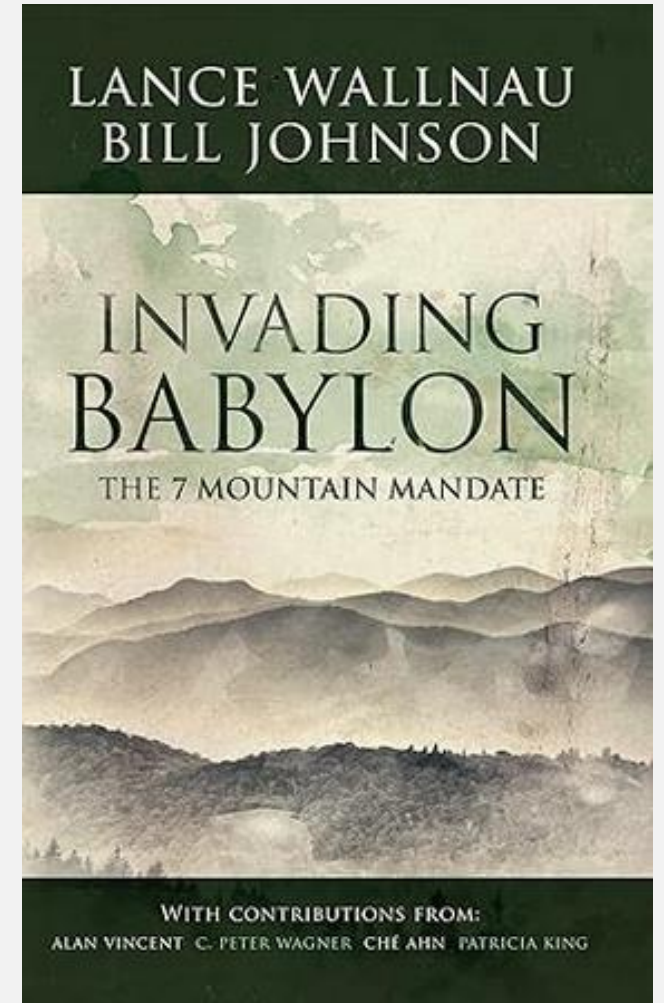




# DOING GOD'S STORY IN WORSHIP: ASSESSING THE IMPACT OF CHRISTIAN NATIONALISM ON THE CHURCH'S SANCTUARY

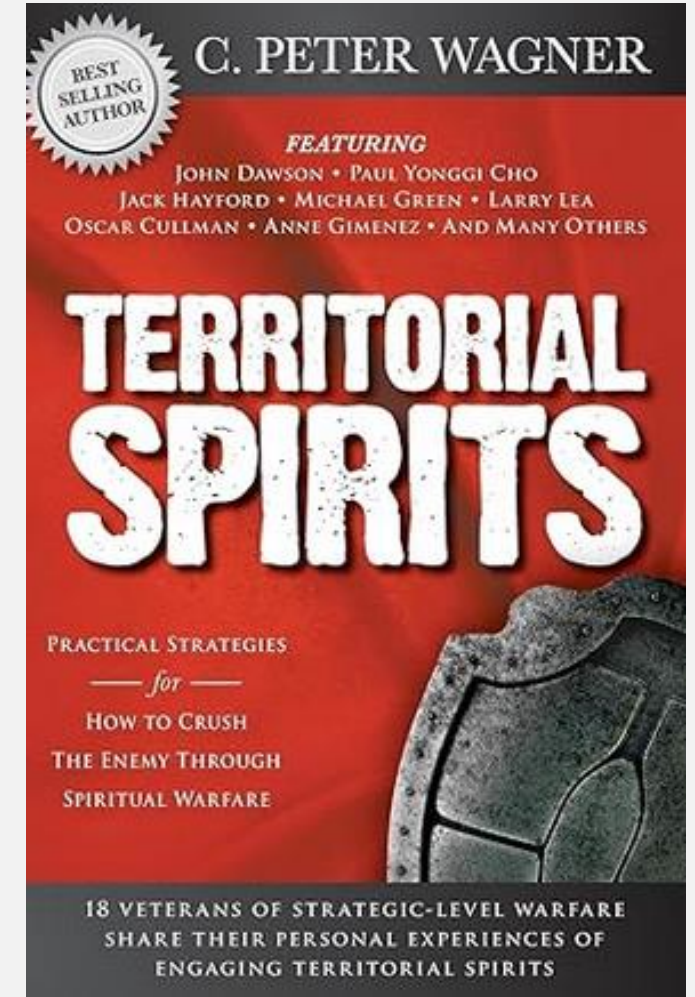
Session 4: Using the Touchstones:  
Assessing the Worship of "Dominionist"  
Christian Nationalism

- Definition from Bill Johnson (a Dominionist): *“In simple terms, dominion theology is the idea that Christian believers are called to not only preach the Gospel and win converts to Christ but also to establish the Kingdom of God on the earth.”*
- Key Scriptures:
  - Genesis 1:26-28
  - The Lord’s Prayer
  - Matthew 28:18-20 (the Great Commission)
- Overarching vision supplied by the 7 Mountain Mandate: *“The Seven Mountain revelation helps us strategically identify different aspects of society so that cultural transformation can become a manageable task. All of us are called to at least one of these seven mountains: religion, arts, media, business, government, family, and education. When we relegate ministry to the religion mountain, we forfeit the opportunity to influence the rest of our culture.”*



TYPE 2: DOMINIONIST

- Re-vamped emphasis on spiritual warfare with a utilization of Ephesians 6:12 (“for our struggle is not against blood and flesh but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil [interpreted as political or cultural processes and persons] in the heavenly places”) for “strategic-level warfare”
- Liturgical tendencies:
  - Not as much whole services (as with Covenant Nation approach) but tactical and strategic use of re-purposed elements of worship: congregational singing of praise; intercessory prayer; declarations, decrees, and prophecies



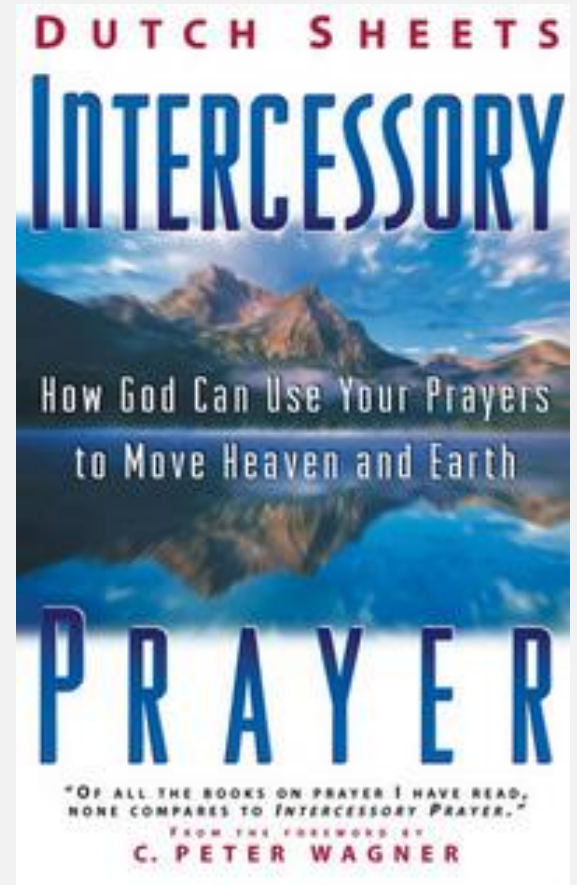
## WORSHIP EXAMPLES FROM THE DOMINIONIST APPROACH



Sung Praise  
and  
Intercession

THE COURAGE TOUR  
PITTSBURGH, PA; SEPTEMBER 2024

p. 41: “When I say our *prayers* of intercession are an extension of His work of intercession, the difference is in distributing versus producing. We don’t have to produce anything—reconciliation, deliverance, victory, etc.,--but rather we distribute, as the disciples did with the loaves and fishes. *Our calling and function is not to replace God, but to release Him...* The Victor wants His victory enforced through us... We don’t deliver anyone, we don’t reconcile anyone to God, we don’t defeat the enemy. The work is already done. Reconciliation is complete. Deliverance and victory are complete. Salvation is complete. Intercession is complete! Finished! Done! WOW! What a relief. And yet... We must ask for the release and application of these things.”



EXAMPLE OF THE DOMINIONIST LITURGICAL APPROACH:  
DUTCH SHEETS ON INTERCESSORY PRAYER

Prophecies

A PENTECOSTAL CHURCH,  
NASHVILLE, TN  
NOVEMBER 2024



Declarations

RESET 2020: AN APPEAL TO HEAVEN  
CONFERENCE, OCTOBER 2020

1. Dynamic worship narrative: Worship is the *doing* of God's story. <sup>political and cultural</sup> by a Christ of power.

2. Eschatological: Worship is the ~~preliminary~~ in-breaking of the future.

3. Trinitarian: Worship is getting caught up in the dynamics between the three Persons of the Trinity.

*Not as much drawn into their dynamic but bending it to our own fused narrative with its specific political and social visions.*

4. Christological/Incarnational: Worship is the continuation of Christ's ministry on earth.

*Technically sound theologically at a most basic level but no feel for the mind of Christ:  
no humility, no flexibility and gentleness, no love, no ability to gain perspective on one's self; dichotomous thinking vilifies in demonic terms those who don't agree;  
The (angry) church conflated with Christ*