Main Worldviews</th>
<th>Christian Theism</th>
<th>Pantheism</th>
<th>Atheism</th>
<th>Agnosticism</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>Historic Orthodoxy</td>
<td>Some Modern Christianity</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Definition of Orthodoxy</td>
<td>Supernaturally revealed transcultural truths, consensually agreed on by the historic Church, were</td>
<td>Phenomenologically perceived beliefs rooted in time-bound cultural traditions were</td>
<td>All supernatural beliefs were deemed phenomenological and not veridical in nature.</td>
<td>All definitions of orthodoxy were regarded as perpetually changing human constructs, some of which may be true or not.</td>
</tr>
<tr>
<td>Definition of Contextualization</td>
<td>proclaimed didactically as truth in culturally relevant terms in varied cultures.</td>
<td>shared dialogically in the pursuit of truth in varied cultures.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The Spectrum of Interpretations of Satan and the Demonic

Essential to Otis' spiritual mapping paradigm was the notion that demonic spirits (what the Bible labeled Principalities and Powers) are real and effect great influence on the human race and the course of human destiny. Before an evaluation of whether or not Otis' paradigm was congruent with biblical orthodoxy could be done, it was necessary to examine the spectrum of views that have existed on the topic of Principalities and Powers. This section examined the three views that represented a summation of the literature and major interpretations of Satan, Principalities and Powers; the 1) ontological view 2) the depersonalized view and 3) the psychosocial, phenomenological view.

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The ontological view has held that Satan and demons are veridical, ontological entities that exist independent of human belief or unbelief. This was Otis' view, and this perspective was explored via an analysis of the work of J. B. Russell (History), C. E. Arnold (Biblical Studies) and C. S. Lewis (Literary Apologetics).

The depersonalized view was examined via the work of W. Wink. Wink interpreted Satan and demons as mystical but depersonalized forces, the interior dynamics or ethos of physical or social systems incarnate in all things, not personalities.

E. Pagels' work was examined for the psychosocial, phenomenological view that depicted Satan and demons as phenomenological, social constructs. Their power has consisted only in a subjective belief in them and in the use of these constructs to demonize others.

Following the examination of these views, a conclusion was proffered on which of the three main views mentioned above best represented historical, Christian orthodoxy. This conclusion took into account the findings derived from an ethnographically informed

O'Brian concluded his survey with an overview of salient New Testament passages that he thought to be best understood, whether one chooses to embrace their intended meaning or not, as referring to the Powers as personal, ontological spiritual entities opposing God and the human race (376-383). That these passages were clearly intended to convey such a meaning became evident from the clear admissions and consciously embraced program of the demythologizes (378). The evidence for the view of Powers as personal entities was essentially that the Powers have names, are presented as having wills and were viewed as originally created to be part of the heavenly realm before the creation of this earth. These lines of evidence O'Brian provided are not new to anyone who has studied this notion. Thus, O'Brian concluded his article with a trenchant analysis of the ultimate role of worldview and resultant hermeneutical approach in one's ultimate interpretation of the terms, Principalities and Powers (374-376). Either people have chosen to believe the plain language and texts of the Bible on demonic entities or they have consciously chosen to re-interpret them according to their worldview preferences. For a similar treatment, see J. Y. Lee, "Interpreting the Demonic Powers in Pauline Thought," Novum Testamentum 12 (1970): 54-69.
assessment of the New Testament teaching on Satan and the demonic that were included later in the third section of this religious research, the prescriptive analysis of Otis' paradigm. Both the spectrum of interpretations about Satan and the demonic and the ethnographic findings from the New Testament presented in section three were used as the basis for determining if Otis' spiritual mapping paradigm was congruous with Christian orthodoxy.

The Ontological View of Satan and the Demonic: Satan and Demons are Veridical, Ontological Entities

Satan as a Concept of History: The Historical View of J. B. Russell

Russell began his twenty-year study of the Devil with clear declarations of the nature of his work. Historical scholarship cannot make metaphysical statements nor adjudicate them. What historical scholarship can do is study the development of a concept in the human mind (Russell 1977, Preface). Russell delineated his view of the academic discipline of history by describing the varied and appropriate tasks of theologians, historians and historical theologians.

Theologians have made metaphysical statements about ultimate reality based on revelation, which they cannot empirically validate or disprove. Historians have made statements about metaphysical concepts, based on historical evidence (artifacts) that show what people have believed. Historical theologians have attempted to determine if some historical concepts that people have believed resemble or are congruent with objective reality (1981, 20-21).

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Historical theology has used four criteria to judge the truth of a historical concept. These four concepts were continuity over time, trueness to type, correspondence to living perceptions and internal coherence. Using these criteria, Russell argued that the main lines of the historical concept of Satan were clear. These lines were found to be that Satan was a created being, fallen due to volitional rebellion against God, the source of cosmic evil, defeated by Christ's work and ministry and doomed to ruin when Christ appears at the end of this age (1981, 220).

Russell asserted that historians have defined the concept of the Devil with a reasonable degree of coherence without having believed one way or another regarding its objective reality. Historical theologians, however, have been forced to deal with this issue or, Russell asserted, run the risk of holding an incoherent view of Christianity. This was deemed true because the doctrine of the Devil has always been a central and integral element of the Christian tradition, as Russell displayed in *Satan: The Early Christian Tradition* (1981, 30-186; 226). Historians have thus been able to study the history of a concept like Satan and do so with sensitivity to the tension between those who perceive certain concepts (the historians) and what is claimed to be perceived by the believers. When historians have done so, they have avoided the errors of the positivism of some social histories and reification (1981, 22).

**Russell's Historical Findings** As a historian, Russell discovered and showed that the central thesis of the New Testament was the cosmic war between God and the powers of darkness under their general, Satan (1977, 227). Russell cited the extensive vocabulary used by the authors of the New Testament to describe Satan as historical evidence for his assertion that the central thesis of the New Testament was the cosmic war between God and the powers of darkness (1977, 229). The salvific ministry of Christ could only be understood
as an opposition to the power of Satan, which was the point of the entire New Testament (1977, 249). Thus, Russell concluded that the accounts of exorcism in the Gospels were evidence not of superstitious accretions from other cultures but central to the thesis of the New Testament, the cosmic war between God and Satan (1977, 238-239).

Russell summarized the New Testament teaching on Satan as follows. Satan is a creature of God, the head of fallen angels, the personification of evil. Thus, the New Testament was not strictly dualistic in its worldview. Satan was depicted as the lord of this world, the source of all opposition to God. Life before Christ's eventual victory was seen as constant spiritual warfare between God and Satan and their followers. Anyone who refused to follow the God of the Bible and Christ was perceived to be under the power of Satan. Christ came to destroy Satan's power over this world and replace it with the Kingdom of God. At the end of time, Christ was predicted to win a final victory over Satan and his forces of evil (1977, 247-248, 256).

Russell saw the notion of Satan as inextricably bound up with a historically true understanding of Christianity. It has run against both the core of apostolic doctrine and the historical development of the concept of Satan over an extensive period of time whenever anyone has denied the existence and central importance of the doctrine of Satan in orthodox Christian thought. Arbitrary excisions of Satan from the fabric of the Christian worldview have rendered Christianity historically and intellectually incoherent. To make such an intellectual move was deemed by Russell a concession that Christianity had a wrong core thesis from the inception of Christianity as a worldview (1981, 25).

**Russell's Discussion of the Ontological Nature of Satan** Regarding the ontological reality of Satan and demons, Russell proferred four levels upon which this question can be
considered. First, achieving absolute knowledge on this or any other question was
impossible to obtain for finite human beings. Second, the history of concepts was explicated
as the best methodology to understand the perceptions of things (not things in themselves)
that were not empirical in nature. Third, historians have established based on historical
methodology the history of the concept of Satan, a definable body of historical perceptions
that people have believed about Satan and demons. Fourth, one can choose to integrate that
body of knowledge or not into one's life.

Russell examined seven objections to the belief in the ontological reality of Satan. First,
Scientism, or Positivism, or the belief that only scientific knowledge is real, which Russell
rebutted by affirming that presentational knowledge was also valid in its place. Second, the
idea that a belief in Satan is not current or progressive, which Russell averred was beside the
point of whether or not the belief corresponds to reality. Third, other worldviews have dealt
with the problem of evil without recourse to the satanic model. Russell acknowledged the
relative merits of various systems but concluded, based on his historical investigation, that
the Christian worldview met the problem more frankly than other traditions. Fourth, some
have claimed that a belief in Satan was inconsistent with the Christian tradition, which
Russell asserted based on his historical research was demonstrably untrue. Fifth, others have
proclaimed that a belief in Satan was inconsistent with the Bible, which view (as Russell
displayed) has only been maintained by a violent wrenching of the meaning intended by the
New Testament writers. Sixth, belief in Satan has been held by some as inconsistent with
experience, which Russell answered by an appeal to the ethnographically derived reports of
many people from varied cultures who have claimed to encounter the demonic. Seventh,
others have charged that diabology was inherently inconsistent, which Russell contended was
no more true for it that many other apparently inconsistent tenets of the Christian worldview (Russell 1981, 221-230).

Accordingly, while as a historian Russell could not verify with certainty whether or not Satan really exists, he announced his belief based on the historical evidence that a personification and principle of evil does objectively exist (Russell 1977, 260). More salient to the research objectives of this study, however, was Russell's core historical finding: Orthodox Christianity as a historical reality has perennially affirmed as a central tenet the veridical, ontological nature of Satan and demons.

**Russell's Conclusions on the Ontology of Satan** Some Christian theologians have called for a purification of Christianity from a belief in Satan. Russell refuted this call by his argument that an unbiased, educated agnostic could observe the phenomenon of historical Christianity in association with the New Testament documents, historical Christian tradition and the vast majority of Christian thinkers and conclude that the belief that Satan and the demonic were ontological was an inherent doctrine of orthodox Christianity (1984, 303).

Because of the sheer mass of historical evidence that showed the objective reality of Satan to be a doctrine within orthodox Christianity, Russell reasoned that the burden of proof was on those who would seek to remove Satan from Christian orthodoxy. Russell examined the various heuristic methodologies by which such “proof” could be obtained and found them inadequate. Science has not ever addressed such a metaphysical notion as Satan. Personal revelation has not ever been verified outside the one receiving the revelation.

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60 C. S. Lewis gave a similar line of reasoning for his belief that Satan and demons exist, as follows. 1) This belief agreed with a prima facie reading of the Bible. 2) This belief agreed with the historical tradition of Christianity. 3) This belief was not contradicted by scientific knowledge, and science could not ever prove empirically that spiritual entities such as God, Satan and demons don’t exist (C. S. Lewis, *The Screwtape Letters*, 1961, New York: Macmillan), vii. Lewis' views on Satan were examined later in this section.
Trends of thought that have rejected established historical beliefs were guilty of idiosyncratic 
revisionism (1984, 304).

For Russell, the question of evil was found to make sense only in a theistic universe, 
because if no transcendently conscious being existed there were thus no absolute values. 
Thus, evil could not be viewed as an absolute value but simply as a relative value in the 
atheistic worldview. Consequently, the use of a definition of evil (like Satan) that was 
coherent only in a theistic framework in an attempt to refute the theistic worldview was 
deemed contradictory (1984, 308). Based on twenty years of research on Satan, Russell 
attested that it was a historical fact that the consensus position of the universal, orthodox 
Church has been that Satan is a veridical, ontological entity.  

Satan as a Biblical Reality: The Ontological View of Clinton Arnold 

For over ten years, Clinton Arnold devoted much of his scholarly career to the topics of 
Satan and demons as presented in the Bible. As of 1997, Arnold wrote that of the ninety-
seven books on his shelves on the topic of spiritual warfare, all but a dozen were published 
in the last ten years (Arnold 1997, 13). In a response to this torrent, Arnold's *3 Crucial 
Questions about Spiritual Warfare* (1997) represented a summation of his work over that time.

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61 J. B. Russell, “The Life and Times of the Prince of Darkness,” interview by Michael 

62 C. E. Arnold, “The Exorcism of Ephesians 6:12 in Recent Research: A Critique of 
Wesley Carr’s View of the Role of Evil Powers in 1st Century Belief,” *Journal for The Study of 
20, 1990): 17-19; *Ephesians, Power and Magic: The Concept of Power in Light of its Historical Setting* 
(Grand Rapids: Baker, 1992a); *Powers of Darkness: Principalities and Powers in Paul’s Letters* 
(Downers Grove, Ill: Inter-Varsity, 1992b; “Dealing with ‘Murky Monsters and Dastardly 
Demons:’ A Response to Underwager and Wakefield,” *Journal of Theology and Psychology* 20(3) 
(1992c); “What about Territorial Spirits?,” *Discipleship Journal* 81 (1994): 47; *3 Crucial Questions 
about Spiritual Warfare* (Grand Rapids: Baker, 1997).
Arnold's Earlier Work  Arnold's earlier work was focused on the specifics of understanding the worldview background to the Ephesian Letter. He responded to Carr's thesis that Paul's use of this terminology was entirely about angelic beings and not demonic entities at all, a view purported by Carr to be found in the Jewish use of this term (Arnold 1987). Arnold showed that Carr omitted all of the data in the New Testament that contravened Carr's thesis that the Principalities and Powers were only good, including an unwarranted excision of Ephesians 6:12 from the text of Ephesians (1987, 83).

Arnold's work on the historical background and content of the Ephesian letter (1992a) examined the Greco-Roman milieu for historical conceptions of power and magic that, if understood, could potentially elucidate the meaning of Satan, demons and spiritual warfare as presented in the Ephesian letter. Arnold concluded his study with the finding that conceptions of power and magic from the Greco-Roman milieu, rather than determinative of the Christian worldview beliefs about Satan, represented a totally different and pagan perspective of the supernatural domain. Consequently, Arnold concluded that the ontological presentation of the demonic in Ephesians was both inherent to apostolic Christianity and objectively true.

Wink viewed Arnold's work as historically rich but flawed in its hermeneutical approach. This was because Wink considered Arnold an exegetical positivist (Wink's term), one who regarded the Powers of the New Testament as ontological spiritual beings. Wink


admitted that Paul and the other New Testament writers had in fact considered the Powers to be real, ontological beings (Wink 1991, 166). However, he considered Arnold’s agreement with Paul on this matter an example of Arnold’s hermeneutical starting point, not his exegetical outcome, because Arnold assumed that the first-century worldview was transferable to our modern mentality.

Thus, Wink accused Arnold of having imposed his own pre-understandings on the text. Winks' work on the Powers contained a statement of his own pre-understandings that he brought to the New Testament when he began his study on the Powers. There, Wink admitted that he began the study of the Powers of the New Testament to demythologize them according to social science categories, but ended his study with the belief that the universe was alive (Wink 1987, 170; Winks' views were explored later in this section).

The interchange between Wink and Arnold displayed two notions critically important to this study. First, the worldview one has brought to the scriptures has influenced the conclusions one derived from Scripture. Second, their exchange brought forth the important admission from Wink that it was he, not Arnold, who had reinterpreted the intended meaning of the New Testament regarding the ontological reality of angels and demons.

Arnold was not part of the satanic conspiracy movement that caused many to reject the topic of Satan and the demonic as a serious subject. He agreed that little empirical

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66 See Arnold’s “Dealing with 'Murky Monsters and Dastardly Demons:' A Response to Underwager and Wakefield,” *Journal of Theology and Psychology* 20(3) (1992c). *The Journal of Psychology and Theology* devoted an entire issue (Fall 1992, Vol. 20, Number 3) to the topic of Satanic Ritual Abuse allegations that were exceedingly prominent at that time.
evidence pointed to an organized, worldwide satanic conspiracy. This, however, was considered a separate topic that had not addressed or solved the question of the ontological status of Satan.

Arnold pronounced that the ontological question about Satan was a worldview question which empirical research cannot adjudicate (1992c, 288). What Arnold affirmed was that Christians who have asserted a belief in the reality of Satan accurately represented the consensual teaching of the Bible and the main stream of Jewish and Christian tradition. When Christians have accurately represented the biblical and historical consensus on Satan and the demonic, they have also affirmed to most inhabitants of the so-called two-thirds world that their claimed experience of the spirit world was at least partially true to reality (1992c, 289). Arnold thus viewed a disbelief in the reality of Satan as a modern anomaly rooted in naturalism (1992c, 289).

The Summation of Arnold's Work on Satan and Spiritual Warfare

In 3 Crucial Questions about Spiritual Warfare (1997), Arnold dealt with what he considered the three crucial questions attached to the issue of spiritual warfare, 1) What is spiritual warfare?, 2) Can a Christian be demon-possessed? and 3) Are we [Christians] called to engage territorial spirits? As question two had only a tangential relationship to the subject of this research, it was not explored in this study. Information from Arnold’s earlier work\textsuperscript{67} on question three was considered in this examination also.

What is Spiritual Warfare? Arnold posited that the notion of kingdoms in conflict (Christ’s and Satan’s) was foundational to understanding reality from a biblical worldview (Arnold 1997, 19-20). Jesus came to plunder the strongman Satan and his house (i.e., kingdom,

\footnotesize{\textsuperscript{67}C. Arnold, “What about Territorial Spirits?” Discipleship Journal 81(1994): 47.}
Matthew 12:29, Mark 3:27 and Luke 11:22). Jesus did so ultimately by triumphing over Satan at the cross (Col. 2:15; Arnold 1997, 49-50). The mission of the church given by Jesus to make disciples of all the nations was an extension of that plundering of and triumph over Satan's reign (Matthew 28:18-20; Arnold 1997, 50-51).

Under the rubric of kingdoms in conflict, Arnold noted the designations in the Bible of this present evil age and the age to come as the temporal indicators that can help Christians understand why spiritual warfare was a way of characterizing the common struggle of the Christian experience in the Bible (Arnold 1997, 20-21). Arnold posited that all who attempt to live the Christian life would face supernatural opposition from Satan in every domain of existence (Arnold 1997, 27).

Arnold appealed to Ephesians 2:1-3 as a description of the three enemies of Christians (and those not yet Christians): Satan, the world and the flesh (1997, 27; 32). Satan has used the world and the flesh as tools in this ongoing spiritual warfare. Ephesians 6:10-20 was noted as the classic text that addressed the notion that spiritual warfare was an expected dimension of Christian experience. For Arnold, spiritual warfare was conceived as an all-encompassing notion that included every area of human existence Satan has attempted to

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Arnold (1997, 39) thought the terminology used in Ephesians to describe the protagonists in spiritual warfare may have implied a hierarchy within the demonic domain, but he refused to engage in speculation about that possibility because no authoritative means existed to determine the specifics of a hierarchy. Rather, he read the vocabulary of the Bible when describing demonic entities as designed to persuade Christians about the reality of spiritual entities and their warfare against humans in general and Christians in particular. The actual terms used in Ephesians were the Ruler (ἄρχοντας) of the kingdom (ἐξουσίας) of the air (Eph. 2:2), along with Devil (διαβόλος, 6:11) and the Rulers (ἀρχας), Authorities (ἐξουσίας), Cosmic Powers of this darkness (κοσμοκράτωρας τού σκότος τούτου) and Evil Spirits (πνευματικά ής πονηρας).
sully, rather than a term applied to specialized ministries such as exorcism or certain types of warfare intercession (Arnold 1997, 19; 27).

**Arnold’s Summary of Biblical Spiritual Warfare** Having laid the foundation for spiritual warfare in the biblical presentation of the war between Christ and Satan, Arnold addressed the issues attached to the emergence of the spiritual warfare movement. Most pertinent to this research was Arnold's assessment of George Otis' spiritual mapping paradigm as a tool to understand the spiritual dynamics behind the observable events in any given community (Arnold 1997, 147-148; 175-177). As this research was focused on the specific spiritual mapping paradigm of George Otis, Arnold's treatment of other notions of strategic spiritual warfare was not included here.69

Arnold found the Bible presented the notion that angelic powers, both good and evil, were intimately involved with the affairs of this world (see footnote 68). Thus, the cosmic warfare between God and Satan has had a direct and systemic influence on the affairs of human experience. An indeterminable yet conceptually suggested hierarchy of angels and demons was presented as ontologically real in the biblical worldview. These spirit beings have exercised varying levels of influence on the human race (Arnold 1997, 197). Believing this view without binding oneself to the specific extension of this view held by some that specific demons were assigned to or are attached to certain territories was touted by Arnold as biblically consistent.

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69 Arnold specifically distinguished Otis as one who has not advocated some of the most controversial notions attached to the nascent spiritual warfare movement, specifically 1) the detection of demonic corridors of power along what are called “ley lines” (Arnold 1997, 148; 175-176), 2) the attempt to obtain the specific names of purported demonic entities who are supposed to reign in a particular area (Arnold 1997, 148; 176) or 3) the attempt to cast demons out of cities or regions (Arnold 1997, 176).
Instead of territorial spirits, Arnold thought one could believe in the territoriality of spirits, that the spirits mentioned in Ephesians 6:11-12 seek to and in fact do exercise varying degrees of influence over the people groups and regions of this world. The biblical authors asserted the influence of the territoriality of spiritual beings to be most manifested in idolatry, which was clearly identified with demonic activity in the Bible at 1 Corinthians 10:20 (Arnold 1997, 159; 197).

No explicit teaching in the Bible called believers directly to engage demonic spirits. Instead, the biblical authors called the Church to appeal to God for relief and victory against these powers. Arnold averred that prayer of the sort mentioned by Paul in Ephesians 6:10-20 was the essential weapon for breaking the power of demonic powers in regions where they do not yet know Christ (1997, 47). While biblical authors did not command Christians in the Bible to engage demonic powers, they did call them to discern their influence on culture and thus understand the strategies of Satan mediated through the world system (Arnold 1997, 186-187).

 Accordingly, Arnold thought spiritual mapping was best understood as a form of discernment or diagnostic assessment (Arnold 1997, 187), directed toward obtaining a holistic, cosmic understanding of both the biblical worldview and the world of total human experience, not just blatant examples of demonic influence such as idolatry. Thus, Arnold viewed Otis’ spiritual mapping paradigm as a diagnostic tool.

As a diagnostic research tool, Arnold found spiritual mapping potentially helpful to Christians in three areas. First, the diagnostic results of spiritual mapping as advocated by Otis gave Christians specificity in prayer about various populations that they would otherwise lack. Arnold noted that it was a biblical tradition and has been a common
Christian practice to offer specific prayers (Arnold 1997, 176). Moreover, the findings of spiritual mapping research facilitated the 1995 “Praying through the 10/40 Window Campaign” (Arnold 1997, 176).\(^{70}\)

Second, the specific types of information obtained by Otis' version of spiritual mapping can serve as an aid in holistic worldview formation among new Christians. New Christians have emerged from some pre-conscious assumptions that their culture programmed into them. Arnold suggested this process of paradigm shifting was a reality apposite to Christian conversion, and was a major theme in the New Testament documents (Arnold 1997, 177). Spiritual mapping may enable new Christians to obtain a blatant, empirically documented assessment of their worldview and cultural background that they can juxtapose against their nascent understanding of the Christian worldview. Arnold thought that spiritual mapping as advocated by Otis should be comprehensive and include both explicit and implicit strategies Satan has used to hold cultures and peoples in bondage. The resulting contrast of worldviews was thought to be a potential stimulant to their future experience of Christian growth (Arnold 1997, 198).

Third, new Christians may obtain theological insights from spiritual mapping by objectively contrasting their previous worldview and their new worldview (Christianity). This contrast may stimulate the formation of theological expressions apposite to a type of prescriptive contextualization\(^{71}\) that was deemed compatible with biblical revelation. Arnold

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\(^{70}\)See C. P. Wagner and M. Wilson, *Praying through the 100 Gateway Cities of the 10/40 Window* (Seattle, Wash: Youth with a Mission, 1995).

\(^{71}\)Discussed earlier in association with D. J. Hesselgrave and E. Rommen, *Contextualization: Meanings, Methods and Models* (Grand Rapids: Baker, 1989).
concluded that research findings generated by Otis spiritual mapping paradigm may help Christians contextualize theology (Arnold 1997, 198).

While no specific strategy was presented in the New Testament or in early church tradition for strategic-level spiritual warfare as has been advocated by some in the strategic spiritual warfare movement (Arnold 1997, 161), Arnold noted the distinctive qualities in Otis’ paradigm and expressed hope that this new tool will prove to be one of many new strategies used by the Church to complete the missionary mandate of Jesus Christ (Arnold 1997, 198).

C. S. Lewis’ Ontological View of the Demonic: Satan as an Explanatory Postulate

C. S. Lewis' Space Trilogy both summarized the historic Christian view on the demonic and anticipated the renewal of interest shown in this topic since the 1980s. Lewis' thesis was that axiological realities such as evil and good exist in the human domain as derivations from the spiritual, angelic, and demonic domains. Lewis' trilogy replicated the historic Christian view of angelic and demonic beings as veridical, sentient and volitional

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72It should also be noted that specific strategies about the twin themes of evangelism and edification, in addition to a host of other topics related to the Christian experience, were likewise absent from Scripture. What the biblical authors presented were claimed revelatory, conceptual instructions placed within the context of a worldview. How those instructions were to be implemented within any given cultural context has been a matter of balancing the proposed “new” strategic implementations with the objective revelations of scripture and the subjective guidance of the Holy Spirit. See also Arnold’s “What about Territorial Spirits?” Discipleship Journal 81 (1994): 47.

73See M. Perry, “Taking Satan Seriously,” Expository Times 101(4, 1990): 105-112. Perry, an Anglican as was Lewis, proposed the question of the ontological reality of Satan should be settled in the same way the ontological reality of God is settled: not by proof, but as explanatory hypotheses that harmonize scripture, reason, and tradition with experience, which is consistent with the Anglican tradition (111).

creatures of God who have great influence on the human race. The origin of evil was
angelic rebellion against God that occurred before humanity was created. Evil was viewed as
a choice to cling to the "wrong good" (volitional autonomy rather than obedience to God
(1965b, 69). This was reminiscent of the narration of how evil originated among humans in
the Bible (Gen. 3) and Augustine's privation of evil theory.\textsuperscript{75}

Lewis' trilogy illustrated how the cosmic and eternal ramifications of angelic evil have
been translated into the lives of other created beings. Evil has shown up in the experience
of spiritual warfare between the forces of good (God) and Evil (Satan), and the effects of
this warfare were postulated as eternal and cosmic in nature (1965a, 153).

Another historic antecedent of Lewis' presentation of good and evil was discovered in
the ancient, biblical and medieval notions of The Great Chain of Being (Table 2, below).
God was viewed as the ultimate Personality and Creator of all other personalities in the chain
of being. God was the ultimate source of good, and sentient personalities were seen as the
agents for all that is axiological in nature. It was deemed evil to choose any other created
being or value before God, and such a choice can only be made by personalities with
volitional and rational capacities. This was the ultimate sin of Satan, who has embarked on a
strategic campaign to corrupt and ruin lesser personalities by tempting them to willfully
share in Satan's rebellion against God. All choices made by sentient personalities thus "... lead
sooner or later either to the Beatific or Miserific vision" (1965b, 111).

s. v. "Evil, the problem of," by John Hick. Hick pursued Augustine's "evil as privation"
theory, rooted in the fall of Satan, for its effect on Aquinas, Luther, Calvin and modern
theologians. The consensual thesis of these theologians was that evil was a turning away
from God (the highest good) to lower goods created by God. The lower goods then
become idols that replace God.
The Nature of Angelic Beings: Thinking Minerals and Macrobes  Lewis reiterated the historic Christian understanding of the nature of angels (called "Oyarsa" in his trilogy) as a basis for understanding that they are personal beings: "Oyarsa does not die," "... does not breed ..." [and] "... is hard to see and the light goes through it" (1965a, 93). God was named "Maleldil" in the novels, and angels and humans "... are both copies of Maleldil" (1965a, 120). Despite this similarity of angels and humans, they were seen as different species of beings:

Their physical organism, if organism it can be called, is quite unlike either the human or Martian. They do not eat, breed, breathe, or suffer natural death, and to that extent they resemble thinking minerals more than they resemble anything we should recognize as an animal (1965b, 9).

Angelic nature was viewed as a synthesis of natural and supernatural domains:

These things were not animals - to that extent one had to classify them with the second group; but they had some kind of material vehicle whose presence could (in principle) be scientifically verified. To that extent they belonged to the first group. The distinction between natural and supernatural, in fact, broke down; and when it had done so, one realized how great a comfort it had been (1965b, 11).

MacPhee, a character who represented logical empiricists who have doubted the veridical existence of such notions as angels and demons, was employed to explain as a theoretical construct the historic, Christian notion of angels and demons:

These creatures are not planetary creatures at all. Supposing them to exist, you are to conceive them floating about the depth of space, though they may alight on a planet here and there, like a bird alighting on a tree, you understand. There's some of them, he says, more or less permanently attached to particular planets, but they're not native there. They're just a clean different kind of thing (1965c, 191).

Modern scientists who abandoned biblical notions of God and the supernatural but who made contact with evil angels thought to be higher life forms were portrayed by Lewis

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76Hebrews 1, especially 1:7 and 1:14
as describing the nature and hierarchical place of such beings in the great chain of being from their worldview perspective by the use of the term "Macrobes:"

I did not say microbes. I said macrobes. The formation of the word explains itself. Below the level of animal life, we have known that there are microscopic organisms. Their actual results on human life, in respect to health and disease, have of course made up a large part of human history: the secret cause was not known till we invented the microscope. I have now to inform you that there are similar organisms above the level of animal life. When I say "above," I am not speaking biologically. The structure of the Microbe, so far as we know it, is of extreme simplicity. When I say that it is above the animal level, I mean that it is more permanent, disposes of more energy, and has greater intelligence (1965c, 256).

Thus, the more scientifically acceptable terms "macrob"es" and "thinking minerals" enabled Lewis to contextualize the historic Christian notion of angels as spiritual personalities for twentieth-century readers.

The Origin of Cosmic Evil Lewis' cosmology borrowed from the historic Christian notion that angels are participants with God in governing the great chain of being within the created order. The central character of Lewis' trilogy, Ransom, was kidnapped and taken to Mars by an evil scientist. Ransom eventually met the angel who governed Mars, who explained to Ransom the vast hierarchical chain of being that began with God and extended downward to encompass all of creation: "Beast must be ruled by Hnau [sentient biological creatures who bear God's image], and Hnau by Eldila [angelic beings who bear God's image] and Eldila by Maleldil" [God] (1965a, 102).  

Ransom was amazed at this picture of reality, for as a modern thinker he operated on the assumption that Earth was not influenced by things such as angels. Later, Ransom studied an obelisk that contained pictures of how the cosmos was governed by angelic entities. Ransom was shocked when he found Earth on the obelisk:

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77Hebrews 2:9; Genesis 1:26-28.
The ball was there, but where the flame-like figure should have been, a deep depression of irregular shape had been cut out as if to erase it. Once, then - but his speculations faltered and became silent before a series of unknowns (1965a, 111).

The Oyarsa of Mars provided an answer to Ransom for why Earth had no legitimate Oyarsa, which answer was Lewis' recapitulation of the orthodox Christian explanation of the ultimate source of cosmic evil being found in an angel who rebelled against God:

He became bent. That was before there was any life on your world. Those were the bent years of which we still speak in the heavens, when he was not yet bound to Thulcandra [Earth] but free like us. We did not leave him at large for long. There was a great war, and we drove him back out of the Heavens and bound him in the air of his own world as Maleldil taught us. There doubtless he lies to this hour, and we know no more of that planet; it is silent. We think that Maleldil would not give it up utterly to the bent one, and there are stories among us that He has taken strange counsel and dared terrible things, wrestling with the bent one in Thulcandra. But of this we know less than you; it is a thing we desire to look into (1965a, 121).

In the preceding passage, Lewis cogently placed into a cosmic context the biblical story of the fall of Satan and angelic interest in Christ's redemptive incarnation. By telling this story from a cosmic rather than an earthly perspective, Lewis reiterated the historic Christian view that the source of evil is not merely human, but also encompasses the angelic domain.

In Lewis' imaginary retelling of the Eve story, the precise nature of angelic evil was explained by Ransom to the first female of Venus to whom Ransom was sent to help her resist the evil one's temptations:

[Ransom] You spoke yesterday of clinging to the old good instead of taking the good that came. There was an eldil who clung longer - who has been clinging since before the worlds were made. [Woman] But the good would cease to be good at all if he did that. [Ransom] Yes, it has ceased, and still he clings (1965b, 83).

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78 1 Pet. 1:10-12.

79 2 Cor. 11:3; 1 Tim. 2:14.
Lewis thus retold the Genesis 3 narrative in order to gain a hearing among moderns for the view that the ultimate source of evil is found in a personality of cosmic proportions who has misused God-given abilities of reason and choice.  

When Ransom eventually met the Devil incarnate in another human, he discovered the results of the misuse of reason and choice:

What was before him appeared no longer a creature of corrupted will. It was corruption itself to which will was attached only as an instrument. Ages ago it had been a person; but the ruins of personality now survived in it only as weapons at the disposal of a furious self-exiled negation (1965b, 156).

In historic Christian orthodoxy, evil (and good) have been presented as extensions of personality and were thus reflective of choices that either appropriately or inappropriately corresponded to the values inherent in God and the great hierarchical chain of being created by God. The origin of evil must have originated then in the first personality who chose self-will rather than God’s will.
nature of this "bentness" to the scientist Watson, who was in process of being corrupted by evil spirits

I see now how the lord of the silent world has bent you. There are laws that all humankind know, of pity and straight dealing and shame and the like, and one of these is the love of mankind. He has taught you to break all of them except this one [preservation of the human species] which is not one of the greatest laws; this one he has bent till it becomes folly and has set it up, thus bent, to be a little blind Oyarsa in your brain, and now you can do nothing but obey it, though if we ask you why it is a law you give no other reason for it than for all the other and greater laws which it drives you to disobey. Do you know why he has done this? (1965a, 139).

This explanation was a subtle restatement of Augustine's theory of evil as the privation of evil (Hick 1967). After Weston became a devotee of "bentness," he explained the seductive power of the apparent freedom of moral autonomy:

Their minds run ahead of what Maleldil has told them. They do not need for Him to tell them what is good, but know it for themselves as He does. They are, as it were, little Maleldils (1965b, 106).

Thus, Lewis echoed the historic Christian combination of will, reason and a hierarchy of values found in and created by God as the ingredients for both good and evil. The essence of evil was deemed a misuse of will and reason that wrenches a lower good from the context of the God-ordained hierarchy of goods and exalts that lower good over higher goods. Ultimate evil was posited as the exaltation of self-will above the will and Person of God, which exaltation historic Christianity and Lewis discovered to be found in the angel known in the Bible as Satan.83

The effect of this cosmic evil was certainly one of if not the main theme of Lewis' space trilogy. Cosmic evil caused a division among biological creatures who bear the incorporeal image of God: "This man - he is a friend of that eldil of whom I told you - one of those

82 Daniel 10; Revelation 17.
83 1 Tim. 3:6.
who cling to the wrong good" (1965b, 84). In the conclusion of the trilogy (*That Hideous Strength*), Lewis had a college professor ruminate on the pervasive influence of evil (and good) among human society:

If you dip into any college, or school, or parish, or family - anything you like - at a given point in its history you always find that there was a time before that point when there was more elbow room and contrasts weren't quite so sharp; and that there's going to be a time after that point when there is even less room for indecision and choices are even more momentous. Good is always getting better and bad is always getting worse (1965c, 283).

Some individuals have followed the logic of self-will to its ultimate conclusion and Lewis portrayed this course also as a matter of choice. The scientist Weston was pictured as inviting into his personality what he erroneously believed to be the "impersonal force" that animated the universe:

There is no possible distinction in concrete thought between me and the universe. In so far as I am the conductor of the central forward pressure of the universe, I am it. Do you see, you timid, scruple-mongering fool? I am the universe. I, Weston, am your God and your Devil. I call that force into me completely (1965b, 96).

How can one determine (given such possessions really happen) who or what was the source of evil in cases such as Weston's? Lewis rejected the view of "the devil made me do it" by his portrayal of the denouement of one who embraced demonic ethics:

He [Ransom] did not know whether in the last few hours the spirit which had spoken to him was indeed Weston's or whether he had been the victim of a ruse. Indeed, it made little difference. There was, no doubt, a confusion of persons in damnation; what Pantheists falsely hoped of heaven bad men really received in hell. They were melted down into their master, as a lead soldier slips down and loses his shape in the ladle held over the gas ring. The question whether Satan, or one whom Satan has digested, is acting on any given occasion, has in the long run no clear significance (1965b, 173).

84 1 Tim. 4:1-3; 2 Tim. 3:1-9.
This depiction has received some claimed corroborating support by the extensive case histories of those who have alleged to have worked with those possessed by evil spirits. The objections of modern evolutionary theorists who have rejected such notions as supernatural, demonic personalities and the demonization of humans who have obeyed demonic teachings were addressed by Lewis.

He saw clearly that the motives on which most men act, and which they dignify by the names of patriotism, or duty to humanity, were mere products of the animal organism. But he did not see what was to be substituted for these irrational motives. On what ground hence forward were actions to be justified or condemned? If one insists on putting the question in those terms, said Frost, I think Waddington has given the best answer. Existence is its own justification. The tendency to developmental change is justified by the fact that it is a general characteristic of biological entities. The present establishment of contact between the highest biological entities and the macrobes [evil spirits] is justified by the fact that it is occurring, and it ought to be increased because an increase is taking place (1965c, 295).

Some modern authors who have agreed with Lewis' imaginary professor have argued extensively for contact with "spiritual beings or forces." Wilson (1971) termed the ability to contact spiritual forces and occult phenomenon "Faculty X." Wilson agreed with Lewis'

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85C. F. Dickason, *Demon Possession and the Christian: A New Perspective* (Westchester, Ill: Crossway, 1990). Dickason provided a thorough exposition of the biblical teaching on demons, demonization and the impact of spiritual warfare on both Christians and non-christians. After a careful study of biblical evidence traditionally cited for and against demonization, Dickason concluded the issue could only be resolved in conjunction with evidence generated via case histories of counselors in clinical practice. With both biblical and clinical evidence derived from four hundred case histories in hand, Dickason argued that individuals can in fact become demonized.

86See C. Wilson, *The Occult: A History* (New York: Random, 1971). Wilson argued that humanity possesses latent powers of transrational perception and power, which he labeled "Faculty X." Wilson opined that Faculty X has been suppressed by the limitations of scientism and has led to the impoverishment of humanity in general and the sensationalizing of those who have exhibited Faculty X. This thesis was illustrated with a survey of magic and occultism as a historical reality via occultic adepts. Wilson concluded with a plea for humanity to cooperate with the "élan vital" in its evolutionary ascent by opening themselves to a synthesis of reason and the transrational Faculty X.
Professor Frost when he divorced Faculty X from objective values and posited that contact with spiritual forces was evidence of the evolutionary pattern of the cosmos.

Thus, Wilson exhorted that contact with spiritual forces should be cultivated simply because they appear to have been part of the experience of some people. Based on Wilson's thesis and supporting evidence, he corroborated Lewis' projection of the terminus of such a theory:

[Weston] The world leaps forward through great men and greatness always transcends mere moralism. When the leap has been made our 'diabolism' as you call it becomes the moralism of the next stage; but while we are making it, we are called criminals, heretics, blasphemers . . . [Ransom] How far does it go? Would you still obey the life force if you found it prompting you to kill me? [Weston] Yes. (1965b, 95).

Contrary to Wilson, Lewis viewed the transcending of "mere moralism" in favor of amoral contact with "forces" as the step preceding demonic possession, which terminates in the ultimate effect of evil, spiritual warfare.

The recasting of ancient Christian doctrines about angelic nature and angelic rebellion as the source of evil allowed Lewis to retell the ancient Christian perspective of a great cosmic war of eternal proportions being fought between God and Satan. Lewis drew extensively on biblical themes to describe the nature of this spiritual warfare.87

The angel who befriended Ransom echoed I Peter 1:10-12 when he said, "I wish to hear of Thulcandra [Earth] and of Maleldil's strange wars there with the bent one; for that, as I have said, is a thing we desire to look into" (1965a, 122). Later, the same angel was depicted as inferring that Earth was the scene of some form of spiritual conflict, reminiscent of Ephesians 2:1-3:

From what you have told me, I begin to see there are Eldila [angels] who go into your

871 Peter 1:10-12; Eph. 2:1-3; Eph. 6:10-20
air, into the very stronghold\(^{88}\) of the bent one; your world is not so fast shut as was thought in these parts of heaven (1965a, 142).

After his encounter of spiritual warfare with Satan has illuminated Ransom, he becomes better able to discern the evil strategies of Satan in terms similar to Ephesians 6:10-20: "The black Archon - our own bent Oyarsa - is mediating some sort of attack on Perelandra [Venus] (1965b, 23). Lewis proffered that this type of spiritual discernment was possible for those whose minds have become attuned to the nature of spiritual reality:\(^{89}\)

There is an environment of minds as well as of space. The universe is one - a spiders's web wherein each mind lives along every line, a vast whispering gallery where (save for the direct action of Maladil) though no news travels unchanged yet no secret can be rigorously kept. In the mind of the fallen Archon [Satan] under whom our planet groans, the memory of deep heaven and the gods [angels] with whom he once consorted is still alive (Lewis 1965b, 201).

Ransom could present a portrait of spiritual warfare that occurs on earth to others because Ransom's worldview had become congruent with the biblical worldview:

We had eldila of our own he [Ransom] said, Tellurian eldils, but they were of a different kind and mostly hostile to man. That, in fact, was why our own world was cut off from communication with the other planets. He described us as being in a state of siege, as being, in fact, an enemy occupied territory, held down by eldils [demons] who were at war both with us and with the eldils [angels] of "deep heaven," or "space."\(^{90}\) Like the bacteria on the microscopic level, so these co-inhabiting pests on the macroscopic permeate our whole life invisibly and are the real explanation of that fatal bent which is the main lesson of history (1965c, 192).

\(^{88}\)See 2 Corinthians 10:3-5; this notion of strongholds was critical to Otis' spiritual mapping paradigm and was explored in the third major section of the religious research in this chapter.

\(^{89}\)2 Kings 6:15-17; 1 Corinthians 10:12; 1 John 4:1-5, etc. This notion was explored under the gift of discernment in the third section of this chapter.

\(^{90}\)Revelation 12:7-9.
This “main lesson of history” was Lewis' retelling of Ephesians 2:1-3 and 6:10-20, and the empiricist MacPhee was used to "neutrally" explain the conspiratorial ramifications of such a worldview:

Our own crew, the terrestrial elders, are at the back of the whole conspiracy. You are to imagine us, Mrs. Studdock, living on a world where the criminal classes of the elders have established their headquarters (Lewis 1965c, 192).

Lewis attempted to forecast how some modern evolutionary thinkers who no longer believe in a personal God or personal spirit beings would interpret contact with such beings, should it occur, from the naturalistic worldview perspective. Professor Frost represented the naturalist, used by Lewis to explain to another modernist the causative (yet amoral) effect of such contact with the "Macrobos":

Their effect on human history has been far greater than that of the microbes, though, of course, equally unrecognized. In light of what we now know, all history will have to be rewritten. The real causes of all the principal events are quite unknown to historians; that, indeed, is why history has not yet succeeded in becoming a science (1965c, 257).

Frost's viewpoints have been difficult to refute, as displayed by scholars who have studied demonology. 91 Scott and Oesterreich could not deny the historical evidence of

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91See T. K. Oesterreich, Possession and Exorcism (New York: Causeway, 1974) for an exhaustive study of possession and exorcism. Part I dealt with foundational concepts of possession such as its signs, subjective effects and modern responses to this reported phenomenon. Part II was a massive tour de force of reported case histories of possessions and exorcisms from various worldview perspectives. It is ironic that Oesterreich concluded that the manifestation of possession occurs only among the least educated and cultured of peoples while he himself was persecuted by the nascent Nazi movement. That persecution seemed to illustrate Lewis' thesis that it is precisely the educated that are most susceptible in the modern era to demonic doctrines. See also Sir W. B. Scott, Letters on Demonology and Witchcraft (New York: Fowle, 1900) for a learned review of demonology and witchcraft from the origin of history until 1900. Scott's thesis was as follows, corroborated by what he cited as both veridical and hysterical case histories: "... the nature of demonology, which, as gathered from the sacred volumes, every Christian believer is bound to receive as a thing declared and proved to be true" (84). However, in typical Deist fashion, Scott concluded that very little if any supernatural phenomenon has occurred after Constantine's reign: "It is alike inconsistent ... that fiends should be permitted to work marvels that are no longer
humans who have claimed to have had contact with "spiritual forces." However, both concluded that such contact ceased via the influence of education, scientific methodology or is ultimately reinterpreted as the hysteria of nonscientific worldview thinking.

Lewis had his Professor Frost turn Scott's and Oesterreich's view of spiritualism on its head. He deployed Frost to predict that it will be in fact those of the educated classes who have rejected the God of the Bible and objective good and evil who will be the most susceptible to the seductive notion of amoral contact with "spiritual forces" as an outworking of the evolutionary process.

The refutation of this false equation of "spirituality" and contact with spiritual forces was left to Lewis’ hero Ransom, who represented the historic Christian view of the true motive for contact with God:

[Weston] Didn't we agree that God is a spirit? Don't you worship Him because He is pure spirit? [Ransom] Good heavens, no! We worship Him because He is wise and good. There's nothing specially fine about simply being a spirit. The devil is a spirit (1965b, 93).

The logical conclusion of angelic rebellion against God with its effects of ethical evil among humanity was expressed by Lewis in martial terms, derived directly from the Bible. God is at "war" with the "bent one, who holds Earth as his "stronghold." Earth is under "siege" and viewed as "enemy-occupied territory," the “theater of angelic war,” "headquarters" of the "criminal classes" of angels who have launched a "conspiracy" to bend humanity and human history to their evil intentions. Lewis provided a gloss on Ephesians 6:10-20 that explained the social implications of this view:

When the Bible used that very expression about fighting with principalities and powers and depraved hypersomatic beings at great heights (our translation is very misleading at that point, by the way) it meant that quite ordinary people were to do the fighting exhibited on the part of humans" (72).
Lewis' rehearsal of the Christian view of spiritual warfare encompassed the continuum from "ordinary people" involved in this war to its eternal implications: "The dangers to be feared are not planetary but cosmic, or at least solar, and they are not temporal but eternal" (1965a, 153). Mark Studdock, the atheistic sociologist who had rejected Christianity for quasi-scientific spiritualism, realized that theories about good and evil divorced from a consideration of their ultimate personal sources were mere corollaries of cosmic spiritual warfare between God and Satan when he encountered the "spirits" behind this martial conspiracy:

These creatures of which Frost had spoken - and he did not doubt that they were now locally present with him in the cell - breathed death on the human race and on all joy. Not despite this but because of this the terrible gravitation sucked and tugged and fascinated him towards them. Gradually he realized that he had sustained some sort of attack, and that he had put up no resistance at all; and with that realization a quite new kind of dread entered his mind. Though he was theoretically a materialist, he had all of his life believed quite inconsistently, and even carelessly, in the freedom of his own will. . . . It had never occurred to him that his mind could be changed for him, all in an instant of time, changed beyond recognition (1965c, 269).

Studdock's terrible experience represented Lewis' ultimate recapitulation of historic Christian teaching about ethics and values; they are expressions of the ultimate Person in the Cosmos (God). Whenever ethics has been divorced from a theistic context, ethics has become the grist for the "bent theories" of fallen angels, who consequently taught humans to "cling to the wrong good" in their attempts to corrupt humanity. Humans were found by Lewis to express ethics, but humans were not viewed as the only or even the highest sources of ethics and values. This perspective was highly reminiscent of Romans 1:18-32.

The Cross and Crossroads Lewis used the characters of Mark and Jane Studdock to display two central views inherent in historic Christian teaching about good and evil.
Goodness was deemed ultimately found in a personal God and can be experienced by humans who come into willing contact with God. Evil was deemed ultimately found in angelic rebellion and experienced by humans who willingly or by deception come under their control.92

Jane Studdock was Lewis' prime example of one who came to realize that all rightful ethical demands find their origin in God.

She had come into a world, or into a Person, or into the presence of a Person. Something expectant, patient, inexorable, met her with no veil or protection between. This demand which now pressed upon her was not, even by analogy, like any other demand. It was the origin of all right demands and contained them. In its light, you could understand them; but from them you could know nothing of it (1965c, 318).

Lewis had Jane discover through her experience with God that a personal God is the source of all good. Her husband Mark came to the same conclusion regarding objective values, but only by extensive exposure to demonic beings who, in an allusion to 1 Timothy 4:1-3, attempted to teach him the doctrine of ethical relativism:

And day by day, as the process went on, the idea of the straight and the normal which had occurred to him during his first visit to this room, grew stronger and more solid in his mind till it became a kind of mountain (1965c, 310).

Though not yet a Christian at this point in the story, Mark finally realized both the personal and ethical implications of Jesus' death on the cross when his demonically controlled superior Frost insisted that Mark desecrate a wooden crucifix:

And that, as he suddenly saw, explained why this image, though not itself an image of the straight or normal, was yet in opposition to crooked Belbury. It was a picture of what happened when the straight met the crooked, a picture of what the crooked did to the straight - what it would do to him if he remained straight. It was, in a more emphatic sense than he had yet understood, a cross (1965c, 336).

921 John 3:4-16.
Lewis summarized the historic Christian view of the crucifixion of Jesus as the ultimate crossroad\textsuperscript{93} of the spiritual war between an all-good, personal God and a "bent" personal angel, Satan. The spiritual war between these two personalities was displayed by Lewis as the ultimate spiritual "map" upon which all worldview theories appear as roads.

Though there are many roads, all of them lead finally to only two destinations. As there is one Face above all worlds merely to see which is irrevocable joy, so at the bottom of the worlds that face is waiting whose sight alone is the misery from which none who beholds it can recover. And though there seemed to be, and indeed there were, a thousand roads by which a man could walk through the world, there was not a single one which did not lead sooner or later either to the Beatific or the Miserific vision (1965b, 111).

\textsuperscript{93}John 12:23-33; John 16:11; Colossians 2:15; 1 John 3:8.
Table 2. - - The Great Chain of Being

The Eternal Domain of The Supernatural: The Triune God of The Bible

God was viewed as the Eternal Creator (Revelation 4). Christ was viewed as currently seated and co-reigning with God in the heavenly realms, far above all rule and authority, power and dominion, with all things placed under Christ’s rule (Ephesians 1:20-23).

The Created Domain of the Supernatural

Angelic Spirit Beings: There were innumerable angelic beings who served God and human beings (Revelation 5:11-12, Hebrews 1). The designation Archangel (ἄρχοντας) used at 1 Thessalonians 4:16 implied that these angelic beings were organized in some manner under the Sovereign Reign of God.

Demonic Spirit Beings: Satan, The Ruler (ἄρχοντας) of the Kingdom of the Air (Ephesians 2:1-3, 6:12), which consisted of the Rulers (ἄρχοντας), Authorities (ἐξουσίας), Cosmic Powers of this darkness (κοσμοκράτορας τοῦ σκότους τούτου) and Evil Spirits (πνευματικά τῆς πονηρίας).

The Created Domain of The Natural

(_genesis 1; John 1:1-4; Revelation 4). Humans under the reign of God & Christ Ephesians 2:1-6; Colossians 1:13, 1:21-22).

Humans under the reign of Satan (Ephesians 2:1-3; Colossians 1:13; 2 Corinthians 4:4; 1 John 5:19; Revelation 12:9).

The Animal Kingdom (Psalm 8).

The Plant Kingdom.
The Insect Kingdom Down to Single Cell Amoebas.
The Inanimate Domain.


95 See C. F. Dickason, Angels: Elect and Evil (Chicago: Moody, 1975) for a biblical and comprehensive discussion of spirit beings.
Wink's Worldview  Walter Wink\(^6\) was found to be the best and most recent representative of the view that has read the New Testament vocabulary regarding principalities and powers in depersonalized terms. Wink admitted that he began the study of the Powers of the New Testament to demythologize them according to social science categories, but ended his study with the belief that the universe was alive (1987, 170). Wink came to understand that the old Cartesian dichotomy was no longer adequate to explain either the Bible or the cosmos humans inhabit. The emerging worldview that has perceived spirituality as the interior essence of material, organic and social entities was seen as replacing materialism (1987, 2).

Wink presented as prescriptive what he announced as the emerging worldview in context with the ancient, spiritualistic, materialistic and theological worldviews of the past. This emerging worldview found its source in Carl Jung, Teilhard de Chardin, Morton Kelsey, Thomas Berry, Matthew Fox, Process Theology and the new physics.\(^7\) Everything was thought by Wink to have an inner and outer aspect, and the inner spirituality of all things was touted as inextricably bound up with their outer material manifestations (1992, 5).

Wink aspired to make his readers understand that this new, emerging worldview is utterly different from the worldview that assigned ontological status to angelic and demonic entities. The Powers of the Bible were to be reinterpreted as the spirituality of institutions

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and systems (1992, 7). Similarly, God was conceived as the Spirit of Reality, the spirit that animates the cosmos like a body (1992, 327, note 12). Wink suggested the logical theological conclusion of his belief about the inherent connection of the Powers to material matter in a footnote (1984, 124). There, he positively used the Process Theology model to articulate his belief that even God was not separate from the cosmos but was instead the animating principle of the cosmos. Accordingly, he claimed the view of classical Theism (that God is separate from and the personal creator of the cosmos) was inadequate metaphysically (1984, 124, footnote 19).

While he proffered obliquely that this view is just one way of talking about God, Wink's view of God has been historically associated with Samuel Alexander's and A. N. Whitehead's Process Theology, the latter quoted approvingly by Wink (1984, 124, footnote 19).98 Owen's work was found to be a corroboration of Wink's admission that the view Wink held was different from the classic view of God held by orthodox Christians (Owen 1967, 348). From a history of religions point of view, Wink's view of God was also discovered to be very similar to modified monism,99 panpsychism100 and pan-en-theism.101

**Winks' Central Thesis on the Principalities and Powers** Wink defined the thesis of *Naming the Powers* (1984) as one that viewed the New Testament's terminologies of principalities and powers as the determining forces of physical, psychic and social existence.

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Wink desired this thesis to be seen as distinct from the view of the ancient world, which used symbolic projection to personalize as demons and Satan what Wink instead claimed to be depersonalized forces that have animated social structures (1987, 4). Thus, IBM, Gulf+Western, The United States, all institutions were thought by Wink to have “spirits,” but they were not, as the ancient writers of the New Testament believed, actual entities. Rather, Wink viewed “spirits” as the animating and depersonalized forces that were posited as incarnate in all social institutions (1987, 5).

Wink concluded that the New Testament was pervaded with the language of power (1984, 7), based on the evidence he discovered via an exhaustive study of the vocabulary of power in the New Testament. An extensive etymological study of the words used in association with power and the powers was contributed in Naming the Powers. Wink agreed that he understood how these words, taken both etymologically and in their context in the New Testament, have been historically and could be taken to mean personal, spiritual entities, the angels and demons of classic, Christian orthodoxy (1984, 17).

However, because of the new, emerging worldview discussed earlier, Wink advised a reinterpretation of the vocabulary and meaning of the New Testament when it spoke of spiritual Powers as veridical entities with personal characteristics. In place of that view, Wink posited that readers should take the Powers to mean the inner dimension of the material, external, empirical manifestations of power (1984, 5; 104).

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102 *Arche* and *Archon* were used to describe both earthly and spiritual entities (1984, 13-14; 155-156). *Exousia* was used 102 times in the New Testament (1984, 15). *Dynamis* was a frequent term for powers (1984, 17). *Thronos* was used 54 times (1984, 19). *Kyriotes* was noted as a word for authorities (1984, 20-21). *Onoma* was cited as an example of metonymy (1984, 21). See also T. H. McAlpine, *Facing the Powers: What are the Options?* (Monrovia, CA: Marc, 1991), 87-89.
Thus, the spiritual powers were understood by Wink as the interior dynamics or ethos of physical or social systems, not personalities. Accordingly, Wink rejected the belief that Satan and demons are real, separate, conscious personalities. Instead, Wink depersonalized the language of the New Testament when it referred to angelic and demonic beings and replaced it with a meaning akin to language such as "mob spirit" or "team spirit" (1984, 105).

Wink preferred to think of the Powers as impersonal entities, but admitted that short of dogmatic assertions, he knew of no way to settle the question. He claimed to treat the language of the New Testament phenomenologically in that he simply tried to describe, not interpret, the experiences that he believed were eventually (and incorrectly) assigned by biblical authors an ontological status as personal, demonic beings (1992, 8). He left it to the reader to decide whether Satan possesses actual metaphysical being or is simply the corporate ethos of various social-spiritual institutions (1992, 9). For Wink, however, the meaning of terms like Satan, demons, principalities and powers in the New Testament meant depersonalized, structural dimensions of social existence (1984, 15-16).

Winks' Reinterpretations of the Principalities and Powers God was conceived as the Spirit of Reality, the spirit that animates the cosmos like a body (1992, 327, note 12). Similarly, Satan was not understood as personal or even as the personification of evil (24-25). Rather, Satan was viewed as the interior ethos of a society that was in pursuit of its own advancement as the ultimate good, and thus made that pursuit into an idol (1987, 25).

Wink used an analogy from Transactional Analysis to describe the origins of belief in a personal entity called Satan: ancients simply gave a name and metaphysical status as a personal being to explain their experience of evil (1987, 26). Wink reinterpreted the future casting of Satan into the Lake of Fire as the entering of “Satan” as an archetype (not as a
personal entity) into the sea of glass before the throne of God (Rev. 20:10, 14:10, 4:6, 15:2).

This metaphor was taken to ultimately mean not the eternal torment of a totally evil entity, but instead the transformation of evil by a process of divine sublimation (1987, 40; 1992, 402, note 6).

That ancient worldview that granted the Powers ontological status as actual personal beings has been in process of being reinterpreted and was advocated by Wink that it should continue to be reinterpreted as symbolic of the inside or interior apotheosis of things (1987, 172). The notion of a number of personal angels being assigned to the nations was rooted in Deut. 32:8-9 (1987, 88). The angels of the various nations mentioned in Deut. 32:8-9 and Daniel 10 (clearly presented as personal entities in the Bible) were reinterpreted by Wink as the actual and spiritual possibilities of the earthly nations (1987, 89). The angels of the churches, a term used in Revelation 2-3, were not acknowledged as individual, personal spirit beings. Instead, Wink rated them as the corporate personality of each congregation. As they have had no existence apart from the people, neither were the people thought to have any existence as a group apart from their “angel” (1982, 70). Medieval Christianity viewed angels as personal spirits, while materialism associated reality with the material domain. Wink replaced both of these with the view that the material has been the means by which the

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103 Wink agreed with F. F. Bruce, The Epistle to the Hebrews (Grand Rapids: Eerdmans, 1964), 33, and E. Pagels, “The Social History of Satan, Part II: Satan in the New Testament Gospels,” Journal of the American Academy of Religion LXII (1994), 48-49, that the Septuagint rendering of this verse probably represented the original intent of the author. The LXX reads there “... κατὰ ἄγγελον Θεοῦ...” (“... according to the number of the angels of God”) instead of the Hebrew “... according to the sons of Israel” (לְמָסֵר בֵּן יִשְׂרָאֵל). Wink thus noted that the most probable reading of Deut. 32:8-9 was “sons of God,” meaning the angels (1984, 26-27, footnote 43).
spiritual was manifested, and the spiritual was viewed as the interior essence of the material (1987, 92).

Wink attributed his newfound understanding of the angels inherent in nature (which function as the ethereal pattern and essence of any particular species) to Dorothy Maclean, a founder of the Findhorn Community in Scotland (1987, 156). Accordingly, angel became code language in Wink's presentation for the numinous interior essence of created things, by which one can become one with the entire universe (1987, 169). The Findhorn Community has been a center noted for philosophy congruent with mysticism.\(^1\)

Demons were posited as the real, invisible (but not personal) spirit of destruction (1984, 107). The Powers have existed only in concretion within physical structures of power on earth, not as independent realities (1984, 145). Satan and demons were opined to be neither objects nor ideas, but symbolic images whose reality have only been experienced in the realm of imagination (1984, 145).

Wink identified three types of demonic manifestations, outer personal possession (possession of a person by something alien to the person), collective possession (possession of a group by deadly forces) and inner personal demonic possession (the attempt to integrate a split or repressed portion of a personality made evil only by repressing it) (Wink 1987, 43). (Mark 5:1-20) as outer personal demonic possession, mental illness (not demonic entities)

\(^1\)See P. Hawken, *The Magic of Findhorn: An Eyewitness Account* (N.Y. : Bantam, 1976). Wink’s openness to alternative religious understandings and experiences was relayed through a personal anecdote. Following a dream in which he encountered what he originally thought to be a demonized nun, he discussed the dream with what he called his spiritual mentor. His spiritual mentor helped Wink reinterpret the dream as a symbol of Wink’s confusion of his sexuality and spirituality. Then, Wink made a clay image of the Nun, wrote letters to her, replayed the dream forward and told the Nun he wished to be reconciled to her (1987, 56-57).
displayed as metaphor. Thus, foreign legions had dominated the region, and the individual had consequently internalized that state of affairs and acted it out (1987, 43-45).

Ephesians 2:1-2 was interpreted not as personal demonic powers ruled over by a personal Satan, but instead as the invisible realm of inauthentic living, the Zeitgeist, or even negative vibes (1984, 84). Wink agreed that Ephesians 6:10-20 was the classic text for the interpretation of the powers as demonic beings. However, demonic to Wink came to mean not personal, demonic entities, but institutions created by humans that have become idolatrous over time and eventually transcended their human creators in power and effect (1984, 85-86).

Wink nominated Colossians 1:20 to be the definitive conclusion to the matter of how God will deal with the Powers: the entire cosmos will be eventually reconciled to God (1984, 54). "Cosmos" meant creation, human society or dominated system in the Bible (1992, 51-58). "Aion" meant to Wink dominated age, not by personal demons or a personal Satan, but by the idolatrous ethos of society itself (1992, 59-61). "Sarx" meant dominated existence, not by personal powers (Ephesians 2:1-3), but by the impersonal powers that transcended and overcame individual humans (1992, 61). Heaven meant ultimately for Wink the realm of emergent possibilities, the ecstasy of transcendent realization, the locus of divine presence (1984, 146).

Winks\' Conclusions on the Principalities and Powers In the end, Wink was pragmatic about the debate over the nature of the Powers. He opined that in actual practice, what mattered was not one\'s doctrinal interpretation of whether the Powers are actual entities that control institutions from without or, as Wink espoused, the pathological "spirituality" inherent in institutions.
Instead, what was important was that something should be done about the reality of evil inherent in institutions (1992, 327, note 11). Wink clearly stated that his understanding of the powers and what ought and can be done about them was utterly different from the view presented by the proponents of the Spiritual Warfare Movement.\(^{105}\) Those Christians, Wink admitted, followed the traditional, historic interpretation of what Satan and demons meant in the Bible, that is, the powers were considered personal spirit beings in rebellion against a personal God. In contrast to that view, Wink averred the Powers to be the mystical ethos of social, economic and political systems. Wink differed with the spiritual warfare movement in their assertion that the power of demonic spirits can be broken only by prayer and supernatural intervention. He openly acknowledged that the “powers” (understood as depersonalized) could thwart God (1992, 313-314).

The Sociological View of The Demonic: Satan and Demons are Psycho-Social Constructs

Elaine Pagels\(^{106}\) has done extensive work on the sociological implications generated by the Christian worldview contention that Satan and demonic powers exist. After reviewing the same extra-biblical material as Russell did,\(^{107}\) she agreed with Russell’s contention that the

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\(^{107}\) For example, Pagels cited three sources for the notion of angelic rebellion that were rooted in the Jewish tradition. 1) Isaiah 14:12-15, 2) the cryptic reference to the “sons of God” in Genesis 6 and 3) the apocryphal *Vita Adae et Evae* 14:3, in which Satan refused to worship the primeval pair (1995, 48-49). Jubilee 15:31 posited that God assigned a ruling angel so that the nations may be led astray (54). I QM 19:10-12 referred to Mastema, Satan, as an angel who rules in darkness for the purpose of bringing about evil and sin (1995, 58).
Devil was inherent and essential to New Testament thought (1994, 19). However, she observed that the evangelists had not confined their sense of evil to matters of metaphysical cosmology, but were also concerned to show how evil worked its way out in social manifestations (1994, 19). This observation gave Pagels her research focus.

**Pagels' Social Focus on Satan** Pagels declared that she could not speak to the ontological reality of the demonic realm behind her sociological interest (1995, 52). Moreover, she agreed that Russell and Wink had dealt sufficiently with the traditional theological approaches to the psychological and ontological reality of Satan (1994, 18). Accordingly, she confined her interest in Satan to the social manifestations that the belief in the supernatural power of the demonic had and continues to have on those who have embraced the Christian worldview (1994, 19).

Pagels maintained that those manifestations were to be most clearly observed in the evangelists' presentation of the historical worldview conflict between those who did and those who did not accept Jesus' message (1994, 52). The social history of Satan was thus exclusively defined as the depiction of the social conflict between the early followers of Jesus and their opponents (1995, 111).

**Pagels' Worldview Perspective** Pagels claimed she could not speak to the metaphysical, ontological reality of the demonic realm behind her sociological interest (1995, 52). However, having declined to address the metaphysical question of Satan and demons, she brought a naturalistic metaphysic to bear on the New Testament presentation of the origins of Christianity. Pagels went on to make the case that the early Christians were confused over Jesus apparent failure to bring about the visible kingdom of God.

Additionally, *The Book of Watchers*, later incorporated into the *Book of Enoch*, was influential in the worldview development of early Christians (1995, 49).
To account for Jesus’ death (his resurrection was viewed as myth), Pagels claimed early Christians erroneously posited the influence of evil spirits who were ultimately blamed for Jesus’ failure. From this naturalistic worldview perspective, Pagels then attempted to show how the early Christians “demonized” everyone who opposed their message, specifically Jews, pagans and later, those who broke with orthodox Christianity, the “heretics.”

**Perspectives on Pagels’ Thesis** Certain facts were found that did not fit Pagels’ thesis that the early Christians were exclusively responsible for the notion that some Jews and others who rejected Jesus were under Satan’s control. Gruenthaner\(^{108}\) showed that the notion of spiritual warfare, rooted in the supernatural domain but manifested within social contexts via people, was really anchored in the Jewish tradition. Gruenthaner argued that the depiction of incessant enmity (יהוה)\(^{109}\) and eventual warfare between the seed of the woman and the seed of the serpent cannot be taken literally as applicable to a literal serpent, because it was senseless to conclude that God would have urged humanity to wage war on reptiles (Gruenthaner, 10-11).

Thus, Gruenthaner read this text as a metaphorical depiction of spiritual truths, the seminal source for the view that an evil, superhuman being exists that has attempted to bring ruin to the human race (Gruenthaner, 15). He concluded that the story of the Fall gave the

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\(^{109}\) R. Laird Harris, ed. and others, *Theological Wordbook of the Old Testament*, Vol. 1 (Chicago: Moody, 1980), s. v.“יהוה,” by T. E. McComiskey. McComiskey traced יהוה and its conceptual development through the Bible and agreed with Gruenthaner that this theme reached fulfillment in Jesus’ death on the cross and the ultimate judgement of Satan described in Revelation 20 (McComiskey, 36). How then can the notion of social enmity as evidence of satanic control be ascribed exclusively to the early Christians, when the roots of this notion were found in the Jewish Bible?
Israelites the elements of a demonology with sociological implications analogous to its later development in the New Testament, without providing the particulars or expansions added to this theme by the New Testament authors (Gruenthaler, 27).

Foerster surveyed the word δαίµων (demons) and found it to be deeply anchored in the Jewish tradition and used with both metaphysical and social connotations. Foerster also traced the etymology of δαίµων through the New Testament and concluded that the New Testament usage of this term was a succession and expansion of the Old Testament treatment of this topic (1964, 16).

The New Testament worldview presented two kingdoms in conflict, the Kingdom of God and the kingdom of the prince of this world, Satan (Foerster 1964, 18). Because humanity did not honor God, God gave them over to their mental delusions. Sin [social enmity] and the flesh thus became viewed as individual forces. Nonetheless, this depiction of the process of human volitional rebellion against God never excluded the complementary New Testament presentation of the external reality of demonic entities (1964, 18).

However, Pagels reinterpreted the extensive dealings with the δαίµων by Jesus from a naturalistic, sociological perspective. The questions of whether or not Jesus really had extensive contact with demonic powers were presupposed as outside of Pagels’ social interest in Satan as a construct. She then continued to view the data as it is in the New Testament.

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110H. Torczyner, “A Hebrew Incantation against Night-demons from Biblical Times,” *Journal of Near Eastern Studies* 6 (1947), 18-29. Torczyner analyzed a document that represented, at the least, the phenomenological belief that Jews held in particular demonic entities that focused their attack on men, especially at night.


Testament from an exclusively sociological and naturalistic worldview to focus on her thesis of how early Christians demonized their theological opponents, especially the Jews.

S. R. Garrett was another theologian consulted who, like Pagels, has shown a deep interest in the relationship of theology, social science and the social implications theology has for and on society. Garret cited Geertz's analogy between the roles of an ethnographer and literary critic, or in the case of both Garrett and Pagels, biblical literary critics. Geertz thought that ethnographers and literary critics both must attend to symbolic forms and social relationships. Both must interpret the whole of a culture in relationship to its constituent parts and vice versa. They should point out recurring patterns, and display how actions or words are amplified, reproduced or confirmed from one place to another (Garrett 1989, 5). This form of ethnographic approach would have precluded the type of anti-supernatural approach Pagels brought to the New Testament documents.

Garrett adduced the following advantages the ethnographer who has studied social texts has had over interpreters of biblical texts who have valued positivistic worldview reinterpretations over ethnographic sensitivity. The ethnographer, by virtue of immersion in the culture that was studied, has been made aware of which culture has provided the framework for the interpretation of any given phenomenon. Ethnographers have observed actors over time and different settings, and have thus obtained interpretive responses from the actors (1989, 7). Ethnographers have viewed the quasi-experimental method of a twentieth-century Weltanschauung placed demons in the realm of mythology, thereby illustrating that it was not from the texts but from the worldview brought to the texts that the issue of the ontological reality of Satan has often been resolved (1993, 493). All Sterling could conclude from the pericopes was that the disciples were convinced Jesus changed the condition of the boy.

positivist social scientists as incapable of dealing with the thick meanings inherent within any culture. Rather, ethnographers have entered the worldview of the culture being studied and have attempted to interpret it holistically within the parameters of meaning that culture has established (1989, 33).

Garrett realized she could not literally return to the first century culture as a biblical literary critic with ethnographic sensitivities. Garret also averred that obtaining an objective, and Archimedean, point of view about the ontological reality of Satan and demons was impossible for her, Pagels, or anyone.

However, her approach and work were clearly distinct from Pagels’ product. Instead of assuming like Pagels that 20th century naturalism was correct and 1st century supernaturalism was impossible, Garrett approached the notion of the Devil in the New Testament as an ethnographically informed biblical scholar. She showed that Christian experience (from its inception in Jesus through the conclusion of Luke’s Book of Acts) testified to the reality and demise of the Devil via the authority and power of Christ. She displayed this by showing the logical connection between Jesus’ spiritual warfare victory over Satan in the wilderness and the three spiritual warfare victories won by Christians as described in Acts: Simon Magus (Acts 8:4-25), Paul and Bar-Jesus (Acts 13:4-12) and the seven sons of Seeva (Acts 19:8-20) (1989, 108-109). Garrett concluded that Jesus’ spiritual warfare encounters with Satan were an essential, component part of the cosmic drama of the conflict between God and Satan (1989, 59).

H. A. Kelly\textsuperscript{114} was another biblical scholar who illustrated the central difference between approaching the New Testament from “above” with naturalistic, sociological assumptions

\textsuperscript{114}H. A. Kelly, \emph{The Devil, Demonology and Witchcraft: The Development of Christian Beliefs in Evil Spirits}, 2\textsuperscript{nd} ed., (N.Y.: 1974).
(Pagels) and entering “into” the New Testament worldview with ethnographic bracketing skills (Garrett). Kelly concluded his historical and magisterial study on the devil with the revealing worldview assertion that, while it was possible that evil spirits exist ontologically, it was best to live as if they do not exist until humans are forced to believe in their ontological reality (Kelly 1974, 131).

Yet another set of facts seemed at odds with Pagels sociological analysis of demonizing in the New Testament. If it were simply a matter of early Christians having engaged in empty rhetoric, identifying verbally and in writing their disputants as demonized, Pagels case may have been found irrefutable. However, MacMullen\textsuperscript{115} found it and showed it to be historically compelling that the historical reality of the modes of persuasion used by Christians in the first three centuries of their movement included many instances of spiritual warfare encounters and exorcisms. The conversions to the Christian faith that followed these reported encounters with the demonic were based on the demonstrated superiority of Christ’s power over demonic power (MacMullen 1984, 26-29).

MacMullen of course affirmed that a historian could not determine whether or not reports of miracles and supernatural entities like demons were veridical. However, as a historian, he reported what ancient people believed and acted upon, which he considered to be historical reality (1984, 24).

Pagels’ work displayed a naturalistic reductionism that first skirted one metaphysical issue (the question of whether or not Satan is real) and in its place installed another (that Christianity as presented in the Bible could be truly understood divorced from its

\textsuperscript{115}R. MacMullen, \textit{Christianizing the Roman Empire} (New Haven, CT: Yale University, 1984).
supernatural trappings). If it was true that Jesus was the raised Lord as was presented in the New Testament, the one come to destroy the kingdom and reign of Satan (1 John 3:8), it would only be simple logic for his followers to have concluded that all who opposed the message of Jesus were in some way (consciously or unconsciously) under Satan's influence.

In fact, Pagels presupposed that Jesus was not the raised Lord and that Satan and demons do not exist. Based on those presuppositions, she viewed the New Testament documents through exclusivist, sociological lenses. She concluded with, in effect, the demonization of early Christians for their supposed demonizing of those who disagreed with them.

A Conclusion on the Christian Orthodox View of Satan and the Demonic

Russell (historical studies), Arnold (biblical studies) and Lewis (apologetics) were all cited to show that the ontological view of Satan and the demonic was in fact what Christian orthodoxy had maintained is the truth. Wink admitted their conclusion was descriptively true, but for him what mattered were not one's doctrinal interpretation of whether the Powers are actual entities but that something should be done about the reality of the pathology inherent in human institutions (Wink 1992, 327, note 11). Pagels agreed with those who contended that the ontological nature of the Devil was inherent to New Testament thought (Pagels 1994, 19). She added that she could not speak to [or refute] the ontological question of Satan's existence (1995, 52).

116 D. M. Russell, “Interpreting Scripture: Myth and Remythologizing,” *Expository Times* (1992-93): 356-357. Russell argued that demythologizing was beneficial in that it enabled readers to take myth seriously but not literally. However, especially pertinent to Pagels’ endeavors, Russell asked those who de-mythologized the spiritual warfare terminology of principalities and powers to realize that they have created a substitute mythology that will itself require an eventual demythologizing (359).
Since Wink and Pagels agreed with Russell, Arnold, and Lewis that the documents of Christian orthodoxy have affirmed the ontological reality of Satan (though Wink and Pagels reinterpreted those documents toward a different conclusion yet could not refute the ontological position), it was concluded as a matter of historical reality that the ontological view of Satan and the demonic is what was and is found and taught in Christian orthodoxy.

Section 3: Was Otis' Spiritual Mapping Paradigm Congruent with Biblical, Historic Christian Orthodoxy? A Theological Assessment

As the previous section argued, people have come to the New Testament (not necessarily with devious or malicious intent) with worldviews that predisposed them to arrive at certain conclusions regarding Satan and the demonic. The consensus agreement, despite their differing conclusions, of those who have wrestled with the questions of Satan and the demonic was that Satan and the demonic were worldview questions (Otis 1997, 318; Kraft 1989, 195-205; Smith 1981; Smart 1995; Gort 1989; Vroom 1989; O'Brian 1992; Russell 1977, Preface; Wink, 1987, 170; Arnold 1992c, 288).

This section examined the core theological assertions inherent in Otis' spiritual mapping paradigm with regard to the three essential worldview interpretations of Satan and the demonic examined above, along with the New Testament documents,117 historic denominational perspectives that have represented the universal Church's teaching on Satan.

117See S. H. T. Page, Powers of Evil: A Biblical Study of Satan and Demons (Grand Rapids: Baker, 1995) for a comprehensive citing of every passage in the Bible that has been thought to be associated with Satan and the demonic. Page proffered that the cosmic war between God and Satan was demonstrably a major, if not the, theme of the Bible (Page 1995, 269). The purpose of this section was not to duplicate Page's comprehensive work. Instead, the New Testament was interviewed using Otis' three ethnographic questions, 1) What is wrong? 2) How did it get that way and 3) What are the solutions? The passages presented below under these three questions represented the core answers from inside of the New Testament worldview regarding the comprehensive nature of the relationship of this world to Satan and the demonic.
and the demonic and specific criticisms of spiritual mapping published in recent years. A conclusion was reached in light of these four sources regarding the religious research question this study was focused on, Was Otis' spiritual mapping paradigm congruent with Christian orthodoxy?

What in The World is Wrong? A Prescriptive Evaluation of Otis' View of the Initial and Early Deception of Humanity

Otis read the story of Genesis 3 to be a true, time-space, historic event that represented the seat of Satan's initial and subsequent authority in this world, an authority obtained by the initial deception and volitional rebellion of the first human pair in the Garden of Eden (Otis 1991, 99-100). The Bible described the fall of humanity from a historical-cultural view, a Christocentric view and a personal view. Otis' understanding of the fall of humanity was found congruent with all three of these biblical depictions of the deception that characterized the early human experience.

A Historical-Cultural View of the Fall of Humanity Paul purveyed a description in general terms of the process by which humans fell away from God (Romans 1:18-32, Acts 14:15-17, 17:16-34). God was presented as having clearly revealed God's power and deity via the cosmos God created (1:18-20). Early humans chose to reject that clear revelation of God in favor of what Paul identified as vain ratiocinations (1:21).

Consequently, early humans were diminished in their understanding (1:21), which was empirically manifested in idolatry (1:22; 1:25). God allowed humans to pursue both their choices (Acts 14:16) and their consequences in that God gave them over to sexual immorality (1:24-27) and a mindset (ἀδόξημον νοῦν) that exhibited a systemic incapacity for lifestyles compatible with the God of the Bible (1:29-32). Otis' assessment of the etiology of human bondage to demonic entities was rooted in their human volitional rebellion against
God and evil internal desires (Otis 1997, 152). This assessment was entirely congruent with the description of early humanity at Romans 1:18-32.

**A Christocentric View of the Fall of Humanity**  Paul expounded a Christocentric view of the fall in Romans 5:12-21 and 1 Corinthians 15:45-49. Adam and Jesus were considered as historical, volitional agents whose choices brought into this world the results of their choices. Adam disobeyed God and brought the reign of death and condemnation into the world (5:12-19). Jesus obeyed God and brought grace, righteousness, justification and eternal life to all who would embrace Him and His death on the cross for their sins (5:12-21).

The human family has borne the earthly image of Adam, while those who join the family of Christ by faith will bear His image (1 Corinthians 15:45-49). Otis clearly communicated his belief that Jesus Christ defeated Satan, but spiritual war lingers on between Christ and Satan until the consummation of this age (Otis 1991, 40). Otis’ view was clearly congruent with the teaching of Paul on Christ’s work at Romans 5.

**A Personalized View of the Fall**  Paul read Genesis 3 as a historic, space-time deception of Eve at 2 Corinthians 11:3 and I Timothy 2:14. Both verses used the same Greek word to describe this deception, ἐξαπατάω. It was found difficult to justify the denial that the Bible presented Adam and Eve as historical beings when the narrative flow of Genesis went on to describe their progeny as living in space and time in this world.

For example, the New Testament authors derived lessons from the story of Cain, the first-born child of Adam and Eve (Gen. 4:1) that had direct bearing on Otis’ thesis that the fall of humanity took place in space and time. Cain offered the fruits of the soil to God

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118Arndt and Gingrich, 272.
(Gen. 4:3), which God did not look upon with favor (Gen. 4:5). The author of Hebrews suggested that it was Abel's faith (and Cain's lack of faith) that made the difference to God. Angry and downcast when God did not receive his offering (Gen. 4:5), Cain led his brother Abel into the field and killed him there (Gen. 4:8). Cain then lied to God about his brother with the infamous, "Am I my brother's keeper?" (Gen. 4:9).

The writer of 1 John advanced as the reason and motivation for this murder that Cain belonged spiritually to the evil one. Thus, Cain's actions were evil and Abel, who belonged to God, was deemed righteous (1 John 3:12). Cain was thus portrayed as an example of "the world" of humans under Satan's control, who have frequently hated God's people and thus have mediated "spiritual murder" into this world (1 John 3:13-15). Cain was also the antithesis of Jesus Christ: Jesus was and is a "life giver," while Cain was a life taker (1 John 3:13-16). The "way of Cain" served as a paradigm for lifestyles of falsehoods (Jude 11), for Cain lived his life "outside the Lord's presence" East of Eden (Gen. 4:16). Subsequently, Cain married, bore Enoch (Gen. 4:17), and his fourth generation grandson Lamech was also a murderer (Gen. 4:19-24).

**A Summary of the Fall of Humanity by Jesus** The analysis ascribed to Jesus at John 8:44 summarized key elements of the historical-cultural view, the Christocentric view and personal view that comprised the biblical teaching on the fall of humanity. At John 8:44, the devil (τὸ διάβολον) was described as a murderer (ἀνθρωποκτόνος) from the beginning (Ἀχών). The most congruent explanation of what Jesus meant was that He was referring to the beginning of the human story, a story that described the spiritual murder of Adam and Eve (1 John 3:12-15; Romans 5:12-21) and the subsequent manifestation of murder that took place via Cain (Genesis 4:1; 1 John 3:12). The Devil had not stood in the truth because
the Devil was a liar and the father (πατήρ), the progenitor, of the lying deception perpetuated on the primeval pair and subsequently on their disobedient progeny (Romans 1:18-32).

It was understood that all these texts have been subjected to the worldview grids discussed previously under the spectrum of interpretations of Satan. However, the focus of this dissertation was to detect if Otis' views were congruent with biblical orthodoxy. His views on the fall of humanity via deception were found congruent with the apparent reading of the Bible on the subject of the fall of humanity, whether it was read from the historic, the Christocentric or the personal perspectives presented in the New Testament.

What are the Sources of the Problems in the World? A Prescriptive Evaluation of Otis' View of the World as the Stronghold of Satan and the Demonic.

This World as Satan's Stronghold Otis concluded this world to be under the control of demonic power led by Satan, which for Otis involved a conscious attempt to return to the supernatural worldview presented by the biblical authors (Otis 1997, 12). Since the naturalistic worldview has substantively neutralized the supernatural worldview in the Western mindset, Otis attempted to buttress the biblical teaching on Satan via historical ethnography to discover what the peoples of the world have believed regarding the existence of demonic spiritual beings.

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119 P. E. Johnson, Reason in the Balance: The Case against Naturalism in Science, Law and Education (Downers Grove, Ill: InterVarsity, 1995). Johnson showed that scientific naturalism has been a story that reduced reality to physical particles and impersonal laws, portrayed life as a meaningless competition among organisms that exist only to survive and reproduce, and saw the mind as no more than an emergent property of biochemical reactions.

120 J. B. Russell's historical work and S. H. T. Page's Powers of Evil: A Biblical Study of Satan and Demons (Grand Rapids: Baker, 1995), 268, displayed that belief in spiritual entities that influence our world has been virtually universal over time and culture.
Otis discovered that contact with the supernatural world of spirits was a commonly reported experience for many people. Otis then reasoned that since much of this ethnographic evidence was consistent with the general affirmations in the Bible on the topics of Satan and demonic spirits, it should overall be considered carefully and as potentially corroborative evidence for the biblical presentation of an objective devil. The question that the next section addressed was, what was the essence of the New Testament teaching on Satan?  

The Essence of Jesus’ Teaching on Satan: The Ruler (ἀρχων) of This World (κόσμος)

Three references ascribed to Jesus disclosed that Jesus considered Satan to be real and to have a position of authority in this world, that of the ἀρχων (John 12:31, 14:30 and 16:11). Jesus saw His impending crucifixion as the means by which God would diminish Satan's authority in this world (John 12:31). Satan as the ruler of this world had nothing in common with Jesus (John 14:30). The Holy Spirit's then future ministry would convince some people that because of Jesus and His work on the cross, the judgement of Satan as the ruler of this world was certain (John 16:7-11).

121 This section was the core of the New Testament teaching on Satan and the demonic, not a duplication of Page's comprehensive work. Below are the essential data found in the Bible about Satan. Satan was presented as the “god of this world and age” (John 8:44; 1 John 3:4-10; Lk. 4:1-13; 2 Cor. 4:1-7; Eph. 2:1-3 and 6:10-20; 1 John 5:19-21; Rev. 12; 1 Peter 5). Satan's strategies were placed under the following headings: 1) Temptation (Matt. 4:1-11, 13:24-29 and 13:36-43; 1 Cor. 7:1-9; 2 Cor. 11:1-15; 1 Thess. 3:1-5; 1 Tim. 2:11-15 and 5:3-15). 2) Deception (John 8:12-58; Matt. 24:1-25; Rom. 16:17-20; 2 Cor. 4:1-7; 2 Cor. 11:1-15; 1 Tim. 4:1-4; 2 Tim. 2:11-15; 2 Tim. 4:1-5; 2 Peter 2; Rev. 2:8-29; Rev. 12. 3) Animation (Eph. 2:1-3). 4) Captivation and Inhabitation (Matt. 12:22-45; Mk. 5:1-20; John 13:21-30; Acts 8:4-24, 13:4-12, 16:16-18 and 19:8-20; 2 Thess. 2:1-12; Col. 1:13; 1 Cor. 5; 2 Cor. 2:1-11; 2 Tim. 2:23-26; 1 John 3:11-19; Rev. 9:20-21). Christians were promised in the New Testament liberation from and victory over Satan and the demonic if they embraced the following teachings and instructions (John 12:20-33, 17:15-19; Col. 2:8-15; Eph. 4:27 and 6:10-20; James 4:1-10; 1 Peter 5:8-11; 1 John 2:12-17 and 5:1-5, and Rev. 20).
Besides these particulars, the central point this section was concerned with was the core New Testament teaching on Satan. As recorded, Jesus taught that Satan was the ᾰχων, which as Arndt, Gingrich and others showed was a word that described authority overall and specific authority used in association with kings and princes, and especially associated with the domain of evil spirits in early Christian literature.\(^{122}\)

The term ζῶσμος meant the physical world or universe or the system created by Satan used to further disobedience among humans.\(^{123}\) The classic definition of this term used in the New Testament was found at 1 John 2:15-17: the “world” was conceived as a system of values antithetical to the nature and purposes of the God of the Bible. Over this systemic domain of evil values, Satan reigned as the ᾰχων, and as the writings ascribed to John show, Satan’s purpose was to deceive the people of the earth.

The Essence of John's Teaching on Satan: The Dragon-Serpent that Deceived Humanity

The writings attributed to John used metaphorical language derived from the Older Testament to depict Satan. The serpent (ὢφις)\(^{124}\) was clearly derived from Genesis 3, and as Otis made known, has been a picture used in many cultures to describe an evil or evil entities

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\(^{123}\) Arndt and Gingrich, 446-448.

\(^{124}\) Ibid., 604: they included references to the standard use of this in mythology and to Paul’s use of the figure at 2 Corinthians 11:3.
(Otis 1997, 76-83). The dragon (δράκων)\textsuperscript{125} has been a similar universal symbol for a dreaded entity and for Satan in the Christian tradition (Russell 1977).

However, the core issue of John’s treatment of Satan was the nature of this creature’s intent, and John ascribed near universal dominion to Satan in his ability to deceive (πλάσσω)\textsuperscript{126} the world (οἰκουμένη).\textsuperscript{127} A wandering planet out of an orbit was a picture of the notion of deception apposite to πλάσσω. The οἰκουμένη was a more humanistic term than κόσμος, and had in view the inhabited earth, the domain of human existence, societies, and communities, the human family on earth.

The Essence of Paul’s Teaching on Satan: The god (θεός) of this Age (αἰώνος).

The term Theos, θεός\textsuperscript{128} was the general term for the God of the Bible when used by New Testament authors. However, θεός was also a generic word used to describe divine beings overall in then current mythologies.

In the context of 2 Corinthians 4:4-6, however, a clear juxtaposition of the God of the Bible and another "god" was intended. The Creator who spoke cosmic light into existence at the dawn of creation was depicted as shining spiritual illumination into human beings via Jesus Christ, and was clearly contrasted with the "god" who was blinding those who were unbelieving of Christ. This juxtaposition highlighted both the cosmic battle and the magnitude of Satan's power and authority, an authority that rivaled God’s for the allegiance of humanity. This large view of Satan was tempered by Paul's use of the phrase “this age”

\textsuperscript{125}Ibid., 205.

\textsuperscript{126}Ibid., 671.

\textsuperscript{127}Ibid., 563-564.

\textsuperscript{128}Ibid., 357-358.
(αἰώνων τοῦτο). In this context, with his mind fixed on the contrast between temporality and eternity (2 Corinthians 4:16-18), Paul taught that Satan's reign was limited in its duration.

The actual terms used in Ephesians to describe this durationally limited reign were the Ruler (ἄγχοντα) of the kingdom (ἐξουσίας) of the air (Eph. 2:2), along with Devil (διάβολος) at Ephesians 6:11 and the Rulers (ἄρχας), Authorities (ἐξουσίας), Cosmic Powers of this darkness (κοσμοκράτωρς τοῦ σκότους τοῦτο) and Evil Spirits (πνευμάτων τῆς πονηρίας) at Ephesians 6:12.

As the section on the spectrum of interpretations showed, the apparent meaning of these terms conveyed the notion of a host of spiritual enemies arrayed against the Body of Christ, which Wink, who rejected this view, admitted (Wink 1991, 166). The theology of the spiritual mapping paradigm of Otis was congruent with this apparent reading of Paul's teaching on Satan and the demonic.

The Essence of Peter's Teaching on Satan: The Adversary (ἀντιδίκος) Lion that Roars.

The legalistic connotation associated with ἀντιδίκος was placed against the backdrop of persecution described in the letter of 1 Peter (1:6; 2:12; 3:14; 4:12-19). Satan was the legal adversary of the Christian community and roared against it as a lion (λέων) does to terrify its prey.

Otis identified discernable and empirically verifiable spiritual opposition to the Christian faith, along with the formal persecution of Christians and churches, as signs of demonic

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129Ibid., 26.
130Ibid., 73.
131Ibid., 473-474.
activity (Otis 1993, 27). This conclusion of Otis regarding persecution of modern Christians agreed with Peter's assessment of early Roman persecution of the Church.

The Essence of the New Testament on Satan in Light of Historic Church Teaching

Based on twenty years of research on the devil, Russell affirmed it was a historical fact that belief in the Devil as a veridical entity has been the consensus position of the universal Church (21-22). Studies that have had at their core the goal to synthesize church traditions were corroborative of Russell's declaration.

Quay displayed that the acknowledgment of the reality of angels and demons has been a universally held belief by Christians of all types until the rise of liberal Protestantism (1981, 20). The teaching of the Fourth Lateran Council clearly articulated the Devil and demons to be ontologically real, created by God, self-corrupted and the agents by which humans fell into sin (1981, 20). They intended this declaration of the Fourth Lateran Council to be considered an essential element of the Catholic faith (1981, 22).

Quay showed any denial about this fact was the result of modernistic worldview thinking rather than biblical or historical studies, and thus without grounds. The notion that demons were imaginative constructs used by humans in a phenomenological sense was rejected by Quay, considering the clear language of the Councils' declaration regarding their ontological reality (1981, 25-26).

132 See 2 Tim. 2:24-26. Spiritual opposition (ἀντικαταθημάνους) to the Christian faith was identified with having been taken captive (ζωγράω) by the devil, and was thus called a snare (παγιδεύω, παγίς).


Sweetman\textsuperscript{135} showed that St. Bonaventure, as an example of the best of medieval Catholic Christian scholarship, used the three classic lines of evidence recognized in his era to confirm the reality of Satan, demons and their influence on human beings. Those three lines of evidence were doctrines from the Bible, syllogistic logic and examples from human experience. It was a settled heuristic principle that all three of the above were to be congruent in their conclusions for a matter to be settled, an echo of Deuteronomy 19:15 (Sweetman 1991, 9; 14).

Bonaventure concluded that demonic influence on humanity was rooted in the misuse of human volitional abilities (Sweetman, 15). Bonaventure's notion of the demonic attempt to mimic the work of God's Spirit in the human soul (the substitution of the seven theological virtues with the seven deadly sins) was remarkably congruent with what Otis called the art of shadow ruling, the ability of demonic entities to create subjective experiences that reinforce the sense of reality that deceptive myths afford to those who have embraced them (Otis 1997, 168).

Bishop Chrysotomos\textsuperscript{136} showed it was indisputable that the writings of the Eastern church Fathers (anchored in biblical evidence and corroborated voluminously by patristic references) portrayed the cosmic war between God, Christ and the Church against Satan and his forces as objectively real (1988, 52).


Hallett\textsuperscript{137} exhibited that Calvin considered Satan and demons to be not mere depersonalized impulses but personal beings endowed with personality traits such as intellect and choice (1991, 297). Calvin clearly associated the volitional choices of humans and the influence of demonic entities as implicit in Paul's teaching in Romans 1:18-32 (1991, 304). No complete strategy for dealing with the demonic other was offered by Calvin other than an appeal to the biblical teaching on the efficacious nature of prayer (1991, 323, note 99). Calvin's view on the demonic and overcoming their influence by prayer was thus found virtually identical to Otis' views. Perry,\textsuperscript{138} writing from within the Anglican tradition, argued that the Anglican threefold tradition of scripture, tradition and reason were congruous with a belief in a personal Satan (1990, 111).

To return to Russell, it has been established based on historical methodology that there has been found a definable body of historical perceptions that Christians in particular have believed about Satan and demons. One can choose to or refuse to integrate that body of knowledge into one's life.\textsuperscript{139}

Based on the evidence derived from an apparent reading of the Bible, the historical traditions of Christianity and the fact that scientific knowledge has not contradicted the ontological view of Satan, it was concluded that George Otis' views on the ontological reality of Satan were congruent with historic, Christian orthodoxy. Otis deemed God as the universal Father by virtue of creation of the people groups (\textit{θεος}) of this planet. Satan was viewed by Otis as having generally controlled humans by virtue of human volitional choices.


\textsuperscript{139}Russell 1977, 260.
Satan has thus controlled the various social systems that disobedient humans created, which Otis identified with the biblical term the world (κόσμος) (Otis 1991, 88). These were found also to be central tenets of historic, orthodox Christianity.

**The Maintenance of Satan's Strongholds via Dynastic Territorialities** Having established that humanity had fallen historically via the deception of Satan and that consequently Satan had become the ruler of this world, Otis' had then to explain how Satan and demonic forces have exercised control within this world. He posited that the twilight labyrinth was the spiritual domain inhabited by the non-Christian world and ruled over by demonic entities.

The dynamic interchanges of human volition, traumas, memories, memes, and myths have established strongholds of deceptive worldview paradigms in human minds, buttressed by subjective supernatural experiences orchestrated by demonic entities via shamans. Humans have exhibited the resulting established psychic strongholds in geographical spaces, wherever inhabitants of the labyrinth have continued to live out the demonically inspired deceptive paradigms (Otis 1997, 198). Otis associated spiritual “strongmen” (a phrase taken from Matthew 12:29) with high-ranking demonic beings that administrate strongholds (Otis 1991, 94; 1993b, 35).

This analysis of the world by Otis was at the heart of the spiritual mapping paradigm and has been the subject of close examination and criticism by several theologians and

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146See A. Fridrichsen, “The Conflict of Jesus with the Unclean Spirits,” *Theology* 22 (1931): 122-135. Jesus interpreted the individual exorcisms not as isolated events but as part of the overall battle against the “Strong One” whose house was the world (127). Thus, while Jesus was never presented in the Gospels as dealing with specific territorial spirits, Fridrichsen concluded that Jesus viewed the world as demonized by the present hierarchical dominion of Satan and his demons. Again, see E. C. B. Maclaurin, “Beelzeboul,” *Novum Testamentum* 20(1978): 156-160.
missiologists. The following section interwove critiques of the spiritual mapping paradigm with responses from Otis' and others work, along with a summary of the New Testament teaching on degrees of demonic influence on humans, in an attempt to decide if Otis' view of the territoriality of demonic entities was congruent with the biblical worldview.

**Critiques of the Spiritual Mapping Paradigm by Priest, Campbell and Mullen** Priest and the others have offered the most serious analysis and critique not only of the spiritual mapping paradigm but also of notions attached to the nascent spiritual warfare movement.¹⁴¹ These authors asserted as their central thesis that some missiologists were constructing new understandings of spiritual realities based upon contemporary religious experience. These experientially based understandings have led to a reexamination of Scripture via the lens of such experiences (1994, 1).

The essential problem they saw in such a procedure was that every account of phenomena related to demonic spirits represented ideas and beliefs, that is, humans have tinged phenomenologically every worldview account by having interwoven narrative accounts based on their experiences with worldview assumptions and interpretations. Missionaries who have uncritically accepted accounts of the purported spirit world may have uncritically assumed that there was a one to one relationship between reality and the accounts they received. Thus, they may have made the critical error of confusing descriptions of belief with prescriptive reality.

For example, was Otis’ extensive fieldwork display in *The Twilight Labyrinth* a description of what people have believed phenomenologically about the demonic realm, or what

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corresponded to reality (1994, 11). These authors used 1 Corinthians 10:19-20 to affirm that folk beliefs and practices about spirits have not necessarily borne an intrinsic correspondence to the actual names of entities, while they have borne witness to demonic power behind the idol. Thus, they concluded that the biblical authors discounted the particulars of unbiblical religion as phenomenological constructs but affirmed the reality of demonic power behind and in the unbiblical religion.

Besides this interpretive problem, Priest, Campbell and Mullen identified what they considered four new ideas that some missionaries have accepted and propagated as objectively true. These four new ideas revolved around the notion that humans are vulnerable to demonic attack, and such attacks can come by means of contact through physical objects, curses, genealogical transmission and geographical locations (1994, 2-6).

This fourth idea, that demonic attack was in some way related to the assertion that demons were associated with geographical locations, was essential to the notion of spiritual mapping. Priest and the rest acknowledged that the notion of spirits being connected to sacred sites has been virtually universal in folk religion, but accused Otis and others like him of having used Ephesians 6:12 incorrectly. Priest and the others interpreted Ephesians 6:12 as a depiction of demonic attacks confined to individuals, rather than a description of demonic control of regions or territories of this world.

**Response to Priest and others** Their criticism of Otis’ purported misuse of Ephesians 6:12 was found a misunderstanding because of three reasons. First, the Devil was mentioned in Ephesians 6:11 before the demonic entities cited in Ephesians 6:12. As discussed previously, Paul identified Satan at 2 Corinthians 4:4 as the “god of this age” (aion, αἰών), a global, transcultural depiction that encompassed peoples and territories of this world over time.
Such a depiction comported better with corporate attacks upon the human race by Satan rather than just attacks on individuals. At the least, 2 Corinthians 4:4 has allowed for the notion that many individual attacks by Satan that were successful eventually reached a critical mass and terminated in corporate control of many people and thus their social experiences.

Second, the term “κοσμοκράτωρ (“worldrulers”) used at Eph. 6:12 was built from two words, κόσμος and κράτωρ. When κόσμος was used in the New Testament, it meant either the physical world or the world order run by Satan, depending on the context. The term κράτωρ was derived from κράτος, which term was associated with notions of might, strength and dominion. Ephesians 6:12 depicted Christians as involved in spiritual war with entities that were not “flesh and blood” (not human) and who in some sense exercised dominion over this world. The term κοσμοκράτωρ included individuals not simply in an exclusive sense but in the inclusive sense that, how else could demonic entities have controlled the world (societies and cultures) except by having controlled individuals who comprised the societies and cultures of this world?

Third, Otis made it blatantly clear that the beliefs of the non-Christian world, the world ruled over by demonic entities, involved a dynamic interchange of human volition, traumas, memories, memes, and myths. The result of this interchange was that strongholds of

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142Arndt and Gingrich 1957, 446-448.

143Ibid., 450.

144See W. A. Detzler, “Myths about Spiritual Warfare,” Reformation and Revival Journal 4:1 (1995): 24-42. Despite his cautions about some aspects of strategic-level spiritual warfare, Detzler cited Calvin at Geneva, the activism of Wesley and Wilberforce, and the social implications of the Christian message as presented by Livingstone and Carey as examples that shattered the myth that spiritual warfare was confined to individuals (1995, 37). Detzler was found to be representative of those who have some problems with some of the language, but not the ultimate goals, of Otis’ spiritual mapping paradigm.
deceptive worldview paradigms have become established in human minds, which were further buttressed by subjective supernatural experiences orchestrated by demonic entities via shamans. Humans have exhibited the resulting established psychic strongholds in geographical spaces, not because demonic entities cared about geography, but because they wanted humans to live out demonically inspired deceptive paradigms wherever humans lived (Otis 1997, 198).

As stated before, Otis asserted in his latest work (1997) that the debate about whether or not so-called “territorial spirits” were permanently assigned to certain localities was beside the point of the biblical worldview. Otis discerned as essential the idea that demonic entities were in control of the mindsets of some humans. Thus, wherever such controlled humans have resided, those particular localities have exhibited the influence of demonic entities.

Otis resolved the current controversy over territorial spirits by his suggestion that spiritual “territorialities” was a more accurate term than territorial spirits (Otis 1997, 197).

At the hub of the spiritual mapping paradigm was Otis’ thesis that demons have mediated deceptive strategies into diverse territorial regions via humans who resided in those regions and who were under demonic control, without binding him to the position that each region has a permanent set of demonic entities (Otis 1997, 360, note 124). Priests and the others’ views on Ephesians 6:12, and thus their critique of the spiritual mapping paradigm, has been diminished as well by Warner.145

145T. Warner, *Spiritual Warfare: Victory over the Powers of this Dark World* (Wheaton, Il: Crossway, 1991). Warner acknowledged the idea of the territoriality of spirits was not blatantly prominent in the New Testament, but argued that the references and terminology used to describe principalities and powers permitted such an interpretation. Thus, cultural presuppositions may have allowed or hindered identifying biblical principalities and powers with the claimed existence of territorial spirits (1991, 137).
Critiques of the Spiritual Mapping Paradigm by Greenlee and Wakely

Greenlee and Wakely shared with Priest, Campbell and Mullen a concern about the findings generated by spiritual mapping based on social research and Christian theology. Greenlee thought the central issue in the discussion of territorial spirits was the confusion between ontological reality (objective, veridical truth) and phenomenological reality (perceptions of reality) (1994, 507).

He granted that the Bible contained descriptions in some places of Satan and demons as ontologically real, but in other places the biblical authors merely described the phenomenological views of the nations regarding their deities (1994, 512). Greenlee cited I Corinthians 10:19-20 as a classic example of both types of biblical descriptions of the demonic. Thus, while he recognized the reality of spiritual warfare, he cautioned against Christians basing their ministry strategies on phenomenological perceptions of territorial spirits held by either Christians or those who were not Christians (Greenlee 1994, 512).

Wakely appraised spiritual mapping to be a new way of saying research and spiritual discernment (1995, 152). The benefits of the spiritual warfare movement were identified as an emphasis on prayer, a focus on the non-Christians in the 10-40 Window and a direction for missions toward cities, areas and countries (1995, 154).

However, the past tendencies of participants in spiritual warfare movements to have relied on experiences and the phenomenological interpretation of those experiences may have led to unwarranted practices that were outside the range of normative biblical and historical Christian missionary use. Central to Greenlee's and Wakely's (and Priest's and

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others) concern was the question, how seriously should a missionary or an ethnographer take the descriptions or reported experiences of the spirit world given by some people?

Responses to Greenlee and Wakely

Before their concerns were discussed in relation to Otis’ paradigm it needed to be shown that, while an uncritical acceptance of phenomenological reports about the demonic may have led to theological and practical problems, the opposite tendency (to view reports of demonic activity and the spirit world as merely phenomenological) has for many years been practiced by missionaries and others with less than salutary results.

Oosthuizen’s use of case histories that described the South African Church’s dealings with the demonic exemplified the role worldview has played in spiritual diagnostics. Traditional African cosmology has identified two types of diseases, one wholly natural and the other the result of witchcraft, sorcery, ancestor wrath and spirit possession. Western missionaries ignored the latter as merely phenomenological in nature, while the converted Africans integrated or contextualized their tradition of malicious evil forces within and underneath the supernatural, New Testament worldview. Their reported subsequent successful dealing with the second type of sickness by spiritual warfare has been considered one factor in the tremendous growth of the African Independent Churches (Oosthuizen 1988, 3).

McClintock’s close examination of how the idea of “bhut” (a category of spirit beings in the South Asian worldview) and its twenty-nine personalized entities showed how “bhut”

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has been a persistent factor faced by missionaries to South Asia. A consistent failure by missionaries to deal with bhut seriously has encouraged South Asians to turn to syncretism and other forms of power rather than to Jesus Christ (1990, 46).

A similar example of how radical denial of the reality of reports about the spirit world has hindered cross-cultural ministries was Elkins’ diagnosis of the animistic worldview of the peoples in Northern Mindanao (Philippines). Elkins gave particular attention to their belief that all spirit beings have a lust for human flesh and blood. This worldview was an obstacle to their acceptance of the Christian message, and missionaries who have denied their beliefs have not been successful in helping them accept the Christian worldview. Rather than deny their belief in the supernatural realm of the spirits, Elkins advocated that missionaries should teach a culturally relevant Christian worldview with emphasis on Christ as the victor over Satan and the spiritual warfare implications this victory has for the daily life of the Christian (1993, 328).

Baker explicated the core theological insight derived from the three previous examples of how western non-supernaturalism has not been an antidote to the supposed falsity of beliefs and reports about the demonic. Baker contrasted the animist worldview with what he called a flawed Western reductionism, held by some missionaries who claimed to believe in but excluded demonic spirits from functional reality. The clash of these two views has often prohibited effective cross-cultural ministries. The solution Baker proposed was a return to a holistic biblical worldview that recognized demonic entities have functional

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reality, and that the power of Jesus Christ was sufficient to overcome their strategies (1990, 312).

Otis averred that a neglect of the realities of Ephesians 6:10-20 in favor of naturalistic understandings of reality (the economic, political and sociological) was characteristic of modern missiological practice, which Baker (1990), Elkins (1993), McClintock (1990) and Oosthuizen (1988) corroborated. The spiritual mapping paradigm attempted to correct the incorrect assumption that the material world was the only or foundational basis of reality. As Otis displayed in his work, that did not mean he practiced an uncritical acceptance of beliefs or reports about the demonic (Otis 1993a, 14).

For example, the complexity of interpreting qualitative data due to the well-known problems of conversion into standard measurable units’ was noted by Otis (1993a, 47). To deal with this interpretive problem, Otis enumerated some standard rules for the interpretation of qualitative data gathered in a spiritual mapping project. Otis recognized that inference was a stage passed through during the analysis of data (Otis 1993a, 47), and thus recommended an avoidance of global conclusions based on too few data (Otis 1993a, 48).

Four criteria were listed as essential in the accurate evaluation of data collected in the fieldwork stage of spiritual mapping. Spiritual mappers must first establish the known relevance of the data collected to the three primary objectives of the spiritual mapping project, i.e., what is wrong, how did things go wrong and what are some potential solutions to the current wrongs? Spiritual mappers must then evaluate the integrity of sources used for their reliability. They must establish confirmation about the accuracy of data they collected. Finally, the canon of the Bible must be used to validate data.
The question to be answered was identified as, did the collected data conflict with scripture or merely suggest that as extra-biblical status should be assigned to the data? Only data that conflicted with the Bible were to be discounted as valid, while other data that were simply outside the range of scripture were to be treated with caution (Otis 1993a, 49-50).

Via the use of the data overlays, the crux of spiritual mapping was presented as recognizing the continuum of historical events, current strongholds, behaviors, events and locations that became apparent as the spiritual mapper studied the facts of the overlays (Otis 1993a, 49).

All these practices suggested by Otis as interpretive controls were evidences that Otis anticipated Greenlee’s and Wakely’s concerns and constructed a paradigm that precluded both naiveté and naturalistic reductionism whenever he and others like him dealt with reports of the demonic spirit world.

**A Critique of Current Spiritual Warfare Notions (Sometimes Associated with Otis) by Breshears**

Breshears’ contribution to the literature on strategic-level spiritual warfare was added here for comprehensiveness, but as shown later, none of his criticisms were apposite to Otis’ spiritual mapping paradigm. Breshears estimated the strategic-level spiritual warfare against territorial spirits movement was founded on a misapplication of the kingly work of Christ (1994, 13).

He gave these reasons for that conclusion. Daniel 10 did not describe Daniel as having prayed against cosmic forces, but to God (1994, 14). Ephesians 3:10 did not describe the Church as having preached to cosmic powers but was simply a statement of fact that the Church, by its very existence, was a witness to the powers that God was the victor over them (14).

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Ephesians 6:10-20 described a variety of evil spirits but was not a call for Christians to discern their hierarchical arrangement. To attempt to discern such a hierarchy or to learn the names of specific demonic entities was thought as possibly leading to the magical worldview of believing that knowing one's name gave power over that one to another (15).

Prayer was presented in the Bible as foundationally communion with God, not a weapon against demons (15). Biblical spiritual warfare was personal, not cosmic. It focused on proclaiming the message of the cross and tearing down anti-Christian worldview thinking by the proclamation of the Christian worldview (16).

As the section that explicated Otis’ paradigm showed, none of these practices or beliefs was found inherent within Otis’ perspective. The rationale for spiritual mapping was given to coordinate and enhance evangelistic initiatives. Christians were told they must understand why things have become the way they are in any given location if they were to achieve success in that enterprise (Otis 1993a, 14). However, neglect of the realities of Ephesians 6:10-20 in favor of naturalistic understandings of reality (the economic, political and sociological) has characterized much of the practice of modern missiology.

Otis advanced spiritual mapping as one method that God has used as both a diagnostic tool and the logical precedent to spiritual warfare that involved focused prayer and subsequent strategies for evangelism that took into account the findings discovered via the spiritual mapping research (Otis 1993a, 14). Spiritual mapping was posited by Otis as the discipline of spiritual diagnosis based on social research and the spiritual response of prayer to the situations of communities or cultures discovered by that research (1994, 5, addendum).
Besides Otis’ own clarifications of what spiritual mapping was and was not, Arnold has, as noted before, specified that Otis advocated none of the practices Breshears found as incorrect applications of the kingly work of Christ. Those practices were sometimes attached to the nascent spiritual warfare movement, such as the detection of demonic corridors, attempts to obtain the specific names of purported demonic entities who were supposed to reign in a particular area or attempts to cast demons out of cities or regions (Arnold 1997, 148; 176).

**Otis' Views on Demonic Strongholds, Spiritual Territorialities and the New Testament Picture of Demonization.** Otis' analysis of how Satan maintains his position as the god of this age was founded on the idea of spiritual strongholds, invisible structures of thought and authority built through the cooperation of demonic influence and human choices. Strongholds were not identified with demons, but with psychic places in which people that were under varying degrees of demonic control exhibited lifestyles that both “repelled” light and “exported” darkness (1993b, 39; 45).

Since demonic entities were considered to influence the mindsets and worldview of some humans, wherever such manipulated humans resided those particular localities have exhibited the influence of the demonic entities. “Spiritual territorialities” accordingly was thus selected as a more accurate term than territorial spirits (Otis 1997, 197). The following section examined the three core ideas that were inherent in Otis' assessment of how Satan has ruled this world, 1) strongholds, 2) spiritual territorialities and 3) demonic influence for congruency with the New Testament worldview.

**Strongholds in the New Testament** Paul used a spate of military terminology to describe Christian ministry at 2 Corinthians 10:3-5. Most pertinent to Otis' theological assessment
was the word ὑψωμάτων, a stronghold, fortress or prison. The context and vocabulary used at 2 Corinthians 10:3-5 revealed that literal, physical strongholds or prisons were not being described. Instead, strongholds were the λογισμός, the calculated ratiocinations, and the νόημα, the thoughts and mental designs that existed as worldview mind sets within persons.

Paul averred that certain types of mind sets existed that have been ἐπιφώςμενον, raised up or manifested within humans and societies as ὑψωμα, high places of resistance to the knowledge of the God of the Bible. As a spiritual soldier (στρατεύω), Paul likened Christian ministry to the pulling down (καθαίρεσις) of these intellectual strongholds so that the mental paradigms (νόημα) of people could be captured (ἀλωτίζωντες) and brought into obedience to Christ.

Romans 1:18-32 demarcated in similar terms this notion of mental enslavement. There, Paul noted that early humans did not think the knowledge of God estimable or worthy of approval (δοκίμασα). Therefore, God gave them over to a δόκιμον, a mental...
state that resulted in the personal and social practices of the vices listed in Romans 1:29-32.  

Otis’ view on how human volition, traumas, memories, memes, and myths have established strongholds of deceptive worldview paradigms in human minds was congruent with this New Testament notion of strongholds. Wherever humans have lived based on the notions of these psychic strongholds of 2 Corinthians 10:3-5 and Romans 1:18-32, they have exhibited their influence in sociological manifestations in geographical spaces (Otis 1997, 198).

**Spiritual Territorialities: Giving "Place" to the Devil in the New Testament**

Otis posited that demonic schemes have been foisted on humans who resided in diverse territorial regions, without binding himself to the position that each region has a permanent set of demonic entities (Otis 1997, 360, note 124). Certain identifiable rules have governed the evolution and presence of spiritual darkness within any given territoriality, specifically, the explicitness of the original turning from God to spirits, the nature of the evil spirits involved and the duration of time the rebellion has been in effect (Otis 1997, 200). Religious festivals and pilgrimages, cultural traditions such as initiation rites and ancestor worship, adaptive deceptions such as syncretism and unresolved social injustices established demonic presence in any given area where they practiced these things (Otis 1997, 201).

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162Ibid., 18.

163This vice list included unrighteousness, wickedness, greed, evil, full of envy, murder, strife, deceit, malice, gossips, slanders, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, without understanding, untrustworthy, unloving, unmerciful. The social connotations inherent within many of these vices were made blatant in Romans 1:32, where it was asserted that those who live out lifestyles under the influence of the δοκίμον υἱόν gave hearty approval to their social companions who also practiced these values.
This paradigmatic interpretation was essentially a macro-application of Ephesians 4:27. Otis' view circumscribed every particularity mentioned in Ephesians 4:27, the Devil and demonic entities, human volition that provided demonic entities the opportunity for influence, and the intended implication that "place" given to demonic entities in the spiritual domain will eventually, if not renounced, be manifested in the physical places or territories where such influenced humans live.

What was entrancing about the connection of Ephesians 4:27 and Otis' view on the territoriality of spirits was the use of the Greek word topos (τόπος) at Ephesians 4:27. The conventional usage meaning in ancient Greek of τόπος was territory, land, district, town or dwelling place, which over time evolved into a metaphor for the right place for, or opportunity for, a given thing to occur. Ephesians 4:27 alluded to the implication that opportunities given to the Devil will be used.

If individuals can give such "place" to the Devil, it was a mere logical extension to conclude that families, communities, societies can similarly by volitional choices give τόπος to Satan and demonic entities. The sacred sites identified by Otis as "places" where human volition has frequently established a connection between the spiritual (Godly or demonic) and material (human) represented a strong congruency between the spiritual mapping paradigm and the above-mentioned logical extension of Ephesians 4:27 (Otis 1991, 94; Otis 1995, Foreword; Otis 1997, 110-113).

**The Vocabulary of Demonic Influence in the New Testament** The New Testament authors used an array of terms to describe the varying degrees of demonic influence upon

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humanity. It was to be understood that this section was not intended to represent a comprehensive, scientific taxonomy of demonic influence, even if such a taxonomy could be constructed. The focus of this section was to decide if Otis’ views on demonic influence on the human race were congruent with Christian orthodoxy. The terms used in the New Testament to describe demonic influences discussed below represented the main lines of thought found in the seminal source of Christian orthodoxy (the New Testament) regarding degrees of demonic influence on humankind.

**Temptation** Temptation (πειράζω, πειράζµός)\(^{165}\) was thought to be a solicitation to do evil that came from both Satan and demonic powers and from within fallen human beings (James 1:13-14). The New Testament recorded that Satan tempted Jesus (Matthew 4:1-11; Mark 1:12-13; Luke 4:1-13), but also averred that it was not a sin to be tempted (Hebrews 4:15). They reported Jesus to have resisted temptation, and Christians were promised supernatural assistance to do similarly (1 Corinthians 10:13).

Another term that described Satan’s and demonic influence via temptation was found at Ephesians 6:11 (methodeia, µεθοδεία).\(^{166}\) The µεθοδεία of the Devil was thought to be manifested in any of the forms consistent with the notions of scheming, craftiness, trickery and evil methodical stratagems that were apposite to this term.

**Deception** 2 Corinthians 11:3 and 1 Timothy 2:14 used ἐξαπατάω\(^{167}\) to describe the initial

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\(^{165}\)Arndt and Gingrich 1957, 646. This word was used in reference to Satan and the demonic also at Mark 1:13, Luke 4:2, 1 Cor. 7:5, 1 Thess. 3:5 and Rev. 2:10. See W. F. Moulton, A. S. Geden and H. K. Moulton, eds., *A Concordance to the Greek Testament*, 4th ed., (Edinburgh: T. & T. Clark, 1975), 788.

\(^{166}\)Arndt and Gingrich, 500; see also Eph. 4:14.

\(^{167}\)Arndt and Gingrich 1957, 272. This word was used also at Rom. 7:11, 16:18; 1 Cor. 3:18 and 2 Thess. 2:3. See also Moulton, Geden and Moulton 1975, 342.
work of the serpent regarding Eve. She was presented with a set of propositions that claimed to be and appeared to her to be true. In actuality, she trusted in and acted upon falsehoods, which was the core notion associated with the state of being deceived.

As discussed previously, the New Testament worldview presented both the personal (Eve and Adam) and global dimensions of the deception and fall of humanity. Revelation 12:9 portrayed the entire world as deceived or led astray (πλαγάω) by the Devil. Deception of this sort was also associated with demonic spirits who mediated their deceptive doctrines via human teachers at 1 Timothy 4:1-2. The result of the Devil’s and demonic deceptive strategies was described at 2 Corinthians 4:4 as blindness (τυφλόω), or a state of not seeing spiritually the truth of Jesus Christ in the Christian proclamation.

Otis recognized both temptation and deception as strategies that demonic entities have used to further the process of Satan’s control of this world (Otis 1997, 153). Collective deceptions (myths, philosophies and traditions) promoted by demonic beings (Otis 1997, 158) have been used as worldview paradigms among humans. Demonic entities animated these deceptive paradigms to enchant and enhance their program of enslaving subsequent generations in a posture of rebellion against God (Otis 1997, 159-164). Otis’ views on the processes of temptation and deception were congruent with the New Testament vocabulary of these notions.

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168 Arndt and Gingrich, 671. Other passages that associated πλαγάω with the Devil were Revelation 20:3, 20:8 and 20:10, but the entire New Testament was written from the mind set that deception was a reality of the human experience, interwoven with the personal, social and spiritual domains. See Moulton, Geden and Moulton (812) for how πλαγάω and πλάνη were used in the New Testament.

169 Arndt and Gingrich, 838; τυφλόω was used over thirty times in the Gospels to describe physical blindness and was a common metaphor for the state of being that does not perceive spiritual reality as presented in the New Testament.
Animation Ephesians 2:1-3 presented a picture of Satan as the ruler (ἄρχωντα) of the kingdom (ἐξουσίας) of the air. The entities described in Ephesians 6:12 comprised that kingdom, the rulers (ἄρχας), the authorities (ἐξουσίας), the cosmic powers of this darkness (κοσμοκράτωρς του σκότους τούτου) and evil spirits (πνευματικὰς πονηριας).

Satan and these demonic entities were presented as working (ἔφρησεντος) in, with and among the disobedient ones who were thought the human subjects of Satan's domain described in Ephesians 2:1-3. In that passage, spiritual beings were presented as having the capacity to energize human beings, who subsequently used that energy to “work” out lifestyles regarded as disobedience according to the standards of the God of the Bible.

Otis labeled the reinforcement of deceptive paradigms the art of shadow ruling, the ability of demonic entities to create subjective experiences that reinforced a sense of reality within those who have embraced demonic myths (Otis 1997, 168). Demonic entities have worked in and through the dynamic interchanges of human volition, traumas, memories, memes, myths and subjective supernatural experiences to establish strongholds of deceptive world influence on the human race were clearly congruent with the New Testament phrase of Satan working (ἔφρησεντος) in, with and among humanity.

Captivation Ephesians 4:27 and the term topos (τόπος) were discussed previously. The New Testament worldview posited that ground, space, or opportunity given to the Devil would be used by the Devil as a topographical zone (metaphorically understood) within human personalities to further the Devil's enterprises. While Ephesians 4:27 was an

170 Arndt and Gingrich, 265.

171 Eph. 2:2 reads that the spirit who is Satan is working “έν” these human subjects. Arndt and Gingrich (257-261) described the difficulty of translating this multi-faceted preposition, but depending on context, ἐν denoted in, on, near, by, among, with, etc.
imperative command, it was not shown there specifically what happens when humans misuse their volitional ability and in fact do give ground to the Devil.

2 Timothy 2:24-26 described states of being that were compatible with the notion of giving place to the Devil. The instructions to a servant of the Lord at 2 Timothy 2:24-26 described the reality of dealing with some who opposed the Christian proclamation. Such opposition was interpreted there as evidence that the opposing ones had been “captured alive” (ζωγρέω) by and were currently enmeshed in the Devil’s “snares” (παγιδεύω, παγίς).

Otis identified three factors in particular that governed the degrees of strength of any given stronghold of opposition to the Christian worldview. The explicitness of the original arrangement between the demonic entities and the humans involved was the critical first factor. The second factor was identified as the nature of the evil spirits involved in the arrangement. The third factor Otis cited was the chronological duration and qualitative intensity of reinforcement of the strongholds via religious festivals, pilgrimages, cultural traditions, adaptive deceptions and unresolved social injustices (Otis 1997, 200-201). Thus, Otis’ view of strongholds that stand in opposition (ἀντιθέτων, 2 Timothy 2:24) to the Christian worldview was congruent with the New Testament description of opposition that was rooted in being captured alive by the Devil.

172 Arndt and Gingrich, 340.

173 Ibid., 607.

174 See below for the use of the term γένος ascribed to Jesus at Mark 9:29 and discussed under inhabitation.
Inhabitation The nadir of demonic influence on human beings as presented in the New Testament was expressed by the word daimonizomai, δαιµονιζοµαι.\textsuperscript{175} This term was marshaled thirteen times in the New Testament\textsuperscript{176} to describe the state of being possessed, indwelt or inhabited by demonic entities.\textsuperscript{177}

They reported Jesus to have used the term γένος (kinds)\textsuperscript{178} to answer the disciples' question of why they could not cast out a demon from a boy (Mark 9:14-29). As presented, Jesus responded that differing classes or "kinds" of demons existed (Mark 9:29), apparently possessing differing degrees of strength and resistance to the power of God. By logical extension, which Jesus used on that occasion, various "kinds" or degrees of demonic inhabitation also occurred.

Otis concluded that the current debate about certain spirits attached to geography or spaces was nonessential. What was deemed critical by Otis was the idea that demonic entities have been in control of the mind sets of some humans, whether or not they actually inhabited them. The central issue for Otis was that wherever such controlled humans resided, those particular localities have exhibited the influence of the demonic entities (Otis 1997, 197). Accordingly, Otis concluded that deceptive strategies were mediated by demons via humans who resided in particular places to prevent the humans from hearing and responding positively to the message of Jesus Christ (Otis 1997, note 124, 360).

\textsuperscript{175}Ibid., 168.


\textsuperscript{178}Arndt and Gingrich, 155.
Berends\textsuperscript{179} delineated the biblical signs of demonic possession as a cluster of phenomena that usually manifested together within the demoniac. These four signs were affirmed to be psychosomatic disorders that occurred in association with distinct personalities that emerged from within the one who was demonized, accompanied by supernatural knowledge and recognition of the name and authority of Jesus Christ (Berends 1975).

From a social science perspective, Issacs\textsuperscript{180} concluded based on fourteen case studies that the Possessive States Disorder was a real phenomenon whose elements exceeded the categories of psychopathology listed in DSM-III. The diagnostic criteria for the Possessive States Disorder included three aspects, all of which must be present before the diagnosis of possessive states disorder could be made.

First, the person must have reported the experience of being controlled by someone or something other than the self, along with a resultant loss of control in one or more of the areas of thinking, anger/profanity, impulsiveness or physical functioning. Second, the person must have reported experiences of a fluctuating sense of self, from emptiness to elation, which corresponded not to external circumstances but to whether the person felt in control or not in control of themselves. Third, persons who were diagnosed as possessed must have reported one or more of five phenomenons’, one of which had to have been present to confirm the diagnosis of possession.


The person must have reported visions of apparitions or heard coherent voices, or both together, that had a real, not dreamlike quality. The person experienced trances that exhibited the presence of more than one personality, sometimes accompanied by variations of tonality in the voice or the ability to speak in a previously unknown language. The person experienced and responded with revulsion to prayer, religious objects, the name of Jesus, and attempted to or destroyed religious objects. The person reported some type of paranormal phenomenon such as poltergeist, telepathy, levitation or unusual strength. The person affected others in a paranormal manner, such as stench, coldness, the sense of an alien presence or the loss of human quality (Issacs 1987, 272).

The New Testament reported that demonic entities have inhabited human beings. The criteria of such inhabitations provided by Berends and Issacs were congruent with the ethnographic depiction of *The Twilight Labyrinth* by Otis. While Otis did not posit that the inhabitants of the twilight labyrinth were possessed or inhabited, his depiction of the spiritual domain inhabited by the non-Christian world and ruled over by demonic entities was congruent with some signs of possession delineated by the New Testament, Berends and Issacs.

For example, Otis recorded that the dynamic interchanges of human volition, traumas, memories, memes, and myths have established strongholds of deceptive worldview paradigms in human minds, buttressed by subjective supernatural experiences orchestrated by demonic entities via shamans. Humans have exhibited the resultant established psychic strongholds in geographical spaces wherever they continued to live out the demonically inspired deceptive paradigms (Otis 1997, 198). Phenomenons such as non-Christian religious festivals have been linked to reports of spiritual oppression and persecution of
Christians that increased markedly during and immediately after religious celebratory rituals (Otis 1995, Foreword).

The previous section attempted to decide if Otis’ views on the maintenance of this world as Satan’s stronghold via demonic entities were congruent with Christian orthodoxy. With regard to the critiques of the spiritual mapping paradigm, responses to those critiques from Otis’ and others work, and the summary of the New Testament teaching on degrees of demonic influence on humans that were discussed, this section concluded that Otis’ view of the territoriality of demonic entities was congruent with the biblical worldview.

**What Are the Solutions to What is Wrong in the World? : A Prescriptive Evaluation of Otis’ View of the Discernment of and Liberation from Demonization via Spiritual Mapping**

This section analyzed prescriptively the spiritual solutions offered by Otis regarding his analysis of this world as Satan's stronghold. Otis proffered the spiritual mapping paradigm as essentially a new tool for the macro-discernment of a culture. The discoveries generated by a spiritual mapping expedition were to be used for strategically focused prayer and effective evangelism that were claimed to result in the liberation of collectively possessed cultures from demonic enchantment.

Spiritual Mapping was thus viewed by Otis as both a diagnostic tool and the logical precedent to spiritual operations that involved focused prayer on the strongholds of demonic powers revealed via the spiritual mapping research (Otis 1993a, 14). This section analyzed the essential aspects of Otis' solutions to demonic influence.

Those essential aspects were first, Otis’ claim that spiritual mapping was a diagnostic tool that facilitated discernment of demonic activity. Second, Otis proffered “spellbending” as a strategic response to the discoveries of spiritual mapping discernment, which included the pulling down of strongholds via supernatural power of the Holy Spirit and strategic
prayer based on the discoveries of a spiritual mapping enterprise. Third, Otis’ affirmations regarding the liberation of cultures from demonic influence by the application of the first two aspects above with regard to New Testament teachings about discernment, prayer and liberation from demonic influence were discovered to be essential to the spiritual mapping paradigm.

Spiritual Mapping as a Diagnostic Tool for the Discernment of Demonic Activity

Spiritual mapping has been identified as a diagnostic tool useful for discernment of demonic activity. Arnold noted that Christians were nowhere in the Bible specifically commanded to discern territorial spirits. However, Christians were called to discern “the spirits” and to understand the strategies of Satan as mediated through the world system. In Arnold's estimation, spiritual mapping was best identified with macro-discernment, an application of 1 John 4:1-5 directed toward obtaining a holistic, cosmic understanding of both the biblical worldview and the world and cosmos humans inhabit (Arnold 1997, 186-187).

Sterk\(^{181}\) cited the spiritual gift of discernment mentioned in 1 Corinthians 12:10 as essential in dealing with territorial spirits or spirits of territoriality. Wagner\(^{182}\) understood spiritual mapping as an accurate fusion of quality historical research and the spiritual gift of discerning of spirits. Wakely also cataloged spiritual mapping as a form of discernment (1995, 152).

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To find if Otis’ spiritual mapping paradigm as a diagnostic tool was congruent with Christian orthodoxy, the New Testament was examined on the subjects of spiritual gifts, the gift of discernment of spirits, and the essential teaching and practices of Jesus and the apostles with regard to the concept of discernment. These notions found in the New Testament were juxtaposed with Otis’ views to determine if Otis’ spiritual mapping paradigm was congruent with Christian orthodoxy.

**Spiritual Gifts and the Gift of Discernment in the New Testament.** Six Greek words were used to describe spiritual gifts in the New Testament. These different words gave various shades of meaning to the idea of spiritual gifts, but they were generally found to be synonyms or different descriptions for the same notion.183

Pneumatikos (πνευματικός) was found at I Corinthians 12:1 and 14:1 to be a reference to spiritual gifts. The English words "pneumatic" and "pneumonia" were derived from this Greek word. πνευματικός was used to describe spiritual things or matters and was a general designator for all of the gifts of the Holy Spirit.184

Charisma, charismatos (χάρισμα, χάρισματος) were found at I Corinthians 12:4, 12:9, 12:28, 12:30, 12:31, Romans 12:6, I Peter 4:10 and Ephesians 4:7 as descriptions of spiritual gifts. The English words "charisma" and "charismatic" were derived from the Greek. When used in the New Testament in reference to spiritual gifts, χάρισμα, χάρισματος described a

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gift or gifts that were given freely in association with the Holy Spirit as an expression of God’s grace.\textsuperscript{185}

Diakonia (διακονία) was found at I Corinthians 12:5, Romans 12:7, Ephesians 4:12 and I Peter 4:10-11 as a description of spiritual gifts. The English word "deacon" was derived from the Greek. The meaning of διακονία was service or support and became associated with gifts of service for Christian ministry.\textsuperscript{186}

Energema (ἐνεργημα) was found at I Corinthians 12:6 and 12:10 in Paul's exposition of spiritual gifts. The English words "energy" and "energetic" were derived from the Greek. The activity, outworking, and what was effected by operations of Holy Spirit was what ἐνεργημα meant when it was used by New Testament authors in association with spiritual gifts.\textsuperscript{187}

Dorea (δορεά) was found at Ephesians 4:7 as a description of spiritual gifts. In that context, δορεά meant the spiritual gifts given by the Risen Christ for varied forms of edification ministries.\textsuperscript{188}


The Spiritual Gift and Vocabulary of Discernment in the New Testament

Discerning of spirits was mentioned as a specific spiritual gift only at 1 Corinthians 12:10, although the next section showed that discernment was a major theme in the New Testament. The word translated as “discerning” was diakrisis (διάκρισις) and it suggested the ability to distinguish or differentiate the influences of good and evil spirits, and to make the appropriate analytical discernment of their influences.

The word translated as “spirits” was pneumaton (plural of πνε̇ματ-, pnu̇mat-), and it was used in the New Testament to refer to the 1) human spirit, especially when placed in juxtaposition with σάρξ, the flesh or body; 2) the inner, immaterial existence of humanity such as their spiritual states or mind sets and 3) a spirit independent of human beings, not able to be perceived empirically, such as God, angels or what the New Testament labeled evil spirits or a different (εἴσηγον) kind of spirit (2 Corinthians 11:4). Because the New Testament pictured people as being existentially under the influence at any given time of any or all of these...

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189 The totality of spiritual gifts that were listed in the New Testament were as follows: Apostle (1 Cor. 12:28-29, Eph. 4:11); Prophet (1 Cor. 12:28-29, Eph. 4:11, Rom. 12:6); Teacher (1 Cor. 12:28-29, Rom. 12:7); Pastor-Teacher (Eph. 4:11); Evangelist (Eph. 4:11); Exhortation (Rom. 12:8); Wisdom (1 Cor. 12:8); Knowledge (1 Cor. 12:8); Tongues (1 Cor. 12:10, 12:28, 12:30); Interpretation of Tongues (1 Cor. 12:10, 12:30); Miracles (1 Cor. 12:10, 12:28-29; Heb. 2:4); Healing (1 Cor. 12:9, 12:28, 12:30); Discernment of Spirits (1 Cor. 12:10); Faith (1 Cor. 12:9); Helps (1 Cor. 12:28); Administration (1 Cor. 12:28); Leadership (Rom. 12:8); Service (Rom. 12:7; 1 Peter 4:11); Giving (Rom. 12:8); Mercy (Rom. 12:8); Celibacy or Singleness (1 Cor. 7).


usages of pneumaton, Christians were urged to test the spirits to determine their nature and origin (1 John 4:1-5, discussed below).192

A related word to διάκρισις was dokimazo (δοκιµάζω), the word used at 1 John 4:1 to urge Christians to test the spirits. Christians were exhorted to test everything (1 Thess. 5:21), specifically oneself (1 Cor. 11:28, 2 Cor. 13:5), one's work (Gal. 6:4), along with the operation and influence of spirits (1 John 4:1). Spirits were understood as defined above and, in the context of 1 John 4:1-5 and 1 Timothy 4:1-4, it was thought a possibility in the worldview of the New Testament authors that the operations or influence of evil spirits could be mediated through the human personality or spirit.193

The Practice of Discernment in the New Testament: Jesus Jesus was depicted as deploying often the discernment of spirits. He discerned both the activities of evil spirits (Mark 9:14-32; Luke 8:26-39; John 6, especially 6:70 and John 8:12, especially 8:38-47) and taught that discernment should be cultivated among His followers (Matthew 7:15-23 and 12:22-30; Luke 10:17-20 and Mark 11:14-26).

Jesus emphasized the practice of discernment because of His view of the conflict between God and Satan's Kingdoms. Jesus presented the God of the Bible as the true God (John 17:1-3 and 18:28-40). Jesus also viewed the "ruler" of this world, Satan, as having a kingdom (Luke 4:5-7; John 12:31, 14:30 and 16:11). These two kingdoms were viewed as in conflict, and Jesus was rendered as having come to spoil and plunder Satan's Kingdom (Matthew 12:22-28).

192 Arndt and Gingrich, 680-684.
193 Arndt and Gingrich, 201.
Jesus used discernment to analyze and draw conclusions about a generation\textsuperscript{194} that His view was being dominated by evil spirits, which generation was thus becoming evil itself (Matthew 12:39-45). This discernment of a social cohort showed that Jesus did not confine discernment to the merely personal or individual domains.

Satan used deception and confusion as weapons in that conflict and will do so until the end of this age, as explained by Jesus in the parables of the seed and the sower (Matthew 13:1-23) and the weeds or the tares (Matthew 13:24-30 and 13:36-43). This analysis of Jesus was another example of historical discernment and was congruent with Otis' question about the evolution of current circumstances in the area to be mapped.\textsuperscript{195} Otis' questions about the history of an area, the original people who lived there, the motives for the founding peoples locating in that area, early traumas experienced by the founders and adaptive deceptions used by people in association with the historical precedents established by the founders of an area were congruent with Jesus' assessment of His and future generations (Otis 1993, 27).

Although Jesus' death was deemed a conquest over Satan (John 12:20-36, 16:11 and 19:30), Jesus predicted that this conflict of kingdoms would intensify as the end of the age approached, accompanied by an increase of deceptive strategies employed by Satan. Jesus identified the specific strategies of Satan in the end times as the appearances of false messiahs (Matthew 24:5; 24:24), false professing believers (Matthew 24:10), false prophets (Matthew 24:11; 24:24) and false miracles (Matthew 24:24).

\textsuperscript{194}The word translated generation is γενεα, and Jesus was recorded as having used this term at Matt. 12:38, 12:41, 12:42 and 12:45 on that occasion. This suggested that, for Jesus, discernment was not confined to the personal domain but could be expanded to include a cohort, or a "generation," of people.

\textsuperscript{195}While not inherently connected to formal spiritual mapping, the confessional prayers recorded in Daniel 9 and Nehemiah 9 suggested that a connection existed between events of spiritual significance in the past and the spiritual conditions of the present.
Again, this analysis of Jesus transcended the personal and encompassed many people and cultures that were predicted to represent the end-times Zeitgeist. Specifically, Jesus warned his corporate disciples about the possibility of their becoming deceived (Matthew 24:4-5 and 24:25), which presupposed that criteria for determining truth from error were made available to them.

Jesus was recorded as having provided criteria for discernment, which were placed under the headings of behavior and worldview profession. Behaviors were to be measured against the criteria of obedience to the God of the Bible (Matthew 7:21-27; John 14:15-24), love (John 13:34-35 and 15:9-17) and the effects of lifestyles chosen by people (or their “fruit,” Matthew 7:15-28; John 15).

Worldview professions were to be weighed in the balanced of recorded scripture, the teaching Jesus gave to the apostles verbally (Matthew 22:23-33; John 8:12, 14:25-27 and 17:15-19) and by means of the then promised Holy Spirit (John 16:5-15). Otis' criteria of beliefs and behaviors as standards for discernment (Otis 1993, 32) were thus congruent with Jesus’ criteria for discernment.

The Apostles and Discernment The apostles also regularly exercised discernment (Acts 5:1-11, especially 5:3-4; Acts 8:9-24, especially 8:20-23; Acts 13:4-12, especially 13:8-10, and Acts 16:16-21, especially 16:18). Besides practicing discernment, the writings of the apostles were replete with instructions to the early Christians on how to discern the spirits. Similarly to Jesus, their criteria for discernment were located under the headings of worldview profession and behavior.

The Writings and Practice of Paul and Discernment Paul gave his converts a tradition of principles for the practice of discernment beyond the spiritual gift of discernment

Again, the specific criteria Paul advocated for use in discernment involved worldview assertions and behaviors.

As discussed previously, Paul provided a description in general terms of the process by which the corporate human family fell away from God (Romans 1:18-32; Acts 14:15-17; 17:16-34). God was presented as having clearly revealed God's power and deity via the cosmos God created. Early humans chose to reject that clear revelation of God in favor of what Paul identified as vain ratiocinations and idolatry (Romans 1:18-25). God allowed humans to pursue their autonomy (Acts 14:16). This autonomy led God to give them over to sexual immorality (Romans 1:24-27) and a mindset (δοξολογίαν νοού) that embraced and followed a false axiology (Romans 1:29-32). This was another example of how the New Testament authors did not confine discernment to individuals, for, at Romans 1:18-32, Paul was discerning the early human race and society in general.

In specific terms, Paul identified Satan's strategy concerning worldview assertions or doctrine as one of introducing notions about Jesus, the Gospel (the message of God's salvation in Christ) and the Holy Spirit that were deviant from what the apostles had received from Jesus Himself and the Holy Spirit (2 Corinthians 11:1-15; Galatians 1:6-9). It is to be understood that Paul thought these doctrines would be mediated to groups of people, not just to individuals.

Otis' standards for spiritual mapping were similar, in that he asked those who would understand their culture to discover what worldview allegiances' people displayed in the area
to be mapped. Spiritual mappers were directed to detect predominant philosophies and religions operating in whatever regions they were concerned about. Otis claimed that by observing and noting significant events, Christians have often discovered worldview allegiances, along with influential deities and role models that were blatantly apposite to specifically known worldviews (Otis 1993a, 26).

In agreement with the writings of John, Paul used and urged the lifestyle or behavioral tests of holiness, love and obedience to the standards established in the Bible (2 Timothy 3:15-17) upon his followers as criteria for the discernment of truth from error (Galatians 5; Ephesians 4--6; Colossians 3). Paul clearly used vice lists to draw theological conclusions and to spiritually discern the spiritual dynamics at work in various contexts (Romans 1:18-32; 1 Corinthians 6:9-11; Galatians 5:19-21; Ephesians 4:25-5:10; Colossians 3:5-9; 2 Timothy 3:1-9). Similarly, Otis asked spiritual mappers to detect if there were prevailing manifestations of social bondage in the area to be mapped, such as conditions of pain, the disintegration of social structures, destructive vices and troubling trends (Otis 1993a, 26).

Another congruency was found between Paul's practice of discernment and the spiritual mapping paradigm. Otis enumerated four essential methods for gathering data for a spiritual mapping project, specifically, the observation of human environments and behavior, interviews, library, document and artifact research, and supernatural insight from God via prayer (Otis 1993a, 32-34). Paul employed all of the sources mentioned above by Otis to obtain data about Athenian culture, and his ethnographic method in Athens as described in Acts 17 yielded insights that Paul used to frame his message about Jesus Christ (Otis 1993a, 15).
Paul observed (θεωρῶν, Acts 17:16), went through (διερχόμενος, 17:23), examined (ἀναθεωρῶν, 17:23) and found (εὑρον) data about the Athenians in places such as the city (17:16), the synagogue (17:17), the marketplace (17:17) and sites considered sacred (σεβάσματα) by the Athenians (17:23).

Human interaction as verbal exchange of ideas was part of Paul's methodology. Paul engaged the Jews, the God-fearers (σεβομένος) associated with the synagogue and with anyone he found in the marketplace in dialogue (διελέγετο, 17:17). He conversed (συνέβαλεν) with two schools of philosophers, the Epicureans and the Stoics (17:18).

Paul quoted poetical writings considered valuable to the Athenians and others and considered some affirmations he read in those documents to be true (17:28; Titus 1:12). Paul read and drew inferential conclusions from the writing he found on an object that was considered sacred (17:23).

He visited sites deemed sacred (σεβάσματα, 17:23) and that held idols (κατείδωλον, 17:16). He observed temples (ναοῖς, 17:24).

Based on all that ethnographic work, Paul discerned and drew the theological conclusion that the Athenians were δεισιδαιμονεστέροις “... very religious in all things” (17:22). Then, he sculpted his message of Jesus based on his ethnographically informed discernment of Athenian culture. The ethnographic work of Paul in Athens was not an isolated event in his career, for as shown above, he frequently used worldview professions and behaviors to draw theological conclusions and to make diagnostic assessments about the spiritual dynamics at work in various contexts (Romans 1:18-32; 1 Corinthians 6:9-11; Galatians 5:19-21; Ephesians 4:25-5:10; Colossians 3:5-9; 2 Timothy 3:1-9).
Otis specifically noted that all worldview affirmations discovered in varying cultures were to be tested by the canon of the Bible. The questions that Otis maintained must be answered was, did the data derived from social research sources conflict with scripture or merely suggest an extra-biblical status to be assigned to the data? Only data that conflicted with the Bible were to be discounted, while other data that were simply outside the range of scripture were to be treated with caution (Otis 1993a, 49-50). Thus, there was a congruency between the teaching and practice of Paul on discernment and the criteria for spiritual mapping as espoused by Otis.

The Writings of John and Discernment I John 4:1-5 was a blatant command to Christians to test (δοκιµάζω) the spirits. The letter of 1 John contained a taxonomy of questions for Christians to use as criteria to test the spirits.

Worldview professions about the person and work of Jesus were to be discerned according to the following criteria. 1) Did they confess Jesus as the Messiah-Christ, Messiah as defined by the Older Testament? (I John 2:22, 5:1). 2) Did they confess the human incarnation of Jesus, which John identified with confessing that Jesus is God in human flesh? (1 John 1:1-2; 4:2). 3) Did they confess Jesus as the Son of God, which John identified as claiming that Jesus is Deity? (The Gospel of John 1:1-4; I John 1:1, 4:15, 5:5, 5:13, 5:20). 4) Did they confess Jesus as the Savior (not just "a savior," ) of the world? (I John 4:14). 5) Did they confess that Jesus' death on the cross was a propitiatory sacrifice for the sins of the world, and the only means by which sin can be forgiven? (I John 1:7-9, 2:1-2, 3:16, 4:9-10, 5:6-9). 6) Were they in fellowship, doctrinal agreement with and in active participation with what the Apostles taught as the Christian faith? (I John 2:18-27, especially 2:18-19). 7) What
was the source of their message, the “world” (κόσμος) and its paradigms or the Apostolic worldview? (1 John 4:5; see 1 John 2:15-17 for a definition of κόσμος).

Behavior or lifestyles that were identified in 1 John as criteria for discernment were the test of light and the test of love. Since the God of the Bible was presented as Holy, those who knew God should display an approximation of that holiness or obedience to God’s standards of righteousness (1 John 1:5–2:2, 2:28–3:10). In addition, the nature of the God of the Bible was proclaimed in 1 John 4:8-10 as love. Those who knew God should evidence an approximation of God’s love in their behavior (1 John 2:7-11, 3:11-18, 4:7-21).

Additional references that explained discernment in writings associated with John were 1 John 2:18-28, 1 John 3:7-16 and 2 John 7-11. John’s standards of beliefs and behaviors measured against the standards of the God of the Bible were congruent with the essential criteria cited by Otis, that of worldview profession and behavior evaluated by biblical standards (Otis 1993a, 32).

The Writings of Peter and Discernment Peter alluded to the vast tradition in ancient Israel of false prophets (2 Peter 2:2). That past tradition of deception recorded in the Older Testament,\(^{196}\) along with its criteria for discernment, formed the background of Peter’s

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\(^{196}\)See J. Finegan, *Myth and History: An Introduction to the Pagan Religions of the Biblical World* (Grand Rapids, MI: Baker, 1989). As Finegan displayed (1989, 13-14; 37; 64; 130-132), Israel was also surrounded by religious worldview expressions that posed a threat to the exclusive claims of the God of the Bible. Against the backdrop of both external and internal deception, the Older Testament provided a paradigm for the reality of deception and its discernment, of which some examples were listed below. The Older Testament began with a story of deception (Genesis 3), and continued to demonstrate its manifestations in and among humans (Genesis 27-31; Jacob, whose name meant "deceiver," was made into a paradigm for deception by Jeremiah’s description of the human heart as ἢπι at Jer. 17:9; see also Ex. 20:16; Lev. 19:11-16; Deut. 19:15-21; Sam. 11-13). Occultic deception was mentioned at Ex. 22:18; Lev. 9:26-31 20:6; 20:27; Deut. 18:9-2; Isa. 2:6; 8:11-12. Specific examples of occultic deception were 1) Egyptian, Gen.41; Ex. 7-8; 2) Jewish, I Sam. 28; 3) Assyrian, Nahum 3:9; Isa. 23:17; 4) Babylonian, Isa. 47 and 5) Medo-Persian, Daniel 2; 4.
teaching on the criteria of discernment to be used by Christians in whatever culture they found themselves.

In agreement with Jesus, Paul and John, Peter identified worldview beliefs and behavior as the categories for discernment. Messages (2 Peter 2:1-3) were to be examined for congruency with the apostolic teaching (2 Peter 1:16-21, 3:1-2, 3:15-17). Behavior, especially in the moral realm (2 Peter 2:2, 2:10, 2:13-14, 2:18-19) was to be examined by the criteria of biblically defined holiness (2 Peter 1:3-11, 3:11-18). These were similar categories of discernment as those advocated by Otis (1993a, 32).

**Discernment of Spirits and Spiritual Mapping as a Diagnostic Tool** Based on the vocabulary used in the New Testament to describe the gift of discerning spirits, this gift involved supernatural ability to distinguish or discern whether people or spiritual beings (spirits) and their worldviews(s) were of God, human or demonic origin and influence. The New Testament usage of discernment by Jesus and the apostles (based on the displayed vocabulary analysis and the section on the practice of discernment that was explicated) was not limited to the discernment of individuals. Instead, they described it in the New Testament as a gift God provided to the corporate Christian Church, so that Christians may

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Prophetic deception was described at Numbers 22-25 and Numbers 31 (Baalam was the classic example of prophetic deception; see also Micah 2:11; 3:5-14; Isaiah 30:8-26; Jeremiah 14; 23; 26-29 and Ezekiel 13-14; 34). Religious deception and its varieties were described as 1) Idolatry, Ex. 32; 2) Syncretism, Ex. 34:3) and 3) Apostasy, I Kings 11-12. The criteria for discernment in the Older Testament were found in these four tests. Did the message and messenger lead people to the worship and love of the God of the Bible? (Deut. 13). Did the prophetic message come true in a manner that could be tested and verified? (Deut. 18; compare this test with cases recorded in I Ki. 22 and Jer. 27-28). Did the message conform strictly with the recorded words of God? (Isa. 8:11-22; 2 Kings 22-23; Jer. 18, especially 18:18; Jer. 23; Ezek. 37; Dan. 9; Ezra 7:1-10, 9-10; Neh. 8-10). Were the prophets and their messages recognized by the people of God who utilized the first three tests? (1 Sam. 3:19; Jer. 26).
better understand and minister to the corporate church, communities and societies in which they lived.

What Otis did was extend the notion and gift of discernment from a narrow individualistic understanding into a broader construct with corporate spiritual and social implications. Otis described spiritual mapping as a tool that can enable believers to see and understand, to discern, the forces at work behind the events that take place in the material world. Spiritual mapping was presented as a tool that could enable Christians to grow into seeing the world as it really is from God's point of view, by taking into serious account a biblical understanding of demonic spiritual forces and superimposing that understanding on places and circumstances in the material world.

Otis discerned human social movements and ideologies as the means by which demonic beings have controlled vast portions of the human race (Otis 1991, 86). Spiritual mapping was conceived as the discipline of diagnosis and response to the spiritual situation of communities or cultures (1994, 5, addendum). Otis' view that Christians could possibly discern their culture for demonic influence by means of discernment and spiritual mapping was congruent with the vocabulary and practice of discernment in the New Testament.

Spellbending: Using the Results of Spiritual Mapping Research For the Liberation of People Groups

Otis clearly articulated that the purpose of spiritual mapping was to coordinate and enhance evangelistic initiatives. Proclaimers of Jesus' message were told they must understand why things had become the way they are in any given location if they were to achieve evangelistic success (1993a, 14). Once the research of a spiritual mapping project has provided discernment of the spiritual realities of a given society, Otis exhorted that
Christians ought to pursue the goal of the liberation of collectively possessed cultures from demonic enchantment.

This goal was labeled “spellbending” by Otis, and his understanding of spellbending was discovered to be rooted in 2 Corinthians 10:3-5 and Colossians 4:2-6. The four core ideas inherent in spellbending were the pulling down of strongholds by the supernatural gifts and power of the Holy Spirit and strategic focused prayer, which may lead to corporate repentance of collectively demonized societies.

The Pulling Down of Strongholds by Spiritual Weapons Otis cited 2 Corinthians 10:3-5 as the methodology God has used to temporarily allow collectively possessed cultures an opportunity to hear and respond to the Christian message. Otis understood the terms “arguments and imaginations” used by Paul at 2 Corinthians 10:4 as psychic habitats, deceptive memes that were located in humans who, of course, also resided in physical localities. Those physical localities of necessity reflected the mental paradigms of those that lived there (Otis 1997, 281).

The notion of strongholds (ἐχθρωμάτων) was already examined and discovered to be the mental paradigms, reasoning (λογισμός) and the mindsets (νόημα) that have been raised up (ἔσωσαν) within humans and society as high places (ψώμα) of resistance to the knowledge of the God of the Bible. Paul depicted Christian ministry as the pulling down (καθαίρεσις) of these intellectual strongholds so that the mental paradigms can be captured (ἀχμαλωσιούς) and brought into obedience to Christ.

Most pertinent to Otis’ paradigm were the weapons available to Christians that Paul asserted could be deployed to pull down these strongholds. At 2 Corinthians 10:4, Paul repudiated any human (σαρκικά) weapon or strategy as sufficient to pull down strongholds.
Instead, only weapons that were mighty or powerful in God (δυνατὸς τῷ θεῷ) were thought sufficient to successfully liberate people from strongholds and bring them to the obedience to Christ. As the next section showed, Otis’ view on the liberation of people from demonic influence by supernatural power was congruent with the blatant supernaturalism of the New Testament worldview.

**The Supernatural Power of the Holy Spirit and Spellbending** Otis reported that many missionaries have returned defeated from the field, some because of their unawareness of the supernatural power and gifts of the Holy Spirit (1991, 243-242). Only a return to what he discovered to be the supernaturalism of the New Testament’s emphasis on the gifts and power of the Holy Spirit was argued to be sufficient to tear down the entrenched strongholds of the 10-40 Window.

The authors of the New Testament did not try to display a strict formula or method of liberating people from demonic influence. However, spiritual realities rooted in the nature of the God of the Bible and in the nature of human beings were presented and used by Jesus and the apostles in the New Testament that reportedly set individuals and people groups free from demonic domination.

Jesus was reported to have liberated people from the demonic by the supernatural power of the Spirit of God (Matthew 12:28). The Spirit of God was promised by Jesus at John 16:7-11 to perform three ministries, all of which were found congruent with Otis’ emphasis on the need for the supernatural power of the Holy Spirit in spellbending. First, Jesus said the Holy Spirit would convince the world of unbelievers of their sin of unbelief in Jesus (John 16:8-9). Second, the Holy Spirit would convince the world of righteousness, a righteousness that could be found only in Christ though He would no longer be visible.
Third, the Holy Spirit would convince the world that the ruler of this world, Satan, had been judged already by Christ’s work on the cross and His resurrection (see also Colossians 2:15).

Following Jesus’ demonstrations of and teaching about the power of the Holy Spirit in liberating people from demonic influence, the apostles experienced and wrote about in copious detail their understanding of the ministry of the Holy Spirit as they liberated people from demonic power in their own ministries. Clothed (ἐνδυω, ἐνδυω)\(^{197}\) at Luke 24:49 and baptism (βαπτιζω)\(^{198}\) at Acts 1:5 were used by Jesus to refer to the then future Pentecost experience of being clothed with and dipped into the Holy Spirit.

Other words used synonymously in the Bible with baptism when describing the work of the Holy Spirit were as follows. Pimplemi (πιμπλημι)\(^{199}\) was used to describe the filling of the Holy Spirit at Acts 2:4 and Acts 4:31. Shapak (τῷ Ψ),\(^{200}\) used at Joel 2:28-29 to describe the then future outpouring of God’s Spirit was translated in the Septuagint with ἐκχεω, ekcheo. Ekcheo (ἐκχεω) was employed synonymously with the ministry and baptism of the Holy Spirit in Acts 2:17, Acts 2:18, Acts 2:33, Acts 10:45, Titus 3:4 and Romans 5:5. Lambano (λαμβανω)\(^{201}\) was utilized interchangeably with the baptism of the Holy Spirit at Acts 2:33, Acts 2:38, Acts 10:47 and Acts 19:1-6 to describe the reception of the Holy Spirit by people. Didomi (διδωμι)\(^{202}\) was wielded synonymously with the word baptism when

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\(^{197}\)Arndt and Gingrich, 263.

\(^{198}\)Ibid., 131.

\(^{199}\)Ibid., 663-664.


\(^{201}\)Arndt and Gingrich, 465-66.

\(^{202}\)Ibid., 191-92.
referring to the giving of the Holy Spirit to people at Acts 5:32 and Acts 11:17. Epipipto (ἐπιπίπτω)\textsuperscript{203} was utilized synonymously with baptism to describe the Holy Spirit falling upon or coming upon people at Acts 11:15. Pleres (πληρὴς)\textsuperscript{204} was a word adopted to describe the filling work of the Holy Spirit in passages such as Acts 6:3 and 7:55. A cognate of pleres was pleroo (πληρόω),\textsuperscript{205} employed to describe the ministry of the Holy Spirit at Acts 13:52 and Ephesians 5:18. That experience described at Ephesians 5:18 was depicted as an expected one in the Christian life. All these references to the Holy Spirit and His power were found congruent with Otis’ emphasis on the need for the supernatural power of God in the liberation of people from demonic influence (Otis 1997, 289-314).

**Supernatural, Strategic, Focused Prayer and Spellbending** Otis found the application of strategic, focused prayer that God has used to demolish strongholds in Colossians 4:2-6 (Otis 1997, 281-283; 312). Paul requested the Colossians to pray so God would “. . . open a door for us that we might speak the mystery of Christ . . . and make it known clearly . . .” (Col. 4:3-4).

Otis interpreted this passage as a depiction of a temporary lifting of the spiritual blindness induced by the god of this age, so that collectively possessed cultures may hear and hopefully accept the Christian message (Otis 1997, 282). This kind of strategic-level prayer was concluded to be a request for the supernatural intervention of God to temporarily balance the logical consequences of choices that led to collective possession and blindness with the imposition of God’s grace between the deceived humans and the demonic entities.
that have blinded them to the message of Christ (Otis 1997, 282). It was clear from Colossians 4:2-6 that Paul associated prayer to God with the successful proclamation and reception of that proclamation by people he attempted to win for Christ.

Another passage that was also discovered congruent with Otis' association of prayer and the liberation of people from demonic influence was found at Mark 9:14-32. This pericope described the apostles” failure to liberate a boy from demonic influence. Jesus was then depicted as successfully liberating the child from demonic power. When the disciples inquired of Jesus why they had failed, Jesus' discernment of that particular situation, they reported Jesus to have said that this "kind, γένος" of a demonic entity did not come out except by “prayer, προσευχή” (Mark 9:29). This reply of Jesus suggested two congruencies with Otis' paradigm.

First, the notion of “kinds” of demonic entities was not only harmonious with Paul's specified lists of different kinds of spiritual entities at Ephesians 2:1-3 and 6:11-12 (ἁγχοντα, διαβόλου, ἄρχας, ἔξωσίς, κοσμοκράτωρας τοῦ σκότους τούτου and πνευματικα ἡς πονηρίας), but was congruent with Otis' general view of the territoriality of spirits that he thought controlled sectors of society. As was previously discussed, despite some biblical evidence that linked certain demonic entities to geographical places, Otis resolved the apparent ambiguity associated with territorial spirits by his nomination of spiritual territorialities as a more accurate term than territorial spirits (Otis 1997, 197; 360, note 124).

At the center of the spiritual mapping paradigm was a concern for the huge cohorts of people within the 10-40 Window, who either have not heard of Christ or were currently resistant to His claims. Otis' central thesis that demonic entities were holding peoples in this
area captive was congruent with Jesus' notion that there are “kinds” of demonic entities who apparently had differing degrees of power and influence.

Second, Otis emphasized strategic, focused prayer as the means by which God has granted people groups a supernatural intervention of God’s grace to temporarily balance the logical consequences of choices that led to collective possession and blindness. This emphasis was congruent with Jesus’ highlighting of the essential role of prayer in liberating people from certain “kinds” of demonic influence (Otis 1997, 282).

**Corporate Repentance: The Fruit of Spellbending** Once people in cultures who were collectively possessed have accepted the Christian message, Otis explicatd three practices that can enable those cultures to go forward in Christianity and avoid a return to possession, specifically corporate repentance, event counter warfare and pilgrimages of repentance. The next section attempted to detect if this notion of liberation from demonic powers by corporate repentance was congruent with New Testament teaching.

**Paul in Ephesus: A Case History of Corporate Repentance** Ephesus was the most accessible city in Asia Minor by land or sea due to its geographical location. Consequently, Ephesus was prominent for its' religious, political and economic attainments. Possibly because of Ephesus' secular importance, more of the New Testament was concerned with this city than any other except Jerusalem.\(^{206}\) Paul’s ministry in Ephesus became the epicenter from which the message of Jesus was mediated throughout Asia Minor (Acts 19:9-10).

Most pertinent to this study, however, was the illustration of corporate repentance from demonic influence that was reported to have occurred there among many people.

\(^{206}\) See for examples, C. E. Arnold, *Ephesians: Power and Magic: The Concept of Power in Ephesians in Light of Its Historical Setting* (Grand Rapids: Baker, 1992). Timothy was a Pastor in this city (1 Tim. 1:3), and Acts 19–20, the Letter to the Ephesians, 1 and 2 Timothy and Rev. 2:1-7 contain background material on Ephesus.
The depiction of Paul’s ministry in Ephesus at Acts 19 was a matrix for many of the core ideas in Otis’s spiritual mapping paradigm.

Otis argued that idolatry associated with spiritual power points, festivals and pilgrimages represented empirical points of contact with the spirit world for the practitioners of non-Christian faiths, and was thus a central strategy manipulated by Satan to enchant people groups in various cultures (Otis 1995, Foreword). These idolatrous strongholds were made by people groups with evil powers in a misguided attempt to deal with the challenges of life, and these strongholds were strengthened whenever succeeding generations reaffirmed them via organized rituals and traditions (Otis 1997, 200-201). The continuation of this idolatrous worldview (wherever and whenever they continued it) by subsequent generations was part of the answer to Otis’ haunting question, why does spiritual darkness linger where it does?

Ephesus was the home of the Temple of Diana (Artemis), and the idolatry attached to her temple was deeply entrenched among the people there (Acts 19:23-41; 1 Corinthians 15:32). Paul drew two theological conclusions from physical artifacts such as idols and sacred sites in 1 Corinthians 10:19-20. First, the material of the idols and the things sacrificed to them (such as meat) in and of themselves as material objects contained no demonic power or influence. Second, behind, or attached to, or associated with the idol and the sacrifices were demons (δαιµονίων) and demonic power.

Thus, Ephesus would have qualified according to Paul’s and Otis’ worldview criteria of discernment as a stronghold of demonic influence. The depiction of Paul’s ministry of casting out (ἐκπορεύεσθαι) evil spirits (πνεύµατα τὰ πονηρὰ) from residents in Ephesus

\[207\] Arndt and Gingrich, 243-244.
corroborated Otis’ and Paul’s association of idolatry, sacred sites and demonic influence (Acts 19:12).

Otis traced the origins of ancient shamanistic traditions to show that via the use of drugs, ceremonies and rituals, shamans kindled and installed deceptive myths as worldview paradigms among humans. Otis also analyzed the influence of occult practices apposite to collective deceptions (myths, philosophies and traditions). The ability of demonic entities to create subjective experiences that reinforced a sense of reality these occult practices provided was called by Otis the art of shadow ruling (Otis 1997, 158-168).

The practice of the occult was reported as systemic in Ephesus (Acts 19:17-20). As a result of Paul’s ministry and the growing awareness of the reality of demonic influence that ministry had created in Ephesus (Acts 19:8-17), a movement congruent with Otis’ notions of corporate repentance and counter event warfare took place there (Acts 19:18-19). Many (πολλοί) of the Ephesian Christians came and confessed and disclosed their previous practices (Acts 19:18). They burned their books that had been a source of their practice of magic (περίεργα).208

As a result of corporate repentance from things associated with demonic influence, Acts 19:20 depicted an advancement of the Christian faith in that area. Thus, Otis’ notion of corporate repentance as a final stage in the spiritual mapping paradigm was corroborated by and found congruent with orthodox Christianity as depicted in the New Testament.

208 Arndt and Gingrich, 652. See also J. H. Moulton and G. Milligan, *The Vocabulary of the Greek Testament: Illustrated from the Papyri and other Non-Literary Sources* (Grand Rapids: Eerdmans, 1972), 505, for a clear association of περίεργα with magical arts and idolatry.
Social Science Research: An Analytical Comparison of Academic Ethnography and the Spiritual Mapping Paradigm

Introduction

This section compared principles that have emerged historically and were articulated by ethnographers as the core components of academic ethnography with the research methodology inherent in the spiritual mapping paradigm of George Otis. This section was not a critical assessment of ethnography as a discipline, nor an attempt to produce a meta-ethnography. Ethnography, for all of its touted strengths and purported weaknesses, was taken as it has existed as a school of thought of qualitative, social science research that has had certain definable goals, characteristics and desired outcomes as defined by its practitioners.

Similarly, this section was neither a defense of ethnography as a discipline nor a defense of Otis’ choice of social research methodology in the spiritual mapping paradigm. Instead, the goal of this section was to find if there was a congruency between the consensual definition of the components and procedures that represented academic ethnography and the social research methodology inherent in the spiritual mapping paradigm.

By comparing the essential research categories and procedures that constituted and were associated with the spiritual mapping paradigm with the categories that represented and emerged from a review of literature attached to ethnography, categories that both the spiritual mapping paradigm and academic ethnography held in common were selected as the basis of comparison. Those categories were as follows.

1) The definitions and defining characteristics of the spiritual mapping paradigm and academic ethnography as research disciplines were compared for congruency. 2) The existential components, meaning the personal attributes and characteristics of spiritual
mappers and academic ethnographers, were compared for congruency. 3) The epistemological concerns, or the knowledge that spiritual mappers and academic ethnographers have sought, were compared for congruency. 4) The heuristic methodologies, meaning how spiritual mappers and academic ethnographers have obtained data, were compared for congruency. 5) The hermeneutical processes, meaning how spiritual mappers and academic ethnographers have analyzed and interpreted collected data, were compared for congruency. 6) The communicational or presentational components, meaning how the spiritual mapping paradigm and academic ethnography have packaged and presented research data, were compared for congruency. Comparisons between the spiritual mapping paradigm and academic ethnography were made under each category cited above. A conclusion regarding the overall congruency of the spiritual mapping paradigm and academic ethnography was included in Chapter Five.

Definitions of the Disciplines of Spiritual Mapping and Academic Ethnography

The History of Spiritual Mapping Revisited The Spiritual Mapping Field Guide (North American Edition) was first compiled by George Otis (1993a) in conjunction with his organization, The Sentinel Group. The initial purpose of the Guide was to teach the methodology of spiritual mapping as Otis understood it at the 1993 North American Consultation on Spiritual Mapping, which the Sentinel Group sponsored at nine strategically and geographically diverse regions of N. America.209 Four evaluations by Otis of the emerging practice of spiritual mapping led to the compilation of the Spiritual Mapping Field Guide (Otis 1993a, 9-10).

First, many spiritual mapping projects had emerged, at least partially, in the wake of Dawson's and Wagner's\textsuperscript{210} publications on territorial spirits and strategic spiritual warfare (Otis, 1993a, 9). The increase of interest in prayer and spiritual warfare led correspondingly to a demand for tools that could enable Christians to understand the spiritual dynamics at work in the world and in their communities.

Second, some spiritual mapping projects employed flawed methodology in obtaining data and displayed a lack of standardization in the reporting of the data found (Otis 1993a, 9). Otis considered some, if not many, of these spiritual mapping projects to have been conducted with questionable motives and sloppy methodologies (1993a, 9).

Third, the individualization of methodology that characterized the spiritual mapping movement from 1989-1993 had not facilitated a comparative analysis of the various completed projects done in many regions and cities (1993a, 9).

Fourth, the United Prayer Track of AD 2000 and Beyond assembled a spiritual mapping advisory group led by Otis and consisting of Christian anthropologists, theologians, pastors, mission executives, intercessors and cult experts to define spiritual mapping standards and provide guidelines for protective accountability for and meaningful comparative studies of future spiritual mapping projects. They thus intended the \textit{Spiritual Mapping Field Guide} to provide a rationale for the sources and kinds of data needed to produce a spiritual map, and

to guide the processes of the evaluation and presentation of that data into a format intended
to lead to the coordination and enhancement of evangelistic initiatives (Otis 1993a, 10).

Otis designed the spiritual mapping guide to provide assistance in four basic categories
that were thought to be involved in producing a spiritual map of any given area. First, the
guide explained and provided rationale for the kind of data spiritual mappers should attempt
to obtain. Second, the guide explicated a heuristic methodology by which spiritual mappers
could obtain data on the spiritual dynamics at work in the area they wanted to map. Third,
Otis’ guide provided hermeneutical principles so that spiritual mappers could evaluate the
data obtained by a spiritual mapping project. Fourth, the guide contained suggestions for
producing and presenting standardized reports on the findings of a spiritual mapping project
(Otis 1993a, 10).

The Purpose and Definition of Spiritual Mapping Otis united the need for spiritual
mapping with its purpose, which was to coordinate and enhance the proclamation of Jesus’
message, especially in the 10-40 Window. Proclaimers of Jesus’ message were told they must
first understand why things are the way they are in any given location if they were to express
that message successfully. A neglect of the realities of Ephesians 6:10-20 because of
naturalistic understandings of reality had characterized some modern practice of ministry
and missionary activity. Spiritual mapping was presented as an attempt to correct the
incorrect assumption that the material world was the only or foundational basis of reality.

Otis consequently depicted spiritual mapping as a tool that could help Christians see
and understand, to discern, from God's perspective the forces at work behind the events
that take place in the material world. Spiritual mapping thus involved taking into serious
account a biblical understanding of demonic forces, and then superimposing that
understanding on places and circumstances in the material world to more fully understand the spiritual dynamics at work in any given area. Otis concluded that human social movements and ideologies were the means by which demonic beings controlled portions of the human race. Consequently, social movements and ideologies were also thought to be means by which Christians could understand varying degrees of demonic influence (Otis 1991, 86).

Spiritual mapping was thus proclaimed as an inherently diagnostic, explanatory tool that combined both presentational and discursive components. The subjective or spiritual dimension of spiritual mapping involved a relationship with the God of the Bible, prayer and a sense of God's love for the world (Otis 1993a, 13). Spiritual mapping had objective touchstones in that history, sociological observation, community networking and revelation from the Bible were adopted by spiritual mappers to corroborate their research findings (Otis 1993a, 13).

Thus, Spiritual Mapping was both a diagnostic tool and the logical precedent to spiritual warfare that involved focused prayer on the strongholds of demonic powers revealed via the spiritual mapping research (Otis 1993a, 14), which Otis subsequently labeled “spellbending” (1997, 281-282). Accordingly, the spiritual mapping enterprise was an attempt to build a bridge between the spiritual and social domains, a discipline that led to the diagnosis of and appropriate spiritual responses to the social and spiritual situations within communities or cultures (Otis 1993a, 14). Social research and prayers were united so that spiritual mappers

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211 See G. A. Swanson and H. L. Green, Understanding Scientific Research: an Introductory Handbook for the Social Professions (Dayton, TN: Oxford/ACRSS, 1991): 51, for a discussion of how social professions have been construed as cross-level disciplines in two ways. First, the concerns and research of social researchers have often placed them at the interface between concrete systems divided by degrees of complexity. Second, Christians like Otis have
could discern and ultimately combat influences from the demonic domain (1994, 5, addendum).

A Taxonomy of Academic Ethnographies Compared with Spiritual Mapping

Muecke\textsuperscript{212} divided ethnographies into two general classes. The first was academic ethnography, defined by the academics that have done it and characterized by intensive fieldwork in a local context. Second, applied ethnographies were those done by people who wanted answers to specific questions, were focused on a clear purpose, and were consequently programmatic and pragmatic in nature (Muecke 1994, 187).

Thus, in Muecke’s first division of ethnographies, Otis’ spiritual mapping paradigm was found to fit most appropriately in the second class, a pragmatic implementation of applied ethnography. Muecke circumscribed the four major schools of ethnography that academic ethnographers have practiced (1994, 188).

First, the structural-functionalist school of classical ethnography has entailed the holistic description of a well-defined, bounded culture emerging from long-term, intensive fieldwork. These ethnographies strove for a comprehensive description of an entire culture, informed by observation and balanced by data and interpretations obtained from key actors, informants or participants.

Second, systematic ethnography, developed by cognitive anthropologists and ethno-semanticists, has attempted to create taxonomies of semantic meaning defined by the culture being studied. The goal of this type of ethnography was to produce a schema that enabled ethnographers and others to understand how a particular culture organized their cognitive maps, knowledge and worldview. The heuristic techniques employed by systematic ethnographers were formalized data collections and demonstrated competencies in the analysis of the linguistics involved.

A third type of ethnography has been interpretive ethnography. This type was characterized as thick description that comprehensively described and led to an understanding of how the culture being studied defined and experienced significance.

A fourth type explicated by Muecke was the school of critical ethnography, which has produced rapid appraisals of segments that existed within cultures that were of interest to the ethnographers. An explicit agenda and a commitment to a wholly interpretive grid have usually characterized critical ethnographies.

Academic and professional ethnographers, whose training in anthropology and ethnography enabled them to have both the time and expertise to study a bounded culture holistically, have deployed the first three types of ethnography described by Muecke. Thus, in Muecke's second schema, Otis' spiritual mapping paradigm was found most compatible with critical ethnography, or rapid appraisals of culture seen through an explicit, interpretive grid (in Otis' case, the Christian worldview).
Thomas explicated specific examples of and the rationale for critical ethnography.\textsuperscript{213} He charted the varied forms that social science overall and ethnography in particular have taken in his attempt to delineate the distinctive nature of critical ethnography.

Critical ethnography has disavowed any claim to be value free, unlike social science theories that claimed axiological neutrality. Post-modernistic ethnography has stressed the arbitrary nature of cultural meanings and norms and thus was found at the end of the spectrum from postures of neutrality. Between the polar opposites of value free ethnography and post-modern ethnography, Thomas situated critical, participatory ethnography that deliberately reduced the barriers between the researchers and the participants.

Participatory action research has simultaneously displayed a search for the truth and solutions to social problems. Action researchers evaluated the worth of theories derived from basic ethnography by means of their intervention experiments, designed to cause social change to benefit the host populations in which the experiments were conducted. Thomas witnessed that Marxist social scientists have regularly used ethnographic studies in conjunction with their worldview to work for radical social change (Thomas 1992, 17-32).

Critical ethnographies have begun as value-laden projects that pointed out things that were not right in a culture (Thomas 1992, 47). However, they were also about freedom from social repression and a vision of a better society. Critical ethnographic research has blatantly attempted to identify what dynamics in society were responsible for social oppression by both strict adherence to the data derived from research and the researchers'  

openness to think about what could lead to emancipation for the oppressed culture that was studied (Thomas 1992, 71).

Otis has written that a spiritual mapping team should attempt to answer three root questions, that is, what is wrong in the culture, the sources of the problems in the culture and what are solutions to the problems in any given culture (Otis 1993a, 25; see also Appendix B). The motivation for obtaining answers to these questions was stated as a desire to use those answers for evangelistic purposes, not for theoretical research (Otis 1993a, 18). Thomas’ categories of social repression and emancipation as the rationale for critical ethnography were found to correspond to the notions of discerning demonic influence and liberation from that influence via Jesus Christ that were the core purposes for spiritual mapping projects. Thus, Otis’ spiritual mapping paradigm was discovered as more congruous with ethnographic action research (with a decidedly Christian rather than Marxist agenda) than with classical, holistic ethnography.  

See R. A. Berger, “From Text to (Field)work and Back Again: Theorizing a Post(modern)-Ethnography,” *Anthropological Quarterly* 66: 4 (Oct., 1993): 174-186 for a more radical vision of critical ethnography than Thomas postulated. Berger discussed how standard ethnographic fieldwork manuals attempted to neutralize, or at least manage, worldview culture clash by appealing to standardized tools and methods such as participant observation, informant interviewing, structured interviews, questionnaires, mapping of the field and language skills. Impression management techniques have allayed suspicions among the people to be studied (Berger 1993, 179). However, Berger then identified the remaining and essential heuristic problem faced by all researchers, including ethnographers. The researcher’s self was brought as a “text” into an arbitrarily defined “field” (Berger 1993, 177). Ethnographers inevitably textualized their findings into their own worldview paradigms (Berger 1993, 177). Field definition and selection itself was a worldview expression (Berger 1993, 180). Berger thus determined to call into question the notion of objectivity and neutrality that has fueled the human sciences (Berger 1993, 181). Post-modern ethnography and its resulting ethnographies would cease placing observations into the researcher’s terms. Between the poles of traditional, positivist ethnography and the denial of the possibility of inscribing any field, Berger opted for Barthes’ “pleasure text” ethnography that has abandoned the absolute sense of its own significance in favor of a pluralistic dissemination, not a claimed objective interpretation, of social signifiers (Berger 1993, 182).
Lawler\textsuperscript{215} and others propounded another rationale for critical qualitative action research. They argued that the best way to generate advances in basic social science theory was to do research that sought solutions to social problems and allow theoretical applications to come as they may (Lawler and others, 1985, 236). They advanced this procedure because they posited that data distortion was likely to decrease if the researchers and subjects of the research viewed their participation as leading to important learning for themselves and for others. They addressed this argument specifically to the controversy between the claimed objectivity of quantitative social science research and what may be the inevitable subjective dimension of qualitative social research.

As cited before, Otis' spiritual mapping paradigm was founded on the notion that something is wrong, that spiritual mapping can discover the sources of the problems and those solutions are available to the problems. Therefore, the spiritual mapping paradigm was more attuned to the values of social action research that was pragmatic or defined as useful than the purely descriptive, holistic research produced by classical ethnography.

Critical ethnography revived the perennial problem of whether or not researchers have constituted, rather than represented, what they observed. Critical and action ethnographers have, by virtue of their very paradigm, raised substantive questions about the very nature of ethnography itself. Has it been a scientific methodology or a method of social change? (Hammersley 1992, 2).\textsuperscript{216}

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With the spiritual mapping paradigm, Otis made it clear that it was designed to be a diagnostic tool that served the pragmatic purpose of social and spiritual change as defined by the Bible. Spiritual mapping teams were instructed to focus on and remember its essential mission objectives. For example, Otis appealed to the eight mission objectives that Moses gave to the spies for them to accomplish (Numbers 13) as a nascent example of the type of pragmatic research focus that should motivate a spiritual mapping team (Otis 1993, 25). Accordingly, spiritual mapping was found more congruous with social action methodologies that have hoped to effectuate spiritual and social change than with ethnographic methodologies that sought to describe the holistic ethos of a culture scientifically.

Boyle\textsuperscript{217} identified four major types of processual ethnographies that were descriptive of aspects of social processes. The first type was the holistic type of ethnography that has attempted to produce descriptions of entire social groups, which has always eventuated in a monograph that depicted the work done. This type of ethnography corresponded to Mueckे's first category of classical ethnography.\textsuperscript{218}

\textsuperscript{217}J. S. Boyle, “Styles of Ethnography,” in \textit{Critical Issues in Qualitative Research Methods}, ed. J. M. Morse (Thousand Oaks: Sage, 1994), 159-185. Besides the four main types cited here, Boyle also noted binary ethnographies (the selection of opposites within a culture for analysis) and Ethnoscience (devoted to the emic perspective and which used primarily taxonomies of language used and defined by the participants themselves to make explicit the cognitive maps of their worldview) (Boyle 1994, 174-177) as major trends within ethnography.

\textsuperscript{218}Berreman's work was an example of classical or holistic ethnography, an attempt to display the full-orbed dimensions of life as experienced by the Hindus of the Himalayas (history, geography, economics, social structures, ritual behavior and supernatural worldview connections and representations). A map displayed the kin, chaste and community relationships of the Hindus of the Himalayas (Berreman 1993, 341). This map was the result of fifteen months of observation and six months of analysis and writing (Berreman 1993, xi). Especially pertinent to Otis' thesis was a detailed description of the miracle working shaman Kalmu, who became a medium of a deity and was transformed from Kalmu into Devta. Kalmu had exercised tremendous influence for a period of time, which waned only when his lifestyle began to exhibit incongruities with the expectations of the people. See G. D.
Second, the particularistic type of processual ethnography has entailed the ethnographic analysis of a particular and well-defined social unit within a larger cultural group. These types were frequently called micro ethnographies because of their narrow focus on and sample of subjects.\textsuperscript{219}

Third, the cross-sectional ethnography has involved the selection of people or institutions from within an identifiable social group. The selected group was then studied with reference to the larger social group with a view toward producing comparative, ethnographic studies.

Fourth, ethno-historical ethnographies were construed as analyzations of the historical past as a means to understanding the present realities apposite to the culture. The closest congruity that existed between the styles of ethnography in Boyle’s taxonomy and spiritual mapping was found to be the particularistic type. The six major research questions that comprised the core of concern for spiritual mapping projects exhibited a primary focus on the worldview or religious particularities manifested within a given culture.\textsuperscript{220} While spiritual mappers have used many methods of ethnography to obtain data on these six areas


\textsuperscript{220}The six particular areas of research focus in spiritual mapping were cited in Appendix B (Otis 1993a) as 1) Status of Christianity (size and nature of church, health of church, community perception of church and evangelistic progress initiatives; 2) Prevailing social bondage (such as conditions of pain, disintegration of structures, destructive vices and troubling trends); 3) Worldviews and allegiances (predominant philosophies and religions, significant events and practices, influential deities and role models); 4) Spiritual opposition to Christianity (human groups and personalities and demonic powers); 5) Evolution of current circumstances (primal historical factors and confluent issues and events and 6) Potential for spiritual breakthroughs (recent divine initiatives and positioning for action by the Church).
of research interest, they were not told by Otis to place their findings within the holistic context that has characterized classic ethnographies.

Jacob placed holistic ethnography in context with four other qualitative research traditions (ecological psychology, cognitive anthropology, ethnography of communication and symbolic interactionalism). Ecological psychology has studied naturally occurring behaviors within their environment (Jacob 1987, 3). Cognitive anthropology has defined culture in terms of cognitive maps, and has focused on the understanding of semantic and culturally defined notions that any particular culture used to organize its worldview (Jacob 1987, 23). Ethnography of communication, sometimes labeled as micro ethnography, has focused on the patterns of social communication between members of a social group (Jacob 1987, 18). Symbolic interactionalism has studied the interpretations that members of a cultural group have attributed to events and experiences (Jacob 1987, 27).

Spiritual mapping was found to have a tangential but not inherent connection to each of these emphases within academic ethnography as discussed by Jacob. Spiritual mappers were instructed by Otis to observe but not study per se the ecological psychology of members of a social group (Otis 1993, 32). Spiritual mappers were told by Otis to note and assess manifestations of cognitive maps, not with a view to study them but to understand how to evangelize them (Otis 1993, 26-27). They have scrutinized patterns of social concourse for interpretive and ultimately evangelistic, not theoretical, purposes (Otis 1993, 33-35).

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Case study research has been associated with ethnography, as was shown below under the defining characteristics of academic ethnography.\textsuperscript{223} Three types of case study research that were found sympathetic to the ethnographic enterprise were those that were primarily descriptive, exploratory or explanatory in nature (Yin 1994, 1).\textsuperscript{224}

All case studies have been empirical in nature, and their focus was on life as it was lived within its context where boundaries and contexts were not clear enough to produce a classical ethnography that required a bounded culture. Researchers who employed case study research relied on gathering multiple sources of data. Data gathered needed to converge in triangulating fashion (triangulation) if case study researchers were to interpret the collected data. Six sources of data for case studies were identified as documents, archives, interviews, direct observation, participant observation and physical artifacts (Yin 1994, 79).

Case study research has benefited from rather than attempted to develop theoretical propositions to guide data collection and analysis (Yin 1994, 13). Yin posited that this type of research or applied ethnography was good for obtaining concrete answers to "how" or "why" questions, especially when the researcher was investigating phenomena in contemporary life situations over which there were no means of control (Yin 1994, 1).

The methodologies of case study research and ethnography have had more similarities than differences. This was due to their similar philosophical desire for holistic,


contextualized presentations of real-life events (Yin 1994). Lincoln and Guba argued that the philosophical paradigms of strict positivism and naturalism were converging in a paradigm shift, resulting in the employment of research approaches that combined quantitative and qualitative research in the design, data collection and analysis of social science research.

The theoretical propositions that guided data collection in Otis' spiritual mapping paradigm were derived from the biblical worldview rather than from a scientifically constructed theoretical framework. Spiritual mappers have focused on obtaining answers to how and why questions, questions that they derived from the worldview declarations regarding demonic influence in the Bible.

Their subsequent collection of empirical data within real-life, unbounded situations was part of their attempt to explain the nature of demonic influence in any given culture, as was shown in the sections that follow. Spiritual mappers were told to gather data from sources similar to case study researchers (observation, interviews, documents, and archives). Accordingly, the spiritual mapping paradigm was found more congruous with strictly defined case study research than with the holistic forms of academic ethnography discussed above.

Defining Characteristics of Academic Ethnography Compared with Spiritual Mapping

Despite the varied emphases within the schools of ethnography surveyed above, perennial agreement has existed among academic ethnographers about the defining characteristics of their discipline. The adjectives descriptive, holistic, reflexive, interpretive and scientific were found to have characterized academic ethnography.

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The Descriptive Characteristic of Academic Ethnography

The positivist approach to social science was founded on physical science, experiment, universal laws and neutral observational language open to falsification (Hammersley and Atkinson 1995, 4).\(^{226}\) In contrast, naturalism (of which ethnography was one example) has stressed a commitment to the observation of phenomena, with a focus on understanding the world from the perspective of the culture being studied (Hammersley and Atkinson 1995, 8).

In naturalistic disciplines such as ethnography, theory and method were believed inseparable (Gubrium and Holstein 1992, 1577).\(^{227}\) Practical ethnography treated the production of meaning as a practical matter found within and influenced by concrete settings (Gubrium and Holstein 1992, 1580).

The goal of positivistic studies has been to produce a formal body of knowledge governed by identifiable laws. The goal of qualitative ethnography has been to enhance understanding of social life and to enrich human discourse. Anticipation and appreciation of emergent social dynamics, not formal prediction of how they will inevitably occur, were the intended results of good qualitative ethnography (Noblit and Hare 1988, 24).\(^{228}\)

The central paradigm that informed the ethnographic enterprise was the phenomenological one, rooted in inductive observations. This model was viewed as having a different purpose than positivist models that assumed an objective reality, were deductive


in nature and which operated on a priori assumptions about relationships (Fetterman 1989, 15-16; Lincoln and Guba 1985, 37).  

Qualitative research has had a distinctive tradition in social science that predominately depended on observing people in their own territory and interacting with them in their own language, on their own terms. Qualitative observation has identified the presence or absence of something, in contrast to quantitative observation that involved measuring the degree to which some feature was present (Kirk and Miller 1986, 9).

Ethnographers have been riveted on the task of describing events and customs from within a given culture to discover social patterns germinated in the cognitive maps of the subjects (Boissevain 1989, 272). The ultimate goal of this type of qualitative research was the making, reporting and interpreting of direct observations of customary behavior in societies (Conklin 1968, 172). The descriptive or ideographic study of societies that encompassed social and institutional distributions was the product sought by academic ethnography (Reading 1977, 79). Synonyms for ethnographic study have been fieldwork, qualitative method, interpretive research, case study method, naturalistic, ethnographic and participatory studies (Burgess 1982, 1).

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The descriptive dimension of spiritual mapping was articulated as a temporary bracketing of personal beliefs (Otis 1993a, 37), along with objective ethnographic observation techniques, in the hope that insights obtained via supernatural discernment would corroborate the observations that were made (Otis 1993a, 31). Thus, spiritual mappers were to attempt descriptive accuracy in their observations, but the ultimate goal of spiritual mapping was not advocated as the production of descriptive studies that would form the basis of later experimental work. Instead, the spiritual mapping paradigm advocated description as a means to produce reports that were ultimately explanatory in nature, a noted feature of case study research (Yin 1994, 1).

**The Holistic Characteristic of Academic Ethnography** The essential elements of academic ethnography have been the holistic and contextual approaches taken in the study of culture. Ethnographers maintained the vision that any people's culture and behavior could be understood only in context. Fieldwork methods that involved total immersions in a culture, participant observations and prolonged, direct contact for extended periods were thus required if the ethnographer was to make explicit the relationships between the systems and subsystems of a society (Boyle 1994, 163).

Aspects of culture considered indispensable by ethnographers for understanding a culture's point of view have been listed as social organization, economics, family structure, religious practices and beliefs, political relationships, symbolic rituals, enculturation patterns and ceremonial behavior (Jacob, 1987, 1-50).

A holistic perspective, descriptive contextualization and nonjudgmental views of reality that balanced emic and etic considerations have characterized academic ethnography.

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234Emic and etic have been terms used by ethnographers to distinguish the view of
(Fetterman 1989, 29). Holistic ethnography embraced the discipline of describing beliefs and practices of bounded cultural groups with a view toward understanding the worldview of a given group (Jacob 1987, 10). Mentalistic phenomena (worldview beliefs) were studied under the assumption that cultural meanings were a shared group phenomenon with significant regularity for individuals. Culture was not considered the only determinate for behavior, as biology and personality were also recognized as causal factors (Jacob 1987, 12).

Otis did not design the spiritual mapping paradigm as a guide for the holistic study of a bounded culture. Spiritual mappers were not instructed to employ immersion for long periods in and with a culture. Instead, detached observers were to make observations or assessments about behaviors and events within a culture.

While the spiritual mapping paradigm expressed care about the emic perspective of cognition and behavior, the ultimate goal was presented as the interpretation of particular dimensions of cognitive maps and actions from an etic worldview perspective. When features of a culture such as social organization, economics, family structure, religious practices and beliefs, political relationships, symbolic rituals, enculturation patterns and ceremonial behavior were consulted by the spiritual mapping paradigm, these particularities within any given culture were cited for their explanatory connection to worldview connotations. The ultimate goal was not to make explicit the relationships between the systems and subsystems of a society, but to make explicit how those systems and subsystems exhibited a relationship to demonic influence.

**The Reflexive Characteristic of Academic Ethnography** Ethnographers who embraced the notion of reflexivity have acknowledged that the ethnographic enterprise was one in which the researcher (the etic view) from the view of the subject (the emic view).
(informed by heuristic technique, ethnographic theory and its own cultural descriptions) studying another culture (Thomas 1992, 10). Thus, the reflexive characteristic of ethnography has entailed the recognition that the researcher was part of the world being researched. Accordingly, reflexive ethnographers have explicitly acknowledged that observations were also inferences, which they have needed to identify and test against hypothetical patterns of interpretation (Boyle 1994, 165).

The emic (the insider's viewpoint) and etic (the researchers' or outsiders' viewpoint) have been noted as the epitome of the notion of reflexivity. Ethnographers informed by reflexivity juxtaposed the insider and outsider viewpoints, and ultimately used the participants' (informants') emic perspective as both the basis for the inside view and as the basis for testing the etic or outside views (Boyle 1994, 159).

Academic ethnography aimed for a full or partial description of a group, which was considered both a process and a product. Such descriptions included environmental elements such as physical, social and worldview beliefs and had at their nucleus the notions of holism, contextuality and reflexivity that were required to deal adequately with the emic-etic issues attached to qualitative research (Boyle 1994, 161).

The spiritual mapping paradigm attempted to install sensitivity in would be spiritual mappers regarding the reflexive nature of the role-taker. Spiritual mappers were urged to stand and identify with the emic perspective of respondents and participants in their study (Otis 1993a, 38). However, this description by Otis was only one meaning of reflexivity attached to academic ethnography. Reflexivity in the other sense meant truly approaching the other with full recognition that the researchers' etic perspective was no more metaphysically correct than the subjects' emic perspective. The very purpose of spiritual
mapping, to enhance and coordinate evangelistic endeavor by the discernment and
mitigation of demonic influence, has precluded a spiritual mapper from that type of
reflexivity. Moreover, spiritual mappers were never told to employ the emic perspective of a
culture like Islam to interpret their etic worldview of Christianity (Otis 1991, 78-80).

For example, the phenomenon of pilgrimages of repentance cited by Otis approximated
the reflexive notion inherent within academic ethnography (Otis 1997, 286-287). Christians
have employed pilgrimages of repentance to visit past sites of injustice done by those
identified with Christianity, and there apologized and sought reconciliation with the
descendants of the recipients of the injustice. Such behavior has in fact approached the emic
perspective of the other with sensitivity.

However, it should be understood that within the etic perspective of spiritual mappers,
such pilgrimages of repentance were the means by which the etic view of Christianity would
eventually replace the emic worldview of those to whom they were making the apology.
Academic ethnographers would have suggested to spiritual mappers that to understand fully
and reconcile past injustices, spiritual mappers would have had to approach such pilgrimages
with a commitment to the proposition that the emic worldview of the other was equally valid
to their etic view, and in fact ought to have been used as the basis for the proposed
reconciliation (Boyle 1994, 159).

**The Interpretive Characteristic of Academic Ethnography** Ethnographers have
acknowledged that their work was the mediating of frames of reference between the
ethnographer, the group and the audience. Ethnography was conceived as neither
subjective, nor objective, but interpretive, the mediation of two worlds through a third (Agar 1985, 19).  

Ethnography has thus been an interpretation made via a theoretical framework that was explicitly or implicitly stated and that included the recognition that the theoretical framework guided the very selection of data. The finished ethnography then needed to be interpreted by the meta-ethnographic criteria of the problem that was addressed, the interpretation of the data that was ultimately proffered, the data supplied as evidence for the interpretation and the organizational coherence and explanatory power of the first three that was woven together into a case or an argument (Jacobson 1991, 2).  

Ethnographies were described as reports written from the actor's or researcher's point of view in an attempt to learn from the people being worked with about life from their worldview perspective. Ethnography has embraced the multiple perspectives discovered within a community, having openly admitted that the phenomenological perspective had value for social research. Researchers were involved in a process of participation, observation and descriptive record keeping of the details of a community ethos (Webb-Mitchell 1992, 251). The goal of academic ethnography was to bridge the gap between having been there (in the field of culture studied) and being here (in the culture in which they reported the findings) (Hobbs and May 1993, ix).  

Recent trends in critical


238D. Hobbs and T. May, eds., *Interpreting the Field: Accounts of Ethnography* (Oxford:
ethnography (discussed above) have exhibited a movement toward deconstructionism and the indeterminacy of meaning. This was not the major theme of the mainstream of academic ethnography, however, as was shown below.

Spiritual mappers were guided to be explicitly interpretive in their work. The goal of a spiritual mapping project was stated as the interpretation and ultimately the neutralization of the demonic spiritual dynamics at work in any given community. Nevertheless, Otis issued a number of caveats regarding the interpretation of qualitative data.

He recognized the complexity of interpreting qualitative data due to the well-known problems of converting them into standard measurable units (Otis 1993a, 47). Otis also noted inference was tentative stage in the analysis of data, and thus he recommended that inferences should be kept in the tentative category regarding their correctness (Otis 1993a, 48). He urged avoidance of global conclusions based on too few data (Otis 1993a, 48). Otis (1993a, 48) also made an appeal to the benefits of triangulation (observations and conclusions drawn from the relationships made between converging facts).

However, while the spiritual mapping paradigm was interested in understanding the emic worldview interpretations of any given culture, the ultimate purpose was to produce an etic worldview interpretation useful in enhancing the evangelistic agenda of Christianity within the culture being studied. For example, Otis posited that via the use of data overlays, the pith of spiritual mapping was the recognition and interpretation of the relationship of historical events, social behaviors, important events, locations and current demonic strongholds that would become apparent as the spiritual mapper studied the data displayed on the overlays (Otis 1993a, 49).

In this regard, spiritual mapping as a methodology resembled action research informed by case study research principles. Spiritual mapping has attempted to produce etic-based interpretations (informed by the Christian worldview) of spiritual dynamics at work in any given culture. Academic ethnography overall has attempted to produce emic-based interpretations of how the culture that was studied viewed the world.

The Scientific Characteristic of Academic Ethnography  
Fetterman defined ethnography as both the art and science of describing a group or culture (1989, 11). The poles of ideational studies (a focus on cognitive maps and language) and materialistic studies (a focus on behavior patterns) have governed the social sciences, and ethnographers have employed both of these foci (Fetterman 1989, 16). Culture was defined as what humans have learned. What they learned were patterns of behavior (observable social organization) and patterns for behavior (mental phenomena and worldview constructs) (Jacob 1987, 11). The former have been studied by social researchers with both quantifiable and qualitative scientific techniques.

Thomas averred that ethnography was a science, or at least scientific, because it embraced the basic rules of logic and scientific rigor (identity, contradiction and excluded middle) and was focused on empirical evidence and the testing and verification of observations. Ethnographic work has reported objectively on the subjectivity of the subjects (1992, 16-17).

Although ethnography has represented the opposite pole from the social science method of testing hypotheses, ethnographers have embraced a scientific commitment to systematic observation (Agar 1985, 70-71). Ethnographers adopted a learning role in the research process, as opposed to testing preconceived models assumed normative that has
been the hallmark of quantitative social science research. Academic ethnographers have emphasized the descriptive dimension of social science research and have shown how social research made sense of another cultures' worldview paradigm via intensive personal involvement, abandonment of traditional scientific control, and an improvisational style (Agar 1985, 12; Hammersley and Atkinson 1995, 3-9).

Lincoln and Guba listed essential elements of naturalistic inquiry that has striven to be scientific in its endeavor. 1) Scientific naturalistic inquiries have provided a statement of the problem to be studied. 2) Scientific naturalistic inquiries have explicitly stated the theoretical perspective used to guide the research. 3) Scientific naturalistic inquiries provided detailed statements of the procedures employed to guide the collection of data, such as sampling, instrumentation and data analysis procedures. 4) Scientific naturalistic inquiries have included the establishment of a time schedule that the research will occupy. 5) Scientific naturalistic inquiries specified the agents and their tasks of who will or who did conduct the research. 6) Scientific naturalistic inquiries have shown the budgetary specifications of the research. 7) Scientific naturalistic inquiries have proffered statements regarding the product that the research will generate (Lincoln and Guba 1985, 222-223; Table 3 on p. 217 below displayed Lincoln and Guba's depiction of naturalistic inquiry).

Otis made no claims about the ultimate scientific nature of the spiritual mapping paradigm, although the paradigm did attempt to found conclusions based on accurate observations made of empirical data. Spiritual mappers have utilized observation of human environments and behavior, interviews, document, archive and artifact research in their data collection. Primary sources were depicted by Otis as uninterrupted sources of information such as artifacts and census reports. Secondary sources (library materials) were deemed
interpretive in nature (Otis 1993a, 32). Some spiritual mappers have avowed that a wall of separation should be maintained between the archival, mobile and prayer teams to ensure objectivity in their ultimate interpretations (Otis 1993a, 46). The defining questions of a spiritual mapping project were found to determine the results of a spiritual mapping project. Those defining questions were what is wrong, the source of said wrongs and what are the solutions to the wrongs?

Thus, Otis likened the final report more to an intelligence report than to a scholarly paper. Accordingly, such reports were urged to focus on factuality, practical solutions and to avoid unnecessary theoretical speculation (Otis 1993a, 50). As such, Otis’ spiritual mapping paradigm was interested in producing practical solutions to the accurate observations made about the problems in any given culture, more than embracing the scientific agenda and protocols of academic ethnography. It should be understood that both problems and solutions derived their meaning and content from the Christian worldview for spiritual mappers.
Table 3. The Flow of Naturalistic Inquiry (from Lincoln and Guba 1985, 188).

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Existential Attributes of Spiritual Mappers  The correct motive for spiritual mappers was described as accurate research that leads to effective communication of the Christian message to people in any given culture. Voyeurism or unhealthy desires about purported demonic activity were to be rejected. Otis wrote that a servant attitude should animate the team, with a focus on openness, teamwork, and humility. They were told to reject an inner circle, elitist mindset. The team was exhorted to be accountable to each other and to its sponsors. Spiritual warfare research has required a positive spiritual balance and an avoidance of obsessive interest regarding the demonic domain (Otis 1993a, 21). Good work habits, diligence, resourcefulness and honesty were used to characterize an effective spiritual mapping team (Otis 1993a, 22).

The Team Approach to Spiritual Mapping  Otis’ vision of the implementation of the spiritual mapping paradigm involved the construction of a spiritual mapping team that would conduct the spiritual mapping research. The rationale for this approach, as shown below, was anchored in the realities of qualitative research that must be managed if research was to be accurate and useful.

A unified research command supported by complementary talents as described by Otis addressed the need for a unified focus and direction of research. The team design thus allowed for the integration of special abilities that the members brought to the project. The team approach mitigated the potential lack of objectivity that was stated as inherent in qualitative research. A team approach to spiritual mapping afforded the project the benefit of diversification of data acquisition methodologies, with the eventual use of triangulation in processing the data. Otis suggested that data could also be processed in smaller increments.
by differing members and thus rendered more manageable. The collective memory of a group was posited as more powerful than individual recollection and has been tapped for cross verification of data collection and observation (Otis 1993a, 31-32).

Otis recommended a team leader be appointed to manage personnel and the project (Otis 1993a, 18). A spiritual mapping team was described as including three divisions.

First, an archival unit whose members specialized in secondary source retrieval, library research and storing and formatting the data collected was to be assembled. Archival units have included people who are skilled in detail work, library research and computer literacy (Otis 1993a, 22).

Second, a mobile unit or units who were devoted to obtaining data by observation and interviewing were to be appointed. Mobile units have consisted of persons skilled in social networking and with an aptitude for the tasks inherent to the ethnographic approach of collecting data by observation and social involvement (Otis 1993a, 22-23).

Third, spiritual mapping teams were instructed to create an intercessory unit, individuals who would support the project with prayer and also record supernaturally derived insights and cues from God (Otis 1993a, 19). Intercessory units have included individuals who, through prayer and supernatural insight, have obtained perceptions of cautions from God and patterns of discernment (Otis 1993a, 23).

**Existential Attributes of Academic Ethnographers Compared with Spiritual Mapping**

Academic ethnography presented the human ethnographer as the primary research instrument in the ethnographic enterprise. Role taking for the basis of participant observation was therefore essential to ethnography (Burgess 1984, 98). The dynamics of participant observation has elicited both potentially different data and different
interpretations of the data, depending on the quality and nature of the social interactions between the researcher and members of the culture (Gubrium and Holstein 1992, 1580).

Action ethnographers who have done the research have assumed four major roles on the spectrum of participation, delineated as the complete observer, the observer as participant, the participant as observer and the complete participant (Hammersley and Atkinson 1995, 104; Burgess 1982, 45). The researcher was both a participant within and a witness of the culture (Lofland and Lofland 1995, 3). Thus, the personalities of the researchers were deemed inherent to success or failure in ethnographic research (Conklin 1968, 175).

Spiritual mappers were told to exclusively embrace the role of complete observers. The rationale for this was rooted in Otis' belief that demonic influence was inherent within culture and Christians could also become ensnared by such influence (Otis 1993a, 56). The position articulated by Otis was that the role of the observer in research settings was to act in the role of observer but also to act humanely. Conspicuous observation technique was to be avoided if possible (1993a, 35).

Thus, the purported richness of participatory research that has sought to understand both the emic and etic reality of a culture was not found in the spiritual mapping paradigm. The spiritual mapper as envisioned by Otis reduced the processual immediacy of observation employed by the ethnographer to the detached assessment of phenomena.

A key factor in the success of any ethnographic research project has been the researcher gaining entry to the culture, as this entry has affected the whole of the fieldwork process (Fetterman, 1989). Accordingly, the management of impressions made by the researcher on

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members of the culture was explained as critical to the successful access to data needed for the research. The moral dilemma of explaining presence has been resolved by presenting as much of the truth as did not compromise the research (Boissevain 1989, 273). Researchers who have been relegated to roles of marginality within the culture have lost access to the data (Hammersley and Atkinson 1995, 123).

Sample selection has thus been based upon who was thought most helpful to the ethnographer in understanding the culture being studied. Fetterman (1989) described the approach of spontaneously mixing and mingling with members of a culture during the initial stage of immersion, followed by a narrowing of the researcher's focus via judgmental sampling methodologies. Data collection has stopped when theoretical saturation has occurred or, from a more pragmatic rationale, when time or financial constraints prohibited further data collection. Participatory fieldwork research has been essentially pragmatic in its methodology. The researcher has attempted to discover answers to particular questions that were of interest to the researcher (Burgess 1984, 5).

The spiritual mapping paradigm was not found to have advocated seeking entry per se into a culture. Spiritual mappers were told to seek informants with a view toward testimony, not with a view to a shared experience between researcher and informant. Specifics of interviewing in the spiritual mapping paradigm were discussed below, but the specific structural planning for and conduct of interviews advocated by Otis was formal and incongruous with the immersion mindset of academic ethnography (Otis 1993a, 37).

**The Team Approach to Academic Ethnography Compared with Spiritual Mapping**

Besides the levels of participation that ethnographers have chosen (cited above as the complete observer, the observer as participant, the participant as observer and the complete
participant), ethnographers have embraced other roles depending on the type of research they had contemplated. Action ethnographers conducted ethnographic research. Advocate ethnographers used the findings of ethnographic studies to motivate and guide social change based on the research findings. Administrative ethnographers have designed and carried out specific programs based on ethnographic research that had already been done (Fetterman 1989, 123-127).

Spiritual mapping teams encompassed all of the above, with the understanding that there was no stated requirement in the spiritual mapping paradigm for the team to be led or directed by trained qualitative researchers or ethnographers. In Otis’ model, everyone was an action ethnographer, the findings were presented as if by an advocate ethnographer and the role of the administrative ethnographer was to be embodied by the spiritual mappers and the body that commissioned their study.

Partnership research or team research emerged for the obtaining and interpreting of multiple sets of data (triangulation), gathered by interdisciplinary and multiple disciplinary team members with different types of expertise (Burgess 1982, 165). Tripp-Reimer and others discovered three core models that qualitative researchers have employed in collaborative, ethnographic research. First, a single investigator has been supported by a staff, a traditional model in which the investigator directed the staff assistants in assigned research tasks and was ultimately responsible for interpreting the research findings and composing the final report.

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Second, multiple investigators with varied disciplinary skills have worked together as a team when the research project required a variety of disciplines to complete the research. Third, a team of investigators with staff assistants has been employed when a research project was extensive and demanded multiple disciplinary skills to obtain and interpret the data.

The head researcher wrote the final project report for each discipline, and the project director acted as an editorial redactor who wove the reports into a coherent presentation (Tripp-Reimer and others, 1994, 319-320). These team approaches have required extensive communication regarding training protocols, data collection, data flow tracking procedures and interpretive analysis to ensure that no one had stripped data of its cultural content (Tripp-Reimer and others, 1994, 330).

The spiritual mapping paradigm attempted to replicate elements of the team research model by its divisions of archive, mobile and intercessory units under the leadership of a project director (Otis 1993a, 22-23). The benefits of such an approach that were cited by Otis (diversification of data acquisition methodologies, the processing of data in smaller increments and the eventual use of triangulation in processing the data) also resembled those cited by Tripp-Reimer and others (1994, 330).

However, the critical difference between the two approaches was that academic ethnographies that have adopted the team research model have done so regarding the complexity of research projects that of necessity demanded the multiple disciplinary skills of trained qualitative researchers. The spiritual mapping paradigm advocated the team model for the pragmatic division of labor, based on the assumption that multiple observations and interpretations made by amateurs employing multiple functions were adequate to manage the complexity of their enterprise.
The Epistemological Component:
Knowledge Desired by Spiritual Mapping and Academic Ethnography

Knowledge Desired by Spiritual Mappers
Otis recommended that spiritual mappers should proceed with a spiritual mapping project based only on divine direction. Thus, a blatantly theological epistemological rationale fueled the spiritual mapping enterprise (Otis 1993a, 17).

Most spiritual mapping projects have been limited to a neighborhood, city or county due to the time requirements of a spiritual mapping project. Otis strongly advocated that spiritual mappers not sacrifice the quality of a final report because of over reaching in selecting the size of a project (Otis 1993a, 17). A spiritual mapping project was to start by recruiting partners for the enterprise (Otis 1993a, 17-18). Local churches or other spiritual leaders were to commission formally the project to ensure accountability. They were told to link the intelligence gathering ambitions of a spiritual mapping project to its ultimate purpose, to promote evangelism (Otis 1993a, 18).

As previously noted in the religious research section, spiritual mappers were told to be interested in answers to or knowledge about three core questions. Those three questions were what is wrong in a given culture, how did the problems originate and what are the solutions to the problems (Otis 1993a, 25; see also Appendix B). They had six basic research categories that represented their particularistic epistemological focus (the status of Christianity, manifestations of social bondage, worldview allegiances, levels of opposition to Christianity, historical precedents to current circumstances and evidence of God's initiatives in the Church and the culture being mapped (Otis 1993a, 26-27).

The Epistemological Research Questions of Spiritual Mapping
First, what was the status of Christianity in the area to be mapped? Spiritual mappers were informed that they
should discover answers to such questions as the history of Christianity in the region, the sizes, nature and types of churches in the region, the health of the corporate church, the community perception of the Christian church in the region, the percentage of the population reached with the message of Jesus and if evaluated evangelistic initiatives were taking place in the area. Those answers were then to be used by spiritual mappers to determine the status of the Christian faith in an area (Otis 1993a, 26).

Second, were there prevailing trends of sociological bondage in the area to be mapped? Otis directed spiritual mappers to answer in quantifiable and qualitative terms the conditions of pain, the disintegration of social structures, destructive vices and troubling trends in the area to be mapped (Otis 1993a, 26).

Third, what worldview allegiances were displayed in the area to be mapped? Spiritual mappers were directed to detect predominant philosophies, religions, worldview practices and religious role models in the region they hoped to map (Otis 1993a, 26).

Fourth, were there discernable and empirically verifiable manifestations of opposition to or persecution of the Christian faith in the area to be mapped? Spiritual mappers were to attempt to detect and document any human groups and personalities who have openly opposed the Christian faith, along with documented instances of formal persecution of Christians and churches (Otis 1993a, 27).

Fifth, could spiritual mappers trace in historical ways the evolution of current circumstances in the area to be mapped? Topics suggested for exploration were the history of the founding of a given area, the motives for the founding peoples locating in that area and any early traumas experienced by the founders. Confluent issues and events were a second topic to be considered, which Otis characterized as adaptive deceptions used by
people in association with any non-Christian worldview practices employed by the founders of an area (Otis 1993a, 27; Otis 1997, 151-168).

Sixth, were there demonstrable evidences for the potential for Christian breakthroughs in the area to be mapped? Revivals or renewal movements, increased cooperation between local churches and cooperative ministries between churches were defined as evidences of divine activity (Otis 1993a, 27).

These six research categories functioned as both the epistemological and diagnostic matrix of spiritual mapping. If spiritual mappers could find answers to the questions attached to the categories above, Otis contended that the foundations of a basic "spiritual map" that depicted the dynamics of spiritual activity (both Godly and demonic) of a given locality would emerge.

Knowledge Desired by Academic Ethnographers Compared with Spiritual Mapping
The first level of distinction made among academic ethnographers has been the scope of the intended research study. The distinctive natures and requirements of and between micro ethnographies (the study of a small sample within a culture) and macro ethnographies (the holistic study of a bounded culture) have determined the approaches ultimately selected by the ethnographer (Fetterman 1989, 37).

The research problem or topic of interest in ethnographic research have often been derived or reinforced from a review of the literature. Frequently, reviews of the literature have been conceptual in nature, providing background and understanding of possible variables to be considered because of the essential exploratory nature of the research.

Fetterman (1989) suggested that ethnographers have often not formulated the first question until the problem, theory, research design, data collection techniques, and tools for
analyses were chosen. If they were formulated first, initial research questions usually took the descriptive “what is” form, or sometimes the exploratory “how” question (Fetterman 1989, 13). Whatever specific or type of research question was selected, flexibility characterized the ethnographer researcher as data was collected and new understandings occurred. Thus, ethnographic studies most frequently have preceded more focused work that was explanatory or experimental in nature (Jacob 1987, 13).

Holistic ethnography has focused on bounded cultures with a view toward producing descriptive studies about cultures that were comprehensive in nature (Jacob 1987, 12). Such holistic study has attempted to produce cultural grammars that contained rules for producing, anticipating and interpreting cultural behavior that was characterized by a completeness of description, conciseness and accuracy (Conklin 1968, 174). Holistic, bounded culture studies have required various protocols and levels of expertise throughout the study.

For example, incorporation has been defined as the technique of circumscribing a cultural field in such a way that established the cultural givens that accurately represented the holistic scope of a particular culture. Abridgement has also been used as a technique that employed the conclusions of other experts to understand phenomena within a culture that exceeded the ethnographer’s level of knowledge or skill. Compression was employed whenever ethnographers have combined both the data derived from the givens of a culture (incorporation) and the interpretive expertise of the authorities consulted during abridgement.241 These skills have been identified as critical to distinguish between tacit and propositional knowledge, and such holistic ethnographic inquiries have involved identifying

and balancing propositional, practical, and experiential knowledge (Lincoln and Guba 1985, 195-197).

Webb-Mitchell\textsuperscript{242} constructed a paradigm that incorporated the above epistemological concerns of academic ethnography for use in religious educational research. Because of its intended use in religious research, Webb-Mitchell’s paradigm was primarily used to compare the epistemological concerns of spiritual mapping with those of academic ethnography, though other ethnographers were cited where appropriate.

First, in traditional social science research, the researcher has initially established a research question to guide the research. However, in ethnographic research, the goal has been to ask open questions that allowed discovery of the worldview of the community, rather than the confirmation of a predetermined thesis (Webb-Mitchell 1992, 252-53).

In the spiritual mapping paradigm, the research questions were derived from categories established in the Bible deemed apposite to spiritual health or demonic influence. The answers sought to the questions of the spiritual mapping paradigm were not desired to primarily understand the emic view of the culture but to confirm or disconfirm the predetermined thesis of demonic influence within the culture.

Second, the researcher must have defined their role in the research process. Ethnographic research has demanded that the researcher be the primary means of gathering data from the members of the community. A balance has had to be kept between observation and participation while the researcher built rapport with the community (Webb-Mitchell 1992, 253). Whatever role the researcher embraced (from a complete observer to a complete participant), they employed immersion as a means to comprehensive

understanding of the culture being studied, unless the goal of the research was a micro ethnography (Fetterman 1989, 37).

Otis did cite rapport building as an element in the spiritual mapping process, especially in interviewing (Otis 1993a, 37). However, the stated goal in spiritual mapping was to produce micro ethnographies on the worldview predilections manifested within a culture that were congruent with the notion of biblically defined demonic activity.

Third, ethnographic researchers have determined the data gathering strategy they were to use in the research. Techniques used frequently were the construction of maps that described places where significant community events were held, daily field notes, systematic observations, life history interviews and personal journal keeping. All records were to be as descriptively thick and rich as possible. Specifically, the systematic description of important social settings has been found essential for the discovery of recurrent patterns that described the worldview of the community (Webb-Mitchell 1992, 254-255). The aim of thick, rich descriptive studies about cultures has been comprehensive cultural grammars that preceded more focused, explanatory or experimental studies (Jacob 1987, 13).

The specific heuristic data gathering strategies of spiritual mapping were discussed below in more detail under the heuristic strategies of ethnography. However, the research questions of spiritual mapping were posited as essential guides to the eventual strategies that they employed in spiritual mapping, and these questions were clearly more compatible with the production of micro ethnographies than comprehensive cultural grammars.

Fourth, ethnographic researchers determined the means for analysis of the data collected. The first step has been deep reading of the material that was previously collected on their topic of interest. Secondly, myths, metaphors and patterns of communication used
by the community members have been the keys to understanding their phenomenological perspective (Webb-Mitchell 1992, 255).

Again, the specific hermeneutical means for interpreting the findings of spiritual mapping were discussed below in more detail in the section on the hermeneutics of ethnography. However, as Webb-Mitchell suggested, the goal of ethnography has been the epistemological understanding of the phenomenological perspective of the culture being studied. Spiritual mappers have had as their epistemological goal evidences of demonic activity that their research questions guided them to find. This was illustrated by the essential difference in approaching cognitive maps that academic ethnographers and spiritual mappers have taken, discussed below.

**Folktales and Cognitive Maps** The six basic research questions that a spiritual mapping team were told to answer (listed above) had as their chief purpose the discovery of data and answers to the cognitive, worldview map of the culture they scrutinized. Academic ethnographers have regularly studied folk tales or cognitive worldview maps in their attempts to describe cultures (Fetterman 1989, 71-72).

Likewise, the crux of the modern study of religion has become the analysis and comparison of religious worldviews, and such studies have exercised a multifaceted disciplinary approach to conduct such examinations. Anthropology has been one of many disciplines used in such an approach. The ethnographic approach has been employed to see from the inside what significance a particular worldview has had for those who embraced it (Smart 1995, 3-4).

Smart enumerated six categories employed for an ethnographic understanding of a religious worldview. The doctrinal beliefs, meaning the propositional cognitive affirmations
of the cardinal beliefs, have been scrutinized to achieve an emic understanding of the
cognitive map of any particular worldview. The mythic or non-empirical foundations for the
doctrinal beliefs have been studied. The ethical applications of the doctrinal confessions of a
worldview have been studied and observed as practitioners of a worldview manifested them.
Rituals that accompanied and enhanced the beliefs have been studied as constructs and
observed as believers practiced them. The experiential phenomena that are attested to by
inhabitants of any particular worldview were listened to and observed by some
ethnographers. Ethnographers (Smart 1995, 7-9) have especially studied the social
dimension that provided a vehicle for the organization, perpetuation and manifestation of
the worldview beliefs in their empirical forms.

These categories have served as the organizational framework for the fieldwork
observations that were at the core of ethnographic appreciation of religious studies.
Appreciation for the literature, etymology and vocabulary used to articulate any worldview
has also served as a supplement to the above formal categories of analysis (Smart 1995, 162-
163).

Smart and others who embraced the ethnographic approach to religious studies used
these categories to produce emic-based depictions of the cognitive maps held by any given
culture that they studied. Spiritual mappers were instructed to use these categories to
produce etic-based interpretations that explained varying degrees of demonic influence
exhibited in the culture being studied.

The Heuristic Component:
Knowledge Acquisition Methodologies of Spiritual Mapping and Academic Ethnography

An Overview of Data Acquisition Methodologies of Spiritual Mapping and Academic
Ethnography Otis proposed four essential methods for gathering data for a spiritual
mapping project. The specifics of each of these strategies were described and contrasted with academic ethnography below.

First, spiritual mappers were to make observations of human behaviors in human environments. Second, spiritual mappers were to conduct interviews with members of the culture being studied. Third, library research on archival material, documents and the examination of artifacts was suggested to spiritual mappers as a source of data about the culture they were about to study. Primary sources were defined as uninterrupted sources of information such as artifacts and census reports, or what Otis labeled hard data. Otis defined secondary sources (library materials) as interpretive in nature. Fourth, supernatural insights from God via prayer were thought to provide spiritual mappers with research leads and answers to questions (Otis 1993a, 32).

Otis suggested that Christian spiritual mappers should cultivate the habit of waiting on God for research leads, rooted in his belief that God can provide supernatural intervention in the research process. This was analogically similar but metaphysically different from the naturalistic intuition appealed to by academic ethnographers. Research leads were not to be confused with research conclusions according to Otis. Objective observational technique and findings were recommended to verify or corroborate insights obtained via supernatural insights (Otis 1993a, 31). The specific applications of these four methodologies as explained by Otis’ spiritual mapping paradigm were compared below with the heuristic methods employed by academic ethnographers.

Overall, academic ethnographers used heuristic methods that were similar to the spiritual mapping paradigm. Three guiding principles of data collection used by ethnographers have been multiple sources of evidence, a case study database comprised of
data and reports on the data, and the maintenance of a chain of evidence that was empirical and verifiable in nature and that thus increased the reliability and confirmation of data collected (Yin 1994, 90-98). Ethnographers and case study researchers have universally agreed on six sources of data that lead to data strips about the culture they have studied: direct observation, participant observation, interviews, documents, archives and physical artifacts (Yin 1994, 79; Boissevain 1989, 273; Agar 1985, 36-37; Babbie 1983, 249-253).

**Specific Heuristic Strategies of the Spiritual Mapping Paradigm Compared with Academic Ethnography: Observation Strategies and Techniques of Spiritual Mapping**

The chief target sources for observation by spiritual mappers were described as human behaviors in places where demonic control has assumed distinctly observable proportions (Otis 1993a, 33-34). The definitions of what were considered distinctly observable manifestations of demonic control were derived from biblical definitions thought to define demonic control. The resulting observations were to be noted and used in a process Otis identified as "grid mapping" (Otis 1993a, 33).

Grid mapping was described as the creation of maps of the bounded culture being studied by the mobile unit of a spiritual mapping team. Upon these geographical maps, spiritual mappers were told to place systematic notations of spiritual quest sites and social bondage sites that according to the definitions of demonic influence cited above were deemed demonic in influence.

Another major heuristic technique used in spiritual mapping was labeled "activity and event recording." The mobile unit of the spiritual mapping team was informed to take note of such events as religious ceremonies, pilgrimages, policy making events and any event that
had social and spiritual significance that affected the spiritual tenor of a community. Five
categories were established by which to make activity and event observations.

First, the form of the event or activity was to be noted, which meant observing what
was done and how it was done. Second, the duration of the event or activity was to be
observed. Third, the frequency of occurrence of the activities or events that were studied
was to be noted. Fourth, known antecedents to the event under scrutiny were to be
described. Fifth, observable and consequent patterns of influence that arose out of the
activity or event studied were to be tallied (Otis 1993a, 35).

Otis warned spiritual mappers explicitly to avoid participation in activities that the Bible
has forbidden for Christians to do (Otis 1993a, 56). Conspicuous observation technique was
to be avoided if possible by spiritual mappers, which delineated their role as complete
observers in research settings. Spiritual mapping observers were instructed to act humanely
and avoid hasty generalization while scrutinizing activities and events (Otis 1993a, 35).

**Observation Strategies and Techniques of Academic Ethnography Compared with**

**Spiritual Mapping** Ethnography as practiced by academics has required six months to two
years in the field to learn the basics of language, kinship ties, census data, historical data and
the structure and functions of the culture (Fetterman 1989, 18). Academic ethnography has
usually defined culture as a bounded, discrete community that was small enough to allow
comprehensive study (Conklin 1968, 172-173).

Participant observation, defined as sharing and immersion in the experiences of a
culture over extended time, has been itself the primary research instrument (Boissevain 1989,
272). The entry of the ethnographer into a culture has been found to be best facilitated via a
guide (Fetterman 1989, 43). Such an entry has served as open notification of an intended
research endeavor. The spiritual mapping paradigm posited a detached observation technique to be used during discrete research forays into the field.

Participant observation has been the core method of academic ethnography, but it has also been shaded or informed by the following nuances. Symbolic interactionism was the study of patterns of behavior for substantive differences. A naturalistic view of experience informed this type of approach that eventually became labeled as grounded theory research. Grounded theory researchers had as their goal to discover theory based on observations, not to formulate theory before they made their observations.

Spiritual mapping as explained by Otis has sought to observe and understand substantive differences of behaviors among the people studied (Otis 1993a, 35). However, they have not made observations to discover but to confirm a theory of demonic influence.

Ethnomethodology has been the study of the processes of production and management of meaningful events and circumstances. This type of ethnographic study has bracketed the notion that meaning was out in the field to be discovered and instead has documented the processes by which meanings were assigned to produce a sense of reality among and reported by the participants.

The spiritual mapping paradigm has assumed that the meaning of events was to be defined by an etic interpretation of observations made of the events. Thus, spiritual mappers ultimately have subjected the emic interpretation of events to the etic perspective of the Christian worldview.

Semiotics, the study of words and language, has been employed in order to obtain an insider view of the cognitive map of the culture and was frequently used by ethnographers to understand a culture. Malinowski’s emphasis on learning the local language well has
become an established component of participation in a culture (Gubrium and Holstein 1992, 1578).

Both symbolic interactionism and Ethnomethodology were focused on activities, events and the interpretations of them held by the culture being studied. Academic ethnographers have created specific techniques to capture a comprehensive view of the role that activities, events, and their subsequent emic attributions have had for the enhancement of social understanding. These sampling techniques included attention to the sites, times, people and routine, special and untoward events, supplemented by probability and non-probability informant interpretations of phenomena supplied on the site to the researcher (Burgess 1982, 76-77; 99).

Untoward events, or special manifestations of significant events that occurred in any given culture were labeled as “outcroppings,” and these empirical manifestations of significance within a culture have provided clues to the holistic understanding of societies (Fetterman 1989, 68). Crabtree and Miller compiled a list of sampling techniques with their

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243B. Crabtree and W. Miller, eds., Doing Qualitative Research (Newbury Park: Sage, 1992): 38. 1) Maximum variation sampling has documented diverse variations and identified important common patterns of activities. 2) Homogenous sampling focused, reduced and simplified observations and facilitated group interviewing. 3) Critical case sampling permitted logical generalization and maximum application of information to other observed cases. 4) Theory-based sampling found examples of a theoretical construct to thereby elaborate and examine the construct. 5) Confirming and disconfirming case sampling has involved elaborating initial analysis and seeking for exceptions and variation of observations. 6) Snowball or chain sampling identified cases of interest from people who knew other people who knew other cases that were information-rich. 7) Extreme or deviant case sampling has involved observing and learning from highly unusual manifestations of the observed phenomenon of interest. 8) Typical case sampling observed and highlighted what was normal or average within the culture. 9) Intensity sampling observed information-rich cases that manifested the phenomenon of interest intensely, but also represented extreme phenomenon. 10) Politically important case sampling has observed and sampled that which attracted desired attention or avoided attracting undesired attention in a culture. 11) Random purposeful sampling added credibility to a sample when the potential purposeful
intended purposes that academic ethnographers have used to generate the rich observational descriptions of a culture that has been the chief characteristic of ethnography.

The comprehensiveness of their taxonomy highlighted the essential difference of sampling as employed by spiritual mapping and academic ethnography. Spiritual mapping has involved sampling of activities and events that were theory based and determined a priori as candidates for the manifestation of demonic influence as defined by their worldview perspective. Academic ethnography has attempted to sample the comprehensive range of activities and events within a culture in order better to display the emic perspective of the culture that was studied.

**Ethnographic Social Mapping as a Display of Theory Based, Stratified Purposeful and Criterion-Based Sampling** Lingenfelter advanced the case that the academic, ethnographic method has not yet been applied to urban ministry research by Christians because replicating it is difficult and thus some practitioners of Christian ministries have not trusted it. However, Lingenfelter recommended the ethnographic learner-centered focus as compatible with the appeal to humility found in Philippians 2:3-5.

sample was too large to observe adequately. 12) Stratified purposeful sampling illustrated subgroup behaviors and facilitated comparisons between them and the norm within a culture. 13) Criterion sampling involved sampling all cases that met some specified criterion and has been useful for quality assurance of general observations. 14) Opportunistic sampling employed the following of new leads and taking advantage of the unexpected observational opportunity. 15) Combination or mixed sampling has deployed triangulation and flexibility, and thus met multiple data collection interests and needs. 16) Convenience sampling has been idiosyncratic, has saved time, money and effort, but was employed at the expense of reliable information and credibility.

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Moreover, she found participant observation highly congruous with the social networking most missionaries have always employed in ministries. As such, Lingenfelter argued that social mapping was highly compatible with the inherent social implications of Christian ministries (1991, 31).

The goals of social mapping were articulated by Lingenfelter as learning about the nature and structure of people groups, learning about indigenous terms and worldview categories of the people the researcher wished to understand and building rapport by asking non-threatening questions. Social mapping has provided qualitative data that revealed insights into the phenomenological perceptions of people (1991, 41). These goals corresponded to Crabtree and Miller's listing of theory based, stratified purposeful and criterion based sampling as methods applied in ethnographic research.

Lingenfelter surveyed the various sorts of maps ethnographers have made of urban settings. Social maps have displayed significant social spaces where activities occurred in natural social settings. Territory maps depicted spaces claimed and used by various members of differing social strata. Social event maps displayed places where significant social events took place (Lingenfelter 1991, 35-40). Lingenfelter concluded that while substantial ethnographic literature exists, very little literature on the actual practice of social mapping has been written (Lingenfelter 1991, 42).

Lingenfelter's work illustrated how the use of theory based, stratified purposeful and criterion based sampling methods used in ethnographic research could be employed by Christians to create social maps that may enhance Christian ministries. The spiritual mapping paradigm of George Otis Jr. was thus an extension of social mapping techniques, for it has used sampling methods to construct spiritual maps that reflected the spiritual
dynamics at work in any given culture being studied. The essential difference between Lingefelter’s and Otis’ model was that Lingefelter’s was rooted in social observations that have required minimal inference to interpret, where Otis’ model generated observations that have required significant levels of inference to interpret.

**Interviewing Techniques of Spiritual Mapping** Otis identified people as walking databases. By combining data derived from interviews with data obtained from archival information, spiritual mappers were instructed to triangulate data to confirm or disconfirm the validity of their spiritual analysis of an area. The spiritual mapping paradigm employed a highly structured interviewing methodology. The essential question for spiritual mappers to ask was, who would most likely know what the spiritual mapper desired to know?

Otis identified people known among folklore scholars as “tradition bearers” as a good source for ethnographic material. Otis provided a compilation of suggestions that formally identified potential key informants within a given culture that spiritual mappers should consider for interviews (Otis 1993a, 30). Background reading was advocated to ensure that only those questions that can only be answered via the interviewee were asked.

The preparation for interviewing informants included the creation of a master planner to guide the interviews that included persons to be interviewed, exactly what the spiritual mapper wished to learn, specified appointments, and transportation schedules. A statement of purpose that explained the rationale of the interview and what was to be done with the data was to be provided to the interviewee. Interviews were to be pre-planned by means of the creation of preliminary interview questions. Informants should be thanked via a note or call following the interview (Otis 1993a, 36-37).
**Building Rapport with Interview Informants** Otis defined an effective interview as characterized by limited duration (60-90 minutes) and a temporary bracketing of personal beliefs, a structure that allowed for a natural conversational mode to occur and the avoidance of multiple part questions. The ability of the spiritual mapper to enter a mindset of role playing that temporarily suspended their analytic categories was explained by Otis as essential to establishing rapport with informants (Otis 1993a, 37-38).

Otis identified four stages that have occurred between an interviewer and the interviewee on the way to genuine rapport. The first stage was apprehension for both interviewer and informant. The exploration stage has occurred when the interviewee attempted to discern the rationale and motives of the interviewer. If they reached the third stage, cooperation occurred when the interviewee has helped the interviewer by spontaneously giving information. The fourth stage was participation, when the informant has become a willing instructor of the interviewer (Otis 1993a, 37).

Spiritual mappers were instructed to ask five types of questions during an interview. Grand Tour questions were defined as open-ended questions that allowed the respondent to arrange their own itinerary of responses. Mini tour questions were still open-ended but targeted toward a specific topic of interest had by the spiritual mapper. Example questions were designated as specific requests for examples attached to a specific topic that emerged during the interview. Experience questions have requested the respondent to describe a specific experience of interest to the spiritual mapper. Native language questions were those that requested the respondent to describe in their own vocabulary a particular item that the interviewer wished to learn about. These native language questions were depicted as the apex of interviewing and the most intimate type, for they represented a request for the
interviewer to be shown the world from within the emic worldview experience of the respondent (Otis 1993a, 39).

Otis cited the standard ethnographic technique of recording interviews via notes and microcassettes. “Memcom” was the label Otis created to describe the formal summaries of the transcribed interview process that display all essential data needed to identify and eventually process the data obtained during an interview. Otis provided standardized memcom forms (Otis 1993a, Appendix D).

**Interviewing Techniques of Academic Ethnography**

Interviewing has been the most important technique for gathering data for the ethnographer because interviews have been deemed to have best manifested the emic perspective. The best interview sources were depicted as the key actors or informants with whom the ethnographer has established a relationship of trust (Fetterman 1989, 58-61; Lincoln and Guba 1985, 281-284).

Interviews have been informal and formal (Fetterman 1989, 47; Babbie 1983, 253). Both unstructured and structured interviews have involved random connections, key informants or group interviews (Burgess 1984, 116-117). Both spontaneous and elicited interview data were treated as social phenomena, a source of information about events that were deemed neither veridical nor epiphenomenological in nature (Hammersley and Atkinson 1995, 156).

Academic ethnographers shared with the spiritual mapping paradigm a wide taxonomy of questions to be asked during the interview. Open-ended questions were primarily used in the discovery stage of research, while close-ended questions have been employed more in the confirmation stages (Fetterman 1989, 54). Broad tour questions have been used to elicit a broad picture of the participants’ worldview. Structural questions were those that asked
about social structures as the informant understood them. Attribution questions, derived from cognitive theory and symbolic interaction, have been adopted by ethnographers to obtain emic responses that revealed the cultures’ notions of what the world means and how it works (Fetterman 1989, 52-53).

Besides those interviewing questions cited above common to academic ethnography and spiritual mapping, other more sophisticated styles used by ethnographers included eliciting devices such as projective techniques that requested participants to rank people, behavior or phenomena (Fetterman 1989, 66). The well-known use of playing the devil’s advocate, and the proposing of hypothetical situations, ideals, and interpretations to elicit emic clarifications of observations that the researcher has made were also recommended for advanced interviewing (Burgess 1982, 108).

Burgess added the use of repetition, clarification, contrast, comparison and the request for interpretive commentary to the ethnographic interview arsenal (Burgess 1984, 115-117). The specific and intentional substitution of incongruent references or extensions of references, incorrect paraphrase and the switching of styles, channels, code signals, message content and roles are advanced techniques have been used to clarify observations available only to those whose immersion in the culture has permitted such processual immediacy (Conklin 1968, 175). The reporting style most used by academic ethnographers has been the verbatim quotation method that has produced the thick, rich description highly prized by academic ethnographers (Fetterman 1989, 22).

While there were some similarities between the interviewing techniques of academic ethnography and spiritual mapping, ethnographers have used a more extensive arsenal of methodologies than those found in the spiritual mapping paradigm. The approach to
interviewing of academic ethnographers was more spontaneous and less likely to have reified interviewing response data into concrete objective meanings than the spiritual mapping approach. Interviewing has been part of the processual immediacy associated with long-term immersion in a culture in academic ethnography rather than brief forays into a culture to obtain specific units of information that characterized the spiritual mapping technique.

Both academic ethnography and the spiritual mapping paradigm shared a respect for and a desire to achieve rapport with the informants. Ultimately, academic ethnographers employed interview findings to achieve an emic perspective of social phenomena, and as a source of information about events that the ethnographers interpreted as neither objectively true nor epiphenomenological in nature (Hammersley and Atkinson 1995, 156). Spiritual mapping treated interviewing data as potential grist for the corroboration of an etic interpretation of a culture (Otis 1993a, 36).

Documents and Archives: Secondary Sources Used by Spiritual Mappers Otis recommended varieties of standard secondary sources to obtain verifiable information about people and their culture in any given area. Such sources were itemized as books, dissertations, newspapers, magazines and journals, public records, broadcast documentaries, personal records and other research studies. As such, these sources represented basic library research technique that researchers have employed, particularly social scientists and historians (Otis 1993a, 42-43). Otis made a distinction between types of library materials as secondary sources, which he regarded as interpretive in nature, and primary sources such as artifacts and census reports that he deemed as uninterrupted sources of hard data (Otis 1993a, 32).
Secondary Sources Used by Academic Ethnographers Documents have increasingly been part of modern ethnography and included the categories of formal and informal documentation. Formal documents were depicted as those of any type linked to the institutions within the culture being studied. Informal documents were defined as personal life histories, diaries and letters (Hammersley and Atkinson 1995, 159).

Burgess made a similar distinction as Otis did between primary documents and public documents that have provided ethnographic data. Primary source documents were further divided into those obtained via first hand contact with people such as letters, memoirs, diaries and contracts, oral sources and life histories. Public documents were identified as those that were accessible to all (Burgess 1982, 132; 1984, 124). Others who cited documents and archives as sources for ethnographic data included Yin (1994, 79), Lincoln and Guba (1985, 199; 277), Boissevain (1989, 273), Thomas (1992, 38), Fetterman (1989, 18) and Gubrium and Holstein (1992, 1577).

The Hermeneutical Component: The Interpretation of Data in Spiritual Mapping and Academic Ethnography

The Interpretation of Data by Spiritual Mappers Otis presented the spiritual mapping paradigm as consisting of three stages. Stage one was the preparation stage, discussed above under the team approach to spiritual mapping. Stage two involved conducting the fieldwork, discussed above under the epistemological and heuristic components of spiritual mapping. Stage three entailed the processing and interpretation of the data collected during stage two.

The Organization of Data Otis propounded that the organization of data by means of a formal information control system was essential to handle the abundance of data collected during a spiritual mapping project (Otis 1993a, 44). The use of computers to simplify the organization of material was suggested. Standard information display sets or data overlays
were advocated to exhibit the data collected during the spiritual mapping process. The overlays have displayed information on topics such as spiritual quest sites, social bondage sites, and historical time lines collected during the fieldwork stage (Otis 1993a, 45).

As cited before in this chapter, Otis argued against naturalistic reductionism by appealing to the blatant supernaturalism of the Christian worldview as presented in the Bible. Otis asked the question, If God as depicted in the Bible truly exists and ultimate reality encompasses both a spiritual and material dimension, why would Christians confine themselves to only naturalistic explanations derived from data collected by social science methodologies? (Otis 1997, note 8, 318).

Thus, as an extension of this worldview belief in supernatural revelation, Otis incorporated what he called “prayer logs” as part of the collection and interpretation of data. Members of the spiritual mapping team were encouraged to record what they perceived to be insights from God according to chronological and thematic categories as they conducted the spiritual mapping project. These prayer logs have served as additional means for the spiritual mappers to receive supernatural, subjective interpretations and assistance beyond the primary and secondary sources mentioned above. A logically and carefully constructed prayer log has recorded information that spiritual mappers took into account with the primary and secondary source material obtained during the spiritual mapping campaign. These insights from the prayer log were recommended to be used ultimately in the interpretive analysis of the final project (Otis 1993a, 43-44).

Otis noted that some spiritual mappers have maintained that a wall of separation should be built between the archival, mobile and prayer teams to ensure objectivity. Other spiritual
mappers have discovered that the benefits of collaboration have outweighed the possible loss of objectivity (Otis 1993a, 46).

**The Weighing of Data by Spiritual Mappers** Four criteria were listed by Otis as essential for the accurate weighing of data collected in the fieldwork stage of spiritual mapping. First, the known relevance of collected data was to be assessed. The question to be answered that established known relevance was, to what extent was the data being considered relevant to the three fold mission of the spiritual mapping project? Second, the integrity of sources that were used was to be considered. Third, the level of confirmation that can be reached regarding the data that was collected was to be determined. Fourth, data collected was to be weighed on the scales of biblical validation.

The question Otis suggested as important to ask was, did the collected data conflict with scripture or merely suggest extra-biblical status to be assigned to the data? Otis' worldview belief in the authority of the Bible led him to recommend that only data that conflicted with Scripture were to be discounted, while other data that were simply outside the range of explication within scripture were to be treated with caution (Otis 1993a, 49-50).

**Rules of Interpretation Employed in the Spiritual Mapping Paradigm** As discussed previously, the ultimate goals of a spiritual mapping project have been to interpret and ultimately overcome the demonic spiritual dynamics at work in any given community. While the spiritual mapping paradigm was explicitly interpretive in its aims, Otis discussed the difficulties attached to the interpretation of data gathered in research. He recognized the complexity of interpreting qualitative data due to the well-known problems of converting them into standard measurable units (Otis 1993a, 47).
Otis noted inference as a stage during analysis of data, and he recommended that inferences should be kept in the tentative category regarding their veracity (Otis 1993a, 48). The benefits of triangulation, the collecting and evaluating of facts obtained from a variety of sources, were cited as a corrective to hasty generalizations (1993a, 48). Thus, Otis strongly recommended the avoidance of global conclusions based on too few data (1993a, 48). Via the use of the data overlays discussed above, the spiritual mapping team was instructed to study carefully the facts displayed on the overlays and thus attempt to recognize and discern on a continuum the connection of historical events, current strongholds, behaviors, events and locations that appeared to exhibit evidence of demonic influence (Otis 1993a, 49).

The final exhortation proffered by Otis regarding the interpretation of data was that spiritual mappers should remain practical (Otis 1993a, 50). As noted previously, Otis maintained that a spiritual mapping team should attempt to answer three root questions, what is wrong in the culture, the sources of the problems in the culture and what are solutions to the problems in any given culture? (Otis 1993a, 25; see also Appendix B).

The ultimate motivation for obtaining answers to these questions was the hope of using those answers for evangelistic purposes, not for theoretical research (Otis 1993a, 18). Ultimately, Otis’ spiritual mapping paradigm in its interpretive phase was found more congruous with ethnographic action and social action research that was pragmatic and intended to result in social change than with ethnographic methodologies that have sought scientifically to describe and interpret the ethos of a holistic culture.

**Academic Ethnography and the Interpretation of Data Compared with Spiritual Mapping: Reflexivity** As discussed briefly under the reflexive nature of ethnography,
academic ethnographers have approached their discipline with the notion of reflexivity as a given. Reflexivity was described as the recognition that no one can escape society in order to study it. Thus, the researcher has impacted and was part of the research as the primary research instrument. Moreover, when society has been viewed inclusively, no universal standard was found to exist within society by which to evaluate data.

This definition of reflexivity highlighted the central difference of the academic ethnographic enterprise and the spiritual mapping paradigm. Reflexivity for academic ethnographers meant truly approaching the other with a full recognition that within society there was no known standard by which to conclude that the researchers’ etic perspective was more or less correct than the subject’s emic perspective.

Spiritual mappers were urged to stand and identify with the emic perspective of respondents and participants in their study, but ultimately spiritual mapping has attempted to produce an etic-based interpretation (informed by the Christian worldview) of spiritual dynamics that were active in any given culture (Otis 1993a, 38). Academic ethnography overall has attempted to produce emic-based interpretations of how the culture studied viewed the world. Thus, this difference illustrated the obvious problem all researchers have had in bracketing personal beliefs and biases and controlling their etic perspective in their fight against using research simply to arrive at desired for research conclusions (Webb-Mitchell 1992, 258).  

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Two recent quantitative studies suggested that this realization works both ways. Lupfer, Brock and DePaola interviewed 183 conservative Christians, defined as those who believed in the absolute authority of the Bible, claimed to have had a born again experience, have encouraged others to accept Christ and generally held conservative positions on social matters. While the general conclusion of the study indicated that a multiple necessary schema was required to understand religious attribution, the study confirmed that the possibility of invoking Satan as a causal agent increased the more the action had negative
ethnographers have not abandoned a commitment to scientific rigor in observation or realism (Hammersley and Atkinson 1995, 17-19). They have acknowledged that the two central problems in the interpretation of descriptive studies were the worldview assumptions held by the ethnographer and the subsequent pragmatic and value driven character of the explanatory factors used in the interpretation of the data. Ethnographers who have recognized their selectivity openly and thus made explicit the purported relevancies and values that fueled their ethnographic studies (Hammersly 1992, 4) have thus obtained a measure of control over these problems attached to descriptive studies.

valance (1992, 489). See M. B. Lupfer, K. F. Brock and S. J. DePaola, “The Use of Secular and Religious Attributions to Explain Everyday Behavior,” Journal for the Scientific Study of Religion 31:4 (Dec, 1992): 486-503. In a follow-up study, 202 subjects were classified as low, medium or high in reference to their commitment to conservative Christianity. The subjects were interviewed with a revised instrument from their first experiment to test four hypotheses. H1) Attributions to God and Satan increase the more the attributor adheres to the tenets of conservative Christianity. H2) Attributions to God and Satan increase the more the behavioral event to be explained evokes religious values. H3) Attributions to God decrease the more the attributor invokes secular attributions. H4) Attributions to God and Satan increase as the perceiver’s perspective shifts from explaining intentions and actions to explaining outcomes (Lupfer and others 1994, 163-164). The study showed that attributions to Satan were more likely to occur when the attributor was a conservative Christian, when the event was linked to conservative religious values, when the actors’ intentions were viewed negatively and when a negative outcome occurred (170). Simple conclusions drawn by the authors from the study were, if conservative Christians approved of an event, God was attributed, and if they disapproved, Satan was more likely to receive the attribution (170). Both studies pointed in the direction of the conclusion that one’s worldview was a critical component of whether or not one saw any state of affairs as having demonic implications. Thus, Otis believed in Satan and demons, and has sought for evidence within culture for their influence. Academic ethnographers have attempted to suspend private beliefs and sought only for the emic perspective of the culture being studied. Accordingly, both strategies were found inherently connected to the worldviews that animated them as well as all subsequent attributions or non-attributions that were made by these researchers. See M. B. Lupfer, S. J. DePaola, K. F. Brock and L. Clement, “Making Secular and Religious Attributions: The Availability Hypothesis Revisited,” Journal for the Scientific Study of Religion 33:2 (June, 1994): 162-171.
Hammersly advanced subtle realism as another construct that balanced the realization that all ethnographic accounts were both selective constructions and that they often have nevertheless accurately represented phenomena within society (1992, 5). Accurate employment of subtle realism as an ethnographic methodology has increased the congruence of observations made by multiple researchers of any given community, and thus increased the reliability of this type of research (Webb-Mitchell 1992, 256).

Triangulation was defined as comparing data from different sources derived from different techniques for patterns and congruency, and was at the axis of the ethnographic discipline (Fetterman 1989, 89-90). The emergence and revision of analytical categories based on observation and triangulation have been part of grounded theory approach, and represented a different language and technique than positivist ones used to test hypotheses (Agar 1985, 16). The principle of triangulation was based on factual observation that has sought for convergence of data derived from archival records, documents, interview findings, and observations in agreement toward or around the factor studied (Yin 1994, 93).

Four types of triangulation deployment have included data, investigator, theory and methodological triangulation. Data triangulation has submitted the data to analysis using time, location and personnel from which the data was gathered (such as an individual, group or interactive observations) to observe and interpret the data. Investigator triangulations have employed several researchers to look at the same data. Theory triangulation has subjected collected data to varied interpretive theories. Methodological triangulation contrasted data that different and various methods gathered (Burgess 1984, 145).

Ethnography was found foundationally committed to the gathering of strips of data that represented the emic phenomena. Ultimately, ethnographers have adopted the etic
interpretation of the subjects, crosschecked against ethnographic triangulations, to test their etic version of data (Agar 1985, 45). Thus, data was analyzed by comprehensive, categorical index construction, having used categories and interpretations from the cultures’ point of view (Jacob 1987, 14). Maps, flowcharts, organizational charts, and matrices were frequently used to display triangulated data (Fetterman 1989, 95-96).

Triangulation was also employed in the spiritual mapping paradigm for the interpretation of data. Facts were displayed on the overlays in an attempt to recognize and discern on a continuum the connection of historical events, current strongholds, behaviors, events and locations that appeared to exhibit evidence of demonic influence (Otis 1993, 49).

While it may be inferred that the discrete models of data analysis cited above (data, investigator, theory and methodological analysis) have been used in combination during the analysis of the data overlays by spiritual mappers, Otis did not specify that these were separate stages employed to analyze data. Thus, data was analyzed primarily by congruence around their predetermined point of interest, which were indications of demonic influence.

The other central difference found between spiritual mapping and academic ethnography in their use of triangulation was that ethnographers observed emic phenomena, and then used the emic interpretation of the subjects crosschecked against ethnographic triangulation to test the researchers’ etic understanding of the subjects’ emic viewpoint (Agar 1985, 45). Thus, academic ethnographers analyzed and interpreted data from the cultures' point of view (Jacob 1987, 14; Gubrium and Holstein 1992, 1577). Spiritual mapping has employed triangulation of emic perspectives to confirm or disconfirm etic notions of demonic influence. This type of interpretive style was an adaptation of explanation building, discussed below under specific analytical methods.
**Specific Analytical Methods** Major techniques for analyzing case study evidence were cited as pattern matching, explanation building and time-series analysis. Pattern matching compared a predicted pattern of social phenomena with the observed findings of the research to see if correspondence existed between prediction and observation (Yin 1994, 106).

Explanation building has been deployed in explanatory studies and has drawn upon an iterative approach in which an initial theoretical proposition was examined with initial empirical findings obtained from a single case. The initial proposition was then revised and compared against other details of the case. Again the theoretical proposition was revised, and compared against even more cases. This iterative process was repeated until the theoretical proposed explanation for the data truly explained the facts of the cases (Yin 1994, 111). Time series analysis has compared two alternative proposed trends over time against a dependent and independent variables to decide which trend best explained the observed change of events over time (Yin 1994, 113).

Otis' spiritual mapping paradigm employed a simplified version of explanation building, which was arguably appropriate given its nature as an explanatory study method. Otis suggested that when data conflicted with their search for evidence of demonic influence, more observations and data were required (Otis 1993a, 49). However, Otis did not cite the exhaustive iterative process characteristic of ethnographic explanation building as a specific practice in the spiritual mapping paradigm. Instead, a general patterned convergence of observed data toward etic definitions of what constituted demonic influence, modified by perceived subjective insight from God, was the process of how he built his explanatory model for observed phenomenon’s (Otis 1993a, 32; 49).
This was similar in nature to what Fetterman labeled "crystallization," the convergence of similarities born out of immersion in the data of a culture that has suddenly brought coherence to the particulars for the researcher (Fetterman 1989, 101). However, for Fetterman, crystallization meant finally understanding the emic perspective. For Otis, the goal of spiritual mapping was to obtain a transcendent view of the studied culture, congruent with the spiritual mappers’ interpretation of how God in the Bible understood the culture (Otis 1993a, 14).

**Critical Ethnography as One Hermeneutical Solution to the Interpretation of Data**

Critical ethnography resembled literary criticism in that it looked for non-literal meanings in beliefs, norms, and social reward systems. The focus was on value-added interpretation that sought not just to study the world but also to change it (Thomas 1992, 43).

Despite this blatant axiological posture, Thomas still argued that critical ethnography was an attempt to make scientifically accurate observations about any culture studied by critical ethnographers. For Thomas, being a scientific yet also a change agent researcher caused him to reject obvious biases such as seeing only what served the researchers’ purposes, using conceptual clichés, placing passion before science, extending claims beyond demonstrable evidence, replacing reason with stridency and writing ethnographies for the already committed.

Taken as such, critical ethnography was somewhat congruent with the aims of the spiritual mapping paradigm. Otis’ desired to see the world change according to his understanding of how God was depicted in the Bible as desiring to bring about change in the world. The paradigm of Otis did attempt to base its conclusions on accurate observations of empirical data found in human environments and behavior, interviews, document, archive
and artifact research.

However, the spiritual mapping paradigm was designed to produce practical solutions to the accurate observations made about the problems in any given culture more than a research design that followed the scientific agenda and interpretive protocols of academic ethnography. Thus, the final interpretation attached to a spiritual mapping project was depicted as one that avoided theoretical speculation and instead revolved around facts and practical solutions to problems (Otis 1993a, 50).

The Communicational Component: The Presentations of Spiritual Mapping Research and Academic Ethnography

The Presentation of Spiritual Mapping Research Projects The lack of standardization of previous spiritual mapping projects in both research design and presentation of data has prevented true comparative analysis of the spiritual maps created by spiritual mappers. Thus, Otis’ rationale for writing the Spiritual Mapping Field Guide was to establish a basic standardized report form to be followed by spiritual mappers.

The defining questions of a spiritual mapping project were to determine the format of the results of a spiritual mapping project. Those defining questions were cited as, what is wrong, the source of said wrongs and what are the solutions to the wrongs? Thus, Otis

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246 Especially pertinent to Otis’ long-term goal of producing spiritual maps of various areas were the ambitions of meta-ethnography, the systematic synthesis of a collection of ethnographies. The criteria for such an enterprise were explicated by Noblit and Hare as the identification of the area of interest, determining what is relevant to the initial interest, careful reading of the studies that have been done in that area, juxtaposition of the key congruencies that emerge from the comparison of the studies, translating the key congruencies in relation to one another, synthesizing the congruities into larger categories and finally expressing the synthesis in audience specific manifestations. This procedure described precisely what Otis has hoped to do via his organization, The Sentinel Group. See G. W. Noblit and R. D. Hare, Meta-Ethnography: Synthesizing Qualitative Studies, Sage University Paper series on Qualitative Research Methods, Vol.11 (Beverly Hills, CA: Sage, 1988): 27-29.
likened the final report more to an intelligence report than to a scholarly paper. A standardized spiritual mapping report was thus represented as factual observations made by the mappers, the presentation of practical solutions to the sources of observed problems and the avoidance of unnecessary theoretical speculation (Otis 1993a, 50).

Thus, the content of a standardized spiritual mapping report was recommended by Otis as a factual report of the observations made by the spiritual mapping team using the six research question categories cited previously under the epistemological research questions of spiritual mapping (the status of Christianity, manifestations of social bondage, worldviews and allegiances, spiritual opposition to Christianity, historical evolution of current circumstances and the potential for spiritual breakthroughs). Graphics of the data overlays on acetate and in print were advised as helpful additions to the final report (Otis 1993a, 51-52).

Audience consideration, practicality and conciseness were all factors to be considered in the production of a readable, spiritual mapping report. The presentation of the final spiritual mapping report was recommended to be done formally in a series of meetings, enumerated as including first the church leaders and then the entire church. Otis encouraged a hierarchical order to be followed in the presentation of a final report to larger networks, specifically other project participants, community pastors, and relevant headquarters of denominational or para-church groups such as Otis’ The Sentinel Group and the AD 2000 & Beyond Movement, an international mission agency (Otis 1993a, 52-53).

Participants in a completed spiritual mapping project were instructed to maintain and expand their initial research projects. Otis exhorted that spiritual mappers should remain current in their research, continue to build their research databases and build the Kingdom
of God by actively carrying out the practical solutions suggested in their final report (Otis 1993a, 53).

The Presentation of Academic Ethnographies Compared with Spiritual Mapping

Presentations Academic ethnographers have regarded it as a given that ethnographies were neither subjective, nor objective, but interpretive in nature. Informed recipients of an ethnographic study realized they were participating in mediated frames of reference between the ethnographer, group and audience (Agar 1985, 19).

Nevertheless, the depicted research report of academic ethnography was to have clearly articulated each step of the research process and ensured that all observations were reliable and valid. The overall goal of holistic ethnographies has been the faithful reporting of what really occurred and was said (Webb-Mitchell 1992, 255-256). Data presentation was described as dependent upon the audience, but a holistic approach whether via reports, papers or book form was still to be attempted. Otis embraced the same strategic principle of audience dependent presentation styles (Otis 1993a, 53).

Multiple media such as documents, charts, pictures, and computer slides have been manipulated to simulate an approximation of immersion in the culture that was the experience of the ethnographer (Fetterman 1989, 22). The actual narratives have presented a rich description of the culture and its participants, with emphasis on thick description and verbatim quotation (Fetterman 1989, 114). A discussion of the methodology and process of obtaining research data was deemed essential for the audiences' understanding of the significance of the collected data (Lincoln & Guba 1985, 362-363).

Criteria for the analysis of ethnographies were posited as the origination of the research, the theoretical perspective employed by the researchers, the principles of selection verbatim
A discussion of the methodology and process of obtaining research data was deemed essential for the audiences' understanding of the significance of the collected data (Lincoln & Guba 1985, 362-363).

Criteria for the analysis of ethnographies were posited as the origination of the research, the theoretical perspective employed by the researchers, the principles of selection of the field that they used, the heuristic methodologies used to obtain the data, the form or forms of data analysis employed by the researchers, the purported impact of the study and the research questions that remained unanswered. Thus, these criteria were suggested to be included in final ethnographic reports (Burgess 1984, 210-217).

Academic ethnographers have embraced no fixed rules for the coding, indexing, analysis and reporting of data. The guiding principle has been a clearly stated organizational scheme and clearly communicated rationale for the decisions that they made (Lincoln and Guba 1985, 357; Burgess 1984, 183). Since it has been concluded based on experience that approximately one third of an ethnographer's time is spent writing interviews, notebooks and diaries, the recording of data has been done immediately or it has been found that it was forgotten (Boissevain 1989, 273).

Otis similarly recommended the use of what he labeled “memcoms” to both record and present data as part of a spiritual mapping field report (Otis 1993a, Appendix D). What ethnographers have deemed essential was that data should be documented in a variety of methods as soon as possible after obtaining it, that the accuracy of the data can be verified, and that some method that was clearly understandable should be used in its organization (Hammersley and Atkinson 1995, 203). Thus, a good ethnographic study was depicted as a display of the above criteria along with the data for the readers’ assessment of the
ethnographers' work. Since academic ethnographies have been founded on these field notes, it was stated as critical that observations and emic descriptions should be clearly separated from etic speculations formed during the fieldwork (Fetterman 1989, 107-108).

**Case Study Reports** Yin delineated a spectrum that displayed six standard methods for composing the case study report. The linear-analytic type report included a description of the problem studied, a review of the literature apposite to the problem, the methods used in the research, the findings of the data and an analysis of the data with conclusions and implications for future research (Yin 1994, 138).

The comparative report has presented a replication of the same study done two or more times, accompanied by alternative and competing explanations of the data (Yin 1994, 139). Chronological case study reporting was described as a presentation of the case study evidence in the order in which the study proceeded (Yin 1994, 139). Theory-building case studies have described an initial explanatory or exploratory theory, followed by a series of observations and research findings that confirmed or disconfirmed the theory as the case evidence was built (Yin 1994, 140). The suspense method of case study reporting has been tapped for explanatory studies that first presented the answer to a problem or research question, followed by both the data and alternative explanations. Yin pronounced this as a useful presentation method for descriptive studies (Yin 1994, 140). Reports that followed no particular order in the presentation were labeled un-sequenced reports, and were used for descriptive studies that simply included a compilation of the research data and observations (Yin 1994, 140). It was found by using Yin's schema of reporting styles that a finished spiritual mapping report was best identified as a fusion of a theory building case report that employed the linear-analytic categories of data presentation.
Yin also explicated the ingredients of a good case study. First, such studies have clearly explained the significance of the problem or research question that formed the basis of the research. Second, the completeness of a study has been estimated by a clear demarcation of the boundaries of the study along with full and sufficient display of the data or evidence collected. Third, alternative perspectives or explanations for the data display were considered in the report and fourth, the report was composed in an engaging manner (Yin 1994, 147-152).

A Summary of Defining Characteristics of Academic Ethnographies Compared with the Spiritual Mapping Paradigm

Burgess condensed the specific characteristics that were common to academic field studies and ethnographies into the following criteria. Academic ethnography has exhibited the contextualization of observations within social, cultural and historical frameworks. The theoretical framework that guided the study was made explicit. The research displayed participant observation and rich details in observation. Interviewing accounts were displayed, along with verifying documentation. A variety of methodologies for the collection of data were used in the research. The collection and analysis of data decisions were made in the field and were part of the inquiry process. Academic ethnographers have disseminated their studies in a way that was not damaging to the people studied (Burgess 1984, 218).247

Muecke put forward a proposal with six criteria by which anthropologic ethnographies have been evaluated that was similar to Burgess’ (Muecke 1994, 196-197). First, good ethnographies have described culture, but have also explained and made coherent one society to another. Second, the people described have found the finished ethnography an

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honest, caring depiction of their culture. Third, academic ethnographers have explicitly acknowledged and synthetically displayed throughout the ethnography their theoretical framework and worldview perspective. Fourth, the relationship of the ethnographer to the people has been made explicit concerning the protection, reliability and authenticity of the sources. Fifth, academic ethnographies have paraded thick description and evidence of participant observation, triangulation, multiplicity of data collection techniques and multivariate analysis over extended time. Sixth, the finished narrative presentations have exhibited readability, descriptive vividness, clarity and credibility. By combining the summaries of Burgess and Muecke regarding the characteristics and evaluation of academic ethnographies, the following comparisons of spiritual mapping and academic ethnography were proffered.

Academic ethnographers have explicitly acknowledged and synthetically evidenced throughout finished ethnographies their theoretical framework and worldview perspective. Spiritual mappers have likewise explicitly acknowledged and synthetically demonstrated their Christian worldview framework as the basis for their spiritual map of the spiritual dynamics at work in any given culture. However, in academic ethnography, the purpose of so much explicitness has been so that readers can use the emic perspective of the culture to check the etic view of the researcher. In the spiritual mapping paradigm, the etic view of the researcher was made explicit to substantiate the researcher's interpretation of the emic view held by the culture that was studied.

Academic ethnography has described culture, but also explained and made coherent one society to another. Spiritual mapping was aimed at producing particularistic interpretive descriptions of behaviors and cognitive maps within given cultures that had worldview
connotations. The resulting spiritual maps were found primarily coherent by the etic perspective of the spiritual mapper. It was thought dubious whether those who do not share the worldview perspective of the spiritual mappers would find their etic interpretation a coherent description of any given culture. Those who did find that any spiritual mapping interpretation of a given culture made that culture coherent were thought most likely to be those who likewise have embraced the Christian worldview interpretive framework and had thus defined coherency by etic and not emic categories.

Academic ethnography has employed and displayed participant observation by the researchers. The spiritual mapping paradigm displayed observations made by researchers who were found on the spectrum of observational styles (discussed above) as complete observer. Thus again, the etic perspective of the observations made by spiritual mappers neutralized the purported richness of processual immediacy and emic interpretive responses that participant observers have claimed was an inherent dimension of academically defined ethnography.

Academic ethnography has employed a multiplicity of data collection techniques in the research. As was shown, spiritual mappers were instructed to employ the technique of triangulation in their heuristic approach to culture. However, the holistic nature of ethnographic data collection was reduced in spiritual mapping to techniques better associated with micro ethnography or narrow types of case study research.

Academic ethnography has aimed at the production of thick, rich descriptions of a culture, characterized by triangulation and multivariate analysis over extended time. Spiritual mapping was found to produce rapid appraisals of particular worldview manifestations within a culture by means of a monolithic analysis informed by the Christian worldview.
Academic ethnography was primarily descriptive in process and product, while spiritual mapping has created a product that was primarily explanatory in rationale. Academic ethnography displayed interviewing accounts along with verifying documentation. The relationship of the ethnographer to the people was made explicit concerning the protection, reliability and authenticity of the sources. Interviewing in spiritual mapping (discussed below) was discovered to be formal, structured and by virtue of the explosive nature of its findings, of necessity somewhat protective of informants who became close to the spiritual mapper.

Academic ethnography collected and analyzed data in the field, and both were considered part of the inquiry process. Immersion in the culture along with processual immediacy was inherent to the interpretive analysis of data, because the emic perspective was regarded equally if not more valid than the etic view of the ethnographic researcher. Spiritual mapping data collection was depicted as short forays into field sites, which included noting the emic perspectives of the culture that attached to the data. However, data were analyzed later, independent of processual immediacy and by means of the etic framework of the spiritual mapper.

Academic ethnography has exhibited the contextualization of observations within social, cultural and historical frameworks. Ethnographers have understood contextualization as the coherent cross-referencing of observations made in these categories for the production of an emic depiction of culture. Spiritual mapping exhibited an aspiration to include social, cultural and historical observations in its collection of data (Otis 1993, 25-27). However, the goal of spiritual mapping was not defined as the production of contextualized depiction of a emic view of the culture being studied. Instead, the goal was described as the
exhibition of a coherent explanation of how demonic influences were manifested by the findings derived by their research question categories.

Academic ethnographic narratives have displayed readability, descriptive vividness, clarity and credibility. Spiritual mapping products were likened to intelligence reports that stressed distanced objectivity and etic interpretation. Such reports focused on factuality, practical solutions and avoided unnecessary theoretical speculation (Otis 1993a, 50).

Academic ethnographies have aimed at being found by the people described as honest, caring depictions of their culture. The goal was the production of a document that enhanced social understanding by presenting contextualized depiction of an emic view of culture. Ethnographers issued the ethnographic information in a way that was not injurious to the people studied. Instead, the goal was described as the exhibition of a coherent interpretation of how demonic influences were manifested by the findings accurately an emic view of any given culture. Spiritual mapping has attempted to produce honest depictions of elements within a culture that explained a Christian definition of care about the welfare of the culture being studied.

Pagels' work on the social history of Satan was found pertinent at this point. She showed a concern that the New Testament documents have been and could be wielded to demonize those who have not embraced New Testament worldview conclusions about Jesus. Despite whether those New Testament conclusions were true or not, her point was that most people would find it harmful to be characterized as demonically influenced because of their neutrality toward or rejection of Jesus. Similarly, the production of a spiritual map that had as its goal the exhibition of demonic influences within a given culture could be considered damaging by the culture being described.
Spiritual mapping has produced etic interpretations of emic perceptions for the purpose of corrective evangelism, based on the conclusion that the mapper’s etic interpretation was normative. Academic ethnography has produced etic interpretations of emic perceptions for the purpose of corrective social understanding, based on the conclusion that both etic and emic interpretations were tentative and equally valid perspectives.
CHAPTER 5

RESEARCH INTERPRETATIONS

Introduction to Research Conclusions

The two objectives of this dissertation reflected the two objectives of the Oxford Graduate School/American Centre for Religion/Society Studies Program. These two objectives were to combine "... the study of religion with the study of society in order to provide information for resolving social problems within the human community" (Oxford Graduate School Bulletin, September 1994-95, 21).

The objectives of this dissertation were to find if the spiritual mapping paradigm of George Otis was congruent with both the content and orthodox understanding of the biblical documents on Satan and Demonology (Religious Research) and the criteria of academic ethnographic field study methodologies (Social Science Research). Accordingly, Otis' spiritual mapping paradigm was first explicated and then analyzed in Chapter Four for congruency with the biblical, orthodox teaching on Satan and demonology. Second, Otis' spiritual mapping paradigm was explicated and analyzed in Chapter Four for congruency with the methodologies employed by academic ethnographers.

This research could have found three possible conclusions regarding Otis' spiritual mapping paradigm. Those three possible conclusions were delineated as follows.

First, Otis' paradigm of spiritual mapping could have been found incongruent with biblical, orthodox teaching on Satan and Demonology. If it had been found so, it should
have been rejected as a method for promoting the spread of Christianity within the 10/40 Window or anywhere. However, this research found the spiritual mapping paradigm was congruent with biblical, Christian orthodoxy. The specific research conclusions, implications of this research and the future research agenda apposite to this research finding were discussed below under those headings.

Second, Otis’ paradigm of spiritual mapping could have been found congruent with biblical teaching but incongruent or flawed in its social research methodology. This research found the social research methodology of the spiritual mapping paradigm was only tangentially congruent with academic ethnography. The specific research conclusions, implications of this research and the future research agenda attached to this research finding were discussed below under those headings.

Third, George Otis’ spiritual mapping paradigm could have been found congruent with both biblical teaching and ethnographic methodology. As indicated above, this research found the social research methodology of the spiritual mapping paradigm was only tangentially congruent with academic ethnography. As stated before, the specific research conclusions, implications of this research and the future research agenda linked to this research finding were discussed below under those headings.

The Spiritual Mapping Paradigm of Otis Was Found Congruent with Christian Orthodoxy

An explication of Otis’ spiritual mapping paradigm was done to unpack the core theological and social methodological propositions upon which the paradigm was founded. Otis’ conclusion that Satan and demonic beings are ontologically real was found the indispensable crux of his paradigm.

Accordingly, this research first placed Otis’ ontological view of Satan in a context of the
spectrum of interpretations that have been proffered regarding Satan and the demonic. The other core propositions in his paradigm that were uncovered were discussed below.

The three views that represented a summation of the literature and major interpretations of Satan and the demonic were examined in this research, namely, the ontological, the depersonalized and the social-phenomenological views. The ontological view was examined via the works of J. B. Russell, C. E. Arnold and C. S. Lewis. The depersonalized view was examined via the work of W. Wink. E. Pagels' work was examined for the psychosocial, phenomenological view.

Wink and Pagels were found to agree with Russell's, Arnold's, and Lewis' contentions that the documents of Christian orthodoxy have in fact affirmed the ontological reality of Satan, although Wink and Pagels ultimately rejected that viewpoint. Wink admitted the conclusions of people like Russell, Arnold, Lewis and Otis were descriptively congruent with the New Testament documents. For him what mattered ultimately was not one's doctrinal interpretation of Satan and demons, but that something pragmatic should be done about the reality of the pathology inherent in human institutions (Wink 1992, 327, note 11).

Pagels also agreed with those who have shown that the ontological nature of the Devil was inherent to New Testament thought (Pagels 1994, 19). Wink and Pagels self-consciously reinterpreted the New Testament documents toward a differing conclusion on the ontological reality of Satan and the demonic than what they candidly admitted was really the intended meaning of the biblical authors. They simultaneously confessed they could not refute the ontological position.

Therefore, this research concluded as a matter of historical reality that the ontological view of Satan and the demonic was the view that has been represented within Christian
orthodoxy. This conclusion also considered the findings derived from ethnographically informed research of the New Testament teaching on Satan and the demonic that was included in the religious research section under the prescriptive analysis of Otis’ paradigm. Thus, the spectrum of interpretations about Satan and the demonic and the research findings from the New Testament documents on these subjects presented in Chapter Four were compared with each other for congruency, and then the most congruent view (the ontological) was concluded to have been the orthodox, Christian teaching on Satan and the demonic.

Otis' Core Propositions about What is Wrong in this World

Otis' first core proposition about the ultimate source of what is wrong with this world was that this world has fallen under the authority of demonic powers led by Satan. That authority was initially obtained by Satan's deception of the first humans and their subsequent volitional rebellion against God, which led to the establishment of Satan's first stronghold in this world (Otis 1991, 99-100). This research found that the biblical authors have described the fall of humanity from a historic-cultural view, a Christocentric view and a personal view.

Otis' understanding of the fall of humanity was found congruent with all three of these biblical depictions of the deception that characterized the early human experience. Moreover, this research found that the vocabulary of the New Testament documents ascribed to Jesus, John, Paul and Peter regarding the role of Satan in this world was congruent with Otis’ contention that God was the universal Father of the people groups (ἔθνος) of this planet by virtue of creation and that Satan was controlling the world (κόσμος) of humans as his stronghold by virtue of their autonomous, volitional choices (Otis 1991, 88).
Besides the proposition regarding Satan's initial foothold in this world, this research also found that Otis's spiritual mapping paradigm contained three core propositions that claimed to explicate the sources of the current problems in this world. The first proposition was that the initial extension of Satan's stronghold in this world came about when the earliest humans turned from God and appealed to spirits or impersonal forces of the world rather than to the God of the Bible. Otis posited that those resultant fair exchange pacts between humans and demonic entities became the basis for the establishment of demonic spiritual strongholds and the continued demonic oppression of peoples and territories in which they resided, until a return to the God of the Bible revoked such pacts. This research found that the content of Romans 1:18-32 was congruent with Otis contention that early humans turned away from God, and thus ensnared themselves within paradigms of mental enslavement that were compatible with the descriptions of the levels of demonic influence found in the New Testament.

Otis' second core proposition regarding the current sources of problems in the world was found to be the historic maintenance of demonic strongholds via what Otis labeled shadow ruling. Deceptive worldview paradigms (memes) have become established as strongholds in human minds by means of human choices and subjective supernatural experiences orchestrated by demonic entities. Thus, humans have exhibited the resulting established psychic strongholds in geographical spaces whenever they lived out the demonically inspired paradigms. This research discovered that the notions of mental strongholds (2 Corinthians 10:3-5) and the giving of “place” to the Devil (Ephesians 4:27) as described in the New Testament were congruent with Otis' contention that Satan has
extended his initial foothold in this world by means of demonically inspired mental paradigms that humans have volitionally embraced and continued to ratify.

Otis’ third core proposition of what is wrong in this world was discovered to be that demonic spirits were depicted as currently superintending dynasties of spiritual strongholds and spiritual territorialities over people in localities, based on the degree of initial surrender by the people who lived there and the subsequent ratification of that surrender by their descendants. Whenever those people suppressed the truth about the God of the Bible, demons obtained increasing levels of control when subsequent generations ratified the original pacts by religious ceremonies, pilgrimages and festivals animated by demonic power. Thus, demonic entities were thought by Otis to be currently mediating deceptive strategies into humans under demonic control who reside in those regions. The above contention of Otis regarding the current control of this world by demonic power was found by this research to be congruent with the vocabulary of the New Testament that described demonic influence with the terms temptation, deception, animation, captivation and inhabitation.

Otis’ Core Propositions about Solutions to the Problems of this World

This research discovered that Otis posited two core propositions in the spiritual mapping paradigm that represented theological solutions to the spiritual and social problems that have beset this world. The first core solution proposed by Otis to the spiritual and social problems in this world was discovered to be that the spiritual dynamics at work in this world could be discerned and understood by means of what he called spiritual mapping.

Spiritual mapping was explained as a diagnostic tool that united the biblical worldview, social research and prayer for discernment to detect and ultimately combat demonic influences. This research found that Otis’ advocation of spiritual mapping as a diagnostic
tool was congruent with New Testament affirmations about the spiritual gift of discernment, the practice of and teaching on discernment by Jesus, the apostles, and the fusion of spiritual discernment and ethnographic practices displayed in particular by Paul in the biblical Book of Acts.

The second core solution proposed by Otis to the spiritual and social problems in this world was discovered by this research to be that Christians were urged to target demonic strongholds discerned by spiritual mapping research with focused prayer (spellbending). That kind of strategic-level prayer was explained as requests for the supernatural intervention of God the Holy Spirit to offset temporarily the logical consequences of choices that led to the collective demonic possession by the imposition of God's grace between the deceived humans and the demonic entities that blinded them to the message of Christ. The imposition of God's grace via this type of prayer was advocated as the precedent to the proclamation of Jesus Christ that, if accepted, brings about the liberation of collectively possessed cultures from demonic captivation.

This research found that Otis' solution of supernatural spellbending was congruent with the descriptions in the New Testament of the supernatural power that is indispensable to liberate collectively possessed cultures from demonic enchantment (Acts 26:18; 2 Corinthians 4:4). Specifically, this research showed that those strategies of supernatural liberation described in the New Testament involved strategic prayer for cultures closed to the claims of Christ (Colossians 4:2-6). God subsequently used the supernatural power and gifts of the Holy Spirit and Christians to pull down demonic strongholds described at 2 Corinthians 10:3-5. The New Testament contained descriptions of collective repentance and liberation from demonic strongholds, specifically the example of Ephesus (Acts 19), that
were likewise congruent with the overall theological tenor of the spiritual mapping paradigm of George Otis Jr.

**The Spiritual Mapping Paradigm of Otis was Found Only Tangentially Congruent with Academic Ethnography**

This research delineated the essential social research categories and procedures that constituted and were the focus of the spiritual mapping paradigm. The research categories and procedures that emerged from a review of literature that represented ethnographic research were likewise explicated. Categories that the spiritual mapping paradigm and academic ethnography held in common were selected as the basis for comparing the social research methods of the spiritual mapping paradigm with academic ethnographic research.

Specific common categories to spiritual mapping and academic ethnography discovered and used in this research to make such a comparison were, definitions and defining characteristics, existential components, epistemological concerns, heuristic methodologies, hermeneutical processes and presentational components. Consequently, this research found for the reasons given in Chapter Four and reviewed below that the spiritual mapping paradigm was only tangentially congruent with academic ethnography.

**Existential Components of Academic Ethnography and the Spiritual Mapping Paradigm**

This research found that the spiritual mapping paradigm attempted to replicate elements of the team research model by the divisions of archive, mobile and intercessory units under the leadership of a project director. The critical difference between the two approaches was that academic ethnographers who have adopted the team research model have done so regarding the complexity of research projects that of necessity demanded the multiple disciplinary skills of trained qualitative researchers. The spiritual mapping paradigm advocated the team model for the pragmatic division of labor, based on the assumption that
multiple observations and interpretations made by amateurs employing multiple functions were adequate to manage the complexity of their enterprise.

Epistemological Goals of Academic Ethnography and the Spiritual Mapping Paradigm

This research found that academic ethnography has attempted to produce documents that enhanced social understanding by presenting accurately and in non-injurious fashion the holistic, emic view of any given studied culture. The purpose of these etic interpretations of emic perceptions was corrective social understanding, based on the assumption that both etic and emic interpretations were tentative and equally valid perspectives.

This research found that academic ethnography has attempted to produce documents that enhanced social understanding by presenting accurately and in non-injurious fashion the holistic, emic view of any given studied culture. The purpose of these etic interpretations of emic perceptions was corrective social understanding, based on the assumption that both etic and emic interpretations were tentative and equally valid perspectives.

Spiritual mapping was aimed at the production of accurate depictions of demonic elements within a culture that demonstrated a Christian definition of care about the welfare of the culture that was studied. Thus, spiritual mapping produced etic interpretations of emic perceptions and experience for the purpose of corrective evangelism, based on the conclusion that their etic interpretation of the spiritual mapping paradigm was normative.

Academic ethnographers have explicitly acknowledged and synthetically evidenced throughout finished ethnographies their theoretical, epistemological framework so that readers can use the emic perspective of the culture described to check the etic view of the researcher. Otis explicitly acknowledged and synthetically demonstrated the Christian worldview epistemological framework in the spiritual mapping paradigm to substantiate an
etic interpretation of the emic view held by the culture studied. The resultant spiritual map was proffered as a normative interpretation of the spiritual dynamics at work in the culture that was studied.

Academic ethnography has exhibited the contextualization of observations within social, cultural and historical frameworks for the production of holistic, emic depictions of culture that resembled cultural grammars. The spiritual mapping paradigm advocated the inclusion of social, cultural and historical observations in its data collection so that a coherent depiction of how demonic influence was manifested within the social, cultural and historical dimensions of a culture could be exhibited.

Academic ethnography has described culture, but has also attempted to explain and make coherent one society to another. Spiritual mapping produced a particularistic description of behaviors and cognitive maps within a given culture that exhibited worldview connotations that were found primarily coherent to the etic perspective of the spiritual mappers and those who shared that perspective.

Academic ethnographers used categorical research questions to produce emic-based depictions of the cognitive maps held by any given culture that they have studied. Their goal was to make explicit the holistic relationships between the systems and subsystems of a society. Spiritual mappers were told to use their categorical questions to produce etic-based depictions of varying degrees of demonic influence exhibited in the culture that was studied. The spiritual mapping paradigm had as an epistemological goal evidence of demonic activity that specific research questions were designed to help the mappers find. The answers sought to the questions of spiritual mapping were not primarily desired to understand the emic view of the culture, but to confirm or disconfirm the predetermined thesis of demonic influence.
within the culture. These questions were found more congruous with the production of micro ethnographies than comprehensive cultural grammars, because of their high degree of selectivity and sample of subjects. The goal of spiritual mapping was not to make explicit the holistic relationships between the systems and subsystems of a society, but to make explicit how those systems and subsystems exhibited a relationship to demonic influence. Spiritual mapping has produced micro ethnographies on the worldview predilections manifested within a culture that were congruent with the tenets of biblically defined demonic activity.

The ultimate epistemological goal of spiritual mapping was not delineated as the production of descriptive studies that formed the basis of later experimental work. Instead, the spiritual mapping paradigm advocated description as a means to produce reports that were ultimately explanatory in nature, a noted feature of case study research. Thus, this research found that the spiritual mapping paradigm was more congruous with strict case study research than it was with the varied forms of holistic ethnography.

Heuristic Methods of Academic Ethnography and the Spiritual Mapping Paradigm

This research found that ethnographers and case study researchers have universally agreed on six sources of data that lead to data strips about culture. These six sources were found to be direct observation, participant observation, interviews, documents, archives and physical artifacts. Spiritual mappers were urged to use heuristic methods similar to those used by academic ethnographers. However, distinct differences were also exhibited in their mutual heuristic methods.

Academic ethnography has employed a multiplicity of data collection techniques in research to produce holistic depictions of a culture. While spiritual mappers were told to use
triangulation in the collection and analysis of data, the holistic nature of ethnographic data collection was reduced in spiritual mapping to techniques better associated with micro ethnography or highly selective types of case study research.

Academic ethnography has used a wide array of sampling methods to obtain data strips. This research found that the spiritual mapping paradigm employed (but not named as such by Otis) versions of theory based, stratified purposeful and criterion based sampling methods used in ethnographic research and social mapping techniques. These specific sampling methods were used to obtain selective data that purportedly reflected the spiritual dynamics at work in any given culture being studied. Thus, the spiritual mapping paradigm was found ultimately more interested in producing practical solutions to accurate observations made about the problems in any given culture than holistically employing the scientific agenda and protocols of academic ethnographic sampling methods.

Ethnographers have employed and displayed participant observation and the richness of processual immediacy and emic interpretive responses as inherent dimensions of academically defined ethnography. Spiritual mapping displayed a technique of recorded observations made by researchers who functioned as complete observers.

Academic ethnographers employed interview findings to achieve an emic perspective of social phenomena, ultimately regarded as neither objectively true nor merely subjective in nature. The spiritual mapping interview model treated interviewing data as potential grist for the corroboration of an etic interpretation of a culture. Academic ethnography has displayed extensive interviewing accounts along with verifying documentation. The relationship of the ethnographer to the people was made explicit concerning the protection, reliability and authenticity of the sources. Interviewing in spiritual mapping was found to be formal,
structured and of necessity somewhat protective of informants who became close to the spiritual mapper.

Hermeneutical Goals of Academic Ethnography and the Spiritual Mapping Paradigm

This research found that academic ethnography has produced thick, rich descriptions of cultures, characterized by triangulation and multiple methods of analysis over extended time. The goal of the spiritual mapping enterprise was to produce rapid appraisals of particular worldview manifestations within a culture by means of explanation building analysis informed by the Christian worldview. Academic ethnography was found primarily descriptive in process and product, while spiritual mapping was found to produce a product that was primarily explanatory in nature and rationale.

Academic ethnography has collected and analyzed data in the field. Immersion in the culture along with processual immediacy was considered inherent to the interpretive analysis of data, because the emic perspective was regarded equally if not more valid than the etic view of the ethnographic researcher. Spiritual mappers have collected data in discrete forays into field sites that was analyzed later, independent of processual immediacy and primarily by means of the etic framework of the spiritual mapper. Ethnographers observed emic phenomena, and then used the emic interpretation of the subjects crosschecked against ethnographic triangulation to test the researchers’ etic understanding of the subjects’ emic viewpoint. Thus, academic ethnographers analyzed and interpreted data from the point of view of the studied culture. Spiritual mapping employed triangulation of observed emic perspectives to confirm or disconfirm etic notions of demonic influence. This type of interpretive style was a modified characteristic of an explanation or theory building hermeneutic.
Academic ethnography has overall attempted to produce emic-based interpretations of how any culture studied viewed the world. Spiritual mappers were urged to stand and identify with the emic perspective of respondents and participants in their study, but ultimately spiritual mapping attempted to produce an etic-based interpretation (based on the Christian worldview) of spiritual dynamics at work in any given culture. The stated purpose of spiritual mapping, to enhance and coordinate evangelistic endeavor by the discernment and mitigation of demonic influence, was found to preclude a spiritual mapper from ethnographic definitions of emic and etic reflexivity. Thus, spiritual mapping employed a simplified version of explanation building as its core hermeneutic technique, which was deemed appropriate for an explanatory study.

Presentational Goals of Academic Ethnography and the Spiritual Mapping Paradigm

Academic ethnographic narratives displayed readability, descriptive vividness, clarity and credibility. Academic ethnographies were neither subjective, nor objective, but interpretive mediated frames of reference between the ethnographer, group and audience. The ethnographic research report clearly articulated each step of the research process and ensured that all observations were reliable and valid. The overall goal of presenting ethnography was an accurate bridging of the gap between having been there in the field and being wherever the findings were being reported.

Spiritual mapping was designed to produce intelligence reports that stressed distanced objectivity, factuality, practical solutions, and etic interpretation. Thus, a finished spiritual mapping report was best characterized as a fusion of a theory building case report that employed the linear-analytic categories of data presentation. Theory-building case studies have described an initial explanatory or exploratory theory, followed by a series of
observations and research findings that confirmed or disconfirmed the theory as the case
evidence was built.

A Conclusion on the Relationship of Spiritual Mapping and Academic Ethnography

This research found that Otis’ spiritual mapping paradigm bore some resemblance to
critical ethnography, or rapid appraisals of culture seen through an explicit, interpretive grid
(in Otis’ case, the Christian worldview). The spiritual mapping paradigm was more attuned
to the values of social action research that was defined as pragmatic or useful than the purely
descriptive, holistic research produced by classical ethnography. Thus, spiritual mapping was
found more congruous with social action methodologies that have hoped to effectuate
spiritual and social change than with ethnographic methodologies that have sought to
describe scientifically the holistic ethos of a culture. However, since spiritual mapping
research was not presented as research conducted by trained qualitative researchers, it was
ultimately found most congruous with the notion of a pragmatic implementation of highly
selective and applied case study research done by amateurs.

Research Implications

Social Science Implications: Potential Problems with the Spiritual Mapping Paradigm

This research found that Otis made no claims about the scientific nature of the spiritual
mapping paradigm. This research found that silence proper. The spiritual mapping
paradigm bore some resemblance to blatantly interpretive critical ethnography and was
somewhat congruous with social action methodologies that have hoped to effectuate social
change. Both of the above methodologies, however, have been conducted by trained
researchers based on qualitative social science technique.
However, since spiritual mapping research was not posited as research conducted by trained qualitative researchers, it was ultimately found most congruous with the notion of a pragmatic implementation of highly selective and applied case study research done by amateurs. Therefore, one potential problem with the employment of spiritual mapping was the danger of reductionism. Armed with methodologies drawn from the qualitative social sciences but without the educational context that produced such methods, it was thought that untrained amateurs may produce documents that ultimately reduced the incredible complexity of a society into minimalist cartoons that hindered rather than enhanced social understanding.

Another potential problem was the scientific naïveté inherent in the team model approach adopted in the spiritual mapping paradigm. Academic ethnographers invented the team research model due to their awareness that the complexity of certain research projects demanded the multiple disciplinary and cross-disciplinary skills of trained qualitative researchers if their research would prove to be both scientific and useful.

The assumption undergirding the team model approach in spiritual mapping was found to be pragmatic functionalism, the simple division of labor used to get a job done. Multiple observations and interpretations made by amateurs with little specialized training in either single disciplinary or cross-disciplinary research may actually produce synergistically even more skewed social portraits than a simple spiritual map would produce.

A third problem that may attach to spiritual mapping was the potential danger of holistic social demonizing. Otis strongly asserted that this practice was to be rejected, so this potential problem was not attached per se to him or others who shared his level of maturity.

Nevertheless, the practice of spiritual mapping, or even the use of its findings, by
Christians who have not yet reached the stage of critical self-consciousness regarding the fact that Christianity is one worldview among many, with all of the incredible complexities such a perspective has entailed, may use spiritual mapping to simply demonize others.

This concern was proffered in light of some of the atrocities attached to organized Church history and Pagels' work on the social history of Satan. Regardless whether the New Testament conclusions on the spiritual war between God and Satan were true or not, most people have found it harmful to be characterized as demonically influenced because of their neutrality toward or rejection of Jesus, or for any reason.

For example, most Americans probably did not find helpful the assessment of America as the “Great Satan” by some members of Islam. Similarly, the production of a spiritual map that had as its goal the exhibition of demonic influences within a given culture (even for the purposes of evangelism) could be considered damaging by the culture described and thus ultimately counter-productive to the stated evangelistic purpose of the spiritual mapping paradigm.

Social Science Implications: Potential Benefits of the Spiritual Mapping Paradigm

This research found Lingenfelter’s (1991) advocation of theory based, stratified purposeful and criterion based sampling methods used in ethnographic research to produce social maps that may enhance Christian ministries was a plausible model for Christians to use. While no pretensions of scientific social research were attached to such an approach, Christians who used this model were promised an increase in social awareness and social networking skills.

Moreover, with regard to the inherent social implications of Christian ministries, such participant observation may enable Christians to better communicate and implement the
Christian message into specific social contexts uncovered via the sample findings. Similarly, the spiritual mapping paradigm may be able to be used to produce descriptions of spiritual dynamics at work in any given culture. The specific implications and recommendations that emerged from this finding were discussed in the final section of this chapter, Synthetic Bridging from Religious Research to Social Research.

Religious Research Implications Apposite to the Spiritual Mapping Paradigm

The core theological proposition of the spiritual mapping paradigm that this research found to be congruent with the orthodox Christian worldview was that this world was to be seen as a theater that displays the cosmic war between the God of the Bible and the forces of Satan. The exorcism of Satan and the demonic from Christianity made it historically and intellectually incoherent, and represented the concession that Christianity has had a wrong worldview thesis from the beginning.

Accordingly, one implication attached to this research was that spiritual warfare circumscribes every area of human existence rather than specialized forms of Christian life and ministry. Thus, mere human strategies for living or research were found insufficient and incongruent with the tenor of the orthodox, Christian worldview. The supernatural influence and power of the Holy Spirit, prayer and spiritual gifts were found to be indispensable for every day Christian living as well as for missionary endeavors inside or outside of 10-40 Window.

Another implication of this research was that spiritual mapping was best understood as a form of macro-discernment, resulting in strategically focused prayer that may result in effective evangelism. The New Testament was found to describe the gift of discerning spirits, Christians were called in the New Testament to practice discernment, and spiritual
discernment was employed and advocated by Jesus and the apostles to be used in individual and social contexts so that Christians may better understand and minister to the corporate church, communities and societies in which they live. Consequently, viewed as a diagnostic method or tool for discernment, the spiritual mapping paradigm carried with it a number of potentially useful implications for some Christians.

First, the specific types of information obtained by Otis' version of spiritual mapping was thought to potentially serve as an aid in holistic worldview formation among new Christians who are just emerging from some latent worldview assumptions programmed into them by their culture. Spiritual mapping may enable new Christians to obtain an explicit, empirically documented assessment of their worldview and cultural background that they can juxtapose against their new experience of the Christian worldview. The resulting contrast of worldviews may potentially stimulate their experience of Christian growth.

Second, it was thought that both young and mature Christians may obtain theological insights from spiritual mapping by objectively contrasting non-Christian worldview beliefs and behaviors with Christian worldview beliefs and behaviors. This contrast may stimulate the formation of theological expressions that are appropriate for a type of prescriptive contextualization that is compatible with biblical revelation. The resulting forms of culture sensitive yet normative theological expressions may help Christians both better understand Christianity and communicate it to others.

Third, the flawed Western reductionism held by some missionaries and Christians who claimed to believe in but excluded demonic spirits from functional reality was found in this research to have sometimes hindered effective cross-cultural ministries in cultures with deep and rich worldview beliefs in the reality of the spirit world. The implications of this research
finding with regard to spiritual mapping was conceived to be that the spiritual mapping paradigm may assist both the Christians and the non-Christians to return to a holistic biblical worldview, one that recognizes that demonic entities exist and that the power of Jesus Christ is sufficient to overcome their strategies.

Fourth, the diagnostic results of spiritual mapping as advocated by Otis were thought to possibly give Christians a rationale and specificity in prayer for various populations that they would otherwise not have had. Jesus was recorded as affirming that there are "kinds" of demonic entities who apparently had differing degrees of power and influence. Similarly, this research found that Paul repudiated any human weapon or strategy as sufficient to pull down strongholds. Instead, only supernatural weapons were advocated as sufficient to successfully liberate people from strongholds and bring them to the obedience to Christ. The implications of this research were that the highest manifestation of spiritual mapping may inspire Christians to grow into new and higher levels of prayer congruent with the kind of prayer that Jesus was recorded to have said was required to liberate people from certain "kinds" of demonic influence.

Otis' stated view that Christians can possibly uncover demonic influences in culture by means of discernment and spiritual mapping was congruent with the vocabulary and practice of discernment in the New Testament. Christians were called by the New Testament authors to discern demonic influence on culture, and thus understand the strategies of Satan mediated through the world system (2 Corinthians 2:11). Spiritual mapping was thought to be best understood as a form of discernment or diagnostic assessment directed toward obtaining a holistic, cosmic understanding of both the biblical worldview and the world of total human experience, not just blatant examples of demonic influence such as idolatry.
Paul employed all of the sources mentioned above by Otis to obtain data about Athenian culture, and his ethnographic method in Athens as described in Acts 17 yielded insights that Paul used to frame his message about Jesus Christ (Otis 1993, 15).

Synthetic Bridging Implications of this Religious and Social Science Research

This research found foundational the recognition of how one's worldview influenced any discussion of the supernatural, the demonic or social research concerns. The implications of this finding for social science was that qualitative ethnographic research that juxtaposed the etic and emic perspectives in an attitude of critical self-consciousness was essential for qualitative social research that was both scientific and humane.

Similarly, the implications of that finding for theology was that blatant forms of naturalistic reductionism that have sometimes, not always, been displayed in the social sciences was ultimately incongruent with the supernaturalism of the Christian worldview as presented in the Bible. As noted previously, those who have valued contextualization and who stressed the supernatural (God-breathed) inspiration of the biblical documents have viewed contextualization as a didactic strategy to teach the transcultural truths of the Christian scriptures in terms that were meaningful in varied cultures. Those in the social professions who have believed in that spiritual domain may desire to bridge the gap between concrete systems rooted in human experience and the spiritual domain in which they have believed. These goals were inherent in Otis' spiritual mapping paradigm.

The implications of synthesizing the concerns of supernatural theology and social research with regard to the spiritual mapping paradigm were founded on the two core findings of this research. First, the theology of the spiritual mapping paradigm was found congruent with Christian orthodoxy. Second, the social research methodology of the
spiritual mapping paradigm was deemed at best only tangentially congruent with ethnographic methodology, and the deployment of the paradigm by amateurs was considered fraught with the potential problems discussed above. Is there a way to bridge this apparent impasse? This research concluded with the following synthetic implication based on the following two research findings attached to the spiritual mapping paradigm.

First, as was displayed before in the religious research section, Paul employed all of the heuristic sources cited by Otis (observation of human environments and behavior, interviews, library, document and artifact research and supernatural insight from God via prayer) to obtain data about Athenian culture. His ethnographically informed method in Athens as described in Acts 17 yielded insights that Paul used to frame his message about Jesus Christ. Because of the importance of Paul's practices to the synthetic implication of this research being described here, the essence of Paul's methodology was reiterated below.

Paul observed (θεωροῦντος, Acts 17:16), went through (διερχόµενος, 17:23), examined (ἀναθεωρῶν, 17:23) and found (ἐνυπον) data about the Athenians in places such as the city (17:16), the synagogue (17:17), the marketplace (17:17) and sites considered sacred (σεβάσµατα) by the Athenians (17:23).

Human interaction as verbal exchange of ideas was part of Paul's methodology. Paul engaged the Jews, the σέβοµένοις (devout non-Jews) associated with the synagogue and with anyone he found in the marketplace in dialogue (διέλεγετο, 17:17). He conversed (συνέβαλλον) with two schools of philosophers, the Epicureans and the Stoics (17:18). Paul quoted poetical writings considered valuable to the Athenians and others and considered some affirmations he read in those documents to be true (17:28; cp. Titus 1:12). Paul read
and drew inferential conclusions from the writing he found on an object the Athenians considered sacred (17:23).

He visited sites considered sacred (σεβάσµατα, 17:23) and that held idols (κατείδωλον, 17:16). He observed temples (ναοῖς, 17:24).

Based on all this ethnographic work, Paul discerned and drew the theological conclusion that the Athenians were “. . . very religious in all respects” (θεοσοσιοµονεστέρος, 17:22). He then went on to frame his message of Jesus based on his ethnographically informed discernment of Athenian culture. Thus, there was discovered a congruency between the teaching and practice of Paul on discernment and the criteria for spiritual mapping as espoused by Otis.

However, Paul was an apostle of arguably superior spiritual maturity. Just because he practiced those things, which were descriptively presented in Acts 17, it was not thought to mean that Christians have been prescriptively called to do them. Even if some felt they have been called to emulate Paul, the spiritual stature and maturity of Paul was thought to have enabled him or his equal to evaluate, interpret and use the data in different and superior ways than average Christians who were amateurs in qualitative social science research.

Second, this research also found that academic ethnographers sometimes embraced other roles depending on the type of research that they have contemplated. Action ethnographers conducted ethnographic research. Advocate ethnographers used the findings of ethnographic studies to motivate and guide social change based on the research findings. The administrative ethnographer designed and carried out a specific program based on ethnographic research that had already been done. Collaborative, ethnographic research was sometimes done by a single investigator supported by a staff. The investigator directed the
staff assistants in assigned research tasks and was ultimately responsible for interpreting the research findings and composing the final report.

Thus, and third, this research proffered the following synthetic bridge between supernatural theology and naturalistic inquiry, upon which bridge the spiritual mapping paradigm was concluded to best travel to its intended destination. Provided that 1) a spiritual mapping team was headed by an academically trained, qualitative advocate ethnographer who desired to do action research, who 2) would carefully instruct and supervise Christians who have been tested and clearly found to have the gift of discerning of spirits to 3) do blatantly identified rapid appraisals of highly selective and applied case study research findings with no scientific pretensions and as etic worldview interpretations for 4) the purpose of prayer and special worldview contextualization among Christians, the implicational conclusion of this research was that spiritual mapping may prove, in the ways discussed above, helpful and probably not injurious.

Future Research

Swanson and Green (1991, 50-51) have used Miller’s Living Systems Theory to construct a synthesis between systems studied in the social sciences and their counterparts in Christian ministries. Social science research done by Christians has thus involved research on organisms (individuals), a group (the family), society (community), and organizations (churches) among other designations. Based on this research on the spiritual mapping paradigm and with regard to Swanson and Green’s model, two future research projects were contemplated.
Research on the Individual: States of Being

This research found that the Bible frequently designated a variety of states of being that individuals can enjoy or suffer. One obvious example cited in this research was the apostles’ emphases on the role of the Holy Spirit in the life of the Christian, and the varying states of being that were effectuated in the Christians’ life because of being influenced by the Holy Spirit.

Another example discovered were the varying degrees of demonic influence described in the New Testament (temptation, deception, animation, captivity and inhabitation) that were also associated with beliefs or behaviors, and that resulted in certain states of being. Accordingly, a contemplated future research project was described as follows.

The problem this research will address is the question, Is it possible to associate states of being described in the New Testament with beliefs that can be qualitatively categorized and behaviors that can be observed? The purpose of the study will be to produce an instrument that could enable individuals to fulfill Paul’s command, “Test yourselves to see if you are in the faith; examine yourselves!” (2 Corinthians 13:5).

The nature of the proposed study would entail first, an exhaustive study and exegesis of the New Testament to produce a comprehensive listing of described states of being that individuals suffered or enjoyed. Second, New Testament library research resources will be used to produce definitions (based on the exegesis) of the states of being listed in the New Testament. Third, beliefs and behaviors associated in context with the states of being will be noted as well. Fourth, the beliefs and behaviors associated with the states of being will be listed and transformed into propositions. Many states of being described in the New Testament have already been expressed in that manner.
An example of a state of being associated with a belief expressed as proposition was 1 John 1:8: “If we say that we have no sin, we are deceiving ourselves, and the truth is not in us.” In that passage, the state of being described was a state of self-deception. The propositional belief described was the claim to have no sin. An example of a state of being associated with behavior expressed as proposition was found at 1 John 2:29: “If you know that He is righteous, you know that everyone who practices righteousness is born of Him.” The state of being described was having been born of God. The behavior that can be seen and assessed was depicted as the practice of righteousness. It was understood that exegesis would be required to supply defining content to the term “righteousness.”

Fifth, the propositions (associated with states of being assessed by beliefs and behaviors) will be turned into categorical questions. Answers to those questions will be used to measure the respondents' self-evaluation compared with states of being described in the New Testament.

The potential importance of this proposed research was discovered during the research on the spiritual mapping paradigm. While the research questions to be answered and beliefs and behaviors to be observed by spiritual mappers listed in the spiritual mapping paradigm were drawn from the Bible, the categories were too broad and no evidence of

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comprehensive study of the New Testament was provided. Moreover, the difficulty of assessing demonic influence or the influence of the Holy Spirit on groups and societies was evidenced throughout the social science research section of this research. If an instrument that reflected both a holistic description of states of being associated with beliefs and behaviors in the New Testament and standards established for measurement and assessment by social science researchers could be constructed, it was proposed that a tool for spiritual self-examination may prove helpful to some people.

Research on Society: The Construction of a Social Action Research Team

The implications for this research on the spiritual mapping paradigm were expressed in the need for a synthetic bridge between supernatural theology and naturalistic inquiry to be constructed if the spiritual mapping paradigm was to prove useful for the Christian community. The problem this proposed research will address is, Can the spiritual mapping paradigm be reconstructed in terms identified with academically defined social action research?

The purpose of the study will be to construct a model of a social action research team that conforms to social science research standards, whose eventual research may prove helpful to the Christian communities in which they would conduct the research. Social scientists have identified this type of research in social science literature as social action research.

The potential importance of this proposed study was rooted in the implications attached to this dissertation regarding the New Testament teaching on the gift of discernment, the teaching and practice of discernment mentioned in the New Testament, and in particular, the practice of Paul in Athens. If it is true that Christians can discern, for
the purposes of prayer and constructive ministries, not only themselves but others, it was thought important that a model that could facilitate such discernment be created.

The research methodology will conform to the purposes inherent in a clearly defined social action research model, described in the social science section of this dissertation. First, a literature search for existing models of ethnographically informed social action research models will be conducted. Concerning the implications of the research done on the spiritual mapping paradigm explicated above, particular attention will be given to models of social action research that have employed the collaborative ethnographic research model, in which a trained investigator directed the staff assistants in assigned research tasks and was ultimately responsible for interpreting the research findings and composing the final report. Using the research derived from the literature, a reconstructed social action research version of the spiritual mapping paradigm would be constructed according to the implications drawn from this dissertation.

Second, an academically trained, qualitative advocate ethnographer who wanted to do social action research would be recruited to head the team. The ethnographer will reconstruct the research questions from the spiritual mapping paradigm with regard to research questions established by social action researchers, while saving their biblical content.

Third, Christians who have been tested and clearly found to have the gift of discerning of spirits will be recruited, trained and supervised by the ethnographer to do blatantly identified rapid appraisals of highly selective and applied case study research. Fourth, the ethnographer will direct, supervise and guide the interpretation of the research. Fifth, the ethnographer will compose the final report according to standards established as normative
among social action researchers. Sixth, the research findings will be given first to an academically trained administrative ethnographer, who will design programs based on ethnographic research that has already been done and that were found congruent with the Christian worldview. Seventh, the program of social action will be distributed to Christians only, who will commit as participants in the program for prayer, worldview contextual purposes and social-spiritual activities suggested as appropriate by the research.

The administrative ethnographer and Christian leaders will supervise the specific implementations of prayer, instruction and actions. The social research findings discovered at the beginning of the research will be assessed against any observable changes that take place in the community during the application of those social-spiritual actions. The administrative ethnographer will supervise this assessment monthly, according to standards established by social action researchers that were deemed congruent with the Christian worldview. The research will be considered successful if observable changes in the community congruent with the Christian worldview occur during the administration of the programs suggested as appropriate by the research findings.
GLOSSARY

“Activity and Event Recording.” Notations on a map of events such as religious ceremonies, pilgrimages, policy making events and any event that has social and spiritual significance that affected the spiritual tenor of a community.

Animation. Satan and demonic entities working in, with and among the disobedient ones who were thought the human subjects of Satan's domain, described in Ephesians 2:1-3.

Captivation. The state of being “captured alive” by and enmeshed in Satan's “snares.”

Congruency, congruent. From the Latin, to go or come together. Whenever things or ideas agree with or correspond objectively with one another; harmony; an appropriate fit of varied parts.

Contextualization, Prescriptive. The process of translating transcultural truths into culturally relevant forms without changing the intended meaning of what has been revealed. The process of advancing the indigenization of transcultural truths within non-Christian cultures by missionaries who believed in revealed truth from the God of the Bible.

Contextualization, Descriptive. For others, contextualization has subsequently moved from a missiological strategy to a heuristic principle rooted in human experience rather than in revelation. An analysis of scientific, abstract, cultural and tacit forms of claimed knowledge so that claimed experiences of the supernatural that researchers have studied can be better understood. Descriptive contextualization has allowed for the business of social and religious research to occur in a scientific manner.

Corporate repentance. Whenever many in a culture turn away from and renounce practices and beliefs that have been deemed demonic by the standards of the Bible; see Acts 19.

Critical ethnography. Rapid appraisals of culture seen through an explicit, interpretive grid.

Critical qualitative action research. Research that sought solutions to social problems and allowed theoretical applications to come as they may.

Crystallization. The convergence of similarities born out of immersion in the data of a culture that has suddenly brought coherence to the particulars for the researcher.

Data overlays. Maps that exhibited the data collected during the spiritual mapping process. The overlays have displayed information on topics such as spiritual quest sites, social
bondage sites, and historical time lines collected during the spiritual mapping field work stage.

Deception. Believing propositions claimed to be and appearing to be true which are actually falsehoods. The result of Satan's and demonic deceptive strategies was described at 2 Cor. 4:4 as blindness, or a state of not seeing spiritually the truth of Jesus Christ in the Christian proclamation.

Depersonalized view of Satan and the demonic. Satan and demons viewed as mystical but real forces, the interior dynamics or ethos of physical or social systems incarnate in all things, not personalities; “ Spirits” viewed as the animating and depersonalized forces posited as incarnate in all social institutions, not sentient spirit beings or personalities.

Demonic Entities, ontological view. Satan and demons are veridical, ontological entities that exist independent of human belief or unbelief; spirit beings or fallen angels arrayed in opposition to God and humanity. The actual terms used in Ephesians were the Ruler (ἀρχοντα) of the kingdom (ἔξουσίας) of the air (Eph. 2:2), along with Devil (διαβόλον, 6:11), the Rulers (ἀρχάς), Authorities (ἐξουσίας), Cosmic Powers of this darkness (κοσμοκράτορας του σκότους τουτού) and Evil Spirits (πνευματικά τῆς πονηρίας).

Discerning of spirits. A specific spiritual gift mentioned at 1 Corinthians 12:10. The supernatural ability to distinguish or discern whether people or spiritual beings (spirits) and their worldviews(s) were of God, human or demonic origin and influence, and to make the appropriate analytical discernment of their influences. Discernment was described in the New Testament as a gift God provided to the corporate Christian Church, so that Christians may better understand and minister to the corporate church, communities and societies in which they lived. As practiced by Jesus and the Apostles, discernment of spirits encompassed personal, social and spiritual domains.

Emic (and etic views). Terms used by ethnographers to distinguish the view of the subject (the emic view) from the view of the researcher (the etic view).

Ethnographic case and field study research. Empirical inquiries that investigated contemporary phenomenon within a real life context whenever boundaries between phenomenon and context were not clearly evident, when observations were not easily reduced to numbers and in which multiple sources of evidence were used such as documents, archives, interviews, direct observation, participant observation and physical artifacts. Ethnographic case study research has benefited from rather than attempted to develop theoretical propositions to guide data collection.

Ethnography, classical. The holistic description of a well defined, bounded culture emerging from long-term, intensive field work; a comprehensive description of an entire culture, informed by participant observation and balanced by data and interpretations obtained from key actors, informants or participants.

Ethnographies, macro. The holistic study of a bounded, or discrete culture.
Ethnographies, micro. The study of a small sample within a culture.

Etic (and emic views). Terms used by ethnographers to distinguish the view of the researcher (the etic view) from the view of the subject (the emic view).

“Grid mapping.” The process of creating maps by the spiritual mapping mobile unit that displayed a physical representation of spiritual quest sites and social bondage sites within the area that was mapped. Spiritual quest sites and social bondage sites were viewed as places where demonic control had assumed distinctly observable proportions so that people and their behaviors were subsequently and clearly discerned to be demonic in nature.

Heresies. The personal preferences or decisions made by teachers without sacred sanction about what to believe, practice and teach; false, not veridical, teachings; inaccurate or incorrect beliefs about the Christian worldview.

Inhabitation. The state of being possessed, indwelt or inhabited by demonic entities.

Kerygma. The proclamation of the biblically defined message of and about the Lord Jesus Christ.

Memes. Social and cultural patterns of envisioning the world.

Myth. A narrative or story that has functioned as a window into operative worldview meanings and that has provided coherence for humans expressed in sacramental, prophetic, mystical and non-verifiable means. Myths have been worldview paradigms viewed as pre-scientific explanations, psychological truth, dramatizations of abstract truth and historical events described in narrative fashion.

Mythic knowledge, Mythos. Synonymous with what is believed real but not necessarily empirically verifiable. Some Christians have equated mythic knowledge with revelation, the event when something existing outside the domain of human experience has revealed knowledge to human beings. Pre-scientific explanations, psychological truths, dramatizations of abstract truths and historical events described in narrative fashion.

Naturalistic inquiry. Qualitative social research that has striven to be scientific in its endeavor by providing a statement of the problem to be studied, explicitly stating the theoretical perspective used to guide the research, providing detailed statements of the procedures employed to guide the collection of data, establishing a time schedule that the research will occupy, specifying the agents and the tasks of the research, showing the budgetary specifications of the research and proffering statements regarding the product generated by the research; the attempt to objectively describe the subjectivity of the culture that was studied.

Orthodoxy, Christian. Objectively true, correct and accurate beliefs about topics or states of affairs based on the biblical documents and especially centered on the death,
resurrection and exaltation of Jesus as Messiah, Lord and Savior. “That which has been believed everywhere, always, and by all [Christians].”

Paradigm. From the Greek, meaning to show side by side. A model, standard, ideal, pattern.

Phenomenological. An interior, intuitive, descriptive grasp of reality thought to be true but not necessarily true; the opposite of veridical.

Pilgrimages of repentance. The visitation by Christians of past sites of injustice done by those identified with Christianity, and there apologizing and seeking reconciliation with the descendants of the recipients of the injustice.

Prayer logs. The recording of what members of the spiritual mapping team perceived to be insights from God according to chronological and thematic categories as they conducted the spiritual mapping project; part of their collection and interpretation of data technique.

Processual immediacy. The result of ethnographic immersion within a culture; opportunities for immediate clarification and summarization of observations made by ethnographers.

Psycho-social phenomenological view of Satan and the demonic. Satan and demons viewed as phenomenological, social constructs, whose power has consisted only in a subjective belief in them and in the use of these constructs to demonize others.

Reflexivity. The recognition that the researcher was part of the world being researched. Recognizing the emic (the insider's viewpoint) and etic (the researchers' or outsiders' viewpoint) as operational realities in social research has been noted as the quintessence of reflexivity.

Satan. A spirit-being or angel created by the God of the Bible, fallen due to volitional rebellion against God, the source of cosmic evil, defeated positionally by Christ’s work and ministry and doomed to ruin and eternal judgement when Christ appears at the end of this age.

“Shadow ruling.” The ability of demonic entities to create presentational, subjective experiences that reinforce a sense of reality within those who have embraced deceptive myths (Otis 1997, 168).

Social action research. Research and methodologies that have hoped to effectuate spiritual and social change rather than simply produce theoretical knowledge.

Social Mapping. The creation of social maps that displayed significant social spaces where activities occurred in natural social settings; territory maps have depicted spaces claimed and used by various members of differing social strata; social event maps have displayed places where significant social events took place.
“Spellbending.” Spiritual warfare initiatives that Christians should target toward the collective possession of people groups and cultures by Satan; the liberation of collectively possessed cultures from demonic enchantment. Otis' understanding of spellbending was rooted in 2 Corinthians 4:4, 10:3-5, Colossians 4:2-6 and Acts 26:18.

“Spellbending” Prayer. Requests for the supernatural intervention of God to temporarily balance the logical consequences of choices that led to collective possession and blindness with the imposition of God’s grace between the deceived humans and the demonic entities that have blinded them to the message of Christ; thus, a temporary lifting of the spiritual blindness induced by the “god” of this age, so that collectively possessed cultures may hear and hopefully accept the Christian message.

Spiritual Gifts. Supernatural manifestations of power given to Christians by the Holy Spirit so that they may better serve God and fulfill their ministries in this world. See 1 Cor. 12–14, Eph. 4, Romans 12 and I Peter 4.

Spiritual Mapping. “The discipline of diagnosing and responding to the spiritual dynamics at work in a given community. By combining fervent prayer and diligent research practitioners are afforded a compass with which to measure the landscape of the spiritual dimension - and to discern moral gateways between it and the material world” (Otis 1994, 5). Spiritual mapping was posited as a means of growing into seeing the world as it really is from God’s point of view. Spiritual mapping thus involved taking into serious account the biblical understanding of demonic forces and superimposing that understanding on places and circumstances in the material world in an attempt to understand more fully the spiritual dynamics active in this world.

Spiritual Warfare. A way of characterizing the common struggles of Christian experience as Christians (and others) encounter supernatural opposition from Satan and demonic beings in every domain of existence.

Strategic-level Spiritual Warfare. “A term that pertains to intercessory confrontation with demonic power that is concentrated over given cities, cultures and peoples” (Otis 1994, 6).

Spiritual “territorialities.” A term used by Otis to resolve the debate over whether or not some demonic spirit are permanently attached to specific regions of this world. Wherever demonically controlled humans reside, those particular “territorialities” and people exhibit varying degrees of influence by demonic entities (Otis 1997, 197).

Strongholds. Otis defined them as the invisible structures of thought and authority built through the cooperation of demonic influence and human will, and also places in which people who are under varying degrees of demonic control live. Strongholds were not defined as demons, but the psychic habitations within humans from which demons operate. See 2 Corinthians 10:3-5 for a definition that defined strongholds as the calculated ratiocinations, the thoughts and mental designs that existed as worldview
mind sets within persons that have been raised up or manifested within humans and societies as high places of resistance to the knowledge of the God of the Bible.

Ten-Forty (10-40) Window. The region of the world labeled as the “10-40 Window” was encompassed within 10 degrees to 40 degrees north of the equator, and it extended from West Africa to East Asia.

Temptation. A solicitation to do evil from both Satan and demonic powers and from within fallen human beings.

Territorial Spirits. “Demonic powers [personal, spiritual and nonhuman beings] that have been given controlling influence over specific sites, peoples and areas. The belief in such hierarchical arrangements is culturally widespread and often involves protective deities linked to homes, temples, clans, cities, valleys and nations” (Otis 1994, 6).

Triangulation. Comparing and evaluating data collected from different sources and derived from different heuristic techniques for patterns and congruency.

“Twilight Labyrinth.” The spiritual domain inhabited by the non-Christian world and ruled over by demonic entities (Otis 1997, 198).

Veridical. From the Latin, meaning true speaking. Any proposition or state of affairs that is objectively true or corresponds to reality. The opposite of phenomenological awareness.

Worldview. Any perspective of viewing the cosmos, God, ultimate reality, etc. which claims to provide answers to questions of life perennially asked by humans such as Is there God? ; What is the meaning of life? ; What is the position of humankind and each individual within the totality of the cosmos?, and What happens at Death?
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