# INVESTIGATING THE NAR SERIES



**This post marks the beginning of a new series titled *Investigating the NAR*, which is dedicated to exploring what the whole counsel of God's Holy Word reveals about the importance of Christians discerning biblical truth from error. The goal is to help believers reject false doctrines and teachings rather than accept them as truth. The primary focus of this series is to examine some of the doctrines and teachings of the New Apostolic Reformation movement, highlighting its deviations from orthodox Evangelical Christianity. Once this series is completed, a comprehensive PDF compiling all the posts in this series will be made available for download on this dedicated webpage.**

**Please note that this list is NOT inclusive and although 25 notable deviations from orthodox Evangelical Christianity are identified, many others could be included which may be addressed at a later point in time.**

**Also please note that at the end of the series, a list of source authors for the stated NAR perspective and the orthodox Evangelical perspective for each post in this series will be included.**

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## INTRODUCTION

The Bible forewarns of a time, particularly in the last days, when many will be drawn to false teachings that align with their own desires rather than God's truth. This departure stems from spiritual rebellion and self-centered ambitions, causing people to stray from the pure, unadulterated gospel. The following is an overview of the underlying causes of this rebellion, along with biblical guidance on how believers are to confront it, supported by NASB references. Matthew 7:22-24 serves as a crucial contrast, highlighting the opposition between

building on the foundation of God's will and pursuing self-driven, misguided paths.

**1. Root Causes of Rebellion**

**A. Desire for Self-Gratification and autonomy**

A key reason for the rise of unsound doctrine is the human tendency toward self-gratification and the pursuit of autonomy, which conflicts with submission to God's authority.

- **2 Timothy 4:3-4**: "For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, and will turn away their ears from the truth and will turn aside to myths." This passage illustrates that people will seek out teachings that align with their personal preferences instead of the convicting truth of God. The phrase "itching ears" underscores their inclination to shape their perception of God's will to suit their own ambitions, rather than submitting to His truth.
- **Romans 1:21-25**: "For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened… They exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator…" This passage underscores humanity's rejection of God's truth in favor of their own desires. They replace the worship of God with self-centered pursuits, making it easier to accept unsound doctrine that aligns with their chosen way of life.
- **Matthew 7:22-23**: "Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness.'" Jesus exposes the danger of self-motivated religious pursuits that appear outwardly righteous but are not rooted in obedience to God's will. These individuals may have performed impressive deeds, but their hearts were focused on self-gratification or autonomy, not on fulfilling God's expressed will.

**B. Spiritual Deception**

Satan actively works to deceive people, leading them to accept teachings that distort Christ's nature and the Church's mission.

- **2 Corinthians 11:13-15**: "For such men are false apostles, deceitful workers, disguising themselves as apostles of Christ. No wonder, for even Satan disguises himself as an angel of light." Satan's strategy involves presenting falsehoods as truths and disguising false teachers as legitimate spiritual leaders. This deception makes it easier for people to

accept teachings that appear credible but ultimately lead them away from Christ.

- **1 Timothy 4:1**: “But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons.” This verse highlights the demonic influence behind much of the false teaching. Rather than adhering to the Holy Spirit’s guidance, some fall prey to deceptive spirits that draw them away from God’s truth.

### C. Pride and Self-Exaltation

Rebellion is often fuelled by pride and the desire for self-exaltation, as some seek to manipulate spiritual truths for personal gain or influence.

- **2 Thessalonians 2:3-4**: “Let no one in any way deceive you, for it will not come unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction, who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God.” This passage shows how pride and a desire for power and control are central to the rebellion. False teachers often exalt themselves, appearing to be crucial in God’s plan, while actually distorting the gospel for self-glorification.
- **Matthew 7:24**: “Therefore everyone who hears these words of Mine and acts on them, may be compared to a wise man who built his house on the rock.” Jesus contrasts those who obey God’s will (the wise man) with those who pursue their own agendas. The foundation of truth is established by obedience to God’s Word, not by the self-centered pursuits that lead to destruction.

## 2. How the Bible Instructs Us to Address This Reality

### A. Holding Fast to Sound Doctrine

Believers are commanded to hold tightly to sound doctrine and resist the influence of false teachings. The Bible emphasizes the importance of safeguarding the truth.

- **2 Timothy 1:13-14**: “Retain the standard of sound words which you have heard from me, in the faith and love which are in Christ Jesus. Guard, through the Holy Spirit who dwells in us, the treasure which has been entrusted to you.” The emphasis is on valuing sound doctrine as a treasure and guarding it faithfully through the power of the Holy Spirit.
- **Titus 1:9**: “Holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict.” Believers must not only hold fast to sound teachings but also actively refute false ones, maintaining the purity of the gospel.

**B. Testing All Teachings Against Scripture**
The Bible instructs believers to test every teaching against the truth of Scripture to ensure it aligns with God's Word.

- **1 John 4:1**: "Beloved, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world." Discernment is vital; believers are called to verify the truth of teachings and spiritual experiences by comparing them with Scripture.
- **Acts 17:11**: "Now these were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily to see whether these things were so." The Bereans are praised for their diligent examination of teachings against the Scriptures, setting an example for all believers.

**C. Staying Grounded in Humility and Submission to God's Will**
Humility and submission are essential in avoiding pride and deception. These attitudes keep believers grounded in God's truth and protect against the self-exaltation that often accompanies false teaching.

- **James 4:6-7**: "But He gives a greater grace. Therefore it says, 'God is opposed to the proud, but gives grace to the humble.' Submit therefore to God. Resist the devil and he will flee from you." Humility and submission to God's authority are protective against the temptations of pride and the deceptions of Satan.
- **1 Peter 5:8-9**: "Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour. But resist him, firm in your faith…" Vigilance and steadfastness in faith are crucial in resisting spiritual deception and remaining anchored in God's truth.

**Conclusion**
The Bible reveals that the rebellion and deception seen in the end times are rooted in humanity's desire for self-gratification, spiritual deception, and pride. These lead individuals to pursue teachings that deviate from God's expressed will, as seen in **Matthew 7:22-24**, where Christ warns against self-motivated spiritual pursuits. To counteract this trend, believers must hold to sound doctrine, test teachings against Scripture, and remain humble and submissive to God's will. This approach ensures faithfulness to God's truth as we await Christ's return.

**Recommended Resources**:
The following four books on the New Apostolic Reformation authored by Holly Pivac and R. Douglas Gelvett:

https://www.amazon.com/New-Apostolic-Reformation-Biblical-Worldwide/dp/1683591747/
https://www.amazon.com/Counterfeit-Kingdom-Revelation-Prophets-Practices-ebook/dp/B0BH8PS3FS/
https://www.amazon.com/Gods-Super-Apostles-Encountering-Worldwide-Prophets/dp/1683591720/
https://www.amazon.com/Reckless-Christianity-Destructive-Teachings-Practices/dp/1725272474/
The following dedicated webpage authored by Bruce Cooper
https://bcooper.ca/investigating-the-new-apostolic-reformation-movement/

**Investigating the NAR: Differentiating Biblical Truth from Error**

This post is the second **of a new series** titled ***Investigating the NAR***, which is dedicated to exploring what the whole counsel of God's Holy Word reveals about the importance of Christians discerning biblical truth from error. The goal is to help believers reject false doctrines and teachings rather than accept them as truth. The primary focus of this series is to examine the doctrines and teachings of **the New Apostolic Reformation movement**, highlighting its deviations from orthodox Evangelical Christianity. Once the series is complete, a comprehensive PDF compiling all the posts will be made available for download on this dedicated webpage.

**INTRODUCTION**

In an age where information is at our fingertips and countless voices claim to speak truth, the need for biblical discernment has never been greater. Differentiating biblical truth from error is essential for any follower of Jesus Christ. Not only does it guard us against deception, but it also enables us to align our lives fully with God's revealed will, growing in maturity and faith. This ability is not merely a suggestion but a command that runs throughout the pages of Scripture, urging believers to "test the spirits" (**1 John 4:1, NASB**) and cling to that which is good. Because of the critical importance of exercising biblical discernment, let's begin this series by taking a close look at what the Apostle John tells us in **1 John 4:1-6**.

**TESTING THE SPIRITS (1 John 4:1)**

"Beloved, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world." The apostle John warns believers to be discerning and cautious. This directive aligns with other biblical instructions:

- **Matthew 7:15**: Jesus warns about false prophets who appear in sheep's clothing but are inwardly ravenous wolves.
- **1 Thessalonians 5:21**: "But examine everything carefully; hold fast to that which is good."

This reveals the necessity of evaluating teachings, claims, or spiritual experiences against God's Holy Word.

**THE CONFESSION THAT "JESUS HAS COME IN THE FLESH" (1 John 4:2-3)**

"By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God; and every spirit that does not confess Jesus is not from God; this is the spirit of the antichrist . . ." **This is a foundational truth of the Christian faith, affirming both the incarnation and the deity of Jesus Christ:**

- **John 1:14**: “And the Word became flesh, and dwelt among us…”
- **Philippians 2:6-7**: Jesus, though existing in the form of God, took on the form of a bondservant and came in the likeness of men.
- **Hebrews 2:14**: Jesus partook of flesh and blood, becoming like us, so that through death He might render powerless the one who has the power of death.

**Confessing that Jesus Christ has come in the flesh is essential because it affirms both His humanity and His divinity.** The term “Christ” (Messiah) signifies that He is the anointed One promised by God. Therefore, this confession encapsulates the gospel message—Jesus is the Son of God who came to redeem humanity through His incarnation, life, death, and resurrection. **To deny this is to align with the spirit of antichrist, a spirit that seeks to deny or acknowledge the true nature and mission of Christ:**

- **2 John 1:7**: “For many deceivers have gone out into the world, those who do not acknowledge Jesus Christ as coming in the flesh. This is the deceiver and the antichrist.”
- **1 Timothy 4:1**: The Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons.

**ORIGIN, FOUNDATION AND ALIGNMENT (1 John 4:5)**

John states, “They are from the world; therefore, they speak as those of the world, and the world listens to them” **(1 John 4:5)**. Here, John reveals the origin of “they”, the foundation of their message (what their message is built on), and identifies their audience—those aligned with the world.

**IDENTIFYING “US” (1 John 4:6)**

“We are from God; the one who knows God listens to us; the one who is not from God does not listen to us. By this we know the spirit of truth and the spirit of error.” **The “us” in this context refers to the apostles and their teachings.** The apostle John speaks with the authority given to the apostles by Christ:

- **John 14:26**: Jesus promised that the Holy Spirit would teach the apostles all things and bring to their remembrance all that He said to them.
- **Ephesians 2:20**: The church is built upon the foundation of the apostles and prophets, with Christ as the cornerstone.
- **Acts 2:42**: Early believers devoted themselves to the apostles’ teaching, confirming that the apostles were divinely appointed witnesses to Christ’s work and words.

Therefore, those who know God listen to the teachings of the apostles as divinely inspired. To reject these teachings is to reject the Spirit of God (cf. **John**

**8:47**), indicating the presence of a spirit not aligned with God.

**The Spirit of Truth vs. The Spirit of Error (1 John 4:6)**
"By this we know the spirit of truth and the spirit of error."
**The spirit of truth aligns with the revelation of God through Christ and the teachings of the apostles, as recorded in Scripture.** The spirit of error deviates from these truths:

- **John 14:17**: The Holy Spirit is called the "Spirit of truth," who guides believers into all truth.
- **John 16:13**: The Holy Spirit will not speak on His own but will declare what is from Christ.

The spirit of error, on the other hand, leads people away from the truth, often denying essential doctrines such as the deity of Christ, the atonement, and the reality of His incarnation. Paul echoes this concern in **Galatians 1:8-9**, where he warns against **any other gospel being preached than the one originally delivered by the apostles.**

**The Significance of Jesus Christ's Incarnation**
The incarnation is central because it fulfills God's plan for salvation:

- **Isaiah 7:14**: The prophecy of the virgin birth, emphasizing that God would dwell among His people as "Immanuel" (God with us).
- **Hebrews 4:15**: By coming in the flesh, Jesus can sympathize with our weaknesses, having been tempted in all things as we are, yet without sin.
- **1 Peter 2:24**: It was necessary for Jesus to come in the flesh to bear our sins on the cross and provide a path for reconciliation with God.

**Conclusion**
The passage in 1 John 4:1-6 is an exhortation to the church to discern the truth from error. The "us" represents the apostles, whose teachings were established as the foundation of the Christian faith. Confessing Jesus as having come in the flesh is a test of orthodoxy, affirming both His deity and humanity, and those who reject this central truth align themselves with the spirit of antichrist. **True discernment involves testing every teaching against the Word of God, holding firmly to the apostolic witness, and relying on the Holy Spirit, the Spirit of truth, to guide us.**

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**Investigating the NAR: The Necessity of Discernment**

This post is the third **of a new series** titled ***Investigating the NAR***, which is dedicated to exploring what the whole counsel of God's Holy Word reveals about the importance of Christians discerning biblical truth from error. The goal is to help believers reject false doctrines and teachings rather than accept them as truth. The primary focus of this series is to examine the doctrines and teachings of **the New Apostolic Reformation movement**, highlighting its deviations from orthodox Evangelical Christianity. Once the series is complete, a comprehensive PDF compiling all the posts will be made available for download on this dedicated webpage.

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**INTRODUCTION**
Now that we know the critical necessity to "test the spirits" and the requirement to discern truth from error, let's consider the means God has provided to us , through the whole counsel of His Holy Word to achieve this vital task.

The Apostle Paul exhorts believers in **Ephesians 4:14 (NASB)** that **"we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming."** Without discernment, Christians become vulnerable to deceptive teachings that can pull them away from the purity and completeness of the Gospel of Christ. The enemy often disguises lies in subtle ways that seem spiritually valid on the surface—sometimes mixing error with elements of truth to make it more appealing. Jesus warns in **Matthew 7:15 (NASB)**, **"Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves."** This illustrates and validates the need to be alert, understanding that not all who make claim to the name of Christ are true teachers.

The ability to discern truth from error is essential to safeguard not only our own walk with God but also the integrity of the church community. Errors that go unchecked often grow into widespread heresies, leading entire congregations astray. The history of the church has shown that doctrinal confusion can lead to tragic divisions, weakened testimony, and stunted spiritual growth among believers. Paul's instruction to Timothy in **2 Timothy 2:15 (NASB)** remains a timeless mandate: **"Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth."** The whole counsel of God's Holy Word provides us with multiple tools

for discernment. Let's consider some of the ways Scripture equips us for this purpose.

**1. The Authority of Scripture**
The Bible is our ultimate authority and standard for truth. As stated in **2 Timothy 3:16** (NASB): "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness." Scripture's authority and sufficiency provide an unchanging benchmark against which all teachings and beliefs must be evaluated. Any teaching that deviates from or contradicts God's Word can be identified as false. The Bereans serve as a model for this, as they "examined the Scriptures daily to see whether these things were so" (**Acts 17:11**, NASB). To effectively discern doctrinal error, it is essential to thoroughly study and understand the specific biblical doctrines, equipping oneself with the knowledge and wisdom of Scripture. The more intimately you know the truth, the more readily you can identify falsehood. Conversely, if you lack familiarity with a particular doctrine, you are more vulnerable to accepting error in that area.

Christians are called to discern truth from error and to be capable of teaching others to do the same. Paul emphasizes this to Timothy, **urging him to recognize the deceptive nature of certain teachings and the importance of discerning beyond surface appearances.** In **1 Timothy 4:1-7 (NASB)**, Paul warns, "But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and teachings of demons, by means of the hypocrisy of liars seared in their own conscience as with a branding iron, who forbid marriage and advocate abstaining from foods which God has created to be gratefully shared in by those who believe and know the truth. For everything created by God is good, and nothing is to be rejected if it is received with gratitude; for it is sanctified by means of the word of God and prayer."

In **1 Timothy 6:3-5** (NASB), Paul warns, "If anyone advocates a different doctrine and does not agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness, he is conceited and understands nothing; but he has a sick craving for controversial questions and disputes about words, from which come envy, strife, abusive language, evil suspicions, and constant friction between people of depraved mind and deprived of the truth, who suppose that godliness is a means of gain." These verses highlight the need to look beyond superficial or sensational displays of piety (see Matthew 7:22-24), and to ensure that teachings genuinely align with the truth of God's Word, rather than the self-serving motives of those who seek influence or

personal gain. Regardless of how advanced our understanding may appear in modern times, the markers of deception remain consistent.

**2. The Role of the Holy Spirit**
God has given us His Holy Spirit to guide us into all truth. Jesus promised, "But when He, the Spirit of truth, comes, He will guide you into all the truth" (**John 16:13, NASB**). The Spirit illuminates the Scriptures, enabling us to understand God's Word with clarity and depth, and helps us recognize when something does not align with divine revelation. The Spirit's discernment is especially needed because error often comes clothed in religious language and attractive promises.

**3. Spiritual Maturity and Knowledge**
Maturity in Christ is another means by which we grow in discernment. **Hebrews 5:14 (NASB)** tells us, "But solid food is for the mature, who because of practice have their senses trained to discern good and evil." The more we engage deeply with the Word of God, moving beyond the basics of doctrine to the deeper truths of God's revealed mysteries, the more we sharpen our ability to differentiate what is of God from what is not. This comes through consistent study, prayer, and obedience.

**4. Testing Against the Character of God**
The whole counsel of God's Word also includes understanding God's character as revealed through Scripture. Any teaching or doctrine that contradicts the known character of God—His holiness, righteousness, love, and justice—must be rejected. For instance, a teaching that justifies sin or minimizes the holiness of God clearly stands in opposition to Scripture. **James 3:17 (NASB)** states, "But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy."

**5. Seeking Wise Counsel**
Finally, God's Word urges us to seek wise counsel from mature believers.**Proverbs 11:14 (NASB)** states, "Where there is no guidance the people fall, but in abundance of counselors there is victory." Fellowship within the body of Christ serves as a safeguard against deception, as mature believers help one another discern and evaluate doctrines and teachings. While no individual possesses perfect understanding, we gain wisdom and insight collectively as we sharpen one another. Furthermore, when respected Evangelical Christian scholars and teachers critique doctrines or practices that claim to be validated deviations from orthodox Evangelical teaching, it is wise to thoughtfully consider their insights and evaluations.

Seeking wise counsel is also crucial in countering false teachings like those of the NAR. Historically, the early church fathers and the ecumenical councils established orthodox doctrines **based on the closed canon of Scripture.** Any teaching that deviates from these established doctrines should be approached with serious caution. **Proverbs 15:22 (NASB)** reminds us, "Without consultation, plans are frustrated, but with many counsellors they succeed." Wise counsel from mature believers helps to ground our understanding in the unchanging truth of God's Word.

**Conclusion**
Differentiating biblical truth from error is not optional for followers of Christ; it is essential for remaining faithful to God's calling. We are constantly bombarded with alternative views, cultural pressures, and even false teachings within the church itself. Thankfully, God has equipped us through His Word, His Spirit, and His people to stand firm in the truth. By holding fast to the authority of Scripture, relying on the Holy Spirit's guidance, growing in maturity, understanding God's character, and seeking wise counsel, we can effectively discern truth from error, ensuring that our faith remains unshakable.

Therefore, let us take to heart Paul's instruction in **1 Thessalonians 5:21** (NASB): "But examine everything carefully; hold fast to that which is good." Such careful examination is not an act of skepticism but a demonstration of faithfulness, seeking above all to remain firmly grounded in the truth of God's revealed Word, in alignment with His will.

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The following dedicated webpage authored by Bruce Cooper
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**Investigating the NAR: 25 Doctrinal Differences Between the NAR and Orthodox Evangelical Christianity**

This post is the fourth **of a new series** titled ***Investigating the NAR***, which is dedicated to exploring what the whole counsel of God's Holy Word reveals about the importance of Christians discerning biblical truth from error. The goal is to help believers reject false doctrines and teachings rather than accept them as truth. The primary focus of this series is to examine some of the more troublesome and unorthodox doctrines and teachings of **the New Apostolic Reformation movement**, highlighting their deviations from orthodox Evangelical Christianity. Once the series is complete, a comprehensive PDF compiling all the posts will be made available for download on this dedicated webpage.

**To view all the current posts of the Investigating the NAR Series click here.**

**INTRODUCTION**
Recognizing the vital need for biblical discernment, it is essential to evaluate modern movements, teachings, and doctrines against the standard of Scripture. One such movement gaining considerable influence within the church today is the New Apostolic Reformation (NAR), which promotes doctrines that often diverge markedly from orthodox Evangelical Christianity.

Below, we present 25 doctrinal differences between the NAR and traditional Evangelical Christianity. These differences are structured to help both readers and the broader church community discern which teachings align with the full counsel of God's Word. This examination is crucial for testing all things in light of Scripture, ensuring that we, as followers of Christ, remain anchored in our faith and devoted to God's authoritative truth. **In subsequent posts, each of these doctrinal differences will be further explored by presenting both the NAR's reasoning and the orthodox Evangelical Christian stance, including key Scriptures supporting each perspective.**

**1. The Role of Apostles and Prophets**
**NAR Teaching**: The NAR elevates the role of contemporary apostles and prophets, claiming they have authority to declare new revelations from God.
**Biblical Reference**: **Ephesians 2:20 (NASB)** states, "having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone." This implies that the foundational roles of apostles and prophets are complete with the establishment of the early church.

**2. Continuing Revelation**
**NAR Teaching**: Proponents claim that God continues to give new revelations that are authoritative for the church today.
**Biblical Reference**: **Revelation 22:18-19 (NASB)** warns, “I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues which are written in this book; and if anyone takes away from the words of the book of this prophecy, God will take away his part from the tree of life.” This emphasizes the completeness of Scripture.

**3. The Five Fold Ministry**
**NAR Teaching:** The Five-Fold Ministry—apostles, prophets, evangelists, pastors, and teachers—is a divinely appointed structure that must be fully operational within the church today to bring it to maturity and unity.
**Biblical Reference: Ephesians 4:11-13:**
The NAR points to this passage as the biblical foundation for the Five-Fold Ministry. Orthodox Evangelical Christianity affirms the biblical teaching of various roles within the church, including apostles, prophets, evangelists, pastors, and teachers, **but holds that the offices of apostle and prophet were foundational and unique to the early church.**

**4. Dominionism**
**NAR Teaching**: The movement supports the belief that Christians are to take dominion over the earth and all aspects of society.
**Biblical Reference**: **Genesis 1:28 (NASB)** does instruct humanity to “be fruitful and multiply, and fill the earth, and subdue it,” but this dominion is often misapplied by NAR to mean a direct governance over society rather than stewardship.

**5. Focus on Signs and Wonders**
**NAR Teaching**: The NAR emphasizes miracles, signs, and wonders as indicators of true spirituality and authenticity of the ministry.
**Biblical Reference**: **Matthew 24:24 (NASB)** warns, “For false Christs and false prophets will arise and will show great signs and wonders, so as to mislead, if possible, even the elect.” This suggests that not all signs and wonders are from God.

**6. Spiritual Warfare, Territorial Spirits and Deliverance Ministries**
**NAR Teaching:** NAR teachings promote spiritual mapping and strategic-level spiritual warfare to combat territorial spirits.
**Biblical Reference: Ephesians 6:10-18** indicates that spiritual warfare is about resisting sin, staying faithful and relying on God's strength.

**7. Spiritual Elitism and Hierarchy**
**NAR Teaching:** Those aligned with modern apostles and prophets have access to higher spiritual levels.
**Biblical Reference:** 1 Peter 2:9 indicates that all believers are equal, and the priesthood of all believers means no hierarchy exists in access to God.

**8. De-emphasis On Suffering**
**NAR Teaching:** The role of suffering if often downplayed in favour of health and prosperity.
**Biblical Reference:** 1 Peter 4:12-13 indicates that suffering is seen as an essential part of spiritual growth and discipleship.

**9. The Power of Declarations and Decrees**
**NAR Teaching:** Believers can shape reality by declaring blessings or outcomes through decrees.
**Biblical Reference:** James 4:15 indicates that only God has the authority to command reality, and believers should pray in accordance with His will.

**10. Role of Jesus' Humanity vs. Divinity**
**NAR Teaching:** Emphasis on Jesus' humanity to suggest that believers can perform all the same miracles as Jesus.
**Biblical Reference:** Colossians 2:9 indicates that Jesus' miracles demonstrate His divine nature, which sets Him apart from humanity.

**11. Restoration of All Things Before Christ's Return**
**NAR Teaching:** The NAR teaches that the church must restore society to prepare for Christ's return.
**Biblical Reference: Matthew 24:36** indicates that Jesus' return is determined by God's sovereign timing, not human efforts.

**12. Focus On Experiential Faith**
**NAR Teaching:** Emphasis on mystical experiences such as visions, angelic encounters, and supernatural manifestations.
**Biblical Reference: 2 Peter 1:3-4** indicates that growth is rooted in obedience to God's Word, not experiential faith.

**13. Emphasis On Supernatural Gifts**
**NAR Teaching:** Strong emphasis on gifts like prophecy and healing as markers of true spirituality.

**Biblical Reference: Galatians 5:22-23** indicates an emphasis on the fruit of the Spirit rather than the pursuit of miraculous gifts.

**14. Focus On Personal Revelation**
**NAR Teaching:** Encourages frequent seeking of personal prophetic words for decision-making.
**Biblical Reference: 1 John 4:1** indicates that God's primary guidance is through Scripture and prophecies must be tested.

**15. Spiritual Mapping and Identifying Strongholds**
**NAR Teaching:** Use of spiritual mapping to identify and address demonic influences over geographical regions.
**Biblical Reference: Acts 17:11** indicates reliance on the sufficiency of prayer, Scripture and the guidance of the Holy Spirit.

**16. Prosperity Theology Influence**
**NAR Teaching:** Health and wealth are often presented as a guaranteed blessing for believers.
**Biblical Reference: James 1:2-4** indicates that the Christian life includes trials, and blessings are given according to God's will.

**17. Eschatology and Dominion Theology**
**NAR Teaching:** The church must bring God's kingdom to earth before Christ returns.
**Biblical Reference: Revelation 21:4** indicates that Christ alone will establish His kingdom upon His return.

**18. Role of the Local Church**
**NAR Teaching:** De-emphasis on traditional local church roles in favour of networks led by apostles.
**Biblical Reference:** 1 Timothy 3:1-7 indicates that the local church is the primary body for discipleship and community.

**19. The Heaven on Earth Theology**
**NAR Teaching:** Believers can experience all the blessings of heaven here on earth now.
**Biblical Reference: Revelation 21:4** indicates that the full realization of God's kingdom will come only when Christ returns.

**20. Prophetic Activations and Impartations**

**NAR Teaching:** The belief that believers can be activated to prophesy through impartations.
**Biblical Reference: 1 Corinthians 12:11** indicates that spiritual gifts are sovereignly distributed by the Holy Spirit.

**21. Focus on Strategic-Level Warfare**
**NAR Teaching:** Emphasis on strategic-level spiritual warfare against demonic principalities.
**Biblical Reference: Ephesians 6:10-18** indicates we are to focus on resisting sin through spiritual disciplines.

**22. The Concept of Heavenly Portals**
**NAR Teaching:** Advocate that physical locations exist where God's presence can be more easily accessed.
**Biblical Reference: Psalm 139:7-10** indicates that God is omnipresent, and access to Him is not dependent on location.

**23. Apostolic Alignment**
**NAR Teaching:** Advocate that churches should align under apostles to receive spiritual covering.
**Biblical Reference: Colossians 1:18** indicates that churches derive authority from Christ, and alignment is not contingent upon apostles.

**24. Unquestioned Authority of Leaders**
**NAR Teaching:** Apostles and prophets are often viewed as having near-unquestionable authority and dissent can be viewed as rebellion against God.
**Biblical Reference: Acts 17:11** indicates that church leaders are accountable to Scripture, and their teachings should always be open to examination and critique.

**25. Generational Curses Emphasis**
**NAR Teaching:** Emphasis on breaking generational curses through special prayers.
**Biblical Reference: Galatians 3:13** indicates that in Christ, believers are freed from all curses, and the gospel brings redemption.

These 25 doctrinal differences illustrate the range of contrasts between the teachings of the New Apostolic Reformation and those of orthodox Evangelical Christianity. Each belief will be paired with relevant source documentation from NAR proponents and respected Evangelical critiques, providing a balanced examination of both perspectives, at the conclusion of this series.

**Recommended Resources**:
The following four books on the New Apostolic Reformation authored by Holly Pivac and R. Douglas Gelvett:
https://www.amazon.com/New-Apostolic-Reformation-Biblical-Worldwide/dp/1683591747/
https://www.amazon.com/Counterfeit-Kingdom-Revelation-Prophets-Practices-ebook/dp/B0BH8PS3FS/
https://www.amazon.com/Gods-Super-Apostles-Encountering-Worldwide-Prophets/dp/1683591720/
https://www.amazon.com/Reckless-Christianity-Destructive-Teachings-Practices/dp/1725272474/
The following dedicated webpage authored by Bruce Cooper
https://bcooper.ca/investigating-the-new-apostolic-reformation-movement/

**Investigating the NAR: The Restoration of Apostles and Prophets**

This post is the fifth **of a new series** titled ***Investigating the NAR***, which is dedicated to exploring what the whole counsel of God's Holy Word reveals about the importance of Christians discerning biblical truth from error. The goal is to help believers reject false doctrines and teachings rather than accept them as truth. The primary focus of this series is to examine the doctrines and teachings of **the New Apostolic Reformation movement**, highlighting its deviations from orthodox Evangelical Christianity. Once the series is complete, a comprehensive PDF compiling all the posts will be made available for download on this dedicated webpage.

**To view all the current posts of the Investigating the NAR Series click here.**

**I. Introduction**

The doctrine of the restoration of apostles and prophets is central to the New Apostolic Reformation (NAR), a movement that believes God is restoring these offices to equip and guide the church today. This doctrine diverges from the traditional understanding within orthodox Evangelical Christianity, which generally holds that the offices of apostles and prophets were foundational for the early church and are not intended to continue in the same form today. This examination will present both perspectives, their respective scriptural supports, and an analysis of the strengths and weaknesses of each view, concluding with a balanced summary.

**II. NAR Perspective**

1. **Doctrine Overview**

   The NAR asserts that God is restoring the offices of apostles and prophets to their rightful place as essential for guiding the contemporary church. According to this perspective, modern apostles and prophets have been divinely commissioned to bring fresh revelation, direction, and authority to lead the church into maturity and prepare it for end-time revival. The NAR teaches that these roles are not merely honorary or symbolic; rather, they carry significant authority to shape doctrine, set church governance, and release prophetic declarations that align believers with God's will.

2. **Scriptural Support (NAR Interpretation)**

- **Ephesians 4:11-13**:

  The NAR interprets this passage, which lists apostles and prophets among the "five-fold ministry," as a mandate for their continued presence in the church "until we all attain to the unity of the faith and of the knowledge of the Son of God." They argue that since the church has not

yet reached full maturity and unity, these offices must continue to operate today.

- **Acts 2:17-18**:
  This prophecy from Joel is quoted by Peter in Acts, indicating that God's Spirit will be poured out in the last days, with men and women prophesying and seeing visions. The NAR sees this as evidence that prophetic activity, and by extension the office of prophet, should be active today.
- **1 Corinthians 12:28**:
  This verse lists apostles as one of the gifts God has appointed within the church. The NAR interprets this as proof that apostles are meant to be a permanent and integral part of the church's structure.
- **Amos 3:7**:
  The NAR uses this Old Testament verse, which states, "Surely the Lord God does nothing unless He reveals His secret counsel to His servants the prophets," to support the idea that God continues to communicate His plans through modern prophets, as He did in the past.

3. **Reasoning and Implications**
   The NAR believes that without modern apostles and prophets, the church lacks the full expression of its authority and power. They argue that these offices are vital for governing the church, equipping the saints, and ushering in spiritual revival and societal transformation. The NAR claims that God has appointed specific individuals in these roles to impart fresh revelation and direction, aligning the church with God's current purposes and preparing believers for an anticipated great harvest and the return of Christ.

## III. Orthodox Evangelical Christian Perspective

1. **Doctrine Overview**
   Orthodox Evangelical Christianity holds that the offices of apostles and prophets were foundational for the early church, serving unique roles in establishing the church and the New Testament canon. This view asserts that the original apostles had specific qualifications, including witnessing the risen Christ and being directly chosen by Him (Acts 1:21-22; 1 Corinthians 9:1). Today, the church believes in the continuation of apostolic and prophetic *functions* (e.g., church planting, encouragement), but not the *offices* with the same level of authority or revelatory power as seen in the early church.

2. **Scriptural Support (Evangelical Interpretation)**

- **Ephesians 2:20**:
  This verse describes the church as being "built on the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone." Evangelicals interpret this to mean that apostles and prophets were foundational roles necessary for the early development of the church and are not meant to continue beyond that foundation.
- **1 Corinthians 15:7-9**:
  Paul refers to himself as the "last" of the apostles, indicating that the role was limited and that he was an exceptional case. This suggests that the office of apostle was not designed to continue indefinitely.
- **Jude 1:3**:
  The exhortation to "contend earnestly for the faith which was once for all handed down to the saints" is understood by Evangelicals as implying that the Christian faith and its revelation are complete, with no new foundational revelation needed beyond the early apostles.
- **Hebrews 1:1-2**:
  "In these last days [God] has spoken to us in His Son," is interpreted to mean that the revelation of Jesus Christ is final and that subsequent revelations through apostles or prophets are unnecessary for the establishment of the faith.

3. **Reasoning and Implications**
   Orthodox Evangelicals emphasize the sufficiency and authority of Scripture, believing that the canon of Scripture was closed with the apostolic writings. Any claim of new apostles or prophets with authority equivalent to Scripture is seen as a threat to the finality and sufficiency of God's Word. They argue that modern claims to these offices often open the door to error, as these claims lack the clear, biblical criteria for validation seen in the New Testament (e.g., witnessing the resurrected Christ).

**IV. Comparative Analysis: Strengths and Weaknesses**

1. **Strengths of the NAR Perspective**

- **Dynamic Engagement**: The NAR emphasizes an active, Spirit-led ministry that seeks to engage believers and communities dynamically, encouraging them to seek fresh experiences of God's presence and power.
- **Focus on Unity and Revival**: The NAR's teaching aims for unity within the church and the preparation of the body of Christ for an end-time revival, appealing to those longing for spiritual renewal and a deeper sense of purpose.

2. **Weaknesses of the NAR Perspective**

- **Scriptural Sufficiency Compromised**: By adding new revelations and authoritative offices, the NAR risks undermining the sufficiency and authority of Scripture. This opens the possibility for error and subjective interpretation that may not align with biblical truth.
- **Lack of Clear Criteria**: Unlike the New Testament apostles, modern apostles and prophets in the NAR often lack clear criteria or verifiable signs to authenticate their roles, making it difficult to discern their legitimacy.

### 3. Strengths of the Evangelical Perspective

- **Adherence to Biblical Foundation**: The orthodox Evangelical position protects the finality and sufficiency of Scripture, emphasizing that God's revelation through the apostles and prophets was sufficient and complete.
- **Guard Against False Teaching**: By maintaining that the apostolic and prophetic offices are no longer foundational, this perspective protects the church from potential false teachings or unverified revelations.

### 4. Weaknesses of the Evangelical Perspective

- **Rigid Interpretation**: Critics may argue that this position limits the ongoing dynamic work of the Holy Spirit, potentially appearing rigid or resistant to spiritual renewal and growth.
- **Lack of Emphasis on Spiritual Gifts**: This view might be perceived as downplaying the importance of spiritual gifts and God's ongoing work through individuals in the church today.

## V. Concluding Summary

The NAR's belief in the restoration of apostles and prophets seeks to revitalize the church through modern authority figures who guide believers toward spiritual maturity and revival. However, this perspective often conflicts with the orthodox Evangelical Christian view that the offices of apostles and prophets were foundational and not meant to continue in the same form today. The Evangelical emphasis on scriptural sufficiency and the finality of revelation stands as a safeguard against error but may seem restrictive to those who desire more dynamic and Spirit-led expressions of faith.

In examining these opposing perspectives, the key issue is whether the church should expect ongoing, authoritative revelation beyond Scripture or trust in the finality of God's Word as delivered through the early apostles. Balancing the active work of the Holy Spirit with adherence to the established biblical canon remains crucial for navigating these differences.

**Recommended Resources**:
The following four books on the New Apostolic Reformation authored by Holly Pivac and R. Douglas Gelvett:
https://www.amazon.com/New-Apostolic-Reformation-Biblical-Worldwide/dp/1683591747/
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https://www.amazon.com/Reckless-Christianity-Destructive-Teachings-Practices/dp/1725272474/
The following dedicated webpage and post article authored by Bruce Cooper
https://bcooper.ca/investigating-the-new-apostolic-reformation-movement/
https://bcooper.ca/2024/10/09/10-biblical-reasons-why-contemporary-apostles-and-prophets-are-not-supported-by-scripture/
The following link and post article authored by Rick Becker
https://www.famineintheland.com/2023/07/there-are-no-more-apostles/

**Investigating the NAR: Continuing Revelation and Extra-Biblical Teachings**

This post is the sixth **of a new series** titled ***Investigating the NAR***, which is dedicated to exploring what the whole counsel of God's Holy Word reveals about the importance of Christians discerning biblical truth from error. The goal is to help believers reject false doctrines and teachings rather than accept them as truth. The primary focus of this series is to examine the doctrines and teachings of **the New Apostolic Reformation movement**, highlighting its deviations from orthodox Evangelical Christianity. Once the series is complete, a comprehensive PDF compiling all the posts will be made available for download on this dedicated webpage.

**To view all the current posts of the Investigating the NAR Series click here.**

**I. Introduction**

The doctrine of continuing revelation and extra-biblical teachings is a significant aspect of the New Apostolic Reformation (NAR). The NAR teaches that God continues to provide new revelations and insights beyond the Bible through contemporary apostles and prophets. These teachings are seen as necessary for guiding the church in the current age. This belief contrasts sharply with orthodox Evangelical Christianity, which holds to the sufficiency and finality of the Bible, rejecting the idea that new revelations are needed or authoritative for the faith. This examination will present both perspectives, their respective scriptural supports, and an analysis of the strengths and weaknesses of each view, concluding with a balanced summary.

**II. NAR Perspective**

1. **Doctrine Overview**
   The NAR asserts that God is actively speaking through contemporary apostles and prophets to provide fresh, relevant guidance for the church today. They believe that the Bible is the inspired Word of God **but** also teach that the Holy Spirit continues to reveal new insights and truths that are essential for navigating the challenges of the modern world. **These revelations are considered complementary to Scripture but are regarded as authoritative when delivered by recognized NAR leaders.**

2. **Scriptural Support (NAR Interpretation)**

- **John 16:13**:
  The NAR interprets this passage, where Jesus speaks about the Spirit guiding believers into all truth, as evidence that the Holy Spirit continues to provide fresh revelations beyond what is written in Scripture. They

argue that the Spirit's work did not cease with the completion of the Bible.

- **1 Corinthians 14:29-31**:
  This passage, which discusses the practice of prophecy within the church, is used by the NAR to show that prophetic messages are meant to be ongoing, evaluated by the body, and applied in contemporary contexts.
- **Joel 2:28-29** (as quoted in **Acts 2:17-18**):
  The NAR emphasizes that the outpouring of the Spirit in the last days includes prophesying, dreams, and visions. They interpret this as God's ongoing communication method, meant for current guidance and direction.
- **Revelation 19:10**:
  The NAR refers to the statement that "the testimony of Jesus is the spirit of prophecy" as an endorsement for modern prophetic words that testify of Christ and align with His will.

3. **Reasoning and Implications**
   The NAR contends that continuing revelation is vital for the church to remain relevant and effective in advancing God's kingdom. They believe that new revelations provide strategic guidance, encouragement, and insight, especially for addressing issues that may not be directly covered in Scripture. Without these revelations, they argue, the church risks stagnation and missing out on God's plans for spiritual revival and transformation.

## III. Orthodox Evangelical Christian Perspective

1. **Doctrine Overview**
   Orthodox Evangelical Christianity holds that the Bible is the complete and final revelation from God. They affirm that while the Holy Spirit illuminates the Scriptures and guides believers, He does not provide new, authoritative revelation outside of the Bible. Evangelicals emphasize that any claim to new revelations or extra-biblical teachings must be rejected, as they believe the canon of Scripture is closed and sufficient for all matters of faith and practice.

2. **Scriptural Support (Evangelical Interpretation)**

- **2 Timothy 3:16-17**:
  This passage, which states that "all Scripture is inspired by God" and is sufficient for "teaching, reproof, correction, and training in righteousness," is used by Evangelicals to affirm the sufficiency of Scripture for all aspects of Christian life and ministry.

- **Jude 1:3**:
  The call to "contend earnestly for the faith which was once for all handed down to the saints" is interpreted as indicating that the Christian faith has been fully delivered and does not require additional revelations beyond what is recorded in Scripture.
- **Hebrews 1:1-2**:
  The statement that God "has spoken to us in His Son" is understood by Evangelicals to mean that God's ultimate and final revelation is through Jesus Christ, making any new revelations unnecessary and undermining the finality of Christ's message.
- **Revelation 22:18-19**:
  This warning against adding or taking away from the words of the prophecy is viewed by Evangelicals as an indication that the biblical canon is closed and that additional revelations claiming equal authority are not from God.

3. **Reasoning and Implications**
   Evangelicals argue that the sufficiency of Scripture is foundational for protecting the church from false teachings and doctrinal errors. By upholding the Bible as the final authority, they maintain that the faith remains unaltered and faithful to the teachings of Christ and the apostles. Evangelicals assert that continuing revelation opens the door to subjective interpretations, distortions, and potential heresies, thereby threatening the integrity of the faith once delivered.

## IV. Comparative Analysis: Strengths and Weaknesses

### 1. Strengths of the NAR Perspective

- **Flexibility and Relevance**: The NAR's approach allows for adaptability and relevance, addressing contemporary issues with specific guidance believed to be from God.
- **Emphasis on the Spirit's Work**: The NAR emphasizes the active role of the Holy Spirit in speaking to the church today, encouraging believers to seek a dynamic relationship with God.

### 2. Weaknesses of the NAR Perspective

- **Undermines Scriptural Sufficiency**: By introducing extra-biblical revelations, the NAR risks placing these teachings on par with Scripture, potentially compromising the authority of the Bible.
- **Lack of Objective Validation**: The subjective nature of prophetic revelations makes it challenging to verify their authenticity and alignment with biblical truth, which can lead to confusion and misinterpretation.

3. **Strengths of the Evangelical Perspective**

- **Clarity and Consistency**: By upholding the finality of Scripture, Evangelicals provide a clear and consistent standard for faith and practice, reducing the risk of doctrinal confusion.
- **Protection Against Error**: The emphasis on scriptural sufficiency serves as a safeguard against false teachings and heretical movements, ensuring that the church remains rooted in biblical truth.

4. **Weaknesses of the Evangelical Perspective**

- **Perceived Rigidity**: Critics may argue that this perspective limits the Holy Spirit's work and interaction with believers today, potentially quenching spiritual renewal and guidance.
- **Neglect of Spiritual Gifts**: This view may be seen as downplaying the gifts of prophecy and revelation that some believe are still active in the church, leading to a sense of spiritual stagnation for some believers.

**V. Concluding Summary**

The NAR's doctrine of continuing revelation and extra-biblical teachings aims to provide the church with fresh guidance and direction through contemporary apostles and prophets. This perspective promotes a dynamic and Spirit-led engagement with God, allowing for contextualized responses to current issues. However, it often conflicts with orthodox Evangelical Christianity, which holds to the sufficiency and finality of the Bible as the complete revelation from God. The Evangelical emphasis on scriptural authority and consistency is a protective measure to prevent doctrinal drift and error, but it may be viewed as inflexible by those seeking a more interactive experience with the Holy Spirit.

In examining these opposing perspectives, the central issue is whether the church should expect ongoing revelations that supplement the Bible or trust in the completed revelation of Scripture as entirely sufficient. Balancing the active role of the Holy Spirit with a firm commitment to biblical authority is essential for discerning God's will while protecting the church's doctrinal integrity.

**Recommended Resources**:

The following four books on the New Apostolic Reformation authored by Holly Pivac and R. Douglas Gelvett:
https://www.amazon.com/New-Apostolic-Reformation-Biblical-Worldwide/dp/1683591747/
https://www.amazon.com/Counterfeit-Kingdom-Revelation-Prophets-Practices-ebook/dp/B0BH8PS3FS/
https://www.amazon.com/Gods-Super-Apostles-Encountering-Worldwide-Prophets/dp/1683591720/

https://www.amazon.com/Reckless-Christianity-Destructive-Teachings-Practices/dp/1725272474/
The following dedicated webpage and post article authored by Bruce Cooper
https://bcooper.ca/investigating-the-new-apostolic-reformation-movement/

**Investigating the NAR: The Five-Fold Ministry**

This post is the seventh **of a new series** titled ***Investigating the NAR***, which is dedicated to exploring what the whole counsel of God's Holy Word reveals about the importance of Christians discerning biblical truth from error. The goal is to help believers reject false doctrines and teachings rather than accept them as truth. The primary focus of this series is to examine the doctrines and teachings of **the New Apostolic Reformation movement**, highlighting its deviations from orthodox Evangelical Christianity. Once the series is complete, a comprehensive PDF compiling all the posts will be made available for download on this dedicated webpage.

**To view all the current posts of the Investigating the NAR Series click here.**

**I. Introduction**

The doctrine of the Five-Fold Ministry is central to the New Apostolic Reformation (NAR), which teaches that the roles of apostles, prophets, evangelists, pastors, and teachers are crucial for equipping the church and building it to maturity. According to the NAR, all five roles are intended to be active within the modern church, functioning with authority and power to lead and guide believers. Orthodox Evangelical Christianity, however, generally views the Five-Fold Ministry with a different emphasis, often seeing apostles and prophets as foundational and limited to the early church era. This examination will present both perspectives, their respective scriptural supports, and an analysis of the strengths and weaknesses of each view, concluding with a balanced summary.

**II. NAR Perspective**

1. **Doctrine Overview**

   The NAR asserts that the Five-Fold Ministry—apostles, prophets, evangelists, pastors, and teachers—is a divinely appointed structure that must be fully operational within the church today to bring it to maturity and unity. The NAR teaches that each of these roles is essential, with apostles and prophets leading as foundational authorities who receive fresh revelation and guidance. This structure, according to the NAR, is necessary for establishing God's kingdom on earth and equipping believers to fulfill their individual and collective purposes in the body of Christ.

2. **Scriptural Support (NAR Interpretation)**

- **Ephesians 4:11-13**:

  The NAR points to this passage as the biblical foundation for the Five-

Fold Ministry. It describes how Christ appointed apostles, prophets, evangelists, pastors, and teachers to equip the saints and build up the body until it reaches unity and maturity. The NAR interprets this to mean that these roles should function throughout the church age.

- **1 Corinthians 12:28**:
  This verse lists various offices within the church, including apostles, prophets, and teachers. The NAR sees this as evidence that apostles and prophets were divinely appointed roles meant to continue as central church offices.
- **Acts 13:1-3**:
  In the early church, leaders like prophets and teachers served significant roles, and the NAR interprets this to support the continuation of these offices as important leadership positions within the church today.
- **Romans 12:6-8**:
  This passage, listing various gifts given to believers, is interpreted by the NAR as an endorsement for a variety of spiritual roles, affirming the need for the Five-Fold Ministry to be fully active for balanced and effective church ministry.

3. **Reasoning and Implications**
   The NAR believes that each role in the Five-Fold Ministry brings a unique function essential to the church's health and maturity. Apostles provide foundational leadership and vision; prophets bring fresh revelation; evangelists spread the gospel; pastors care for the church community; and teachers impart knowledge of the Word. Without all five roles operating effectively, the NAR contends that the church is unable to reach its full potential, and believers may be stunted in their spiritual growth. They argue that the Five-Fold Ministry is a model intended to ensure that each member of the church is equipped, empowered, and aligned with God's mission.

## III. Orthodox Evangelical Christian Perspective

1. **Doctrine Overview**
   Orthodox Evangelical Christianity affirms the biblical teaching of various roles within the church, including apostles, prophets, evangelists, pastors, and teachers, **but holds that the offices of apostle and prophet were foundational and unique to the early church.** Evangelicals believe that while evangelists, pastors, and teachers continue to play significant roles, apostles and prophets served a foundational purpose that ceased once the New Testament was completed and the church was established. **They often see the Five-Fold Ministry in terms of functions rather than authoritative offices.**

2. **Scriptural Support (Evangelical Interpretation)**

- **Ephesians 2:20**:
  Evangelicals interpret this verse, which states that the church is "built on the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone," to mean that apostles and prophets laid the doctrinal foundation of the church, a role that was completed in the early church era.
- **Ephesians 4:11-13**:
  While this passage is acknowledged as outlining roles given by Christ, Evangelicals often interpret it as descriptive of foundational roles in the early church, particularly for apostles and prophets, which are not meant to continue with the same authority today.
- **1 Corinthians 12:29**:
  This rhetorical question ("Are all apostles? Are all prophets?") is seen as implying that not all believers hold these roles and that apostles and prophets had specific qualifications and purposes that were unique to the early church period.
- **1 Timothy 3:1-7** and **Titus 1:5-9**:
  These passages outline qualifications for church leaders, emphasizing pastors (elders) rather than apostles or prophets, which Evangelicals see as support for the idea that local church leadership does not include the roles of apostles and prophets today.
- A PDF of **30 Scriptures** which support the foundational versus continuing perspective is available Apostles and Prophets – Foundational Not Contemporary for viewing and retention if desired.

3. **Reasoning and Implications**
   Evangelicals argue that apostles and prophets were essential to the church's foundation, providing authoritative teaching and revelation that ceased once the New Testament canon was completed. Evangelical theology holds that the church is now guided by the teachings of Scripture, with pastors, teachers, and evangelists fulfilling the ongoing work of equipping the saints. By limiting the roles of apostles and prophets to the foundational era, Evangelicals emphasize the sufficiency and authority of Scripture, viewing the Five-Fold Ministry primarily as functional roles rather than authoritative offices in the modern church.

**IV. Comparative Analysis: Strengths and Weaknesses**

1. **Strengths of the NAR Perspective**

- **Empowers Diverse Leadership**: The NAR model supports a variety of leadership roles, each bringing unique strengths and functions to the church body.

- **Focuses on Equipping Believers**: By emphasizing all five roles, the NAR aims to ensure believers are fully equipped and encouraged to grow in their faith and mission.

2. **Weaknesses of the NAR Perspective**

- **Risk of Doctrinal Uncertainty**: Emphasizing modern apostles and prophets can lead to teachings that lack biblical grounding, potentially conflicting with established doctrine.
- **Potential for Divisive Authority Structures**: The introduction of apostles and prophets as modern-day authoritative offices may lead to division and a departure from traditional church governance.

3. **Strengths of the Evangelical Perspective**

- **Adheres to Biblical Authority**: By viewing apostles and prophets as foundational, Evangelicals emphasize the sufficiency and finality of the Bible as the basis of faith.
- **Focuses on Pastoral Leadership**: This approach prioritizes the roles of pastors, teachers, and evangelists, fostering stability within local church leadership.

4. **Weaknesses of the Evangelical Perspective**

- **Limits Interpretative Flexibility**: This view may be seen as too rigid, potentially restricting the church's adaptability and responsiveness to contemporary issues.
- **May Underestimate the Role of Prophetic Gifts**: Critics argue that Evangelicals risk undervaluing the potential for prophecy and apostolic functions (such as mission work) in the church today.

**V. Concluding Summary**

The NAR advocates for an active and authoritative Five-Fold Ministry, which they believe is crucial for equipping the church to fulfill its mission and mature in faith. This perspective emphasizes modern apostles and prophets alongside evangelists, pastors, and teachers, aiming to fully mobilize and empower believers. In contrast, orthodox Evangelical Christianity holds that apostles and prophets were foundational roles unique to the early church, **viewing the Five-Fold Ministry primarily in terms of function rather than office**, emphasizing the sufficiency of Scripture for guiding the church today.

In examining these perspectives, the primary question is whether the roles of apostles and prophets were foundational and therefore limited to the early church, or whether they remain essential offices in today's church structure. Balancing the need for active leadership roles with adherence to scriptural authority remains critical for a well-ordered and spiritually effective church body.

**Recommended Resources**:
The following four books on the New Apostolic Reformation authored by Holly Pivac and R. Douglas Gelvett:
https://www.amazon.com/New-Apostolic-Reformation-Biblical-Worldwide/dp/1683591747/
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The following dedicated webpage and post article authored by Bruce Cooper
https://bcooper.ca/investigating-the-new-apostolic-reformation-movement/
https://bcooper.ca/2024/10/09/10-biblical-reasons-why-contemporary-apostles-and-prophets-are-not-supported-by-scripture/

**Investigating the NAR: Dominion Theology**

This post is the eighth **of a new series** titled ***Investigating the NAR***, which is dedicated to exploring what the whole counsel of God's Holy Word reveals about the importance of Christians discerning biblical truth from error. The goal is to help believers reject false doctrines and teachings rather than accept them as truth. The primary focus of this series is to examine the doctrines and teachings of **the New Apostolic Reformation movement**, highlighting its deviations from orthodox Evangelical Christianity. Once the series is complete, a comprehensive PDF compiling all the posts will be made available for download on this dedicated webpage.

**To view all the current posts of the Investigating the NAR Series click here.**

**I. Introduction**

Dominion Theology, particularly the Seven Mountain Mandate, is a doctrine associated with the New Apostolic Reformation (NAR) that emphasizes the church's role in influencing and "taking dominion" over various spheres of society. The Seven Mountain Mandate asserts that Christians are called to establish God's rule and reign over seven key areas of influence: religion, family, education, government, media, arts and entertainment, and business. This belief contrasts with orthodox Evangelical Christianity, which generally holds that the church's primary focus is spiritual transformation rather than dominion over societal structures. This examination will present both perspectives, their respective scriptural supports, and an analysis of the strengths and weaknesses of each view, concluding with a balanced summary.

**II. NAR Perspective**

1. **Doctrine Overview**

   The NAR teaches that Dominion Theology, particularly through the Seven Mountain Mandate, is a divine strategy to bring God's kingdom to earth by exerting Christian influence in key areas of society. The NAR believes that by taking dominion over these "mountains" or spheres of influence, Christians will effectively prepare the world for Christ's return. They argue that this dominion is essential to fulfilling the Great Commission, establishing godly values, and advancing God's purposes on earth. The doctrine of dominion within the NAR is closely associated with the idea that the church must move beyond the walls of religious influence to impact every area of life.

2. **Scriptural Support (NAR Interpretation)**

- **Genesis 1:28**
  "God blessed them; and God said to them, 'Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.'"
  The NAR interprets this mandate, given to humanity at creation, as an instruction for Christians to exercise godly authority over all areas of life.
- **Matthew 28:18-20**
  "Go therefore and make disciples of all the nations…"
  The NAR sees this as a call for Christians to disciple nations, which they interpret as a command to influence every facet of society with Christian values.
- **Isaiah 2:2**
  "Now it will come about that in the last days the mountain of the house of the Lord will be established as the chief of the mountains…"
  This verse is interpreted by the NAR as a prophetic foreshadowing of the church rising to prominence in every societal sphere, symbolized by the "mountains."
- **Revelation 11:15**
  "The kingdom of the world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever."
  The NAR views this as the ultimate goal of Dominion Theology: that the kingdoms of the world, including societal institutions, will come under Christ's rule through the influence of the church.

3. **Reasoning and Implications**
   The NAR believes that the Seven Mountain Mandate is not only a call for personal evangelism **but also a divine directive for transforming entire societies.** They argue that Christians have been given the authority to influence culture, reshape societal norms, and implement God's values in every sphere. According to the NAR, reclaiming these seven mountains will create an environment where godly principles prevail, thus preparing the world for the physical return of Christ. Without this dominion, they contend, society remains under ungodly influence, which hinders the fulfillment of God's kingdom on earth.

## III. Orthodox Evangelical Christian Perspective

1. **Doctrine Overview**
   Orthodox Evangelical Christianity generally does not support the Seven Mountain Mandate or Dominion Theology in its NAR form. **Instead, Evangelicals typically focus on the spiritual mission of the church—preaching the gospel, making disciples, and preparing believers for Christ's return.** While Evangelicals affirm that Christian values can

positively influence society, they generally do not believe that taking dominion over societal structures is the church's primary role. Evangelical Christianity emphasizes that societal transformation should come through spiritual revival rather than an institutional takeover of cultural mountains.

2. **Scriptural Support (Evangelical Interpretation)**

- **John 18:36**
  "My kingdom is not of this world…"
  Evangelicals interpret Jesus's words as a clear indication that His kingdom is spiritual, not political or cultural, and therefore does not aim to take dominion over earthly institutions.
- **Matthew 6:33**
  "But seek first His kingdom and His righteousness, and all these things will be added to you."
  Evangelicals see this verse as a call to prioritize spiritual growth and righteousness rather than societal dominion.
- **Romans 13:1-2**
  "Every person is to be in subjection to the governing authorities…"
  Rather than calling believers to take dominion over government, Evangelicals interpret this passage as instruction for Christians to respect and submit to established authorities.
- **2 Corinthians 10:4-5**
  "For the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses…"
  This passage emphasizes spiritual warfare rather than physical or cultural dominion, which Evangelicals see as the church's true mission.

3. **Reasoning and Implications**
   Evangelicals argue that the church's mission is spiritual, focusing on proclaiming the gospel and transforming hearts rather than societal systems. They believe that while Christians can and should contribute positively to society, the idea of institutional dominion shifts the church's focus from its core mission of discipleship. **Evangelicals contend that Dominion Theology risks aligning the church with political or cultural agendas that may detract from the purity of the gospel message.** Instead, they maintain that lasting transformation comes through individual conversion and spiritual renewal rather than cultural dominance.

**IV. Comparative Analysis: Strengths and Weaknesses**

1. **Strengths of the NAR Perspective**

- **Engages Culture with Christian Influence**: The Seven Mountain Mandate encourages Christians to engage actively in various sectors of society, promoting values that reflect God's kingdom.
- **Aims for Societal Transformation**: By influencing the seven mountains, the NAR aims to create a society shaped by godly principles, addressing moral and social issues directly.

2. **Weaknesses of the NAR Perspective**
- **Potential Misalignment with Scriptural Mission**: The NAR's focus on societal dominion may divert the church's focus from spiritual transformation and discipleship.
- **Risk of Politicizing the Gospel**: Dominion Theology can lead to the church becoming overly aligned with political or cultural movements, which may obscure or distort the gospel message.

3. **Strengths of the Evangelical Perspective**
- **Focuses on Spiritual Transformation**: Evangelicals emphasize the importance of personal conversion and spiritual renewal, which aligns with Christ's emphasis on the heart.
- **Avoids Cultural and Political Entanglements**: By focusing on the church's spiritual mission, Evangelicals avoid potential compromises or conflicts that can arise from aligning with specific cultural or political agendas.

4. **Weaknesses of the Evangelical Perspective**
- **May Limit Cultural Engagement**: Evangelicals' hesitancy toward cultural engagement can be perceived as a reluctance to address social issues that may benefit from a biblical perspective.
- **May Be Perceived as Passive**: This approach may seem passive to those who feel that Christians should actively work to influence societal structures with godly principles.

**V. Concluding Summary**

The NAR's doctrine of Dominion Theology, encapsulated in the Seven Mountain Mandate, encourages Christians to influence key societal institutions, aiming to establish God's kingdom on earth by taking dominion over these cultural spheres. This perspective seeks to transform society through active engagement in areas such as government, education, and the arts, in hopes of preparing the world for Christ's return. In contrast, orthodox Evangelical Christianity holds that the church's primary mission is spiritual—making disciples and focusing on personal conversion and growth in Christ. Evangelicals typically believe that while Christian values can positively impact

society, the focus on societal dominion is not biblically warranted and may lead the church away from its central mission.

**The core issue in this debate is whether the church should aim to exert dominion over society's institutions as part of its mission or focus solely on spiritual transformation.** Balancing cultural engagement with a commitment to the church's primary spiritual mandate is essential for maintaining a biblically faithful approach to fulfilling the Great Commission.

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https://bcooper.ca/2024/10/08/the-7-mountain-mandate-a-critical-examination-in-light-of-gods-holy-word/

**Investigating the NAR: The Role of Signs and Wonders**

This post is the ninth **of a new series** titled ***Investigating the NAR***, which is dedicated to exploring what the whole counsel of God's Holy Word reveals about the importance of Christians discerning biblical truth from error. The goal is to help believers reject false doctrines and teachings rather than accept them as truth. The primary focus of this series is to examine the doctrines and teachings of **the New Apostolic Reformation movement**, highlighting its deviations from orthodox Evangelical Christianity. Once the series is complete, a comprehensive PDF compiling all the posts will be made available for download on this dedicated webpage.

**To view all the current posts of the Investigating the NAR Series click here.**

**I. Introduction**

The doctrine of "Signs and Wonders" within the New Apostolic Reformation (NAR) emphasizes the ongoing and active role of supernatural acts—**such as healing, prophecy, and miracles**—in confirming God's presence and authority. For the NAR, these supernatural acts validate the authority of modern-day apostles and prophets and demonstrate God's kingdom power on earth. A particularly controversial aspect within NAR teaching is the expectation of physical healing for all believers and even the raising of the dead, often producing publicized failures and criticism. This view contrasts with the perspective of orthodox Evangelical Christianity, which typically holds that signs and wonders are extraordinary and rare, emphasizing a primary focus on spiritual transformation and the authority of Scripture. This overview will present both perspectives, their scriptural supports, and an analysis of their strengths and weaknesses, concluding with a balanced summary.

**II. NAR Perspective**

**Doctrine Overview**

The NAR places significant emphasis on signs and wonders as essential elements of the Christian faith, believing that they visibly confirm God's presence and power in today's world. According to NAR teachings, miraculous acts are not only a demonstration of God's power but also a critical component of advancing His kingdom on earth. **The NAR promotes the belief that physical healing is available to all believers who have faith, and that raising the dead should be sought as a manifestation of God's power over death.** NAR proponents teach that modern-day apostles and prophets are uniquely anointed to perform such miracles, viewing this authority as a confirmation of

their leadership and divine calling.

**Controversial Aspects of the Doctrine**
A key point of contention in the NAR's stance on signs and wonders is the expectation that physical healing and resurrection from the dead are always accessible through faith. Many NAR leaders teach that healing is guaranteed for all who believe and that raising the dead is possible when believers exercise sufficient faith. These teachings have led to multiple high-profile incidents where expected healings or resurrections did not occur, leading to significant public criticism. Critics argue that this expectation can lead to disillusionment and spiritual harm, as it places a heavy burden on individuals to attain healing through their faith.

**Scriptural Support (NAR Interpretation)**
- **Mark 16:17-18**: "These signs will accompany those who have believed: in My name they will cast out demons, they will speak with new tongues; they will pick up serpents, and if they drink any deadly poison, it will not hurt them; they will lay hands on the sick, and they will recover."
- The NAR interprets this passage as a promise that supernatural signs, including healing, should regularly follow believers, validating their faith and confirming God's power through them.
- **John 14:12**: "Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and greater works than these he will do; because I go to the Father."
- The NAR interprets this verse as evidence that believers are called to perform greater works, including miracles and resurrections, as a continuation of Christ's ministry on earth.
- **Matthew 10:8**: "Heal the sick, raise the dead, cleanse the lepers, cast out demons. Freely you received, freely give."
- This verse is seen by the NAR as a direct command to perform miraculous acts, including raising the dead, as part of fulfilling the mission of advancing God's kingdom.

**Reasoning and Implications**
NAR proponents argue that the Church is called not only to preach the gospel but to demonstrate its power through visible signs and wonders, including healing and the raising of the dead. They believe that supernatural acts confirm the authority of their apostles and prophets, proving that God's kingdom is advancing on earth. However, the teaching that healing and resurrection are available to all has led to controversy, as the failure to achieve these outcomes has raised concerns over the impact on believers' faith and well-being. Critics contend that this expectation can lead to disappointment and disillusionment

when anticipated miracles do not occur, placing the responsibility on individuals to attain results through their level of faith.

## III. Orthodox Evangelical Christian Perspective

### Doctrine Overview

Orthodox Evangelical Christianity acknowledges that God can perform miracles but generally sees signs and wonders as exceptional, emphasizing that faith should be rooted in Scripture rather than in the pursuit of supernatural experiences. Evangelicals believe that miracles, including healing and resurrection, are rare, God-initiated acts rather than normative expectations for the Church. Evangelicals caution against relying on signs and wonders as indicators of spiritual maturity or authority, instead emphasizing obedience to Christ and the sufficiency of Scripture as the core of Christian faith.

### Scriptural Support (Evangelical Interpretation)

- **2 Corinthians 12:12**: "The signs of a true apostle were performed among you with all perseverance, by signs and wonders and miracles."
- Evangelicals interpret this verse as indicating that signs and wonders were unique marks of the apostles, confirming their foundational role in the early Church rather than a continuing expectation for all believers.
- **Matthew 12:39**: "But He answered and said to them, 'An evil and adulterous generation craves for a sign; and yet no sign will be given to it but the sign of Jonah the prophet.'"
- Evangelicals understand this as a caution against seeking signs as proof of faith, emphasizing that true belief should not rely on miraculous acts but on Christ's finished work.
- **Matthew 7:22-23**: "Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness.'"
- Evangelicals interpret this passage as a warning that performing signs and wonders does not guarantee true faith or a right standing with God. Instead, they emphasize that a genuine relationship with Christ is evidenced by obedience to His Word, not merely by supernatural acts.

### Reasoning and Implications

Evangelicals maintain that signs and wonders are not an expected part of the Christian life, viewing them as rare and God-initiated events. They emphasize the sufficiency of Scripture and caution against seeking miraculous experiences, arguing that such pursuits can detract from true faith and discipleship. Evangelicals see the warning in **Matthew 7:22-23** as significant, underscoring that signs and wonders do not guarantee a genuine relationship with Christ and

may lead to self-deception if prioritized over obedience and faithfulness to God's Word. They also caution that promises of universal healing or resurrection can result in significant harm, placing undue guilt or confusion on individuals when anticipated or prophetically assured miracles do not occur.

## IV. Comparative Analysis: Strengths and Weaknesses

### Strengths of the NAR Perspective

- **Engagement with Culture through Supernatural Witness**: The NAR encourages Christians to engage with society, demonstrating God's power through visible signs, which they believe attracts non-believers and builds faith.
- **Empowers Believers to Expect Miraculous Acts**: NAR doctrine promotes a faith that is vibrant and expectant of God's intervention, encouraging believers to trust in God's ability to act powerfully in their lives.

### Weaknesses of the NAR Perspective

- **Risk of Emphasizing Signs over Scripture**: The NAR's focus on signs and wonders may lead to an overemphasis on supernatural acts at the expense of scriptural authority, potentially shifting attention from the core mission of the Church.
- **Potential for Disillusionment from Failed Healings**: The NAR's teaching that healing and resurrection are accessible to all believers can lead to disillusionment or spiritual harm, particularly when miraculous outcomes are not realized. Critics argue that this expectation places an undue burden on individuals' faith, making them feel responsible for perceived "failures" in faith.

### Strengths of the Evangelical Perspective

- **Focus on Scriptural Authority and Obedience**: Evangelicals prioritize the Bible as the foundation of faith, emphasizing obedience to God's Word and a genuine relationship with Christ rather than seeking signs.
- **Avoids Risk of Spiritual Deception**: Evangelicals caution against over-reliance on signs, interpreting **Matthew 7:22-23** as a warning that true faith is evidenced by obedience rather than supernatural acts, which may prevent believers from falling into self-deception.

### Weaknesses of the Evangelical Perspective

- **Limited Engagement with the Supernatural**: Evangelicals' cautious approach to signs and wonders may sometimes limit engagement with supernatural aspects of faith, which can be perceived as a lack of expectation of God's power.

- **Potential Perception of Passivity**: Evangelicals may be seen as passive in their approach to engaging with the world, focusing primarily on spiritual rather than supernatural transformation.

**V. Concluding Summary**

The NAR doctrine of signs and wonders emphasizes the regular manifestation of God's power as an essential aspect of faith, believing these acts validate authority and transform society. NAR proponents argue that signs and wonders attract non-believers and provide a tangible demonstration of God's kingdom on earth, with particular emphasis on the expectation of healing and even resurrection from the dead for all believers. However, these expectations have led to significant controversy, particularly when anticipated miracles fail to materialize. In contrast, orthodox Evangelical Christianity sees signs and wonders as rare confirmations of God's work, warning against over-reliance on supernatural acts, particularly as indicated in Matthew 7:22-23. Evangelicals maintain that the focus of faith should be on obedience to Scripture and cultivating a genuine relationship with Christ, avoiding the potential for spiritual deception and disillusionment. This distinction reflects a core difference between the two perspectives.

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The following dedicated webpage and selected post authored by Bruce Cooper
https://bcooper.ca/investigating-the-new-apostolic-reformation-movement/

**Investigating the NAR: Spiritual Warfare, Territorial Spirits and Deliverance Ministries**

This post is the tenth **of a new series** titled ***Investigating the NAR***, which is dedicated to exploring what the whole counsel of God's Holy Word reveals about the importance of Christians discerning biblical truth from error. The goal is to help believers reject false doctrines and teachings rather than accept them as truth. The primary focus of this series is to examine the doctrines and teachings of **the New Apostolic Reformation movement**, highlighting its deviations from orthodox Evangelical Christianity. Once the series is complete, a comprehensive PDF compiling all the posts will be made available for download on this dedicated webpage.

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## I. Introduction

In the New Apostolic Reformation (NAR), **Spiritual Warfare** and **Deliverance Ministries** play a significant role in how Christians engage the spiritual realm. The NAR teaches that believers are not only called to resist personal sin but also to confront specific demonic forces, known as **territorial spirits**, which are believed to control regions, institutions, or people groups. This approach extends to **Deliverance Ministries**, which focus on liberating individuals and communities from demonic oppression through prayer, exorcism, and spiritual warfare practices. NAR adherents view deliverance and spiritual warfare as crucial for reclaiming these areas for God's kingdom. In contrast, orthodox Evangelical Christianity emphasizes resisting personal sin and spiritual temptations, focusing on prayer, evangelism, and discipleship as the primary means of influence rather than engaging in direct confrontation with territorial spirits or demons. This examination will present both perspectives, their respective scriptural supports, and an analysis of the strengths and weaknesses of each view, concluding with a balanced summary.

## II. NAR Perspective

1. **Doctrine Overview**
   The NAR teaches that spiritual warfare encompasses not only resisting personal sin but also actively confronting demonic forces that exert control over individuals, institutions, and regions. Within this framework, **Deliverance Ministries** are essential tools for freeing people and areas from perceived demonic influence. NAR proponents believe that Christians have a God-given mandate to take back territory under demonic control, often by identifying and confronting **territorial spirits** and engaging in

**strategic-level spiritual warfare** to drive out these forces. This doctrine emphasizes the importance of breaking spiritual strongholds over individuals and geographical areas through prayer, fasting, and specific spiritual practices.

2. **Scriptural Support (NAR Interpretation)**

- **Daniel 10:13**
  "But the prince of the kingdom of Persia was withstanding me for twenty-one days; then behold, Michael, one of the chief princes, came to help me…"
  NAR proponents interpret this angelic encounter as evidence of territorial spirits, or demonic rulers, that control specific regions, symbolized here by the "prince of Persia."
- **Ephesians 6:12**
  "For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places."
  This passage supports the NAR's belief in spiritual warfare against demonic forces over both individuals and areas.
- **2 Corinthians 10:4-5**
  "For the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. We are destroying speculations and every lofty thing raised up against the knowledge of God…"
  The NAR interprets this passage as endorsing aggressive prayer strategies to break down demonic strongholds over regions or people.
- **Mark 3:27**
  "But no one can enter the strong man's house and plunder his property unless he first binds the strong man, and then he will plunder his house."
  NAR proponents view this as a model for binding spiritual forces ("strong men") that control areas to advance God's purposes there.

3. **Deliverance Ministries in NAR Context**
   Deliverance Ministries are a major focus within the NAR's approach to spiritual warfare, aimed at freeing individuals and communities from demonic oppression. NAR practitioners believe that certain demons gain "legal rights" to influence or control people, often through sin, past traumas, or generational curses. Through deliverance sessions, which may include **prayer, declarations, renunciations, and anointing**, individuals are guided to break these demonic ties. **Spiritual mapping** is sometimes used to research the history of an area or person to uncover sources of demonic activity. This belief extends to addressing demonic influences over broader territories, where Deliverance Ministries conduct prayer gatherings

or intercessions to “bind” territorial spirits and reclaim areas for God.

4. **Integration with the Seven Mountain Mandate**
   The NAR aligns Deliverance Ministries with its **Seven Mountain Mandate**, which teaches that Christians should take dominion over key societal areas (such as government, education, and business) to advance God’s kingdom. Deliverance becomes a means to “cleanse” these areas from demonic influence, paving the way for Christians to implement godly principles. NAR adherents believe that deliverance and territorial warfare are essential for transforming these areas and preparing for Christ’s return.

5. **Reasoning and Implications**
   The NAR contends that without addressing territorial spirits, evangelistic and societal efforts may be hindered by demonic interference. Through direct confrontation in spiritual warfare and deliverance, NAR followers aim to free areas and individuals, allowing God’s kingdom to advance unhindered. The proactive approach involves apostles and prophets, seen as having unique authority to discern and lead deliverance efforts. This practice is believed to break spiritual barriers and promote revival and transformation.

## III. Orthodox Evangelical Christian Perspective

1. **Doctrine Overview**
   Orthodox Evangelical Christianity acknowledges the reality of spiritual warfare but generally rejects the concept of directly engaging territorial spirits or focusing on deliverance as practiced by the NAR. Evangelicals emphasize resisting sin, remaining vigilant against the devil’s schemes, and relying on Christ’s victory as the ultimate triumph over Satan. They view the Christian mission as primarily one of **evangelism, discipleship, and prayer**, focusing on the transformation of individuals rather than engaging in confrontational warfare with territorial spirits or demons. Deliverance in this perspective is seen as a ministry of personal liberation through the gospel rather than structured exorcism or warfare.

2. **Scriptural Support (Evangelical Interpretation)**

- **James 4:7**
  “Submit therefore to God. Resist the devil and he will flee from you.” Evangelicals interpret this as a call to resist personal temptations rather than confront territorial spirits.
- **1 Peter 5:8-9**
  “Be of sober spirit, be on the alert…But resist him, firm in your faith…”

This verse is viewed as emphasizing personal vigilance against the devil without direct confrontation of territorial spirits.

- **Colossians 2:15**
  "When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him."
  Evangelicals see this verse as indicating Christ's completed victory over demonic forces, reducing the need for additional spiritual warfare.
- **2 Timothy 2:24-26**
  "…and they may come to their senses and escape from the snare of the devil…"
  Evangelicals interpret this as highlighting the role of teaching and repentance to lead others to freedom from spiritual bondage.
- **John 16:33**
  "These things I have spoken to you so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world." Evangelicals interpret this as Christ's declaration that He has already overcome the god and demons of this world.

3. **Reasoning and Implications**
   Evangelicals argue that Christ's triumph on the cross disarmed demonic powers, making further warfare unnecessary. Spiritual warfare is seen as resisting temptation and spreading the gospel rather than attempting to bind territorial spirits. Evangelicals believe that by focusing on discipleship and prayer, believers can achieve societal transformation through personal change. Deliverance, when practiced, is usually personal and focused on liberation through the gospel rather than structured rituals or practices. Evangelicals caution that an overemphasis on demons can detract from the gospel and lead to spiritual harm if not biblically supported.

## IV. Comparative Analysis: Strengths and Weaknesses

### 1. Strengths of the NAR Perspective

- **Proactive Approach to Spiritual Warfare**: The NAR promotes a proactive stance, encouraging believers to confront evil and remove perceived barriers to the gospel.
- **Cultural Engagement through the Seven Mountain Mandate**: By addressing societal structures, the NAR seeks to advance Christian influence in multiple areas, aiming for comprehensive societal transformation.

### 2. Weaknesses of the NAR Perspective

- **Lack of Clear Biblical Mandate**: Critics argue that the NAR's practices, such as engaging territorial spirits and extensive deliverance rituals, lack explicit scriptural support.
- **Potential for Fear and Spiritual Confusion**: Emphasis on deliverance and territorial spirits may lead to fear or distract from personal spiritual growth and biblical teaching.

### 3. Strengths of the Evangelical Perspective

- **Emphasis on Christ's Victory**: Evangelicals highlight the sufficiency of Christ's victory, which assures believers that Satan's power has already been defeated.
- **Focus on Discipleship and Evangelism**: Evangelicals prioritize evangelism, discipleship, and personal holiness, aligning closely with the teachings of the New Testament.

### 4. Weaknesses of the Evangelical Perspective

- **Limited Approach to Spiritual Warfare**: Some may perceive the Evangelical approach as passive, potentially overlooking spiritual barriers that may impact ministry.
- **Less Emphasis on Deliverance Ministry**: The Evangelical approach may not fully address personal experiences of demonic oppression that some individuals seek to overcome.

## V. Concluding Summary

The NAR's perspective on spiritual warfare and Deliverance Ministries emphasizes a proactive stance, encouraging Christians to confront demonic forces over regions, institutions, and individuals. This approach extends beyond personal deliverance to address **territorial spirits** that NAR adherents believe hinder evangelism and societal transformation. Deliverance Ministries within the NAR are seen as tools to "cleanse" people and areas from demonic oppression, aligning with the Seven Mountain Mandate to establish God's kingdom in every area of life. In contrast, orthodox Evangelical Christianity emphasizes the sufficiency of Christ's victory on the cross, focusing on evangelism, discipleship, and personal resistance to sin rather than direct confrontation with territorial spirits. Evangelicals believe that personal transformation through the gospel is sufficient for societal change, viewing deliverance as primarily a personal and gospel-centered ministry rather than a structured exorcism or territorial engagement.

The primary question in this doctrinal difference is whether Christians are called to engage in direct warfare with territorial spirits or if the completed work of Christ and personal discipleship suffice for advancing God's kingdom. Balancing

a biblically grounded approach to spiritual warfare with sensitivity to spiritual influences remains essential for faithfully navigating this topic.

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The following dedicated webpage authored by Bruce Cooper
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**Investigating the NAR: Spiritual Elitism and Hierarchy**

This post is the eleventh **of a new series** titled ***Investigating the NAR***, which is dedicated to exploring what the whole counsel of God's Holy Word reveals about the importance of Christians discerning biblical truth from error. The goal is to help believers reject false doctrines and teachings rather than accept them as truth. The primary focus of this series is to examine the doctrines and teachings of **the New Apostolic Reformation movement**, highlighting its deviations from orthodox Evangelical Christianity. Once the series is complete, a comprehensive PDF compiling all the posts will be made available for download on this dedicated webpage.

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**Introduction**

The concept of spiritual elitism and hierarchical authority is a critical area of divergence between the New Apostolic Reformation (NAR) movement and orthodox Evangelical Christianity. **Spiritual elitism refers to the belief that a select group of individuals hold superior spiritual authority or insight, often resulting in hierarchical distinctions within the faith community.** NAR adherents often establish a structure that recognizes specific spiritual leaders as having heightened authority and insight, contributing to a rigid hierarchy that is less common in traditional Evangelical settings. In contrast, orthodox Evangelical Christianity emphasizes the priesthood of all believers, rejecting any notion that some Christians are inherently superior in spirituality or that a hierarchical spiritual structure is necessary to mediate one's relationship with God. **This article will explore the NAR and Evangelical perspectives on spiritual elitism and hierarchy, analyzing their scriptural interpretations and theological implications.**

**NAR Perspective**

**Doctrine Overview**

NAR adherents maintain that God has established a contemporary hierarchy within the church, with apostles and prophets holding a unique and elevated authority. They believe that these individuals have a greater level of revelation and are commissioned to lead others in advancing the Kingdom of God on earth. The NAR structure frequently places apostles and prophets at the top of a hierarchical pyramid, emphasizing their ability to hear directly from God and make authoritative decisions that guide churches and regions. This can create an environment where those outside this select group are seen as spiritually

inferior or less equipped to engage in advancing God's Kingdom.

**NAR Generals and Dominionism**
In the NAR movement, specific leaders are often referred to as "Generals"—individuals who are believed to have a special mandate to lead the church into spiritual warfare and dominion. These Generals, such as Bill Johnson, Cindy Jacobs, Chuck Pierce, and others, are often seen as uniquely anointed to advance the Kingdom by exercising dominion over various spheres of society, including government, education, and culture. This dovetails with the Dominionist theology within NAR, which asserts that the church is called to bring all aspects of society under the rule and reign of Christ through the influence and direction of modern-day apostles and prophets. Dominionism emphasizes the belief that Christians are mandated to occupy influential positions in society as a demonstration of God's power and to establish His Kingdom on earth.

This concept of Generals further entrenches the hierarchy in NAR, where those designated as having a higher calling are positioned as spiritual gatekeepers, whose authority must be recognized and submitted to. The role of these Generals within the broader Dominionist framework is to mobilize believers towards reclaiming dominion in various cultural and societal sectors, which they view as essential for ushering in the return of Christ.

**Scriptural Support**
NAR proponents often cite **Ephesians 4:11-13**: "And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ." NAR advocates interpret this passage as indicating an **ongoing**, divinely ordained role for apostles and prophets in maintaining spiritual **authority** within the church. Additionally, they refer to **1 Corinthians 12:28**: "And God has appointed in the church, first apostles, second prophets, third teachers…" to support the notion of a defined hierarchy.

**Reasoning and Implications**
NAR teachings posit that without modern-day apostles and prophets, the church cannot reach its full maturity or advance effectively against the spiritual forces of darkness. The belief in a hierarchical order with apostles and prophets at the top is seen as necessary to maintain proper spiritual alignment and governance within the body of Christ. This results in an elitist structure that asserts a direct connection between certain individuals and divine insight,

effectively placing them above others in terms of spiritual rank. Such teachings can lead to an imbalance in spiritual authority, creating a dependency on apostles and prophets for guidance and decision-making.

**Orthodox Evangelical Christian Perspective**
**Doctrine Overview**
Orthodox Evangelical Christianity emphasizes the priesthood of all believers, affirming that every believer has direct access to God through Jesus Christ, without the need for hierarchical intermediaries. **According to this perspective, there are distinct roles within the church, but these roles do not imply a superior authorative spiritual status.** Rather than promoting spiritual elitism, Evangelical Christianity stresses that all believers are equal before God and equally responsible for participating in the work of the Kingdom. **The emphasis is on servant leadership, in which those who lead do so as humble servants rather than as rulers with elevated spiritual authority.**

**Scriptural Support**
Evangelicals often turn to **1 Peter 2:9**: "But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light." This verse underscores the notion that all believers are part of a "royal priesthood," indicating equal standing before God. Furthermore, Jesus' teaching in **Matthew 20:25-28** emphasizes servant leadership: "You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It is not this way among you, but whoever wishes to become great among you shall be your servant, and whoever wishes to be first among you shall be your slave; just as the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many." **These teachings reject the concept of hierarchical authority as envisioned by NAR.**

**Reasoning and Implications**
Evangelicals argue that spiritual elitism undermines the unity of the body of Christ by creating divisions based on perceived levels of spiritual authority. They maintain that every believer receives the Holy Spirit and is thereby equipped to contribute to the life and mission of the church. Spiritual leadership, from this perspective, is characterized by humility and servanthood rather than a top-down command structure. The notion of a hierarchy that places apostles and prophets above others is seen as inconsistent with the New Testament's emphasis on equality in Christ and mutual submission among believers. This approach encourages each member of the body of Christ to actively participate, recognizing that spiritual growth and discernment are available to all believers

through their relationship with God.

**Comparative Analysis**
**Strengths and Weaknesses**
**The NAR perspective** on spiritual elitism and hierarchy provides a clear structure for church leadership and a sense of divine commissioning that can be inspiring to many followers. By emphasizing the authority of apostles and prophets, NAR aims to provide direction and advance what it views as God's Kingdom agenda on earth. However, this emphasis can foster an unhealthy dependency on specific individuals and create an environment where questioning or dissent is discouraged. It may also contribute to abuses of power, as the authority of apostles and prophets is often seen as beyond reproach.

**The Evangelical perspective**, emphasizing the priesthood of all believers, promotes unity, equality, and personal responsibility among all members of the body of Christ. It encourages active participation and mutual accountability, which helps prevent abuses of power. However, the lack of a centralized hierarchical authority may sometimes lead to challenges in governance and coordination, particularly in larger congregations or denominations. Despite these challenges, Evangelicals assert that the scriptural emphasis on equality and servant leadership better reflects the character and teachings of Christ.

**Concluding Summary**
The debate between spiritual elitism and hierarchy within NAR and orthodox Evangelical Christianity centers on the nature of spiritual authority and the roles within the body of Christ. NAR's emphasis on apostles and prophets creates a hierarchical structure that elevates certain individuals as uniquely endowed with divine insight and authority. The concept of NAR Generals further solidifies this hierarchy, intertwining it with Dominionism to assert dominion over societal institutions. In contrast, orthodox Evangelical Christianity maintains that all believers are equal before God, emphasizing servant leadership and the priesthood of all believers. The Evangelical rejection of spiritual elitism is rooted in New Testament teachings that highlight humility, equality and mutual service as core values of Christian community. **While both perspectives seek to honour God's purpose for the church, they differ significantly in how they understand the distribution and exercise of spirit authority.**

**Recommended Resources**:
The following four books on the New Apostolic Reformation authored by Holly Pivac and R. Douglas Gelvett:
https://www.amazon.com/New-Apostolic-Reformation-Biblical-Worldwide/dp/

1683591747/
https://www.amazon.com/Counterfeit-Kingdom-Revelation-Prophets-Practices-ebook/dp/B0BH8PS3FS/
https://www.amazon.com/Gods-Super-Apostles-Encountering-Worldwide-Prophets/dp/1683591720/
https://www.amazon.com/Reckless-Christianity-Destructive-Teachings-Practices/dp/1725272474/
The following dedicated webpage authored by Bruce Cooper
https://bcooper.ca/investigating-the-new-apostolic-reformation-movement/

**Investigating the NAR: De-emphasis On Suffering**

This post is the twelfth **of a new series** titled ***Investigating the NAR***, which is dedicated to exploring what the whole counsel of God's Holy Word reveals about the importance of Christians discerning biblical truth from error. The goal is to help believers reject false doctrines and teachings rather than accept them as truth. The primary focus of this series is to examine the doctrines and teachings of **the New Apostolic Reformation movement**, highlighting its deviations from orthodox Evangelical Christianity. Once the series is complete, a comprehensive PDF compiling all the posts will be made available for download on this dedicated webpage.

**To view all the current posts of the Investigating the NAR Series click here.**

**Introduction**

In recent decades, there has been a discernible shift in many branches of Christianity, particularly within certain evangelical and charismatic movements, towards a focus on prosperity, personal well-being, and self-fulfillment. While these messages often inspire hope and a sense of purpose, they can inadvertently downplay the reality and purpose of suffering as portrayed in Scripture. This "de-emphasis on suffering" often overlooks the biblical truth that suffering is not merely an unfortunate aspect of life to be avoided, but a significant means through which God refines, strengthens, and deepens our faith.

Scripture provides a consistent narrative that suffering, though painful, serves a purpose within God's sovereign plan. From the trials endured by the prophets to the ultimate sacrifice of Christ on the cross, suffering is presented as a pathway to greater intimacy with God and growth in Christlikeness. This introduction to this exploration will clarify why suffering remains essential to our faith, affirming the strength and purpose it yields within the Christian life.

**NAR Perspective**

**Doctrine Overview**

In the NAR movement, suffering is often downplayed in favor of teachings on health, prosperity, and victory. Many NAR leaders assert that God desires all believers to live in perfect health and financial abundance, and they teach that suffering is often the result of a lack of faith or failure to engage in spiritual warfare effectively. This perspective leads to an emphasis on triumph and overcoming, while minimizing the place of suffering as an essential aspect of the Christian journey.

**Scriptural Support**
NAR proponents may use passages such as **John 10:10**: “The thief comes only to steal and kill and destroy; I came that they may have life, and have it abundantly” to emphasize God’s desire for believers to live in abundance and victory. Additionally, **3 John 1:2** is frequently cited: “Beloved, I pray that in all respects you may prosper and be in good health, just as your soul prospers.” These verses are interpreted to support the notion that health and prosperity are the normative will of God for His people.

**Reasoning and Implications**
The de-emphasis on suffering within NAR theology can result in a skewed view of the Christian life, where believers may feel pressured to constantly exhibit signs of prosperity and success as evidence of God’s favor. This can lead to feelings of guilt or inadequacy when facing trials or illness, as these are sometimes perceived as indications of spiritual weakness or insufficient faith. Furthermore, the focus on prosperity and health can divert attention from the redemptive aspects of suffering and the biblical call to endure hardship as part of the Christian walk.

**Orthodox Evangelical Christian Perspective**
**Doctrine Overview**
Orthodox Evangelical Christianity teaches that suffering is an integral part of the Christian experience. Suffering is seen as a means by which God refines His people, draws them closer to Him, and demonstrates His power through their weakness. Evangelicals believe that trials and suffering are to be expected and that they serve a greater purpose in the believer’s sanctification and relationship with God. Rather than being a sign of a lack of faith, suffering is viewed as an opportunity for growth, reliance on God, and a deeper understanding of Christ’s own sufferings.

**Scriptural Support**
Passages such as **James 1:2-4** are foundational to the Evangelical view of suffering: “Consider it all joy, my brethren, when you encounter various trials, knowing that the testing of your faith produces endurance. And let endurance have its perfect result, so that you may be perfect and complete, lacking in nothing.” Additionally, **1 Peter 4:12-13** states: “Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you; but to the degree that you share the sufferings of Christ, keep on rejoicing.” These passages emphasize the role of suffering in spiritual growth and the expectation that believers will face hardship in this life.

**Reasoning and Implications**
Evangelicals argue that suffering is a key element of the Christian life, one that God uses to produce perseverance, character, and hope (**Romans 5:3-5**). By recognizing the inevitability and purpose of suffering, believers are equipped to navigate trials with faith and resilience, understanding that God is with them in their suffering and uses it for their good and His glory. This perspective fosters a balanced understanding of both triumph and tribulation, encouraging believers to find joy in God's presence regardless of their circumstances.

**Comparative Analysis**
**Strengths and Weaknesses**
The NAR perspective on suffering, with its focus on health and prosperity, can be empowering for individuals who need encouragement to believe in God's provision and goodness. It promotes a positive outlook and motivates believers to seek the best that God has for their lives. However, this perspective can also lead to disillusionment when believers inevitably face hardship, as it may imply that such difficulties are the result of a deficiency in faith. This can create a harmful cycle of blame and guilt, alienating those who are suffering.

The Evangelical perspective, on the other hand, provides a more holistic understanding of the Christian journey, incorporating both suffering and triumph as essential elements of faith. By recognizing suffering as part of God's refining process, Evangelicals are better equipped to support one another during times of trial, fostering a community of empathy and resilience. However, this perspective may sometimes be perceived as overly accepting of hardship, potentially diminishing the expectation of God's intervention in miraculous ways. Despite this, Evangelicals assert that the emphasis on perseverance and growth through suffering is more consistent with the full counsel of Scripture.

**Concluding Summary**
The differing perspectives on suffering within NAR and orthodox Evangelical Christianity highlight contrasting understandings of the Christian life. NAR's de-emphasis on suffering in favor of health and prosperity presents a view of the Christian journey as one of constant victory and abundance. In contrast, orthodox Evangelical Christianity acknowledges that suffering is an inherent part of following Christ, emphasizing its role in sanctification and deepening one's reliance on God. **While both perspectives seek to honor God's purposes, they diverge significantly in how they interpret the role of hardship and prosperity in the believer's walk with Christ.**
**Additional Resources**
https://bcooper.ca/2023/09/04/framework-series-through-the-maze-of-evangelical-christianity-word-of-faith-movement-part-1-of-2/

https://bcooper.ca/2023/09/06/framework-series-through-the-maze-of-evangelical-christianity-word-of-faith-movement-part-2-of-2/
https://bcooper.ca/2023/09/19/framework-series-through-the-maze-of-evangelical-christianity-the-prosperity-gospel-movement/
https://bcooper.ca/2017/07/16/healing-rooms-and-the-nar/
https://bcooper.ca/2018/06/19/healing-rooms-history-and-teachings/
https://bcooper.ca/2018/03/08/healing-rooms-doctrine/
https://bcooper.ca/2019/06/04/nabeel-qureshi-followup-on-healing/
https://www.desiringgod.org/articles/five-truths-about-christian-suffering
https://www.thegospelcoalition.org/article/6-pillars-of-a-christian-view-on-suffering/
https://www.gotquestions.org/why-do-Christians-suffer.html

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https://www.amazon.com/New-Apostolic-Reformation-Biblical-Worldwide/dp/1683591747/
https://www.amazon.com/Counterfeit-Kingdom-Revelation-Prophets-Practices-ebook/dp/B0BH8PS3FS/
https://www.amazon.com/Gods-Super-Apostles-Encountering-Worldwide-Prophets/dp/1683591720/
https://www.amazon.com/Reckless-Christianity-Destructive-Teachings-Practices/dp/1725272474/
The following dedicated webpage authored by Bruce Cooper
https://bcooper.ca/investigating-the-new-apostolic-reformation-movement/

**Investigating the NAR: The Power of Declarations and Decrees**

This post is the thirteenth **of a new series** titled ***Investigating the NAR***, which is dedicated to exploring what the whole counsel of God's Holy Word reveals about the importance of Christians discerning biblical truth from error. The goal is to help believers reject false doctrines and teachings rather than accept them as truth. The primary focus of this series is to examine the doctrines and teachings of **the New Apostolic Reformation movement**, highlighting its deviations from orthodox Evangelical Christianity. Once the series is complete, a comprehensive PDF compiling all the posts will be made available for download on this dedicated webpage.

**To view all the current posts of the Investigating the NAR Series click here.**

**Introduction**
In recent years, the practice of making declarations and decrees has gained prominence within certain Christian circles, particularly in the New Apostolic Reformation (NAR) movement. This practice involves believers speaking specific words or phrases—often referred to as "faith declarations" or "prophetic decrees"—with the belief that these spoken words hold the power to influence spiritual realities and bring about desired outcomes. Rooted in the concept of "speaking life" or "calling things into being," this practice is presented as a means of aligning oneself with God's will and accessing His power to affect change.

While the concept of declarations has some biblical basis, its application in the NAR often extends beyond traditional evangelical understanding. This overview will examine the doctrinal perspectives on declarations and decrees, comparing the NAR's approach with orthodox evangelical theology, and evaluating their implications through Scripture.

**NAR Perspective**
**Doctrine Overview**
The NAR teaches that believers have been given divine authority to declare and decree God's will on earth. This practice is often rooted in the belief that words carry inherent creative power, and when spoken with faith, they can manifest blessings, healing, financial breakthrough, or spiritual victory. NAR leaders frequently encourage believers to declare Scripture or prophetic words as a way of partnering with God's purposes and exercising dominion over circumstances. Declarations and decrees are not merely prayers but are seen as authoritative commands, reflecting the believer's role as a "co-creator" with God. The

practice is often linked to the “word of faith” theology, which emphasizes the power of positive confession and the believer’s ability to shape their reality through spoken words.

**Scriptural Support**
NAR proponents often cite passages like **Proverbs 18:21**:
“Death and life are in the power of the tongue, and those who love it will eat its fruit.”
They also reference **Romans 4:17**, which describes God as one who “calls into being things that do not exist.” This is interpreted to mean that believers, made in the image of God, can also call things into existence through declarations of faith. Another frequently quoted verse is **Job 22:28:** “You will also decide something, and it will be established for you; And light will shine on your ways.” These passages are used to support the idea that words spoken in faith can bring about tangible results in the spiritual and physical realms.

**Reasoning and Implications**
The NAR’s emphasis on declarations and decrees appeals to believers who desire an active role in shaping their lives and aligning with God’s promises. This teaching fosters a sense of empowerment and expectation that God will respond to their words of faith. However, it can also lead to misunderstandings about the nature of God’s sovereignty and the role of human effort in accomplishing His will. Overemphasis on this practice risks promoting a formulaic approach to faith, where success or failure is attributed to the strength of one’s declarations rather than God’s will and timing.

**Orthodox Evangelical Christian Perspective**
**Doctrine Overview**
Orthodox Evangelical Christianity affirms that words have significance, but it does not teach that believers have the power to create or alter reality through declarations. Instead, evangelicals emphasize the sovereignty of God and the importance of prayer as a means of submitting to His will rather than dictating outcomes. Declarations are viewed as expressions of trust in God’s promises rather than commands that compel Him to act.

Evangelicals caution against elevating human words to a place of divine authority, emphasizing that true power lies in God’s Word and His Spirit, not in the believer’s ability to decree outcomes. Declarations, when made, are understood as affirmations of biblical truths rather than mechanisms for exerting control over circumstances.

**Scriptural Support**

Passages like **James 4:13-15** underscore the need for humility in making plans and trusting in God's will: "Come now, you who say, 'Today or tomorrow we will go to such and such a city, and spend a year there and engage in business and make a profit.' Yet you do not know what your life will be like tomorrow. For you are just a vapor that appears for a little while, and then vanishes away. Instead, you ought to say, 'If the Lord wills, we will live and also do this or that.'"

This passage emphasizes that words influence relationships, decisions, and consequences but do not grant humans divine creative authority. The ability to "call things into being," as seen in **Romans 4:17**, for instance, is attributed exclusively to God.

The Bible encourages believers to affirm God's promises in prayer, expressing trust in His Word: **2 Corinthians 1:20 (NASB):** "For as many as the promises of God are, in Him they are yes; therefore through Him also is our Amen to the glory of God through us."

**The Misuse of Job 22:28:** The verse often cited to support decreeing—"You will also decide something, and it will be established for you"—comes from one of Job's friends, Eliphaz. This statement reflects incomplete human understanding and is part of a dialogue later corrected by God (**Job 42:7-8)**. As such, it cannot serve as a doctrinal basis for declaring and decreeing.

Evangelicals also highlight the Lord's Prayer (**Matthew 6:9-10**) as a model for approaching God with reverence and submission, seeking His will above one's own desires:

"Your kingdom come. Your will be done, On earth as it is in heaven."

**The Example of Christ and the Apostles:** Jesus and the apostles did not model declarations or decrees as they are practiced in some modern movements. Instead, they relied on prayer, submission to God's will, and the guidance of the Holy Spirit: Jesus in the Garden of Gethsemane: "Not as I will, but as You will" (**Matthew 26:39**). Jesus also reiterated that He did nothing of Himself: "Therefore Jesus answered and was saying to them, 'Truly, truly, I say to you, the Son can do nothing of Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in the same way." (**John 5:19**). Paul, in his hardships, prayed for God's intervention but ultimately trusted in God's grace and purposes (**2 Corinthians 12:9-10**).

**Reasoning and Implications**

Evangelicals contend that God alone has the authority to bring about His purposes, and believers are called to trust in His wisdom rather than rely on their ability to declare outcomes. By emphasizing God's sovereignty, this perspective guards against a transactional or manipulative approach to faith, ensuring that declarations remain rooted in submission to God's will. Evangelicals argue that over-reliance on declarations can lead to disillusionment or a distorted view of

God's character when desired outcomes do not materialize.

**Comparative Analysis**
**Strengths and Weaknesses**
The NAR's perspective on declarations and decrees encourages bold faith and a proactive approach to spiritual life, inspiring believers to speak God's promises over their circumstances. However, it can lead to an overemphasis on human effort and a diminished view of God's sovereignty, potentially fostering unrealistic expectations or guilt when results are not achieved.

The evangelical perspective, while emphasizing submission to God's will, provides a balanced approach that prioritizes trust in God's sovereignty and His timing. This view guards against the dangers of formulaic faith but may be perceived as less empowering or dynamic compared to the NAR's approach. Nevertheless, evangelicals argue that this perspective is more consistent with Scripture's teachings on humility and reliance on God.

**Concluding Summary**
**The practice of declarations and decrees illustrates a significant doctrinal divide between the NAR and orthodox evangelical Christianity.** While the NAR emphasizes the believer's authority to shape outcomes through spoken words, evangelicals uphold the sovereignty of God and the sufficiency of His Word. Both perspectives seek to honor God's promises, but they diverge in their understanding of the believer's role in exercising faith. By examining these approaches, believers can gain clarity on the biblical foundation for declarations and ensure their practices align with God's will as revealed in Scripture.

**Additional Resources**
https://www.andrewkgabriel.com/2018/08/21/declare-decree-over-lives/
https://paulnatekin.com/decreeing-and-declaring-in-prayer-a-biblical-and-theological-exploration/
https://www.biblestudytools.com/bible-study/topical-studies/is-it-biblical-to-decree-and-declare.html
https://www.whatchristianswanttoknow.com/is-it-biblical-to-declare-and-decree/
https://www.gotquestions.org/decree-and-declare.html

**Recommended Resources**:
The following four books on the New Apostolic Reformation authored by Holly Pivac and R. Douglas Gelvett:
https://www.amazon.com/New-Apostolic-Reformation-Biblical-Worldwide/dp/1683591747/

https://www.amazon.com/Counterfeit-Kingdom-Revelation-Prophets-Practices-ebook/dp/B0BH8PS3FS/
https://www.amazon.com/Gods-Super-Apostles-Encountering-Worldwide-Prophets/dp/1683591720/
https://www.amazon.com/Reckless-Christianity-Destructive-Teachings-Practices/dp/1725272474/
The following dedicated webpage authored by Bruce Cooper
https://bcooper.ca/investigating-the-new-apostolic-reformation-movement/

**Investigating the NAR: Role of Jesus' Humanity vs. Divinity**

This post is the fourteenth **of a new series** titled ***Investigating the NAR***, which is dedicated to exploring what the whole counsel of God's Holy Word reveals about the importance of Christians discerning biblical truth from error. The goal is to help believers reject false doctrines and teachings rather than accept them as truth. The primary focus of this series is to examine the doctrines and teachings of **the New Apostolic Reformation movement**, highlighting its deviations from orthodox Evangelical Christianity. Once the series is complete, a comprehensive PDF compiling all the posts will be made available for download on this dedicated webpage.

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**Introduction**

The doctrine of Jesus Christ's dual nature—fully divine and fully human—is a cornerstone of Christian theology, shaping our understanding of His person, work, and authority. While all 25 doctrinal differences that we are looking at in this series between the New Apostolic Reformation (NAR) and orthodox Evangelical Christianity are significant, **this particular doctrine stands out as especially critical.** Many who embrace the NAR narrative are unaware of the distinctive divergence between NAR teachings and Evangelical orthodoxy on this foundational issue. The NAR places a strong emphasis on Jesus' humanity, particularly in relation to His miracles, asserting that believers can perform the same miraculous works as Jesus. **This view contrasts sharply with orthodox Evangelical theology, which upholds the hypostatic union—the inseparable and unique union of Jesus' divine and human natures—and its profound implications for His works. Central to this discussion are the related theological concepts of separationist Christology and the Kenosis Doctrine, which will be briefly covered.**

**NAR Perspective**

**Doctrine Overview**

The NAR teaches that Jesus performed His earthly miracles not by virtue of His divine nature but through the empowerment of the Holy Spirit as a human in right relationship with God. This teaching underpins the belief that believers, being similarly empowered by the Holy Spirit, can and should perform the same (or even greater) miracles as Jesus. This aligns with their broader focus on activating spiritual gifts and empowering believers to operate in signs and

wonders.

**Scriptural Support**

- **John 14:12 (NASB):** "Truly, truly I say to you, the one who believes in Me, the works that I do, he will do also; and greater works than these he will do; because I am going to the Father."
- **Philippians 2:6-7 (NASB):** "[Jesus,] who, as He already existed in the form of God, did not consider equality with God something to be grasped, but emptied Himself by taking the form of a bond-servant."
- **Acts 10:38 (NASB):** "You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how He went about doing good and healing all who were oppressed by the devil, for God was with Him."

**Reasoning and Implications**

The NAR interpretation holds that:

1. Jesus performed miracles as a Spirit-empowered man rather than as God, emphasizing His humanity over His divinity in His earthly ministry.
2. Believers, being filled with the same Holy Spirit, have access to the same miraculous power and authority.
3. This belief supports the NAR's focus on equipping believers for supernatural ministry, including healing, prophecy, and other charismatic manifestations.

**Implications:**

- Encourages an expectation for modern believers to operate in miraculous signs and wonders as part of their Christian witness.
- Challenges traditional views of the exclusivity of Jesus' miraculous works as expressions of His divinity.

**Orthodox Evangelical Christian Perspective**

**Doctrine Overview**

Orthodox Evangelical theology affirms that Jesus Christ is fully God and fully man, and His miracles are a direct result of this unique hypostatic union. While He willingly limited the independent use of His divine attributes (**Philippians 2:6-7**), His miracles are an extension of His divine authority and identity. Evangelicals assert that believers can act as instruments of God's power but not in the same way as Jesus, **who is uniquely divine.**

**Scriptural Support**

- **Colossians 1:19 (NASB):** "For it was the Father's good pleasure for all the fullness [of deity] to dwell in Him."

- **John 1:14 (NASB):** “And the Word became flesh, and dwelt among us; and we saw His glory, glory as of the only Son from the Father, full of grace and truth.”
- **Matthew 28:18 (NASB):** “And Jesus came up and spoke to them, saying, ‘All authority in heaven and on earth has been given to Me.'”

**Reasoning and Implications**

1. Jesus’ miracles are inseparable from His divine nature and serve as signs authenticating His Messianic identity and divine mission.
2. Believers, while empowered by the Holy Spirit, operate under delegated authority from Christ, not through independent possession of divine power.
3. Greater works (John 14:12) refer to the scope of the gospel’s influence (e.g., bringing salvation to the nations) rather than replicating or surpassing Jesus’ specific miracles.

**Implications:**

- Emphasizes Jesus’ divine uniqueness and the authority of His works as Messianic signs.
- Grounds believers’ spiritual power in submission to and reliance upon Christ’s authority rather than their own capabilities.

**Separationist Christology**

**Doctrine Overview**

Separationist Christology posits a distinction between the divine “Christ” and the human “Jesus,” suggesting that the divine Christ spirit descended upon the human Jesus at a specific point (e.g., baptism) and departed before His crucifixion. **This view undermines the orthodox understanding of the hypostatic union—the inseparable and eternal union of Jesus’ divine and human natures.**

**Relation to NAR Teachings**

Some NAR teachings reflect elements of separationist Christology by emphasizing that Jesus performed miracles solely as a human empowered by the Holy Spirit, rather than as the incarnate Word of God. **This perspective can lead to a diminished view of Jesus’ divinity during His earthly ministry and suggests that believers can operate in the same miraculous capacity as Jesus.**

**Critique**

This approach risks:

- Diminishing the significance of the incarnation, where the Word became flesh (**John 1:14**).

- Misrepresenting the continuous and complete union of Jesus' divine and human natures.
- Encouraging believers to view themselves as capable of operating in divine capacities, potentially leading to theological errors and spiritual pride.

**Kenosis Doctrine**

**Definition**

The Kenosis Doctrine is based on **Philippians 2:6-7,** which describes how Jesus "emptied Himself" in becoming human. The term "kenosis" comes from the Greek word *kenoo*, meaning "to empty." Interpretations of this doctrine vary:

- **NAR Perspective:** Emphasizes that Jesus set aside His divine attributes, performing miracles as a Spirit-empowered man.
- **Evangelical Perspective:** Teaches that Jesus limited the independent use of His divine attributes but did not cease to be fully divine.

**NAR Perspective**

- Claims that Jesus operated entirely as a man in dependence on the Holy Spirit.
- Encourages believers to view Jesus as an example of what humans can achieve through faith and the Spirit.

**Implications:**

- Supports the belief that believers can perform all the same miracles as Jesus.
- Risks diminishing Jesus' divine nature during His earthly ministry.

**Evangelical Perspective**

- Affirms that Jesus retained all divine attributes but chose not to exercise them independently.
- Sees the kenosis as an act of humility, highlighting Jesus' willingness to serve and suffer for humanity.

**Implications:**

- Emphasizes Jesus' uniqueness as fully God and fully man.
- Protects the integrity of the hypostatic union and the deity of Christ.

**Concluding Summary**

**The doctrine of Jesus' humanity and divinity is pivotal for understanding His miracles and the believer's role in ministry.** NAR teachings emphasize Jesus' humanity to encourage believers to operate in miraculous power, but this often leads to theological imbalance, **including elements of separationist Christology and an exaggerated view of the Kenosis Doctrine. Evangelical theology, rooted in the fullness of Scripture, preserves the integrity of Jesus' dual nature, affirming the uniqueness of His person and work while encouraging believers to rely on God's power in a manner consistent with**

**biblical teaching.**

**Additional Resources**
https://www.gotquestions.org/kenosis.html
https://cicministry.org/commentary/issue124.htm
spoiledmilks.com/2014/10/24/when-heaven-invades-earth-review-pt-1/
spoiledmilks.com/2014/10/28/when-heaven-invades-earth-part-ii/
spoiledmilks.com/2014/11/01/when-heaven-invades-earth-review-pt-iii/
spoiledmilks.com/2014/11/09/when-heaven-invades-earth-review-pt-iv/
bill-johnsons-christology-a-new-age-christ/
bill-johnsons-christology-a-new-christ-part-ii/
bill-johnsons-christology-a-new-age-christ-part-iiia/
bill-johnsons-christology-a-new-age-christ-part-iiib
bill-johnsons-christology-a-new-age-christ-part-iv-conclusion/

**Recommended Resources**:
The following four books on the New Apostolic Reformation authored by Holly Pivac and R. Douglas Gelvett:
https://www.amazon.com/New-Apostolic-Reformation-Biblical-Worldwide/dp/1683591747/
https://www.amazon.com/Counterfeit-Kingdom-Revelation-Prophets-Practices-ebook/dp/B0BH8PS3FS/
https://www.amazon.com/Gods-Super-Apostles-Encountering-Worldwide-Prophets/dp/1683591720/
https://www.amazon.com/Reckless-Christianity-Destructive-Teachings-Practices/dp/1725272474/
The following dedicated webpage authored by Bruce Cooper
https://bcooper.ca/investigating-the-new-apostolic-reformation-movement/

**Investigating the NAR: Restoration of All Things Before Christ's Return**

This post is the fifteenth **of a new series** titled ***Investigating the NAR***, which is dedicated to exploring what the whole counsel of God's Holy Word reveals about the importance of Christians discerning biblical truth from error. The goal is to help believers reject false doctrines and teachings rather than accept them as truth. The primary focus of this series is to examine the doctrines and teachings of **the New Apostolic Reformation movement**, highlighting its deviations from orthodox Evangelical Christianity. Once the series is complete, a comprehensive PDF compiling all the posts will be made available for download on this dedicated webpage.

**To view all the current posts of the Investigating the NAR Series click here.**

**Introduction**
The belief about the restoration of all things before Christ's return forms a central point of divergence between the New Apostolic Reformation (NAR) movement and Orthodox Evangelical Christianity. **The NAR teaches that the church is tasked with a mandate to restore all sectors of society, thereby preparing the way for Jesus' second coming.** On the other hand, Orthodox Evangelical Christianity emphasizes that the work of restoration is solely in God's hands, with the ultimate restoration occurring through Christ's return itself rather than by human efforts beforehand. This overview contrasts these perspectives in-depth, focusing on the doctrinal foundations, biblical references, reasoning, and the practical implications of each.

**NAR Perspective**

- **Doctrine Overview**
  The New Apostolic Reformation holds that the church must restore society, encompassing political, economic, cultural, and spiritual domains, to bring about the fullness of the Kingdom of God before Christ's return. **This belief, often known as "Kingdom Now" theology, teaches that Christians are empowered to establish dominion over earthly systems.** This restoration includes the reclaiming of governmental, educational, media, and business sectors—often termed as taking **the "Seven Mountains of Influence."** According to this perspective, Christ **cannot** return until the church has adequately reformed and established righteousness within these systems, thereby enabling the fulfillment of God's promises for the earth.

- **Scriptural Support**
  The NAR relies heavily on passages such as **Acts 3:21,** which refers to

"the period of restoration of all things about which God spoke by the mouth of His holy prophets." They also cite **Matthew 6:10**, where Jesus teaches His disciples to pray, "Your kingdom come. Your will be done, on earth as it is in heaven," interpreting this as a directive for Christians to bring heavenly order to earthly systems. Furthermore, **Ephesians 4:11-13** is used to emphasize the role of modern-day apostles and prophets in perfecting the church so that believers can transform society.

- **Great Revival Before Christ's Return**
  Another key belief within the NAR is **the expectation of a great revival prior to Christ's return.** This revival is envisioned as a massive global movement where countless individuals will come to faith in Jesus, transforming not only individual lives **but also societal structures.** The NAR views this revival as an essential precursor to the establishment of God's Kingdom on earth, believing that God will pour out His Spirit in unprecedented ways to empower the church for this purpose.

- **Great Transfer of Wealth**
  The New Apostolic Reformation (NAR) also teaches that a "great transfer of wealth" will occur as part of God's plan to equip His people for a global end-times revival. This doctrine asserts that wealth currently held by secular institutions and unbelievers will be supernaturally redirected to faithful Christians and Kingdom initiatives. NAR proponents link this idea to their belief in a forthcoming unprecedented global revival, where financial resources will be essential to fund expansive evangelistic efforts, social transformation, and the establishment of what they view as God's rule over every sphere of society. Supporters often cite passages such as **Proverbs 13:22** ("the wealth of the sinner is stored up for the righteous") as a scriptural basis, though this interpretation is disputed by many orthodox evangelical theologians who argue such texts are taken out of context. **This teaching underscores the NAR's focus on material provision as integral to fulfilling its dominionist vision for the Church.**

- **Reasoning and Implications**
  NAR proponents argue that God has empowered the church to be an agent of restoration, leading to the establishment of God's Kingdom on earth. They believe that the restoration of society to righteousness, **through human obedience and apostolic leadership**, will hasten Christ's return. **The practical implication is an emphasis on church involvement in political and societal arenas** — not merely as participants but as leaders who usher in God's dominion. This perspective implies that without the church stepping into this mandate,

Christ's return will be delayed.

**Orthodox Evangelical Christian Perspective**

- **Doctrine Overview**
  Orthodox Evangelical Christianity teaches that the restoration of all things will be fully realized **only through the direct intervention of God at Christ's second coming.** Human efforts, while important in sharing the gospel and living out Christian values, are not capable of fully restoring the world to a pre-Fall state or establishing the Kingdom of God in its entirety. **The belief is that Christ alone will complete the work of restoration, and the church's role is primarily to proclaim the gospel and make disciples, as commanded in the Great Commission** (**Matthew 28:18-20**).

- **Scriptural Support**
  Orthodox Evangelicals refer to verses like **Revelation 21:5**, where Christ Himself declares, "Behold, I am making all things new," emphasizing that restoration is God's work rather than humanity's mandate. Additionally, **Romans 8:19-23** describes creation as waiting eagerly for the revealing of the children of God, indicating that ultimate restoration is a divine act coinciding with the return of Christ. **Acts 1:7** also points out that it is not for humans to know the times or seasons that the Father has fixed by His authority, emphasizing that the timeline and fulfillment of restoration are God's prerogatives alone.

- **Great Falling Away Before Christ's Return**
  Orthodox Evangelicals also emphasize the belief **in a great falling away, or apostasy, before Christ's return**. This belief is drawn from passages such as **2 Thessalonians 2:3,** which warns that before the day of the Lord, there will be a rebellion or falling away from the faith. This perspective suggests that, rather than an unprecedented revival, there will be a significant turning away from true faith, with many being deceived. This falling away is seen as a sign of the end times, contrasting sharply with the NAR's anticipation of a global revival.

- **Reasoning and Implications**
  Orthodox Evangelicals emphasize that while Christians are called to be salt and light in the world, their mission is not to establish dominion over secular systems but to witness to Christ's redeeming power. The expectation is that, as humanity approaches the end times, conditions may worsen (**Matthew 24:6-14**) until Christ intervenes to establish His perfect Kingdom. The belief in a great falling away reinforces the idea that

the church must remain vigilant and faithful amid increasing deception and challenges. **This viewpoint places the hope of restoration in God's future work rather than in human achievement, reinforcing the church's dependence on God's timing and His power to bring about ultimate renewal.**

**Comparative Analysis**

- **Strengths and Weaknesses of the NAR Perspective**
  The strength of the NAR perspective lies in its proactive engagement with society. It encourages Christians to live out their faith in every aspect of life and to actively influence culture. However, a notable weakness is its potential overemphasis on human agency and power, which can lead to a sense of self-reliance rather than dependence on God's sovereignty. The belief that Christ's return is contingent on human efforts can also lead to disillusionment and spiritual exhaustion if societal transformation does not occur as expected.

- **Strengths and Weaknesses of the Orthodox Evangelical Perspective**
  The Orthodox Evangelical perspective's strength is its clear reliance on God's sovereignty and the assurance that ultimate restoration is God's work. It aligns closely with biblical passages that indicate God's direct intervention is required for true and final renewal. However, a perceived weakness may be a tendency towards passivity in societal engagement, as some believers might interpret this perspective as minimizing the importance of impacting culture in meaningful ways.

**Concluding Summary**

**The NAR belief in the restoration of all things before Christ's return emphasizes the church's role in transforming society and establishing God's Kingdom on earth, suggesting that Christ's return hinges upon this effort, along with the necessity of a great global revival.** In contrast, **Orthodox Evangelical Christianity places the hope of restoration firmly in God's hands, with the understanding that complete renewal will only occur through Christ's direct intervention at His second coming, and anticipates a great falling away rather than a revival before that time.** Both perspectives stress the importance of living out Christian values, but they differ significantly on the scope of the church's role in bringing about the Kingdom and their expectations for the spiritual climate before Christ's return. **The Orthodox Evangelical stance highlights God's sovereignty, whereas the NAR emphasizes human responsibility and dominion, leading to differing**

**expectations for the church's role in the world today.**

**Additional Resources**
https://bcooper.ca/2024/05/23/tribulation-versus-dominionism/
https://bcooper.ca/2024/07/25/dominionism-as-associated-with-christian-nationalism-and-the-new-apostolic-reformation/
https://bcooper.ca/2017/09/18/the-nar-and-dominionism/

**Recommended Resources**:
The following four books on the New Apostolic Reformation authored by Holly Pivac and R. Douglas Gelvett:
https://www.amazon.com/New-Apostolic-Reformation-Biblical-Worldwide/dp/1683591747/
https://www.amazon.com/Counterfeit-Kingdom-Revelation-Prophets-Practices-ebook/dp/B0BH8PS3FS/
https://www.amazon.com/Gods-Super-Apostles-Encountering-Worldwide-Prophets/dp/1683591720/
https://www.amazon.com/Reckless-Christianity-Destructive-Teachings-Practices/dp/1725272474/
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**Investigating the NAR: Focus on Experiential Faith**

This post is the sixteenth **of a new series** titled ***Investigating the NAR***, which is dedicated to exploring what the whole counsel of God's Holy Word reveals about the importance of Christians discerning biblical truth from error. The goal is to help believers reject false doctrines and teachings rather than accept them as truth. The primary focus of this series is to examine the doctrines and teachings of **the New Apostolic Reformation movement**, highlighting its deviations from orthodox Evangelical Christianity. Once the series is complete, a comprehensive PDF compiling all the posts will be made available for download on this dedicated webpage.

**To view all the current posts of the Investigating the NAR Series click here.**

**Introduction**
The emphasis on experiential faith marks another significant point of divergence between the New Apostolic Reformation (NAR) and Orthodox Evangelical Christianity. **The NAR places a strong focus on mystical experiences, such as visions, angelic encounters, and supernatural manifestations, which are often regarded as signs of God's active presence.** In contrast, Orthodox Evangelical Christianity emphasizes faith that is grounded primarily in Scripture, valuing experiential aspects of faith but cautioning against making them the primary indicator of spiritual maturity or divine favor. This section will explore these differing viewpoints in detail.

**NAR Perspective**

- **Doctrine Overview**
  The New Apostolic Reformation promotes a form of Christianity where mystical experiences and supernatural encounters are viewed as essential aspects of the believer's journey. Experiences such as receiving visions, having prophetic dreams, witnessing angelic encounters, and seeing miraculous signs are all seen as evidence of God's tangible involvement in the believer's life. These experiences are often facilitated by individuals recognized as modern-day apostles and prophets, who are believed to have the ability to release supernatural power through impartation.

  **The expectation** is that God wants all believers to experience these kinds of encounters as a sign of His favor and an affirmation of His ongoing work in their lives. There is also a distinct correlation between experiential faith manifestations within the NAR and similar experiences

prevalent in “New Age” spirituality. Practices such as “fire tunnels,” heavenly portals, being transported to heaven, first-hand encounters with God the Father, Jesus, angels, impartations of mantles and the activation of spiritual gifts are often viewed as essential and desireable components of the believer’s journey. Additionally, manifestations where a believer loses control over their body—such as involuntary shaking or falling —are seen in both NAR practices and New Age experiences. **The potential for unquestioned or unchallenged experiences to be accepted as originating from God raises concerns about the discernment and evaluation of these manifestations.**

- **Scriptural Support**
  The NAR draws on several passages to support this experiential approach to faith. **Joel 2:28-29**, which is also quoted by Peter in **Acts 2:17-18**, speaks of God pouring out His Spirit in the last days, leading to dreams, visions, and prophecy. Additionally, **1 Corinthians 12:7-11** speaks of the manifestation of the Spirit for the common good, listing gifts such as prophecy, healing, and miracles. The NAR interprets these scriptures as an endorsement of frequent and ongoing supernatural experiences in the life of every believer.

- **Reasoning and Implications**
  NAR proponents argue that these supernatural experiences are not only biblical but are essential for building faith, empowering believers, and advancing the Kingdom of God. They believe that experiencing the supernatural brings an intimacy with God that goes beyond intellectual knowledge. **Practically, this belief leads to church gatherings that focus heavily on seeking these experiences, often creating an atmosphere where miracles, signs, and wonders are expected as a regular occurrence. However, the overlap with New Age practices and the potential for experiences to go unquestioned or unchallenged can lead to spiritual deception and a departure from biblically grounded faith.** The implication is that believers who do not experience such encounters might be viewed as lacking faith or spiritual maturity, and there is a risk that these experiences could be mistaken for divine encounters without proper discernment.

**Orthodox Evangelical Christian Perspective**

- **Doctrine Overview**
  Orthodox Evangelical Christianity holds that while God certainly can and does intervene supernaturally, these experiences are not normative for every believer and should not be sought as the primary evidence of faith.

The emphasis is on a faith grounded in the Word of God and a relationship with Jesus Christ that is evidenced by the fruit of the Spirit (**Galatians 5:22-23**) rather than dramatic supernatural manifestations. Evangelicals are cautious about placing too much weight on mystical experiences, **believing that experiences must be tested against Scripture to determine their validity and origin.**

- **Scriptural Support**
  Orthodox Evangelicals cite scriptures such as **2 Corinthians 5:7**, which states, "for we walk by faith, not by sight," emphasizing that true faith is trusting in God and His promises rather than relying on experiences. Furthermore, Jesus' rebuke in **Matthew 12:39** against those who seek signs serves as a warning against an overemphasis on seeking supernatural manifestations. **1 John 4:1** also instructs believers to "test the spirits," reinforcing the idea that not all supernatural experiences are necessarily from God and must be discerned carefully.

- **Reasoning and Implications**
  The Orthodox Evangelical perspective emphasizes the sufficiency of Scripture as the foundation for faith. While experiential aspects of faith, such as answered prayers or moments of divine guidance, are valued, they are seen as secondary to the knowledge of God obtained through His Word. **This approach seeks to guard against deception and the risk of basing one's faith on potentially misleading experiences.** The practical implication is that church services focus on teaching and discipleship **rather than creating an atmosphere primarily aimed at eliciting supernatural experiences.** Believers are encouraged to grow in maturity through study of the Word, prayer, and community, rather than relying on personal mystical experiences as evidence of their faith.

**Comparative Analysis**

- **Strengths and Weaknesses of the NAR Perspective**
  The NAR's emphasis on experiential faith can lead to a dynamic and passionate relationship with God, fostering a sense of His active presence in the believer's life. It encourages believers to expect God to move powerfully in their circumstances. However, a significant weakness is the potential for experiences to take precedence over Scripture, leading to a faith that is driven more by feelings and manifestations than by the truth of God's Word. The implications of **Matthew 7:21-27** also must of necessity be taken into consideration. Not considering and adhering to these warnings can open the door to deception if experiences and God's will are not carefully tested against biblical

teaching.

- **Strengths and Weaknesses of the Orthodox Evangelical Perspective** The Orthodox Evangelical approach provides a solid foundation in the Word of God, ensuring that believers are grounded in truth rather than subjective experiences. This perspective fosters discernment and safeguards against deception. However, a perceived weakness may be a lack of openness to the ways in which God can and does work supernaturally, potentially leading to a faith that feels intellectual rather than relational or dynamic. There is also the risk of undervaluing the role of the Holy Spirit in the believer's daily life.

**Concluding Summary**
The NAR focus on experiential faith emphasizes the importance of mystical encounters, visions, and supernatural manifestations as evidence of God's active presence. In contrast, Orthodox Evangelical Christianity prioritizes a faith that is grounded in Scripture, valuing experiential aspects of faith but placing them as secondary to the Word of God. Both perspectives recognize that God can and does work supernaturally, **but they differ in their emphasis on how these experiences should function within the life of a believer.** The NAR encourages the pursuit of supernatural encounters, while Orthodox Evangelicals stress discernment and the sufficiency of Scripture as the bedrock of faith. Furthermore, the NAR's experiential focus has distinct similarities to practices found in New Age spirituality, which can pose a significant risk of spiritual deception if not carefully tested against biblical truth.

**Additional Resources**
https://bcooper.ca/2024/11/02/new-age-thinking-the-new-apostolic-reformation-and-orthodox-evangelical-christianity-a-comparative-analysis/
https://bcooper.ca/2024/02/13/lawlessness-and-i-never-knew-you/

**Recommended Resources**:
The following four books on the New Apostolic Reformation authored by Holly Pivac and R. Douglas Gelvett:
https://www.amazon.com/New-Apostolic-Reformation-Biblical-Worldwide/dp/1683591747/
https://www.amazon.com/Counterfeit-Kingdom-Revelation-Prophets-Practices-ebook/dp/B0BH8PS3FS/
https://www.amazon.com/Gods-Super-Apostles-Encountering-Worldwide-Prophets/dp/1683591720/
https://www.amazon.com/Reckless-Christianity-Destructive-Teachings-Practices/dp/1725272474/

The following dedicated webpage authored by Bruce Cooper
https://bcooper.ca/investigating-the-new-apostolic-reformation-movement/

**Investigating the NAR: Emphasis on Supernatural Gifts**

This post is the seventeenth **of a new series** titled ***Investigating the NAR***, which is dedicated to exploring what the whole counsel of God's Holy Word reveals about the importance of Christians discerning biblical truth from error. The goal is to help believers reject false doctrines and teachings rather than accept them as truth. The primary focus of this series is to examine the doctrines and teachings of **the New Apostolic Reformation movement**, highlighting its deviations from orthodox Evangelical Christianity. Once the series is complete, a comprehensive PDF compiling all the posts will be made available for download on this dedicated webpage.

**To view all the current posts of the Investigating the NAR Series click here.**

**Introduction**
The role of supernatural gifts in the life of believers is another area of divergence between the New Apostolic Reformation (NAR) and Orthodox Evangelical Christianity. The NAR places a strong emphasis on gifts such as prophecy, healing, and miracles as markers of true spirituality and evidence of the Holy Spirit's activity. In contrast, Orthodox Evangelical Christianity acknowledges the existence of spiritual gifts but stresses their proper use within the boundaries of Scripture and as secondary to faith, obedience, and the fruit of the Spirit. This section explores the distinctions in their doctrinal views, scriptural foundations, and implications.

**NAR Perspective**

- **Doctrine Overview**
  Within the NAR, supernatural gifts such as prophecy, healing, tongues, and miracles are considered essential expressions of a Spirit-filled life. These gifts are often regarded as signs of a believer's spiritual maturity and evidence of God's anointing. The NAR also teaches that these gifts should be pursued actively and are available to all believers, often through impartation by apostles and prophets. The exercise of supernatural gifts is seen as central to the advancement of the Kingdom of God on earth and is frequently emphasized in NAR teachings and gatherings. NAR instructional ventures, such as schools of supernatural ministry and specialized training programs, charge substantial fees for attendance and access to instruction. These programs often promise to equip participants with the ability to prophesy, heal, and perform miracles, presenting these gifts as attainable by all believers. The expectation set forth by the NAR is that every Christian should develop

the capacity to operate in these supernatural gifts, often equating the lack of such abilities with a deficiency in faith or spirituality. However, this expectation contrasts with the scriptural teaching that spiritual gifts are distributed according to the will of the Holy Spirit, not universally given to every believer.

- **Scriptural Support**
  Passages such as **1 Corinthians 12:7-11**, which lists the manifestations of the Spirit for the common good, and **1 Corinthians 14:1**, which encourages believers to pursue spiritual gifts, especially prophecy, are often cited. Additionally, **Mark 16:17-18** is used to support the idea that signs such as healing and casting out demons will accompany those who believe. The NAR interprets these scriptures as mandates for all believers to operate in supernatural gifts regularly as part of their faith journey. However, the NAR's practices of charging for instruction related to spiritual gifts stand in stark contrast to the biblical warning against treating God's gifts as merchandise. **Acts 8:18-20** recounts Simon the magician's rebuke by Peter for attempting to buy the power of the Holy Spirit, emphasizing that spiritual gifts are not commodities to be sold for profit. This divergence raises significant concerns about the commercialization of spiritual gifts within the NAR framework.

- **Reasoning and Implications**
  The NAR argues that supernatural gifts demonstrate the power of God and are essential for effective ministry and evangelism. They believe these gifts not only validate the gospel message but also strengthen the faith of believers. However, the instructional programs' substanial fees and the universal expectation for all believers to possess certain gifts can lead to financial exploitation and spiritual pressure. This approach risks creating an environment where spiritual gifts are prioritized over character development , biblical discernment capabilities and biblical grounding, leading to potential abuses or misuses of these gifts. Additionally, the commercialization of these gifts undermines the biblical principle of freely receiving and freely giving (**Matthew 10:8**).

**Orthodox Evangelical Christian Perspective**

- **Doctrine Overview**
  Orthodox Evangelical Christianity affirms the existence of spiritual gifts but places them within the context of God's sovereignty and the edification of the church. While gifts such as prophecy and healing are recognized, they are not seen as universal markers of spirituality or maturity. Evangelicals emphasize that gifts are distributed by the Holy

Spirit according to His will (**1 Corinthians 12:11**) and are intended to build up the body of Christ, not to serve as a basis for spiritual status or hierarchy among believers. The notion that all believers must possess specific gifts is rejected, as scripture clearly indicates that the Holy Spirit gives different gifts to different individuals.

- **Scriptural Support**
  Scriptures such as **1 Corinthians 12:4-7**, which highlights the diversity of gifts and their purpose for the common good, and **Romans 12:6-8,** which emphasizes the use of gifts in proportion to faith, are often referenced. Evangelicals also point to **1 Corinthians 13**, which underscores that love is greater than any spiritual gift, as a reminder of the priority of character and Christlike behavior over supernatural manifestations. Furthermore, **1 Timothy 4:14** and **2 Timothy 1:6** emphasize the proper use and stewardship of gifts rather than their pursuit as a mark of spirituality. **Acts 8:18-20** is often highlighted as a warning against attempting to monetize spiritual gifts, reinforcing that they are given freely by God and not to be sold or commodified.

- **Reasoning and Implications**
  Orthodox Evangelicals stress the importance of discerning and exercising gifts within the framework of Scripture and under the guidance of the Holy Spirit. They caution against overemphasizing supernatural gifts to the detriment of sound doctrine and spiritual growth. The practical focus is on fostering a balanced approach where gifts are exercised in humility and for the benefit of others, avoiding sensationalism or the temptation to measure faith by the presence of extraordinary abilities. This approach seeks to honor God by prioritizing obedience, love, and biblical truth over the pursuit of supernatural manifestations. Additionally, the rejection of commercialization ensures that spiritual gifts remain a testimony to God's grace rather than a means of financial gain.

**Comparative Analysis**

- **Strengths and Weaknesses of the NAR Perspective**
  The NAR's emphasis on supernatural gifts fosters a dynamic and expectant faith, encouraging believers to anticipate God's power in their lives and ministry. However, significant weaknesses include the potential for gifts to be misused, the financial exploitation associated with substantial fee instructional programs, and the departure from biblical teaching on the distribution and purpose of spiritual gifts. The universal expectation for all believers to possess and operate in these gifts can lead to spiritual pressure and disillusionment, particularly for those who

do not experience such manifestations.

- **Strengths and Weaknesses of the Orthodox Evangelical Perspective**
  The Orthodox Evangelical emphasis on the proper use and context of spiritual gifts ensures that they are exercised in accordance with God's will and purpose. This perspective avoids the pitfalls of sensationalism and promotes a focus on spiritual maturity and Christlike character. The rejection of commercialization aligns with biblical principles and maintains the integrity of the gospel message. However, a potential weakness is a tendency to underemphasize the role of supernatural gifts in the believer's life, which could limit their full expression and impact within the church.

**Concluding Summary**
The NAR places strong emphasis on supernatural gifts as markers of true spirituality and tools for advancing the Kingdom of God, encouraging all believers to actively pursue these gifts and often monetizing access to instruction on their use. In contrast, Orthodox Evangelical Christianity views spiritual gifts as important but subordinate to faith, love, and obedience, emphasizing their proper use within the body of Christ and their distribution solely at the discretion of the Holy Spirit. The Orthodox Evangelical stance also rejects the commercialization of spiritual gifts, aligning with biblical principles of freely giving as one has freely received. These differing perspectives reflect broader theological distinctions regarding the nature of faith, the role of the Holy Spirit, and the integrity of gospel ministry.

**Additional Resources**
https://bcooper.ca/2024/04/02/prophetic-utterances-and-the-nar/
https://bcooper.ca/2023/09/25/framework-series-through-the-maze-of-evangelical-christianity-the-new-apostolic-reformation-movement-part-one/
https://bcooper.ca/2023/10/07/framework-series-through-the-maze-of-evangelical-christianity-the-new-apostolic-reformation-part-two-of-two/

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https://www.amazon.com/Gods-Super-Apostles-Encountering-Worldwide-Prophets/dp/1683591720/

https://www.amazon.com/Reckless-Christianity-Destructive-Teachings-Practices/dp/1725272474/
The following dedicated webpage authored by Bruce Cooper
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**Investigating the NAR : Focus on Personal Revelation**

This post is the eighteenth **of a new series** titled ***Investigating the NAR***, which is dedicated to exploring what the whole counsel of God's Holy Word reveals about the importance of Christians discerning biblical truth from error. The goal is to help believers reject false doctrines and teachings rather than accept them as truth. The primary focus of this series is to examine the doctrines and teachings of **the New Apostolic Reformation movement**, highlighting its deviations from orthodox Evangelical Christianity. Once the series is complete, a comprehensive PDF compiling all the posts will be made available for download on this dedicated webpage.

**To view all the current posts of the Investigating the NAR Series click here.**

**Introduction**
A significant point of divergence between the New Apostolic Reformation (NAR) and Orthodox Evangelical Christianity lies in the concept of personal revelation. The NAR often places a strong emphasis on individual, direct messages from God—sometimes deemed prophetic words or fresh revelations — that can shape doctrine and practice. In contrast, Orthodox Evangelical Christianity upholds a more corporate approach, placing Scripture as the ultimate authority and cautioning against subjective interpretations that could override the clear teaching of God's Word. This section explores the distinctions in their doctrinal views, scriptural foundations, and implications.

**NAR Perspective**
**Doctrine Overview**
Within the NAR, personal revelation is viewed as a vital component of a vibrant Christian life. Believers are encouraged to seek ongoing, direct communication with God — whether through prophetic words, dreams, visions, or impressions they sense in their spirit. These revelations are often treated as fresh insights that can supplement, or in some cases, supersede traditional interpretations of Scripture. NAR teachings frequently assert that the Holy Spirit is continually revealing "new truths" to the church, with modern apostles and prophets guiding believers in discerning and applying these messages.
Because these revelations are individualized and subjective, the emphasis in the NAR can shift away from the historic, corporate understanding of Scripture. Individual believers' experiences and "words from the Lord" may be granted authoritative weight, especially if endorsed by recognized apostles or prophets. As a result, personal revelation can become a primary driver of teaching, ministry direction, and even local church governance.

**Scriptural Support**
NAR adherents often cite passages such as **John 16:12-13**, where Jesus promises that the Holy Spirit will guide believers into all truth, to support the idea of ongoing revelation. They may also appeal to **Acts 2:17-18**, which speaks of God pouring out His Spirit in the last days, resulting in dreams, visions, and prophecy — interpreted as evidence of continual divine communication with individuals. Additionally, **1 Corinthians 14:1**, which encourages believers to "pursue love, and earnestly desire the spiritual gifts, especially that you may prophesy," is presented as biblical endorsement for a strong focus on personal revelation.

**Reasoning and Implications**
NAR proponents argue that an active, direct relationship with God should naturally include fresh insights and revelations, which can bring greater clarity and power to ministry. They contend that the Holy Spirit's work did not cease with the close of the biblical canon and that new revelations are essential for the church to remain dynamic and influential.
However, this emphasis on subjective revelation can lead to varying interpretations of Scripture and a tendency to elevate personal experience above the collective wisdom of the body of Christ. In some instances, it can create a dependency on charismatic leaders who claim unique prophetic authority. This approach risks doctrinal instability if personal revelations contradict established biblical teaching or if believers lack a strong scriptural foundation to evaluate new claims.

**Orthodox Evangelical Christian Perspective**
**Doctrine Overview**
Orthodox Evangelical Christianity teaches that the Bible is God's inspired, sufficient, and authoritative Word (**2 Timothy 3:16-17**). While personal application of Scripture and the inner witness of the Holy Spirit are recognized, evangelicals typically emphasize that all revelations — subjective or otherwise — must be tested against the clear teaching of Scripture. Rather than prioritizing new prophetic words or private impressions, believers are encouraged to interpret God's Word within the broader Christian community and historic church tradition.
**The role of the Holy Spirit in illuminating Scripture is highly valued, but evangelicals generally hold that the Spirit will not reveal anything that contradicts or adds to the foundational truths already given in the Bible. Therefore, subjective guidance is considered beneficial for personal edification or decision-making, but is not seen as a means to introduce novel doctrines or bypass established biblical truth.**

**Scriptural Support**
Evangelicals commonly reference passages like **Acts 17:11**, which commends the Bereans for examining Paul's teaching against Scripture, and **1 John 4:1**, which instructs believers to test every spirit to discern whether it is from God. **Hebrews 4:12** also underscores the power and authority of God's written Word in judging thoughts and attitudes. **The overarching principle is that Scripture remains the final arbiter of truth, and personal revelations must be weighed and tested accordingly.**

**Reasoning and Implications**
From an Orthodox Evangelical standpoint, personal revelation can be valuable when it aligns with biblical principles and is grounded in a consistent, Christ-centered theology. However, the danger arises when personal experiences are granted an authority equal to — or above — Scripture, opening the door to unorthodox teachings or spiritual confusion. **By maintaining a corporate, historically rooted approach to interpretation, evangelicals seek to safeguard against doctrinal error and ensure that believers remain anchored in biblical truth.**
This posture often fosters unity around the essentials of the Christian faith, reducing division that can result from conflicting personal revelations. It also places accountability on those who claim divine guidance, requiring them to demonstrate consistency with the Bible and to submit to the discernment of the broader Christian community.

**Comparative Analysis**
- **Strengths and Weaknesses of the NAR Perspective**
- **Strengths**: Encourages a sense of expectancy and intimacy with God, highlighting the belief that He still speaks personally to believers. It can infuse worship and ministry with vibrancy and zeal for God's ongoing activity.
- **Weaknesses**: Risks doctrinal instability if personal revelations contradict Scripture or if leaders lack proper accountability. Can diminish the authority of the Bible if subjective experiences overshadow the clear teaching of God's Word, and can place undue reliance on charismatic personalities who claim prophetic authority.
- **Strengths and Weaknesses of the Orthodox Evangelical Perspective**
- **Strengths**: Prioritizes the authority and sufficiency of Scripture, providing a stable theological foundation and minimizing the risk of unorthodox teachings. Encourages believers to weigh personal experiences against the collective wisdom of the church and against established biblical truths.

- **Weaknesses**: May be perceived by some as limiting the Holy Spirit's immediate guidance or failing to appreciate the freshness of God's work in a believer's personal life. Believers can become overly cautious about subjective experiences, potentially missing genuine guidance from the Holy Spirit.

**Concluding Summary**
The NAR's focus on personal revelation highlights ongoing, subjective messages from God as pivotal for spiritual growth and church direction, often granting these experiences a level of authority that can eclipse or reinterpret Scripture. Meanwhile, Orthodox Evangelical Christianity acknowledges the Holy Spirit's work in guiding and illuminating believers, **but insists that individual insights must always be subordinate to the Bible's clear, historic teaching.** The divergence lies primarily in the balance between private, subjective experiences and the corporate, scripturally anchored consensus that has historically defined Christian doctrine and practice.

**Additional Resources**
https://bcooper.ca/2024/04/02/prophetic-utterances-and-the-nar/
https://bcooper.ca/2023/09/25/framework-series-through-the-maze-of-evangelical-christianity-the-new-apostolic-reformation-movement-part-one/
https://bcooper.ca/2023/10/07/framework-series-through-the-maze-of-evangelical-christianity-the-new-apostolic-reformation-part-two-of-two/
**Recommended Resources**:
The following four books on the New Apostolic Reformation authored by Holly Pivac and R. Douglas Gelvett:
https://www.amazon.com/New-Apostolic-Reformation-Biblical-Worldwide/dp/1683591747/
https://www.amazon.com/Counterfeit-Kingdom-Revelation-Prophets-Practices-ebook/dp/B0BH8PS3FS/
https://www.amazon.com/Gods-Super-Apostles-Encountering-Worldwide-Prophets/dp/1683591720/
https://www.amazon.com/Reckless-Christianity-Destructive-Teachings-Practices/dp/1725272474/
The following dedicated webpage authored by Bruce Cooper
https://bcooper.ca/investigating-the-new-apostolic-reformation-movement/

**Investigating the NAR: Spiritual Mapping and Identifying Strongholds**

This post is the nineteenth **of a new series** titled ***Investigating the NAR***, which is dedicated to exploring what the whole counsel of God's Holy Word reveals about the importance of Christians discerning biblical truth from error. The goal is to help believers reject false doctrines and teachings rather than accept them as truth. The primary focus of this series is to examine the doctrines and teachings of **the New Apostolic Reformation movement**, highlighting its deviations from orthodox Evangelical Christianity. Once the series is complete, a comprehensive PDF compiling all the posts will be made available for download on this dedicated webpage.

**To view all the current posts of the Investigating the NAR Series click here.**

**Introduction**

A pronounced point of divergence between the New Apostolic Reformation (NAR) and Orthodox Evangelical Christianity centres on the practice of spiritual mapping and the concept of identifying strongholds. The NAR advocates a detailed approach—locating and breaking demonic influences in specific geographical areas through focused research and strategic-level warfare. In contrast, Orthodox Evangelical Christianity, while affirming the reality of spiritual warfare, typically emphasizes prayer, preaching of the Gospel, and personal holiness over specialized mapping techniques. This section explores the distinctions in their doctrinal views, scriptural foundations, and implications.

**NAR Perspective**

**Doctrine Overview**

Within the NAR, **Spiritual Mapping** is regarded as a crucial tool for discerning demonic strongholds and influences over a particular region. Proponents believe that evil spirits exploit historical, cultural, or even ancestral sin patterns to maintain power. Consequently, modern "apostles" and "prophets" often guide teams to investigate historical records, observe spiritual climates, and carry out prayer walks intended to dismantle these regional strongholds.

This methodology operates under the assumption that precise identification of territorial spirits allows believers to engage them directly through "strategic-level spiritual warfare." NAR leaders maintain that, once identified, these powers can be bound or cast out, effectively clearing the way for revival, church growth, and community transformation.

**Scriptural Support**

NAR adherents frequently appeal to passages such as **Daniel 10**, which describes angelic conflict involving the "Prince of Persia," to illustrate the

existence of territorial spirits. **2 Corinthians 10:4** (on demolishing strongholds) and **Ephesians 6:12** (wrestling against spiritual forces) are also used to validate the practice of targeting high-ranking demonic beings. In addition, certain NAR teachers highlight **Joshua's** conquest narratives as biblical parallels for identifying and driving out entrenched evil in the land.

**Reasoning and Implications**
NAR proponents argue that spiritual mapping equips believers to confront the enemy effectively, allowing focused prayers and prophetic acts that break demonic hold over a community. They believe that recognizing specific strongholds fosters unity among believers and fosters a shared purpose in prayer.
However, critics note that this approach **can risk overemphasizing spiritual forces to the extent that it overshadows individual repentance, the authority of Scripture, and reliance on God's sovereignty.** Excessive focus on discovering territorial spirits **or generational sins** may also lead some to neglect more traditional spiritual disciplines. **Moreover, it can place considerable power and authority in the hands of self-appointed apostles and prophets, raising questions about accountability and biblical grounding.**

**Orthodox Evangelical Christian Perspective**
**Doctrine Overview**
Orthodox Evangelical Christianity affirms the reality of demonic influence and the need for believers to resist satanic attacks. However, it typically places more weight on **personal repentance, preaching the Word, corporate prayer, and holy living** as the primary means of engaging in spiritual warfare. While recognizing that certain regions can exhibit pronounced spiritual darkness, these believers are cautious about methodologies that attempt to label or bind specific territorial spirits.
Thus, rather than employing spiritual mapping, Orthodox Evangelical churches emphasize the proclamation of the Gospel as the most potent weapon against any satanic stronghold. Rooting themselves in the sufficiency of Scripture, **they often see no explicit biblical injunction to conduct exhaustive research on a region's demonic history or to strategize specialized "mapping" activities as a norm.**

**Scriptural Support**
Evangelicals commonly highlight **Acts 17:11**, praising the Bereans for their reliance on Scripture to evaluate teaching. They also point to **1 John 4:1**, which admonishes believers to test the spirits, and **James 4:7**, which calls believers to resist the devil by submitting to God. These texts emphasize **discernment,**

**prayerful resistance, and biblical authority** rather than elaborate schemes to identify and eradicate specific demonic presences.

**Reasoning and Implications**
From an Orthodox Evangelical vantage point, maintaining a robust biblical hermeneutic and devotion to preaching Christ crucified protects the church from **speculative practices that can veer into spiritual sensationalism.** They argue that faithful expositional preaching, active discipleship, and heartfelt worship create an environment where darkness cannot thrive.

In their view, an overemphasis on pinpointing or naming demons for each city or region can distract from the core commission to **"make disciples of all nations"** (Matthew 28:19-20). Moreover, evangelicals fear that **placing extraordinary authority in modern apostles or prophets can sow confusion or doctrinal instability if these leaders deviate from the clear teaching of Scripture.**

**Key Contrasts and Points of Tension**

1. **Emphasis on Specific Methodologies**
- **NAR**: Holds that spiritual mapping is a necessary strategy for effective intercession to break territorial strongholds.
- **Orthodox Evangelicals**: Generally see no direct biblical command to engage in "map-based" warfare, instead focusing on preaching, prayer, and discipleship.

2. **Authority of Apostolic Leaders**
- **NAR**: Often ties spiritual mapping to the authority of modern "apostles" and "prophets" who guide these initiatives.
- **Orthodox Evangelicals**: Typically reject any modern-day office of "apostle" in the biblical sense, holding to Scripture as the final authority for faith and practice.

3. **Primary Means of Spiritual Victory**
- **NAR**: Considers targeted warfare, confession over a region, and binding demons by name or territory as vital tactics.
- **Orthodox Evangelicals**: Maintains that evangelism, personal repentance, biblical teaching, and prayer without necessarily employing extrabiblical mapping steps are sufficient to resist the devil and advance God's Kingdom.

4. **Outcome and Effectiveness**
- **NAR**: Expects measurable, region-wide transformation once the strongholds are "broken."

- **Orthodox Evangelicals**: Trust that God's Word and the Holy Spirit bring transformation, but do not usually credit transformation to identifying or binding geographic spirits. Any local spiritual bondage is primarily addressed via faithful preaching of the Gospel and reliance on God's sovereignty.

**Comparative Analysis**

1. **Strengths and Weaknesses of the NAR Perspective**

- **Strengths**:
- Encourages fervent intercession and heightened awareness of spiritual realities.
- Motivates believers to seek God's power in practical ways, expecting transformation in communities.
- **Weaknesses**:
- Risks doctrinal instability if personal experiences supersede scriptural instruction.
- Can place excessive emphasis on demonic activity rather than on Christ's finished work and believers' spiritual growth.
- May concentrate power in the hands of modern apostles or prophets without adequate checks and balances.

2. **Strengths and Weaknesses of the Orthodox Evangelical Perspective**

- **Strengths**:
- Upholds the authority and sufficiency of Scripture, grounding believers in proven biblical methods of spiritual warfare.
- Fosters a consistent focus on proclaiming the Gospel and promoting individual repentance and holiness.
- Maintains accountability through a shared doctrinal framework, reducing reliance on potentially errant prophetic leadership.
- **Weaknesses**:
- Some may perceive a limited openness to extraordinary works of the Holy Spirit in local contexts.
- Could be seen as minimizing the collective impact of spiritual warfare on specific communities or locales.
- May occasionally overlook the nuanced ways spiritual battles can manifest regionally or culturally.

**Concluding Observations and Summary**

- While **both** NAR proponents and Orthodox Evangelicals affirm the reality of spiritual warfare and the importance of prayer, **their methodologies and theological justifications diverge** significantly.

- **NAR**: Utilizes spiritual mapping and direct confrontation of territorial spirits, often led by modern apostles and prophets, with the expectation of regional spiritual breakthroughs.
- **Orthodox Evangelical Christianity**: Though it readily prays against evil and teaches the power of spiritual warfare, it keeps its focus on individual repentance, corporate prayer, thorough biblical teaching, and evangelism —without practicing the specialized approach of spiritual mapping.
- Ultimately, **Orthodox Evangelicals** caution against conflating descriptive biblical texts with prescriptive methodology and instead emphasize the sufficiency of Scripture, the power of the Gospel, and God's sovereignty in defeating evil.

The practice of spiritual mapping and identifying strongholds underscores the dynamic contrasts between the NAR's strategic-level spiritual warfare approach and Orthodox Evangelical Christianity's focus on scriptural preaching, prayer, and personal holiness. While the NAR encourages believers to expose and confront territorial spirits directly—under the guidance of modern apostles and prophets—Orthodox Evangelicals generally emphasize broader biblical principles, trusting that **God's Word, faithful prayer, and communal holiness** are sufficient to combat satanic opposition. **These contrasting views reflect deeper questions about biblical interpretation, the scope of spiritual warfare, and the role of modern prophetic authority in shaping the Church's mission and practice.**

**In all cases, believers agree on the importance of the Holy Scriptures, the preeminence of Christ's authority, and the necessity of dependence on God's Word and Spirit. However, the extent to which believers engage in practices like spiritual mapping serves as a significant distinction between the NAR and historic, mainstream Evangelical convictions.**
**Recommended Resources**:

The following four books on the New Apostolic Reformation authored by Holly Pivac and R. Douglas Gelvett:
https://www.amazon.com/New-Apostolic-Reformation-Biblical-Worldwide/dp/1683591747/
https://www.amazon.com/Counterfeit-Kingdom-Revelation-Prophets-Practices-ebook/dp/B0BH8PS3FS/
https://www.amazon.com/Gods-Super-Apostles-Encountering-Worldwide-Prophets/dp/1683591720/
https://www.amazon.com/Reckless-Christianity-Destructive-Teachings-Practices/dp/1725272474/

The following dedicated webpage authored by Bruce Cooper
https://bcooper.ca/investigating-the-new-apostolic-reformation-movement/

**Investigating the NAR: Prosperity Theology Influence**

This post is the twentieth **of a new series** titled ***Investigating the NAR***, which is dedicated to exploring what the whole counsel of God's Holy Word reveals about the importance of Christians discerning biblical truth from error. The goal is to help believers reject false doctrines and teachings rather than accept them as truth. The primary focus of this series is to examine the doctrines and teachings of **the New Apostolic Reformation movement**, highlighting its deviations from orthodox Evangelical Christianity. Once the series is complete, a comprehensive PDF compiling all the posts will be made available for download on this dedicated webpage.

**To view all the current posts of the Investigating the NAR Series click here.**

**Introduction**
Prosperity Theology, often referred to as the "health and wealth gospel," has permeated various Christian movements, including the New Apostolic Reformation (NAR). This doctrine emphasizes material wealth and physical health as evidence of God's favor and faithfulness. While many NAR leaders do not outright teach prosperity theology, its influence is evident in their teachings on divine blessings, financial breakthrough, and success as indicators of spiritual maturity. This contrasts sharply with orthodox Evangelical Christianity, which emphasizes spiritual blessings and eternal rewards over material gain. This analysis will explore the NAR perspective, the orthodox Evangelical position, and provide a comparative analysis, supported by Scripture.

**NAR Perspective**
**Doctrine Overview**
In the NAR, prosperity theology manifests through teachings that emphasize financial blessings, physical health, and worldly success as signs of God's favour. Many NAR leaders encourage "seed faith giving," where financial contributions are viewed as planting seeds for future blessings. This perspective often correlates spiritual maturity with material success, promoting a transactional view of faith.

**Scriptural Support**
NAR proponents cite passages like:

- **Malachi 3:10**: "Bring the whole tithe into the storehouse, so that there may be food in My house, and put Me to the test now in this," says the Lord of armies, "if I do not open for you the windows of heaven and pour out for you a blessing until it overflows."

- **3 John 1:2**: “Beloved, I pray that in all respects you may prosper and be in good health, just as your soul prospers.”
- **Luke 6:38**: “Give, and it will be given to you. They will pour into your lap a good measure—pressed down, shaken together, and running over. For by your standard of measure it will be measured to you in return.”

**Reasoning and Implications**
NAR proponents argue that God desires His children to thrive in all areas of life, including finances and health. This theology appeals to those seeking immediate relief from poverty or illness and aligns with the NAR’s emphasis on dominion theology, which teaches that Christians should influence every sphere of society, including economics. However, this focus can lead to disillusionment when expected blessings do not materialize, potentially causing spiritual harm.

**Orthodox Evangelical Christian Perspective**
**Doctrine Overview**
Orthodox Evangelical Christianity rejects the idea that material wealth or physical health are guaranteed signs of God’s favor. Instead, it emphasizes contentment, stewardship, and eternal rewards. Faithfulness to God is measured by obedience and spiritual growth, not by financial or physical prosperity.

**Scriptural Support**
Key Scriptures include:
- **1 Timothy 6:6-10**: “But godliness actually is a means of great gain when accompanied by contentment. For we have brought nothing into the world, so we cannot take anything out of it, either. If we have food and covering, with these we shall be content. But those who want to get rich fall into temptation and a trap, and many foolish and harmful desires, which plunge people into ruin and destruction. For the love of money is a root of all sorts of evil, and some, by longing for it, have wandered away from the faith and pierced themselves with many griefs.”
- **Matthew 6:19-21**: “Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; for where your treasure is, there your heart will be also.”
- **Philippians 4:11-13**: “Not that I speak from need, for I have learned to be content in whatever circumstances I am. I know how to get along with little, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need. I can do all things through

Him who strengthens me."

**Reasoning and Implications**
Evangelicals emphasize that while God may bless His people materially or physically, such blessings are not promised nor should they be sought as primary indicators of faith. The focus is on spiritual growth, Christlike character, and eternal rewards. Prosperity theology's overemphasis on material wealth can distort the gospel, leading to idolatry and a diminished understanding of suffering's role in the believer's life (Romans 5:3-5).

**Comparative Analysis**
**Strengths and Weaknesses**
**NAR Perspective**:

- **Strengths**: Encourages faith in God's provision and can inspire generosity and expectancy for God's blessings.
- **Weaknesses**: Risks fostering a transactional relationship with God, leading to disillusionment when blessings do not come as expected. It can also create a false hierarchy of faith based on material success.

**Evangelical Perspective**:

- **Strengths**: Maintains a Christ-centered approach, emphasizing spiritual growth and eternal rewards over temporal gains. It fosters contentment and trust in God's sovereignty, even in hardship.
- **Weaknesses**: Can be perceived as less inspiring or relevant to those seeking immediate relief from financial or health struggles.

**Concluding Summary**
The influence of prosperity theology within the NAR underscores a significant doctrinal divergence from orthodox Evangelical Christianity. While the NAR's approach appeals to those desiring tangible blessings, it often overlooks the scriptural emphasis on contentment, stewardship, and eternal rewards. Evangelical Christianity's perspective, rooted in the whole counsel of God's Word, provides a balanced understanding of God's blessings, emphasizing spiritual over material prosperity. Believers are called to trust God's provision and remain faithful, regardless of their circumstances, focusing on the eternal rather than the temporal.

**Additional Resources:**
https://bcooper.ca/2023/09/19/framework-series-through-the-maze-of-evangelical-christianity-the-prosperity-gospel-movement/

**Recommended Resources**:
The following four books on the New Apostolic Reformation authored by Holly

Pivac and R. Douglas Gelvett:
https://www.amazon.com/New-Apostolic-Reformation-Biblical-Worldwide/dp/1683591747/
https://www.amazon.com/Counterfeit-Kingdom-Revelation-Prophets-Practices-ebook/dp/B0BH8PS3FS/
https://www.amazon.com/Gods-Super-Apostles-Encountering-Worldwide-Prophets/dp/1683591720/
https://www.amazon.com/Reckless-Christianity-Destructive-Teachings-Practices/dp/1725272474/
The following dedicated webpage authored by Bruce Cooper
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**Investigating the NAR: Eschatology and Dominion Theology – A Distinct Focus**

This post is the twenty-first **of a new series** titled ***Investigating the NAR***, which is dedicated to exploring what the whole counsel of God's Holy Word reveals about the importance of Christians discerning biblical truth from error. The goal is to help believers reject false doctrines and teachings rather than accept them as truth. The primary focus of this series is to examine the doctrines and teachings of **the New Apostolic Reformation movement**, highlighting its deviations from orthodox Evangelical Christianity. Once the series is complete, a comprehensive PDF compiling all the posts will be made available for download on this dedicated webpage.

**To view all the current posts of the Investigating the NAR Series click here.**

**Introduction**
In a previous investigation, we examined **Dominion Theology** as a broad framework influencing Christian perspectives on societal governance, cultural transformation, and the perceived call to bring earthly systems under God's rule. That discussion highlighted how proponents of Dominion Theology often justify their approach through concepts like the "dominion mandate" (**Genesis 1:28**) and initiatives such as the Seven Mountain Mandate. While that overview centered on the sociopolitical and practical outworkings of Dominion Theology, **this present investigation focuses on its eschatological foundations**.

Eschatology is a term used in Christian theology that refers to the study of the "last things" or the end times. It focuses on what the Bible says about events like the return of Jesus Christ, the final judgment, the resurrection of the dead, and the establishment of God's eternal Kingdom. In simple terms, eschatology is about understanding God's ultimate plan for humanity and the world, as revealed in Scripture, and how believers can live in light of that hope. Eschatology plays a crucial role in shaping any theological framework, as it determines how believers view the future and, subsequently, how they engage with the present. For Dominion Theology, eschatology often involves a **postmillennial or victorious interpretation**, which asserts that the Church must establish the Kingdom of God on earth **before** Christ's return. **This contrasts sharply with other evangelical eschatological perspectives, such as premillennialism, which views Christ's return as the catalyst for the establishment of His Kingdom. Understanding these differences is essential to discern the motivations, reasoning, and implications of**

**Dominion Theology's practices.**

**The Role of Eschatology in Dominion Theology**
**Doctrine Overview**
At its core, Dominion Theology's eschatological vision is rooted in the belief that the Church is tasked with progressively transforming the world into God's Kingdom. This often aligns with a **postmillennial view**, which teaches that Christ's second coming will occur after a "golden age" of Christian dominion over the earth. Proponents see the Great Commission (**Matthew 28:18-20**) as a mandate to disciple nations **not merely in spiritual matters but also in societal structures, economics, and politics.**
This eschatology is often tied to the idea of a "victorious Church," which believes that the Body of Christ will triumph over earthly systems and usher in God's reign. The ultimate goal is to prepare the world for Christ's return by achieving dominion over all spheres of life.

**Scriptural Support**
Advocates of Dominion Theology frequently cite passages like:
- **Habakkuk 2:14**: "For the earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea."
- **Matthew 6:10**: "Your kingdom come, Your will be done, on earth as it is in heaven."
- **Psalm 110:1-2**: "The Lord says to my Lord: 'Sit at My right hand until I make Your enemies a footstool for Your feet.'"

These passages are interpreted as mandates for believers to establish God's Kingdom on earth, often through cultural, political, and social engagement.

**Reasoning and Implications**
**This eschatological framework has significant implications.** It fosters a sense of urgency and purpose among believers to engage with and reform worldly systems. However, it also carries risks, such as conflating spiritual transformation with political power or prioritizing dominion over discipleship.
**Critics argue that this eschatology overemphasizes human agency in God's redemptive plan, potentially leading to an imbalanced focus on works rather than faith.**

**Contrasting Evangelical Eschatology**
**Doctrine Overview**
Orthodox Evangelical Christianity traditionally embraces a **premillennial eschatology**, which asserts that Christ will return **to establish His Kingdom**, ushering in a literal thousand-year reign. **This perspective emphasizes the**

**sovereignty of God in initiating the end times and views human efforts as secondary to God's ultimate plan.**

**Scriptural Support**

Premillennialists often reference passages such as:

- **Revelation 20:1-6**, describing Christ's thousand-year reign.
- **Revelation 21:4** indicates that Christ alone will establish His kingdom upon His return.
- **Matthew 24:30-31**, which speaks of Christ's visible return and the gathering of His elect.
- **1 Thessalonians 4:16-17**, emphasizing the hope of Christ's return as a transformative event.

**These scriptures reinforce the belief that Christ's return is the pivotal moment in redemptive history, rather than a culmination of human-led efforts.**

**Reasoning and Implications**

This eschatology fosters a focus on evangelism and personal discipleship, emphasizing preparation for Christ's return rather than societal transformation. **It avoids conflating the Kingdom of God with earthly systems, maintaining a distinction between the spiritual and temporal realms. Critics of Dominion Theology's eschatology argue that it risks overstepping biblical boundaries by prioritizing political and cultural engagement over spiritual readiness.**

**Comparative Analysis**

**Strengths of Dominion Theology's Eschatology**

- Encourages active engagement with the world and a sense of purpose in fulfilling the Great Commission.
- Inspires believers to seek cultural and societal transformation in alignment with biblical principles.

**Weaknesses of Dominion Theology's Eschatology**

- Risks prioritizing earthly dominion over spiritual discipleship.
- Often conflates human efforts with divine sovereignty, potentially leading to an imbalanced theology.
- Susceptible to misapplying Scripture to justify political or cultural agendas.

**Strengths of Evangelical Eschatology**

- Maintains a clear distinction between God's sovereignty and human responsibility.
- Focuses on evangelism, discipleship, and spiritual readiness for Christ's return.
- Avoids conflating the Kingdom of God with temporal systems.

**Weaknesses of Evangelical Eschatology**

- May be perceived as disengaged from societal issues due to its future-oriented focus.
- Can lead to a passive approach to cultural transformation.

**Concluding Summary**

While the previous overview on **Dominion Theology** examined its broad societal and cultural implications, this investigation has focused specifically on its eschatological underpinnings. Dominion Theology's postmillennial framework drives its vision for societal transformation, emphasizing the Church's role in establishing God's Kingdom on earth. **In contrast, orthodox Evangelical eschatology places the primary responsibility for ushering in God's Kingdom on Christ Himself, emphasizing spiritual readiness and evangelism.**

**Understanding these eschatological differences is vital for discerning the motivations and implications of Dominion Theology.** By grounding our perspective in the whole counsel of God's Word, we can ensure that our approach to the end times aligns with His revealed truth and ultimate plan for redemption.

**Recommended Resources**:

The following four books on the New Apostolic Reformation authored by Holly Pivac and R. Douglas Gelvett:

https://www.amazon.com/New-Apostolic-Reformation-Biblical-Worldwide/dp/1683591747/

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https://www.amazon.com/Gods-Super-Apostles-Encountering-Worldwide-Prophets/dp/1683591720/

https://www.amazon.com/Reckless-Christianity-Destructive-Teachings-Practices/dp/1725272474/

The following dedicated webpage and selected post authored by Bruce Cooper

https://bcooper.ca/investigating-the-new-apostolic-reformation-movement/

https://bcooper.ca/2024/10/08/the-7-mountain-mandate-a-critical-examination-in-light-of-gods-holy-word/

**Investigating the NAR: The Role of the Local Church**

This post is the twenty-second **of a new series** titled ***Investigating the NAR***, which is dedicated to exploring what the whole counsel of God's Holy Word reveals about the importance of Christians discerning biblical truth from error. The goal is to help believers reject false doctrines and teachings rather than accept them as truth. The primary focus of this series is to examine the doctrines and teachings of **the New Apostolic Reformation movement**, highlighting its deviations from orthodox Evangelical Christianity. Once the series is complete, a comprehensive PDF compiling all the posts will be made available for download on this dedicated webpage.

**To view all the current posts of the Investigating the NAR Series click here.**

**Introduction**
The New Apostolic Reformation (NAR) movement advocates a restructuring of church governance, shifting authority away from traditional local church structures toward apostolic networks. These networks are often led by self-identified apostles who claim to receive fresh revelation from God and operate with a higher spiritual authority than traditional pastors and elders. This contrasts with the orthodox Evangelical model, which emphasizes local church autonomy, biblical eldership, and the sufficiency of Scripture for church governance. This doctrinal difference has significant implications for ecclesiology, authority, and accountability within the body of Christ.

**NAR Perspective**
**Doctrine Overview**
NAR proponents argue that the traditional local church model is outdated and insufficient for the needs of a modern, globalized church. They advocate for apostolic networks, where leadership is centralized under a governing apostle or a group of apostles who exercise authority over multiple churches, ministries, and parachurch organizations. These networks often claim to restore the "fivefold ministry" model found in **Ephesians 4:11**, with apostles positioned at the highest level of authority.

**Scriptural Support**
1. **Ephesians 4:11-13** – "And He gave some as apostles, some as prophets, some as evangelists, some as pastors and teachers, for the equipping of the saints for the work of ministry, for the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ."

- NAR teachers interpret this passage to mean that apostles should continue to lead the church today in a governing role.

2. **1 Corinthians 12:28** – "And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, and various kinds of tongues."
   - This is often cited to establish a hierarchical structure where apostles are given preeminence.
3. **Matthew 10:40-41** – "The one who receives you receives Me, and the one who receives Me receives Him who sent Me. The one who receives a prophet in the name of a prophet shall receive a prophet's reward; and the one who receives a righteous person in the name of a righteous person shall receive a righteous person's reward."
   - Used to argue that submission to apostolic leadership brings special blessings.

**Reasoning and Implications**

- NAR teachings assert that pastors and elders should submit to apostles who provide divine vision and direction.
- They claim that traditional church governance models hinder the flow of the Holy Spirit and restrict revival.
- Apostolic networks often operate independently of denominational accountability, allowing apostles to exercise unchecked authority.
- The role of elders and deacons is minimized, and local churches may be expected to submit their resources and direction to the apostolic leader.
- Churches affiliated with these networks often prioritize supernatural experiences, prophetic declarations, and dominion theology over traditional teaching and discipleship.

**Orthodox Evangelical Christian Perspective**

**Doctrine Overview**

Orthodox Evangelical Christianity holds that local churches are to be led by biblically qualified elders and pastors, who are accountable to their congregation and to Christ as the Head of the Church. The New Testament establishes a model of leadership based on plurality, accountability, and servant leadership, rather than a centralized apostolic hierarchy. The role of apostles in the foundational era of the church is seen as unique and non-continuing.

**Scriptural Support**

1. **1 Peter 5:1-3** – "Therefore, I urge the elders among you, as your fellow elder and a witness of the sufferings of Christ, and one who is also a fellow partaker of the glory that is to be revealed: shepherd the flock of God among you, exercising oversight, not under compulsion but voluntarily,

according to the will of God; and not with greed but with eagerness; nor yet as domineering over those assigned to your care, but by proving to be examples to the flock."

- Elders are called to shepherd the flock, not submit to external apostolic oversight.

2. **Titus 1:5-9** – "For this reason I left you in Crete, that you would set in order what remains and appoint elders in every city as I directed you, namely, if any man is beyond reproach, the husband of one wife, having children who believe, not accused of indecent behavior or rebellion. For the overseer must be beyond reproach as God's steward, not self-willed, not quick-tempered, not overindulgent in wine, not a bully, not greedy for money, but hospitable, loving what is good, self-controlled, righteous, holy, disciplined, holding firmly the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict it."

- Local church governance is entrusted to elders, not a hierarchy of apostles.

3. **Colossians 1:18** – "He is also the head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything."

- Christ is the Head of the Church, not modern apostles.

4. **Acts 14:23** – "When they had appointed elders for them in every church, having prayed with fasting, they entrusted them to the Lord in whom they had believed."

- Churches in the New Testament were structured under the leadership of local elders, not external apostolic networks.

**Reasoning and Implications**

- Evangelicals believe the authority of apostles was foundational (**Ephesians 2:20**) and not intended to extend into a modern governing office.
- Biblical governance emphasizes the autonomy of local churches and the mutual accountability of elders, rather than submission to an external apostolic network.
- The NAR model risks promoting a hierarchical system that is vulnerable to spiritual abuse and lacks scriptural warrant.
- True spiritual authority is found in God's Word, not in self-appointed apostles who claim ongoing revelation.

**Comparative Analysis**

| Aspect | NAR Perspective | Evangelical |
|---|---|---|
| **Church Governance** | Apostolic networks with centralized leadership | Local church autonomy under biblical eldership |
| **Role of Apostles** | Active today as governing authorities | Limited to the foundational era of the |
| **Primary Authority** | Apostolic revelation and prophetic direction | The Bible alone as final authority |
| **Elder Role** | Subordinate to apostles | Primary leaders of the local church |
| **Christ's Headship** | Mediated through | Direct over His church |

**Strengths and Weaknesses of Each View**

**NAR Teaching**

**Strengths:**

- Emphasizes unity and connectedness among churches.
- Encourages rapid growth and mobilization for large-scale ministry initiatives.
- Fosters a supernatural expectancy and belief in modern-day miracles.

**Weaknesses:**

- Lacks biblical accountability, allowing for authoritarian leadership.
- Undermines the role of local pastors and elders.
- Prone to doctrinal instability due to reliance on ongoing revelation.

**Traditional Evangelical Teaching**

**Strengths:**

- Rooted in the biblical model of eldership and accountability.
- Emphasizes Christ as the sole head of the church.
- Provides stability through reliance on Scripture rather than new revelations.

**Weaknesses:**

- Can become overly institutionalized and resistant to change.
- Some churches may lack engagement with supernatural elements of faith.
- Risks fragmentation due to independent local governance.

**Concluding Summary**

The New Apostolic Reformation teaches that apostles should govern the church through expansive apostolic networks, diminishing the role of traditional local church governance. This model emphasizes submission to apostolic authority, ongoing revelation, and hierarchical leadership. In contrast, the Evangelical perspective adheres to biblical eldership, church autonomy, and the sufficiency

of Scripture for governance. The NAR model introduces risks of authoritarian leadership and doctrinal instability, whereas the biblical model safeguards against abuse by emphasizing accountability, shared leadership, and Christ as the sole Head of the Church.

**NAR ASSOCIATED NETWORKS**

This is a list of ***some*** of the networks that are associated with NAR apostles within the New Apostolic Reformation movement:

- International Coalition of Apostolic Leaders (ICAL): Founded by C. Peter Wagner, ICA aimed to connect and provide a platform for apostolic leaders globally. One must be a paying and accepted member to access this website.
- Global Spheres (formerly Apostolic Council of Prophetic Elders – ACPE): This network emphasizes prophetic insights and is led by apostolic and prophetic leaders, including Chuck Pierce.
- Harvest International Ministry (HIM): Led by Che Ahn, HIM focuses on apostolic ministry, church planting, and equipping leaders.
- Bethel Network: Associated with Bethel Church in Redding, California, this network is led by apostles including Bill Johnson and Kris Vallotton.
- International House of Prayer (IHOPKC): Founded by Mike Bickle, IHOPKC emphasizes 24/7 prayer, worship, and prophetic ministry.
- Glory of Zion International Ministries: Led by Chuck Pierce, this network emphasizes prophetic insights, intercession, and cultural transformation.
- The Elijah List: While not a traditional network, The Elijah List serves as an online platform connecting various NAR leaders, prophets, and their teachings.
- Iris Global: Co-founded by Rolland and Heidi Baker, Iris Global focuses on missions, supernatural ministry, and compassion work.
- Generals International: Led by Cindy Jacobs, this network focuses on apostolic and prophetic leadership, prayer, and spiritual warfare.
- The Call: Founded by Lou Engle, this network emphasizes prayer, fasting, and social justice causes.
- MorningStar Ministries: Led by Rick Joyner, MorningStar Ministries focuses on prophetic teaching, worship, and spiritual growth.
- Global Awakening: Led by Randy Clark, Global Awakening emphasizes healing, revival, and supernatural ministry.
- Eagle Vision Apostolic Network: Founded by Dutch Sheets, this network focuses on apostolic leadership, prayer, and transformation.
- Fellowship of Ministries and Churches International (FMCI): Led by various NAR apostles, FMCI aims to connect and provide resources for churches and ministries.

- Revival Alliance: This network includes leaders like Bill Johnson, Che Ahn, Randy Clark, and Georgian Banov, focusing on revival and supernatural ministry.
- United Apostolic Network (UAN): This network is led by apostles and prophets such as Ryan LeStrange and Jennifer LeClaire, focusing on equipping and empowering leaders.
- Global Legacy Network: Affiliated with Bethel Church, Global Legacy aims to connect churches and leaders in the NAR movement for mutual support and growth.
- Joel's Army International: Led by Todd Bentley, this network focuses on revival, healing, and supernatural ministry.
- Destiny Network Alliance: Founded by Robert Heidler and Chuck Pierce, this network emphasizes releasing apostolic and prophetic insights.
- Revival Fires: Led by Trevor and Sharon Baker, Revival Fires focuses on revival, healing, and equipping believers for supernatural ministry.

**Note**: Please be aware that affiliations and the status of these networks may change over time, and I recommend verifying the most current information from reliable sources if you're seeking the latest updates on NAR-associated networks.

**Recommended Resources**:
The following four books on the New Apostolic Reformation authored by Holly Pivac and R. Douglas Gelvett:
https://www.amazon.com/New-Apostolic-Reformation-Biblical-Worldwide/dp/1683591747/
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The following dedicated webpage authored by Bruce Cooper
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**Investigating the NAR: The Heaven On Earth Theology**

This post is the twenty-third **of a new series** titled ***Investigating the NAR***, which is dedicated to exploring what the whole counsel of God's Holy Word reveals about the importance of Christians discerning biblical truth from error. The goal is to help believers reject false doctrines and teachings rather than accept them as truth. The primary focus of this series is to examine the doctrines and teachings of **the New Apostolic Reformation movement**, highlighting its deviations from orthodox Evangelical Christianity. Once the series is complete, a comprehensive PDF compiling all the posts will be made available for download on this dedicated webpage.

**To view all the current posts of the Investigating the NAR Series click here.**

**Introduction**
The New Apostolic Reformation (NAR) movement teaches that believers can experience all the blessings of heaven on earth in the present age. This theology, often associated with terms like "Kingdom Now" or "Dominion Theology," asserts that Christians have the authority to manifest the realities of heaven—including perfect health, prosperity, and dominion—before Christ's return. In contrast, orthodox Evangelical Christianity teaches that while believers experience spiritual blessings now, the fullness of God's kingdom will not be realized until Christ's second coming. **This doctrinal difference impacts perspectives on suffering, spiritual authority, and the nature of the Christian life.**

**NAR Perspective**
**Doctrine Overview**
NAR proponents argue that Jesus restored the dominion that Adam lost, granting believers the ability to bring heaven's realities to earth. They believe that through faith, declarations, and the exercise of spiritual gifts, Christians can eradicate sickness, poverty, and even death. This theology often emphasizes supernatural experiences, miracles, and societal transformation.

**Scriptural Support**
1. **Matthew 6:10** – "Your kingdom come. Your will be done, On earth as it is in heaven."
- NAR teachers interpret this verse as a mandate for believers to establish heaven's realities on earth.

2. **John 14:12** – “Truly, truly I say to you, the one who believes in Me, the works that I do, he will do also; and greater works than these he will do, because I am going to the Father.”
- Often cited to argue that believers should expect to perform miracles and display supernatural power.

3. **Romans 8:19** – “For the eagerly awaiting creation waits for the revealing of the sons and daughters of God.”
- Used to support the idea that Christians should actively bring divine transformation to the world.

**Reasoning and Implications**
- Believers are seen as having the authority to release heaven’s blessings on earth through declarations and prophetic acts.
- Sickness and poverty are viewed as illegitimate in the life of a faithful Christian.
- The church is called to establish God’s kingdom in every sphere of society, including government, business, and education.
- This teaching can lead to a focus on supernatural manifestations and a deemphasis on perseverance in trials.

**Orthodox Evangelical Christian Perspective**
**Doctrine Overview**
Evangelical Christianity acknowledges that believers experience spiritual blessings now but teaches that the fullness of the kingdom is reserved for Christ’s future reign. The Bible consistently affirms that suffering and trials are part of the Christian life, and while God does perform miracles, He has not promised universal healing or prosperity in this age. The focus remains on faithfulness to God amidst hardship and the hope of eternal glory.

**Scriptural Support**
1. **John 16:33** – “These things I have spoken to you so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world.”
- Jesus affirms that believers will face difficulties in this life.

2. **2 Corinthians 4:17** – “For our momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison.”
- Suffering is part of the believer’s journey and has eternal significance.

3. **Philippians 3:20-21** – “For our citizenship is in heaven, from which we also eagerly wait for a Savior, the Lord Jesus Christ; who will transform the body of our lowly condition into conformity with His glorious body.”

- The ultimate transformation of believers will occur at Christ's return, not before.

**Reasoning and Implications**
- Evangelicals emphasize that while believers have access to spiritual blessings now, complete restoration awaits Christ's second coming.
- Miracles occur according to God's will, but suffering remains a part of Christian growth and sanctification.
- The focus is on spiritual growth, perseverance, and preparing for eternal life with Christ.
- Overemphasis on present blessings can lead to disillusionment when suffering or unmet expectations arise.

**Real-World Implications**
Two notable examples highlight the practical consequences of the *Heaven on Earth* theology:
1. **Beni Johnson's Passing (2022)** – Bill Johnson, a key leader in the NAR movement and pastor of Bethel Church, teaches that healing is guaranteed if one has enough faith. When his wife, Beni Johnson, battled cancer, Bethel Church mobilized widespread prayer efforts, **declaring her healing in advance.** Despite this, she passed away, raising difficult questions about the theology's validity.
2. **The Olive Heiligenthal Incident (2019)** – A two-year-old girl named Olive, the daughter of a Bethel worship leader, tragically died. Bethel Church launched a **global** prayer campaign expecting God to resurrect her, believing that such miracles should be common if believers fully exercise their authority. However, despite days of prayer **and declarations**, she was not brought back to life. The case became a significant point of contention, highlighting the shortcomings of this belief system when miraculous expectations are not met.

**Strengths and Weaknesses of Each View**

**NAR Teaching**
**Strengths:**
- Encourages an active faith and expectation of God's power.
- Promotes a vision for transformation in society.
- Emphasizes God's goodness and the believer's authority in Christ.

**Weaknesses:**
- Can create unrealistic expectations and discourage believers who face trials.
- Lacks a biblical theology of suffering.

- May prioritize supernatural experiences over biblical discipleship.

**Traditional Evangelical Teaching**
**Strengths:**
- Provides a balanced view of both present spiritual blessings and future glory.
- Emphasizes endurance and faithfulness amidst suffering.
- Keeps the focus on Christ's return as the culmination of God's kingdom.

**Weaknesses:**
- May not always encourage bold faith in God's power.
- Can sometimes become passive, awaiting Christ's return rather than engaging culture.
- Risks underemphasizing the role of the Holy Spirit in believers' daily lives.

**Concluding Summary**
The New Apostolic Reformation teaches that believers should actively bring the realities of heaven to earth now, expecting healing, prosperity, and dominion in all aspects of life. This belief fosters bold faith but risks neglecting the biblical understanding of suffering and perseverance. In contrast, Evangelical Christianity maintains that while believers experience spiritual blessings in Christ, the ultimate fulfillment of God's kingdom will occur at Christ's return. This view emphasizes endurance, faithfulness, and the hope of future glory. **The differences in these teachings significantly impact how believers interpret their spiritual authority, the role of suffering, and their expectations of the Christian life.**

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**Investigating the NAR: Prophetic Activations and Impartations**

This post is the twenty-fourth **of a new series** titled ***Investigating the NAR***, which is dedicated to exploring what the whole counsel of God's Holy Word reveals about the importance of Christians discerning biblical truth from error. The goal is to help believers reject false doctrines and teachings rather than accept them as truth. The primary focus of this series is to examine the doctrines and teachings of **the New Apostolic Reformation movement**, highlighting its deviations from orthodox Evangelical Christianity. Once the series is complete, a comprehensive PDF compiling all the posts will be made available for download on this dedicated webpage.

**To view all the current posts of the Investigating the NAR Series click here.**

**Introduction**
The New Apostolic Reformation (NAR) movement teaches that believers can be "activated" to prophesy through impartations. This belief holds that prophetic gifts can be transferred or stirred up through the laying on of hands or through special impartation services led by apostles and prophets. In contrast, orthodox Evangelical Christianity maintains that spiritual gifts are sovereignly distributed by the Holy Spirit according to God's will and cannot be imparted by human effort. **This doctrinal difference has significant implications for spiritual authority, the nature of prophecy, and the operation of the Holy Spirit within the church.**

**NAR Perspective**
**Doctrine Overview**
NAR proponents believe that prophecy is a gift that can be activated in believers through impartation. They teach that anointed leaders, particularly apostles and prophets, can impart prophetic abilities through prayer, laying on of hands, or declarations of activation. This practice is commonly encouraged in prophetic schools, conferences, and training sessions where individuals are "activated" to operate in prophecy and other supernatural gifts.

**Scriptural Support**
1. **2 Timothy 1:6** – "For this reason I remind you to stir up the gift of God which is in you through the laying on of my hands."
- NAR teachers interpret this verse as support for the idea that spiritual gifts can be imparted or activated through laying on of hands.

2. **Romans 1:11** – "For I long to see you so that I may impart some spiritual gift to you, that you may be established."
   - Often cited to suggest that spiritual gifts can be transferred from one believer to another.
3. **Acts 19:6** – "And when Paul had laid hands upon them, the Holy Spirit came on them, and they began speaking with tongues and prophesying."
   - Used to demonstrate that laying on of hands can trigger spiritual manifestations, including prophecy.

**Reasoning and Implications**

- NAR adherents believe that prophetic gifts can be activated through human agency rather than solely through the sovereign will of God.
- Prophetic activations and impartations are often conducted in mass gatherings, where believers are encouraged to receive the gift of prophecy.
- This teaching fosters an experiential focus, often prioritizing supernatural manifestations over traditional discipleship and theological grounding.
- The practice may create an expectation that all believers should prophesy, even if they have not received this gift from the Holy Spirit.

**Orthodox Evangelical Christian Perspective**

**Doctrine Overview**

Evangelical Christianity teaches that spiritual gifts, including prophecy, are given by the Holy Spirit according to His sovereign will. While God can use human means such as prayer and encouragement to strengthen believers, the distribution of gifts is ultimately determined by God alone. There is no biblical precedent for activating or imparting gifts through human mediation apart from God's will.

**Scriptural Support**

1. **1 Corinthians 12:11** – "But one and the same Spirit works all these things, distributing to each one individually just as He wills."
   - The Holy Spirit alone determines who receives which spiritual gifts.
2. **Hebrews 2:4** – "God also testifying with them, both by signs and wonders, and by various miracles and by gifts of the Holy Spirit according to His own will."
   - Reinforces that gifts are distributed according to God's sovereign purpose.
3. **1 Thessalonians 5:19-21** – "Do not quench the Spirit, do not utterly reject prophecies, but examine everything; hold firmly to that which is good."

- While prophecy is recognized as valid, it must be tested and is not a universally given gift to all believers.

**Reasoning and Implications**

- Evangelicals affirm that spiritual gifts are given as God wills, not as a result of human activation.
- The Bible does not present prophecy as a gift that can be transferred from one believer to another.
- Encouraging all believers to prophesy through activation may create confusion and result in unverifiable or inaccurate prophecies.
- The focus remains on Scripture as the ultimate authority, rather than experiential or imparted revelations.

**Real-World Implications**

The practice of prophetic activations and impartations has led to significant theological and practical concerns:

1. **Mass Prophecy Trainings** – Many NAR-affiliated ministries host training schools where participants are encouraged to prophesy on command, often with little theological foundation. This has resulted in widespread inaccurate or unverifiable prophecies.
2. **Todd Bentley's Ministry** – Todd Bentley, a controversial NAR figure, frequently claims to impart prophetic annointings through physical touch and declarations. His ministry has been marked by exaggerated claims and unfulfilled prophecies, raising concerns about the validity of such impartations.
3. **The "Prophetic Activation" Movement** – Schools of prophecy, such as those at Bethel Church, conduct exercises where believers practice prophecy in group settings, reinforcing the idea that prophecy is a skill that can be learned rather than a sovereignly given gift. This approach has led to theological distortions and misplaced trust in human ability over divine sovereignty.

**Strengths and Weaknesses of Each View**

**NAR Teaching**

**Strengths:**

- Encourages believers to pursue spiritual gifts and operate in faith.
- Promotes an expectation of the supernatural in Christian life.
- Creates a sense of empowerment among believers.

**Weaknesses:**

- Lacks strong biblical foundation for imparting gifts through human agency.

- Can lead to erroneous prophecies due to emphasis on activation over discernment.
- Risks undermining the sovereignty of the Holy Spirit in distributing spiritual gifts.

**Traditional Evangelical Teaching**

**Strengths:**

- Upholds the biblical doctrine that the Holy Spirit alone distributes gifts.
- Prevents manipulation and human control over spiritual gifts.
- Encourages discernment and testing of prophecy in alignment with Scripture.

**Weaknesses:**

- May discourage some believers from actively seeking spiritual gifts.
- Can lead to a lack of emphasis on supernatural manifestations in the Christian life.
- Risk of passivity in engaging with the gifts of the Spirit.

**Comparative Analysis**

| Aspect | NAR Perspective | Evangelical |
|---|---|---|
| **Source of Gifts** | Can be imparted by apostles/prophets | Given solely by the Holy Spirit |
| **Activation Process** | Can be stirred up through training and laying on of hands | Received as God wills without human intervention |
| **Role of Experience** | Experience and practice are prioritized | Gifts are recognized but subject to biblical testing |
| **View of Prophecy** | All believers can be trained to prophesy | Not all believers receive the gift of prophecy |
| **Scriptural Basis** | Emphasizes select verses on laying on of | Emphasizes the sovereignty of the Spirit |

**Concluding Summary**

The New Apostolic Reformation teaches that prophetic gifts can be activated and imparted through human agency, fostering a culture where believers expect to prophesy on command. In contrast, Evangelical Christianity holds that spiritual gifts are sovereignly given by the Holy Spirit according to God's will. While the NAR perspective promotes engagement with spiritual gifts, it risks undermining biblical teaching on the Holy Spirit's role in distributing them. The Evangelical view ensures theological integrity and reliance on Scripture but may sometimes underemphasize the active pursuit of spiritual gifts. **The difference between these teachings significantly affects how believers understand**

**prophecy, spiritual authority, and the work of the Holy Spirit in the church today.**

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https://www.amazon.com/Reckless-Christianity-Destructive-Teachings-Practices/dp/1725272474/
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**Investigating the NAR: Focus on Strategic-Level Warfare**

This post is the twenty-fifth **of a new series** titled ***Investigating the NAR***, which is dedicated to exploring what the whole counsel of God's Holy Word reveals about the importance of Christians discerning biblical truth from error. The goal is to help believers reject false doctrines and teachings rather than accept them as truth. The primary focus of this series is to examine the doctrines and teachings of **the New Apostolic Reformation movement**, highlighting its deviations from orthodox Evangelical Christianity. Once the series is complete, a comprehensive PDF compiling all the posts will be made available for download on this dedicated webpage.

**To view all the current posts of the Investigating the NAR Series click here.**

**Introduction**
The New Apostolic Reformation (NAR) movement emphasizes strategic-level spiritual warfare, teaching that believers must actively engage in battles against high-ranking demonic principalities that influence regions, nations, and societal structures. This approach often involves prayer walks, prophetic declarations, and spiritual mapping to identify and dismantle demonic strongholds. In contrast, orthodox Evangelical Christianity affirms the reality of spiritual warfare but teaches that believers are primarily called to resist Satan through personal holiness, prayer, and reliance on God's Word. **This doctrinal difference significantly impacts perspectives on spiritual authority, the role of prayer, and the believer's engagement with the demonic realm.**

*This doctrinal investigation specifically focuses on strategic-level warfare, distinguishing it from prior discussions on spiritual warfare, deliverance ministries, and territorial spirits (spiritual mapping) by emphasizing organized, large-scale engagements aimed at dismantling demonic influences over entire regions rather than individual deliverance or personal struggles with spiritual forces.*

**NAR Perspective**
**Doctrine Overview**
NAR proponents teach that Satan operates through territorial spirits that exert control over specific geographical regions, governments, and social institutions. They believe that in order to advance God's kingdom on earth, believers must engage in strategic-level warfare by identifying these spirits and breaking their influence through targeted intercession, prophetic acts, and apostolic decrees.

This warfare is seen as essential to achieving widespread revival and transforming society.
*Unlike general spiritual warfare, which involves resisting temptation and demonic oppression in individual lives, this perspective focuses on large-scale corporate efforts to overthrow demonic rulers assigned to specific locations or systems.*

**Scriptural Support**

1. **Ephesians 6:12** – "For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places."
   - NAR teachers interpret this as a mandate for engaging in direct spiritual confrontations with high-ranking demonic entities.
2. **Daniel 10:13** – "But the prince of the kingdom of Persia was standing in my way for twenty-one days; then behold, Michael, one of the chief princes, came to help me, for I had been left there with the kings of Persia."
   - Cited as evidence of territorial spirits operating over nations and resisting God's purposes.
3. **2 Corinthians 10:4-5** – "For the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. We are destroying arguments and all arrogance raised against the knowledge of God, and we are taking every thought captive to the obedience of Christ."
   - Used to support the idea that believers have authority to tear down spiritual strongholds.

**Reasoning and Implications**

- Believers are called to engage in spiritual warfare beyond personal struggles, targeting demonic influences that control regions and institutions.
- Apostolic and prophetic leaders often issue decrees and conduct warfare prayers to break demonic assignments over nations.
- Spiritual mapping is used to identify specific strongholds, such as historical sins or occult activity, believed to give demonic forces legal rights to operate in a region.
- This approach prioritizes engaging in corporate spiritual warfare as a means of societal transformation and revival.

*This distinguishes itself from deliverance ministries, which primarily focus on casting out demons from individuals rather than confronting larger-scale demonic hierarchies.*

**Orthodox Evangelical Christian Perspective**
**Doctrine Overview**
Evangelical Christianity acknowledges spiritual warfare but teaches that the primary battlefield is the believer's heart and mind. Christians are called to resist the devil through faith, prayer, and obedience to God's Word rather than engaging in direct confrontations with territorial spirits. The focus is on personal holiness, evangelism, and discipleship rather than corporate strategies to dismantle demonic principalities.
*This differs from NAR teachings in that it does not emphasize the need to engage in structured, large-scale prayer efforts against regional spirits but rather prioritizes the believer's individual walk with God and faithfulness to the Great Commission.*

**Real-World Implications**
The emphasis on strategic-level warfare in NAR circles has led to various movements and practices with significant theological and practical consequences:

1. **Spiritual Mapping** – NAR leaders conduct research to identify demonic strongholds in a city or nation, attributing spiritual oppression to historical events or occult activity. This practice has influenced prayer initiatives that seek to cleanse geographic areas of demonic influence.
2. **Apostolic Declarations** – Prominent NAR figures issue public decrees against demonic forces, claiming authority over cities and nations. These declarations are often accompanied by large-scale prayer events.
3. **The 7 Mountains Mandate** – This teaching promotes taking dominion over key societal spheres (e.g., government, education, media) by engaging in strategic warfare to remove demonic barriers and usher in God's rule.

**Strengths and Weaknesses of Each View**
**NAR Teaching**
**Strengths:**

- Encourages a proactive approach to spiritual warfare and societal transformation.
- Promotes intercessory prayer and corporate unity in confronting evil.
- Creates a strong sense of purpose and mission among believers.

**Weaknesses:**

- Lacks clear biblical precedent for engaging territorial spirits directly.
- Can lead to excessive focus on demonic activity rather than the gospel.
- Risks promoting extrabiblical practices that may result in spiritual manipulation.

**Traditional Evangelical Teaching**

**Strengths:**

- Grounds spiritual warfare in biblical teaching, emphasizing Christ's victory.
- Encourages reliance on Scripture and personal faith in resisting the enemy.
- Prioritizes evangelism and discipleship as the means of advancing God's kingdom.

**Weaknesses:**

- May not always acknowledge the reality of spiritual warfare in broader societal contexts.
- Can sometimes be overly passive in confronting spiritual opposition.
- Risks neglecting corporate prayer strategies that could enhance kingdom impact.

**Concluding Summary**

The New Apostolic Reformation promotes strategic-level warfare, teaching that believers must engage demonic principalities to bring societal transformation. In contrast, Evangelical Christianity emphasizes resisting Satan through personal faith and obedience, focusing on evangelism rather than direct confrontations with territorial spirits. While the NAR approach fosters a proactive stance on spiritual warfare, it risks departing from biblical foundations, whereas the Evangelical model ensures scriptural integrity but may underemphasize the broader implications of spiritual conflict.

*This analysis clarifies how strategic-level warfare within NAR teachings is distinct from previous discussions on spiritual warfare, territorial spirits, deliverance ministries, and spiritual mapping by emphasizing the corporate engagement of believers in dismantling regional demonic structures rather than individual or localized battles against spiritual oppression.*

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https://bcooper.ca/investigating-the-new-apostolic-reformation-movement/

**Investigating the NAR: The Concept of Heavenly Portals**

This post is the twenty-sixth **of a new series** titled ***Investigating the NAR***, which is dedicated to exploring what the whole counsel of God's Holy Word reveals about the importance of Christians discerning biblical truth from error. The goal is to help believers reject false doctrines and teachings rather than accept them as truth. The primary focus of this series is to examine the doctrines and teachings of **the New Apostolic Reformation movement**, highlighting its deviations from orthodox Evangelical Christianity. Once the series is complete, a comprehensive PDF compiling all the posts will be made available for download on this dedicated webpage.

**To view all the current posts of the Investigating the NAR Series click here.**

**Introduction**
The New Apostolic Reformation (NAR) movement teaches that certain physical locations, referred to as "heavenly portals," allow for a greater manifestation of God's presence and supernatural encounters. These portals are believed to be access points where heaven and earth meet, enabling believers to experience increased spiritual activity, angelic visitations, and divine revelation. In contrast, orthodox Evangelical Christianity affirms that God's presence is accessible to all believers through faith in Christ and the indwelling of the Holy Spirit, rejecting the notion that specific geographic locations hold unique spiritual power. **This doctrinal difference significantly impacts perspectives on worship, prayer, and the nature of God's presence among His people.**

**NAR Perspective**
**Doctrine Overview**
NAR proponents teach that heavenly portals are sacred spaces where spiritual activity is heightened, allowing for increased access to divine encounters. These locations are often linked to prophetic words, past revivals, or significant biblical events. Believers are encouraged to visit these places for impartations, supernatural experiences, and deeper encounters with God's presence.

**Scriptural Support**
1. **Genesis 28:16-17** – "Then Jacob awoke from his sleep and said, 'The Lord is certainly in this place, and I did not know it!' And he was afraid and said, 'How awesome is this place! This is none other than the house of God, and this is the gate of heaven!'"
- NAR adherents use this passage to argue that specific locations can function as gateways to God's presence.

2. **John 1:51** – "And He *said to him*, 'Truly, truly I say to you, you will see heaven opened and the angels of God ascending and descending on the Son of Man.'"
   - Often cited to support the concept that divine access points between heaven and earth exist.
3. **Revelation 4:1** – "After these things I looked, and behold, a door standing open in heaven."
   - Used to suggest that certain places and moments allow for increased divine revelation and spiritual encounters.

**Reasoning and Implications**

- Advocates believe that these portals allow for a higher degree of supernatural activity, including angelic encounters and prophetic revelations.
- These places are often associated with past revivals, sacred history, or prophetic words, leading believers to seek out these sites for fresh outpourings of the Spirit.
- NAR teachers encourage prayer gatherings, worship events, and prophetic acts at these locations to "open" or "maintain" the portal.
- This theology fosters an expectation that certain environments are more conducive to spiritual breakthroughs than others.

**Orthodox Evangelical Christian Perspective**

**Doctrine Overview**

Evangelical Christianity holds that God's presence is not limited to specific geographic locations but is available to all believers through faith in Christ. The New Testament emphasizes that the believer's body is the temple of the Holy Spirit, meaning God dwells within His people rather than in sacred sites. Spiritual experiences are grounded in Scripture, prayer, and personal relationship with God rather than the pursuit of particular locations.

**Scriptural Support**

1. **John 4:21-24** – "Jesus *said to her*, 'Believe Me, woman, that a time is coming when you will neither on this mountain nor in Jerusalem worship the Father… But a time is coming, and even now has arrived, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers.'"
   - Jesus shifts the focus away from geographic locations, emphasizing that worship is about spirit and truth rather than physical sites.
2. **1 Corinthians 6:19** – "Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God, and that you are not your own?"

- Affirms that God's presence resides in believers, not in physical locations.

3. **Matthew 18:20** – "For where two or three have gathered together in My name, I am there in their midst."
   - Highlights that God's presence is tied to the gathering of believers rather than a particular place.

**Reasoning and Implications**

- Evangelicals emphasize that God's presence is accessible to all believers at all times, negating the need for designated portals.
- The pursuit of heavenly portals risks shifting focus from Christ-centered faith to location-based experiences.
- Biblical worship is about the heart's condition rather than being in a particular environment to encounter God.
- The practice of seeking out special locations may unintentionally promote mysticism and detract from the sufficiency of Scripture.

**Real-World Implications**

The belief in heavenly portals has led to various practices within the NAR movement with significant theological and practical consequences:

1. **Pilgrimages to Supposed Open Portals** – Many believers travel to locations believed to be portals to experience heightened spiritual encounters, including Bethel Church in Redding, CA, and other revival sites.
2. **Prophetic Declarations to Open Portals** – NAR leaders often encourage prophetic acts such as declarations, anointing oil, or prayer walks to "open" or "reopen" spiritual access points.
3. **Increased Mystical Experiences** – Reports of visions, angelic activity, and supernatural phenomena at these sites fuel a growing expectation that encountering God is more tangible in these designated locations.

**Strengths and Weaknesses of Each View**

**NAR Teaching**

**Strengths:**

- Encourages expectancy for divine encounters and the supernatural.
- Promotes worship and intercessory gatherings with a focus on revival.
- Seeks to connect believers with historical movements of God.

**Weaknesses:**

- Lacks strong biblical foundation for the necessity of physical locations for encountering God.
- Risks emphasizing experience over biblical truth.
- Can lead to an unhealthy dependence on places rather than personal faith.

**Traditional Evangelical Teaching**

**Strengths:**

- Emphasizes God's omnipresence and accessibility through faith in Christ.
- Grounds spiritual experiences in Scripture rather than external environments.
- Encourages believers to find God in daily life rather than chasing specific locations.

**Weaknesses:**

- May underemphasize the role of corporate worship in fostering spiritual encounters.
- Risks dismissing the possibility of powerful experiences in certain settings.
- Could limit openness to God's supernatural work in unexpected ways.

**Comparative Analysis**

| Aspect | NAR Perspective | Evangelical |
|---|---|---|
| **God's Presence** | Stronger in designated locations | Accessible to all believers at all times |
| **Spiritual Encounters** | Encouraged at specific sites | Available through faith, prayer, and the Holy |
| **Worship Focus** | Focus on sacred places | Focus on the believer's heart |
| **Biblical Emphasis** | Selective OT passages on sacred places | NT teachings on God's indwelling presence |

**Concluding Summary**

The New Apostolic Reformation promotes the idea of heavenly portals, teaching that certain physical locations provide greater access to God's presence and supernatural encounters. In contrast, Evangelical Christianity affirms that God is equally accessible to all believers regardless of location, emphasizing faith and the indwelling of the Holy Spirit. While the NAR perspective fosters anticipation for divine encounters, it risks promoting location-based spirituality over biblical truth. Evangelicals uphold that true worship and spiritual encounters come through faith in Christ rather than geographic places, ensuring that the believer's relationship with God remains centered on Him rather than external settings.

**Recommended Resources**:

The following four books on the New Apostolic Reformation authored by Holly Pivac and R. Douglas Gelvett:
https://www.amazon.com/New-Apostolic-Reformation-Biblical-Worldwide/dp/1683591747/

https://www.amazon.com/Counterfeit-Kingdom-Revelation-Prophets-Practices-ebook/dp/B0BH8PS3FS/
https://www.amazon.com/Gods-Super-Apostles-Encountering-Worldwide-Prophets/dp/1683591720/
https://www.amazon.com/Reckless-Christianity-Destructive-Teachings-Practices/dp/1725272474/
The following dedicated webpage authored by Bruce Cooper
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**Investigating the NAR: Apostolic Alignment**

This post is the twenty-seventh **of a new series** titled ***Investigating the NAR***, which is dedicated to exploring what the whole counsel of God's Holy Word reveals about the importance of Christians discerning biblical truth from error. The goal is to help believers reject false doctrines and teachings rather than accept them as truth. The primary focus of this series is to examine the doctrines and teachings of **the New Apostolic Reformation movement**, highlighting its deviations from orthodox Evangelical Christianity. Once the series is complete, a comprehensive PDF compiling all the posts will be made available for download on this dedicated webpage.

**To view all the current posts of the Investigating the NAR Series click here.**

**Introduction**
The New Apostolic Reformation (NAR) movement teaches that churches and ministries should align under modern-day apostles to receive spiritual covering, authority, and direction. This belief asserts that God has restored the office of apostles to govern and guide the Church, bringing fresh revelation and oversight. In contrast, orthodox Evangelical Christianity maintains that the role of apostles was foundational to the early church and is not a continuing office today. Instead, spiritual authority resides in Christ as the Head of the Church, with local congregations governed by biblically qualified elders and pastors. **This doctrinal difference significantly impacts perspectives on church leadership, spiritual authority, and accountability.**

**NAR Perspective**
**Doctrine Overview**
NAR proponents advocate that apostles serve as spiritual authorities over churches, providing covering, guidance, and access to greater anointing. Apostolic networks, led by recognized apostles, are seen as essential for churches to function in divine order and receive God's blessings. These apostles are believed to have unique access to revelation, spiritual warfare strategies, and kingdom advancement.

**Scriptural Support**
1. **Ephesians 4:11-12** – "And He gave some as apostles, some as prophets, some as evangelists, some as pastors and teachers, for the equipping of the saints for the work of ministry, for the building up of the body of Christ."
- NAR leaders interpret this passage to support the ongoing function of apostles who provide governance and oversight in the Church.

2. **1 Corinthians 12:28** – "And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, and various kinds of tongues."
- Used to argue that apostles hold the highest authority in church leadership and governance.

3. **2 Corinthians 10:8** – "For if I boast somewhat more about our authority, which the Lord gave for building you up and not for destroying you, I will not be put to shame."
- Seen as evidence that apostolic authority is divinely given to build and govern the Church.

**Reasoning and Implications**
- Churches and ministries are encouraged to align under apostles to receive divine guidance, protection, and commissioning for kingdom work.
- Apostolic networks create a hierarchy where leaders submit to a higher apostolic authority to receive impartation and direction.
- Apostolic alignment is believed to facilitate revival, miracles, and greater effectiveness in spiritual warfare.
- Those outside apostolic alignment may be seen as lacking spiritual covering and authority, potentially missing out on God's full blessings.

**Orthodox Evangelical Christian Perspective**
**Doctrine Overview**
Evangelical Christianity holds that the foundational office of apostles ceased with the original apostles of Christ, who had unique authority as eyewitnesses of Jesus and authors of Scripture. Church leadership is biblically entrusted to elders (pastors), who shepherd congregations under Christ's authority. Spiritual covering is not mediated through modern apostles but through Christ Himself, with accountability provided through local church leadership.

**Scriptural Support**
1. **Ephesians 2:20** – "Having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone."
- Demonstrates that the apostles had a foundational role, not a continuing office in the Church.

2. **1 Peter 5:1-3** – "Therefore, I urge the elders among you, as your fellow elder and a witness of the sufferings of Christ, and one who is also a fellow partaker of the glory that is to be revealed: shepherd the flock of God among you, exercising oversight, not under compulsion but voluntarily, according to the will of God."
- Establishes elders as the God-ordained leaders of local congregations.

3. **Colossians 1:18** – "He is also the head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything."
- Affirms that Christ alone is the supreme authority over the Church, without the need for additional apostolic governance.

**Reasoning and Implications**
- The authority of apostles was unique to the early church and is not a continuing office.
- Church governance is entrusted to a plurality of elders rather than hierarchical apostolic networks.
- The New Testament emphasizes Christ as the sole Head of the Church, with spiritual authority vested in Scripture and local church leadership.
- Apostolic alignment introduces a human authority structure that risks overshadowing biblical eldership and accountability.

**Real-World Implications**
The emphasis on apostolic alignment in NAR circles has led to significant movements and practices that shape church leadership and accountability structures:
1. **Apostolic Networks** – Large networks, such as the International Coalition of Apostolic Leaders (ICAL) and Bethel Church's Global Legacy, promote submission to apostolic authority as a means of spiritual covering and empowerment.
2. **Spiritual Covering Doctrine** – Churches and individuals are taught that aligning with an apostle ensures divine protection, provision, and access to greater anointing. Those who resist alignment may be warned of spiritual consequences.
3. **Exclusive Leadership Authority** – Some NAR leaders claim exclusive apostolic authority over regions, expecting deference from local pastors and churches in ministry decisions and prophetic direction.

**Strengths and Weaknesses of Each View**
**NAR Teaching**
**Strengths:**
- Promotes a sense of unity and alignment in church leadership.
- Encourages mentorship and covering in spiritual matters.
- Fosters an expectation for apostolic leadership and supernatural activity.

**Weaknesses:**
- Lacks strong biblical support for a continuing office of apostles.
- Risks creating a hierarchy that undermines the priesthood of all believers.

- Can lead to authoritarian control and spiritual abuse in some cases.

**Traditional Evangelical Teaching**

**Strengths:**

- Upholds the sufficiency of Scripture and Christ's headship over the Church.
- Ensures accountability through a biblical eldership model.
- Guards against hierarchical authority structures that can lead to spiritual manipulation.

**Weaknesses:**

- May lack emphasis on spiritual mentorship and apostolic-type leadership roles.
- Can sometimes lead to independent churches with little external accountability.
- Risks underemphasizing the role of the Holy Spirit in guiding church leadership.

**Comparative Analysis**

| Aspect | NAR Perspective | Evangelical |
|---|---|---|
| **Church Leadership** | Governed by modern apostles | Led by elders under Christ's authority |
| **Spiritual Covering** | Received through apostolic alignment | Found in Christ alone |
| **Authority Structure** | Hierarchical with apostolic oversight | Local church autonomy under elders |
| **Biblical Emphasis** | Select passages supporting ongoing apostleship | NT teaching on eldership and Christ's headship |

**Concluding Summary**

The New Apostolic Reformation promotes apostolic alignment, teaching that churches should submit to modern apostles for spiritual covering and direction. In contrast, Evangelical Christianity upholds the sufficiency of Scripture and the foundational role of the early apostles, affirming that Christ alone is the Head of the Church. While the NAR model fosters unity and mentorship, it risks imposing a human authority structure that lacks strong biblical support. The Evangelical model, by contrast, maintains biblical accountability through local church leadership while emphasizing direct access to God through Christ rather than hierarchical alignment under apostles.

**Recommended Resources**:

The following four books on the New Apostolic Reformation authored by Holly

Pivac and R. Douglas Gelvett:
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https://www.amazon.com/Reckless-Christianity-Destructive-Teachings-Practices/dp/1725272474/
The following dedicated webpage authored by Bruce Cooper
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**Investigating the NAR: Unquestioned Authority of Leaders**

This post is the twenty-eighth **of a new series** titled ***Investigating the NAR***, which is dedicated to exploring what the whole counsel of God's Holy Word reveals about the importance of Christians discerning biblical truth from error. The goal is to help believers reject false doctrines and teachings rather than accept them as truth. The primary focus of this series is to examine the doctrines and teachings of **the New Apostolic Reformation movement**, highlighting its deviations from orthodox Evangelical Christianity. Once the series is complete, a comprehensive PDF compiling all the posts will be made available for download on this dedicated webpage.

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**Introduction**
The New Apostolic Reformation (NAR) movement teaches that apostles and prophets hold a unique and near-unquestionable authority over churches and believers. Dissent against these leaders is often viewed as rebellion against God, as they are believed to be directly appointed by Him to lead, govern, and bring fresh revelation to the Church. In contrast, orthodox Evangelical Christianity upholds that all church leaders, including pastors and elders, are accountable to Scripture and their congregations, with leadership subject to scrutiny, correction, and accountability. **This doctrinal difference significantly impacts perspectives on church governance, leadership authority, and the role of biblical accountability.**

**NAR Perspective**
**Doctrine Overview**
NAR proponents teach that apostles and prophets are divinely anointed leaders who receive direct revelation from God. Their words and directives are often treated as authoritative and binding, with little room for questioning or dissent. Those who challenge their teachings or decisions may be accused of resisting God's will or lacking spiritual discernment. This belief reinforces a hierarchical leadership model where submission to apostolic and prophetic authority is seen as essential for receiving divine blessings and alignment with God's purposes.

**Scriptural Support**
1. **2 Chronicles 20:20** – "Believe in the Lord your God, and you will be established; believe in His prophets, and you will succeed."
- Used to justify the idea that rejecting or questioning prophetic voices leads to failure and spiritual loss.

2. **Ephesians 4:11-12** – "And He gave some as apostles, some as prophets, some as evangelists, some as pastors and teachers, for the equipping of the saints for the work of ministry, for the building up of the body of Christ."
   - Seen as evidence that apostles and prophets are essential governing offices in the Church today.
3. **Numbers 12:8** – "With him I speak mouth to mouth, that is, openly, and not using mysterious language, and he beholds the form of the Lord. So why were you not afraid to speak against My servant, against Moses?"
   - Used to suggest that speaking against God's anointed leaders is dangerous and rebellious.

**Reasoning and Implications**
- Apostles and prophets are considered direct channels of God's will, making dissent a challenge to divine authority.
- Leadership is structured hierarchically, with submission to apostolic authority emphasized as a sign of faithfulness.
- Those who question or challenge apostolic and prophetic leaders may be accused of spiritual immaturity, rebellion, or operating under a "religious spirit."
- Correcting or holding leaders accountable is discouraged, leading to potential abuses of power and authoritarian church structures.

**Orthodox Evangelical Christian Perspective**
**Doctrine Overview**
Evangelical Christianity teaches that church leaders, including pastors and elders, are accountable to Scripture, their congregations, and fellow leaders. No human leader is above correction, and all teachings must be tested against God's Word. True biblical authority is derived from Scripture, and leaders are to serve as humble shepherds rather than authoritarian rulers.

**Scriptural Support**
1. **Acts 17:11** – "Now these people were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily to see whether these things were so."
   - Encourages believers to test teachings against Scripture rather than blindly accepting them.
2. **1 Timothy 5:19-20** – "Do not accept an accusation against an elder except on the basis of two or three witnesses. Those who continue in sin, rebuke in the presence of all, so that the rest also will be fearful."
   - Establishes that church leaders are subject to correction and accountability.

3. **Matthew 20:25-26** – "But Jesus called them to Himself and said, 'You know that the rulers of the Gentiles domineer over them, and those in high position exercise authority over them. It is not this way among you, but whoever wants to become prominent among you shall be your servant.'"
- Demonstrates that biblical leadership is based on servanthood rather than unchecked authority.

**Reasoning and Implications**
- Leaders are accountable to their congregations and must be tested by Scripture.
- The Berean approach (Acts 17:11) encourages believers to question teachings and verify their biblical accuracy.
- Biblical leadership is characterized by humility, servant-heartedness, and accountability rather than hierarchical control.
- Elevating leaders to an unquestionable status risks spiritual manipulation and doctrinal error.

**Real-World Implications**
The emphasis on the unquestioned authority of apostles and prophets in NAR circles has led to various movements and practices with significant theological and practical consequences:
1. **Lack of Accountability** – Many NAR leaders operate without denominational oversight or elder boards, leading to unchecked authority and potential abuses of power.
2. **Suppression of Dissent** – Questioning an apostle or prophet is often discouraged, with dissenters labeled as rebellious, divisive, or lacking faith.
3. **Authoritarian Church Structures** – Some churches develop a top-down leadership model where decisions are made by a single apostolic figure rather than a team of elders accountable to the congregation.

**Strengths and Weaknesses of Each View**
**NAR Teaching**
**Strengths:**
- Encourages unity and alignment under strong leadership.
- Promotes a high expectation for divine guidance and prophetic insight.
- Emphasizes order and spiritual covering within the Church.

**Weaknesses:**
- Lacks strong biblical support for unquestioned human authority.
- Can lead to authoritarian control and spiritual abuse.
- Suppresses healthy theological debate and accountability.

**Traditional Evangelical Teaching**

**Strengths:**

- Upholds biblical accountability and the testing of leadership against Scripture.
- Encourages servant leadership modeled after Christ.
- Protects congregations from spiritual abuse and false teachings.

**Weaknesses:**

- Can sometimes lead to excessive skepticism of leadership.
- Risks fostering division when accountability structures are improperly implemented.
- May lack emphasis on supernatural leadership guidance.

**Comparative Analysis**

| Aspect | NAR Perspective | Evangelical |
|---|---|---|
| **Authority Structure** | Hierarchical under apostles/prophets | Accountable to Scripture and elders |
| **Questioning Leadership** | Viewed as rebellion against God | Encouraged for biblical discernment |
| **Leadership Model** | Authoritative and directive | Servant-based and accountable |
| **Biblical Emphasis** | Select passages supporting prophetic authority | Emphasis on biblical testing of teachings |

**Concluding Summary**

The New Apostolic Reformation promotes the concept of unquestioned apostolic and prophetic authority, teaching that challenging these leaders equates to resisting God's will. In contrast, Evangelical Christianity emphasizes the accountability of all leaders to Scripture and their congregations, encouraging believers to test all teachings against God's Word. While the NAR model fosters unity and alignment under strong leadership, it risks authoritarian control and spiritual manipulation. The Evangelical model, by contrast, maintains biblical integrity and protects against abuse, but may sometimes struggle with maintaining unity and leadership confidence. The difference between these teachings significantly affects church governance, leadership accountability, and the believer's role in discerning truth.

**Recommended Resources**:

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https://www.amazon.com/New-Apostolic-Reformation-Biblical-Worldwide/dp/1683591747/

https://www.amazon.com/Counterfeit-Kingdom-Revelation-Prophets-Practices-ebook/dp/B0BH8PS3FS/
https://www.amazon.com/Gods-Super-Apostles-Encountering-Worldwide-Prophets/dp/1683591720/
https://www.amazon.com/Reckless-Christianity-Destructive-Teachings-Practices/dp/1725272474/
The following dedicated webpage authored by Bruce Cooper
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**Investigating the NAR: Generational Curses Emphasis**

This post is the twenty-ninth **and final post of a new series** titled ***Investigating the NAR***, which is dedicated to exploring what the whole counsel of God's Holy Word reveals about the importance of Christians discerning biblical truth from error. The goal is to help believers reject false doctrines and teachings rather than accept them as truth. The primary focus of this series is to examine the doctrines and teachings of **the New Apostolic Reformation movement**, highlighting its deviations from orthodox Evangelical Christianity. Once the series is complete, a comprehensive PDF compiling all the posts will be made available for download on this dedicated webpage.

**To view all the current posts of the Investigating the NAR Series click here.**

**Introduction**

One of the distinguishing features of the New Apostolic Reformation (NAR) is its emphasis on **breaking generational curses**—the belief that individuals can suffer from inherited spiritual afflictions due to the sins of their ancestors. This teaching asserts that spiritual hindrances, illnesses, financial struggles, and other life difficulties may be the result of **unbroken curses** that must be specifically renounced and broken through deliverance prayers and prophetic acts.

In contrast, **orthodox Evangelical Christianity** affirms that Christ's atonement **completely redeems believers from any curses**, including those that may be perceived as generational. Evangelicals hold that, while consequences of sin can influence families, the Bible does not teach that born-again believers remain under spiritual curses due to their lineage.

This doctrinal comparison will explore the **New Apostolic Reformation perspective** and the **orthodox Evangelical Christian perspective**, examining their scriptural foundations, reasoning, and implications.

**New Apostolic Reformation Perspective**

**Doctrine Overview**

The New Apostolic Reformation teaches that generational curses are a **spiritual reality** that can persist in the lives of believers if not properly addressed. According to this teaching, sin patterns, chronic illnesses, financial setbacks, or spiritual stagnation may be caused by **unbroken curses** that have passed down from previous generations.

To be fully free, individuals must **renounce, break, and sever** these curses through **special prayers, deliverance sessions, and apostolic decrees**. Some

NAR teachers claim that generational curses create legal claims in the spiritual realm that allow demonic forces to operate within families until they are removed through specific prophetic actions.

**Scriptural Support**

- **Exodus 20:5 (NASB)** – "You shall not worship them nor serve them; for I, the Lord your God, am a jealous God, inflicting the punishment of the fathers on the children, on the third and the fourth generations of those who hate Me."
- **Numbers 14:18 (NASB)** – "The Lord is slow to anger and abundant in mercy, forgiving wrongdoing and violation of His Law; but He will by no means leave the guilty unpunished, inflicting the punishment of the fathers on the children to the third and the fourth generations."
- **Lamentations 5:7 (NASB)** – "Our fathers sinned, and are no more; It is we who have suffered for their wrongdoings."

**Reasoning and Implications**

Proponents of the NAR perspective argue that these passages **prove the ongoing spiritual consequences of ancestral sin**. They teach that without proper **deliverance ministry**, individuals remain **under the influence of generational curses**, hindering their **spiritual growth, health, and success**. The implications of this doctrine include:

1. **The necessity of deliverance ministries** – Believers are often encouraged to seek out **apostles, prophets, and deliverance ministers** to guide them through specific prayers that break curses.
2. **A focus on spiritual warfare over Christ's finished work** – Instead of resting in the sufficiency of Christ's atonement, individuals may feel obligated to engage in ongoing **spiritual battles** to maintain their freedom.
3. **A tendency toward spiritual bondage rather than freedom in Christ** – The belief in generational curses can create **fear and dependency** on special prayers rather than biblical faith in Christ's redemption.

**Orthodox Evangelical Christian Perspective**

**Doctrine Overview**

Orthodox Evangelical Christianity holds that **Christ's atonement completely redeems believers** from any spiritual curse, including those that might be perceived as generational. The idea that a Christian remains under a **spiritual curse due to ancestral sins** contradicts the clear teaching of Scripture. While **consequences of sin** may affect families (e.g., cycles of addiction, broken relationships), the Bible does not support the **continued transmission of spiritual curses** after someone is redeemed in Christ. Instead, believers are

called to renew their minds in the Word of God and walk in obedience rather than seeking deliverance from supposed generational curses.

**Scriptural Support**

- **Ezekiel 18:20 (NASB)** – "The person who sins will die. A son will not suffer the punishment for the father's guilt, nor will a father suffer the punishment for the son's guilt; the righteousness of the righteous will be upon himself, and the wickedness of the wicked will be upon himself."
- **Galatians 3:13 (NASB)** – "Christ redeemed us from the curse of the Law, having become a curse for us—for it is written: 'Cursed is everyone who hangs on a tree'—"
- **2 Corinthians 5:17 (NASB)** – "Therefore if anyone is in Christ, this person is a new creation; the old things passed away; behold, new things have come."
- **Romans 8:1 (NASB)** – "Therefore there is now no condemnation at all for those who are in Christ Jesus."

**Reasoning and Implications**

The **biblical doctrine of redemption** teaches that every believer is **fully freed from all spiritual bondage** through Christ's death and resurrection.
The implications of this doctrine include:

1. **Full confidence in Christ's atonement** – Christ's sacrifice is **sufficient** to break every curse, making additional rituals or deliverance unnecessary.
2. **Biblical responsibility for personal sin** – Each individual is **accountable** for their own actions before God, not for the sins of their ancestors.
3. **A focus on sanctification, not spiritual fear** – Instead of seeking to **break curses**, believers are called to **renew their minds** through God's Word and walk in righteousness.

**Comparative Analysis**

| Aspect | New Apostolic Reformation (NAR) | Evangelical Christianity |
|---|---|---|
| **View on Generational Curses** | Believers can suffer from inherited spiritual curses. | Believers are fully redeemed from all curses through Christ. |
| **How Curses Are Broken** | Requires special prayers, deliverance, and apostolic decrees. | Trust in Christ's atonement and biblical renewal. |
| **Spiritual Emphasis** | Focuses on spiritual warfare and breaking curses. | Focuses on Christ's completed work and personal sanctification. |

| | | |
|---|---|---|
| **Impact on Believers** | Can create fear and dependency on deliverance ministries. | Encourages confidence in Christ and biblical transformation. |

**Strengths and Weaknesses of the NAR Perspective**

- Recognizes the influence of **spiritual realities** in believers' lives.
- Misapplies Old Testament passages intended for **national Israel under the Law**.
- Creates **fear-based dependence** on deliverance ministers rather than trust in Christ's sufficiency.

**Strengths and Weaknesses of the Evangelical Perspective**

- Emphasizes **Christ's sufficiency** and the **finality of redemption**.
- Encourages **personal sanctification and spiritual growth** through biblical principles.
- Some churches may **neglect addressing real spiritual struggles**, leaving believers without guidance in overcoming sinful patterns.

**Concluding Summary**

The **New Apostolic Reformation's teaching on generational curses** presents an **unbiblical** view of spiritual bondage that **contradicts the sufficiency of Christ's atonement**. While consequences of sin can affect families, **born-again believers are not spiritually bound by the sins of their ancestors**. Evangelical Christianity affirms that **Christ fully redeems believers**, making the breaking of generational curses **unnecessary**. Instead, the biblical response to personal struggles is **faith in Christ, renewal of the mind through Scripture, and a life of obedience to God's Word**.

**Recommended Resources**:

The following four books on the New Apostolic Reformation authored by Holly Pivac and R. Douglas Gelvett:
https://www.amazon.com/New-Apostolic-Reformation-Biblical-Worldwide/dp/1683591747/
https://www.amazon.com/Counterfeit-Kingdom-Revelation-Prophets-Practices-ebook/dp/B0BH8PS3FS/
https://www.amazon.com/Gods-Super-Apostles-Encountering-Worldwide-Prophets/dp/1683591720/
https://www.amazon.com/Reckless-Christianity-Destructive-Teachings-Practices/dp/1725272474/
The following dedicated webpage authored by Bruce Cooper
https://bcooper.ca/investigating-the-new-apostolic-reformation-movement/

**Final Thoughts on the Series**

This concludes our series on the **doctrinal differences between the New Apostolic Reformation and Orthodox Evangelical Christianity**. Through these comparative studies, we have examined how the NAR movement diverges from biblical orthodoxy in areas such as **apostolic authority, extra-biblical revelations, dominionism, spiritual warfare, prosperity gospel, and now generational curses**.

The overarching theme of the New Apostolic Reformation is a **heavy reliance on human-appointed spiritual authority, experiential theology, and the need for ongoing supernatural interventions**—often at the expense of the sufficiency of **Scripture, Christ's completed work, and the true biblical gospel**.

Evangelical Christianity, in contrast, upholds the **finality of Scripture, the sufficiency of Christ, and salvation by grace alone through faith alone**. While believers do engage in **spiritual warfare and sanctification**, they do so through **Scripture, prayer, and obedience**, rather than through reliance on apostles, prophets, or deliverance rituals.

The call for all believers remains **to test all teachings against Scripture** (**Acts 17:11**) and to remain **firm in the faith once delivered to the saints** (**Jude 1:3**).

**"Sanctify them in the truth; Your word is truth." – John 17:17** (NASB)

This series has aimed to equip believers with a clear biblical perspective on the NAR's teachings and their implications. May all who read it be **encouraged to remain steadfast in the true gospel of Jesus Christ**.

**From one sheep in God's sheepfold to another.**

**Respectfully submitted for your consideration.**

**Worthy is the Lamb! Blessings!**