



Spiritual Warfare Policy

The Authority of the Believer

We affirm that, as believers in Jesus Christ through the Holy Spirit, we have authority to resist powers and principalities in the spiritual realm (Eph. 6:12-14) and We are sent with authority to bring freedom and healing to this world by being the light of Jesus Christ (Matt. 28:18-20, Jn. 17:18):

“For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places...” -Ephesians 6:12

In Luke 10:19-20, we are taught not to celebrate the power of our authority, but rather to celebrate our salvation in Jesus Christ. Therefore, we have determined that it is important to learn how to exercise and use wisely the authority that has been given to us in Jesus Christ.

How To Exercise Authority in Prayer

As a general rule, we speak directly to God, instead of addressing powers and principalities directly in our prayer and worship sets.

1. **We DO** proclaim God’s victory by agreeing with the supremacy of Jesus. (Eph. 1:21)
2. **We DO** pray the prayers of the Bible and remind God of His promises. (Isa. 62:6)
3. **We DO** bless others in the name of Jesus for conviction and correction. (Jn. 16:8)
 - a. **We DO NOT** curse others. (Luke 6:28)
4. **We DO NOT** address our prayers to the powers & principalities directly. (Jude 9)
 - a. **We DO** invite the Kingdom of Heaven. (Matt. 6:9-13)
5. **We DO NOT** call out in specific detail the works of darkness. (Eph. 5:11-12)
 - a. **We DO** invite God’s Word to run swiftly and be glorified. (2 Thes. 3:1)

We encourage you to check out Appendix A for an explainer on the distinction between unclean spirits, strongholds and principalities/rulers; and Appendix B IHOPKC’s spiritual warfare policy.



Appendix A: Spiritual Warfare Definitions

Principalities (Rulers) & Authorities

Arche: Ruler (Principality, rule, prince)

Exousia: Authority (jurisdiction, power)

We see in Scripture the words “Arche” (*Rule/Ruler/Principality*) and “Exousia” (*Powers/Authorities*) are used together as a word pairing at least 10 times in the New Testament. When paired, they are used to describe either worldly human rulers or the spiritual rulers of darkness. The context of this usage always includes a direct reference to the supremacy of Jesus as being completely higher to these inferior powers. We find only in one verse, Eph 6:12-13, instructions for the believer to struggle against, resist and stand firm against these powers and authorities. Indeed, we are to push back, limit, and resist these powers. However, we as believers are not instructed to destroy or tear down these entities. It is reserved for Jesus and Jesus alone in the end of time to ultimately destroy the spiritual powers (1 Cor. 15:24).

Scriptures when describing **spiritual** rulers/principalities:

- Col. 1:16 (created by Him)
- Col 2:10 (He is head over them)
- Col 2:15 (He disarmed and humiliated them)
- Eph 1:21 (He is far above them)
- Eph. 3:10 (the church reveals wisdom to them)
- Eph. 6:12-13 (we struggle against, resist, stand firm against them)
- 1 Cor 15:24 (Jesus will ultimately destroy them in the end)
- Daniel 10: Prince/ruler of Persia (Hebrew: Wesar)

Note on Strongholds

Ochuroma: Stronghold (castle, strong defense)

This word is often confused, or used synonymously, with the word principality. However, the Greek word for stronghold is only used once in the entire New Testament, and is in reference to the mind, arguments, opinions, and logic systems that a person uses against the knowledge of God or to not believe.

Note on Unclean Spirits

Pneuma (*Akathartos*): spirit (*Unclean*)

It is clear that, as believers in Jesus Christ, we are given authority over the unclean spirits in order to bring freedom to people that are under their bondage.



Appendix B: IHOPKC Spiritual Warfare Policy

“The New Testament model for spiritual warfare is to direct our prayers to God, proclaim His name and promises, and do His works as the primary way to wrestle with the “disembodied” evil spirits in the heavenly places. Thus, as a general rule, we speak directly to God instead of addressing them directly. In my opinion there are exceptions to this general rule, in which case we address our proclamations directly to a demonic principality. However, this is not the primary prayer model presented by the New Testament apostles.

Jesus and the apostles spoke directly to the demons that dwelt in a demonized person - in other words, to “embodied” demonic spirits - but what they did is not the same as speaking to “disembodied” demonic principalities that dwell in heavenly places. We do wrestle with disembodied demonic principalities (Eph. 6:12) but usually by praying to the Father, not by speaking to them directly. The prophet Daniel prevailed over the powerful demonic principality of Persia (Dan. 10:12-13) as he fasted and prayed, focusing on the God of Israel (Dan. 9:4-23), not on the demonic being itself. I see three components involved in spiritual warfare prayers:

- 1) We proclaim God’s victory in prayer by agreeing with the supremacy of Jesus, His power, promises, and will. We pray the prayers of the Bible, remind God of His promises, and make prophetic decrees related to the supremacy of God and his kingdom purposes.*
- 2) We confess sin and renounce the works of darkness, thus breaking our agreement with the enemy. As we resist Satan and submit to God and His Word, the devil flees from us (James 4:7).*
- 3) We do the works of the kingdom, acting in the opposite spirit of the evil characteristics that permeate a specific city or region. For example, in a place where oppression is identified as a spiritual stronghold, the body of Christ should focus on doing acts of generosity, servanthood, and so on.”*

Excerpt from “Growing in Prayer: A 100-Day Journey”; author: Mike Bickle; Pg. 136-137.