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The Clash of the "Anointed": From Spiritual Warfare to the Diplomacy of Faith between the United States and Venezuela

Fernando A. Mora-Ciangherotti

famorac@gmail.com

Universidad Simón Bolívar

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Abstract

This article explores the geopolitical and religious intersection between the United States and Venezuela, tracing how Christian nationalism and dominion theology have reframed politics as a spiritual battlefield. I analyze *Operation Absolute Resolve* (2026) which led the Trump administration to capture Venezuelan ruler Nicolás Maduro Moros and his wife, Cilia Flores, as a definitive clash between two figures claiming divine anointing. The study illustrates how the *Seven Mountain Mandate* provides a strategic roadmap for evangelical groups to embed themselves within key state institutions in both countries. Ultimately, I describe a shift toward a "diplomacy of faith," where apostolic networks in Venezuela prove remarkably adept at legitimizing new power structures. This research presents a case study of how the spiritual capital has emerged as a vital instrument for modern authoritarian governance and social control.

Key Words: Seven Mountains Mandate, Venezuelan Evangelicals, Operation Absolute Resolve, New Apostolic Reformation, Nueva Reforma Apostólica, Christian Nationalism

1. Introduction

Within the current geopolitical reconfiguration, both in the United States and Venezuela, we are witnessing a "desecularization of the public sphere" marked by a surge in Christian nationalism and a steady "pentecostalization" of political discourse. This phenomenon transcends traditional ideological divides, appearing instead as a pragmatic convergence: leaders from opposite poles are now weaponizing a shared theological framework to cement their hegemony. Studying this shift is essential to understanding how evangelical sectors have transitioned from a "negative dualism", traditionally focused on worldly avoidance and eschatological expectation, toward a "positive dualism" . In this new phase, faith acts as a catalyst for progressive institutional occupation, seeking to establish the "Kingdom of God" on earth through concrete power structures, specifically via what has been termed the Seven Mountain Mandate (7MM) (Mora-Ciangherotti, 2024).

Despite practical differences in how the 7MM is applied, it is analytically provocative to consider how the rhetoric of "divine mission" and "anointing" served to legitimize the *spiritual warrior theology* used by the U.S. administration to execute the extraction of Nicolás Maduro Moros and Cilia Flores on January 3, 2026. This confrontation led to a “tutelage” of Venezuela by the U.S. through an interim government that, paradoxically, has appealed to a *diplomacy of faith* to stabilize its position. This study seeks to document these events and their consequences, analyzing how evangelical apostolic networks in Venezuela have proven to be more resilient than the very political leaders they initially served. This work reflects on the paradoxical mechanisms creating a convergence between U.S. and Venezuelan politics, where spiritual capital, understood as a “component of society where faith in a higher power is the guarantor of political stability, moral well-being, and economic justice” , has become a cornerstone of the infrastructure of a new authoritarianism. In both scenarios, the political adversary is stripped of their status as a civil rival and recoded as a spiritual enemy in a cosmic battle. This sacralization of politics allows leaders to bypass democratic accountability by shifting their authority to a transcendental and unquestionable plane.

2. *Operation Absolute Resolve* (OAR): The Extraction and Arrest of an "Anointed" One

Since July 2024, the administration of Nicolás Maduro Moros (NMM) faced a severe institutional weakening triggered by allegations of a massive electoral fraud following the July 28 elections. This situation was further aggravated by human rights concerns after the violent suppression of popular protests and the Venezuelan Supreme Court’s (TSJ) decision to award NMM the presidency without publishing verifiable evidence of his triumph in the ballots. Simultaneously, the Venezuelan opposition upheld the validity of Edmundo González Urrutia's landslide victory, based on the digital publication of 81% of the national tally sheets[1]. Despite wide international non-recognition of the results published by the government, NMM was sworn in before the National Assembly for the 2026-2032 term on January 9, 2025, an act described by various sectors as a disruption and violation of the constitutional order. These events deepened a legitimacy erosion that dated back to the contested 2013 electoral victory and the 2018 spurious electoral process, besides the obstacles placed by NMM’s government to the full operation of the 2015 National Assembly which was elected with 70% of the seats held by opposition parties.

Between August 2024 and late 2025, Venezuela experienced near-total diplomatic isolation from most Latin American and European countries, while the government tightened its ties with Cuba, Russia, China, and Iran. Concurrently, the deterioration of the national economy, exacerbated by international sanctions imposed by the U.S. and the European Union, sharpened the humanitarian crisis and threatened to trigger a new migratory wave toward neighboring countries (mainly Colombia and Brazil), similar or larger than the 2014 and 2017 waves that led to the migration of more than 8 million Venezuelans all over the world by September of 2023[2].

Donald Trump's reelection in the United States in November of 2024 drastically increased pressure on Caracas. Following the appointment of Marco Rubio as Secretary of State, the reward for Maduro's capture, linked to drug trafficking charges in New York courts, was raised to 50 million dollars. From that point on, the U.S. government pushed a global narrative defining Venezuela as a "failed state" controlled by illicit trafficking networks and the presence of foreign military and terrorist elements. Under the premise of a renewed Monroe Doctrine, coining the term "Don-Roe Doctrine" , the Trump administration initiated a policy of regional intervention under the strategic concept of securing the U.S. "neighborhood" to guarantee hemispheric security.

Through various legal mechanisms, Washington designated Venezuela as a narco-terrorist state whose actions had to be halted as part of transnational crime prevention, framed within what seemed a routine judicial process rather than being considered a North American war intervention in another sovereign state. This narrative facilitated a preventive military escalation between September and December of 2025. Sparing no resources, the U.S. Southern Command deployed an unprecedented fleet in the region, including the aircraft carrier USS Gerald Ford, bombers, numerous combat and intelligence aircrafts stationed at various U.S. bases and in the Caribbean, which constantly and defiantly overflew Venezuela's territorial limits, assault helicopters, and a large contingent of Marines both in Puerto Rico and aboard the fleet's vessels.

Although actions were initially limited to the interception and destruction of drug smuggling vessels in international waters, by late 2025, the perception of an imminent armed intervention had become widespread. This was primarily due to the U.S. government's conviction that the Southern District of Manhattan had gathered sufficient evidence to incriminate NMM and his wife for conspiracy to traffic drugs and collaboration with narco-terrorist organizations. This provided the internal legal basis for a formal indictment and a far-reaching judicial process. This reality, coupled with the "countdown" rhetoric promoted by figures like Donald Trump, pointed toward the imminent arrest of NMM and Cilia Flores, supported by U.S. judicial jurisprudence that empowers a court to try an individual regardless of whether they were brought under its jurisdiction through an act of force or by a military capture abroad. With notable skill, Washington transformed what seemed to be a potential international aggression by using a terminology that validated the application of U.S. justice. Hence, Secretary of State Marco Rubio's insistence on labeling any military operation in Venezuelan territory not as a war, but as the support of the Department of War for the detention of two fugitives from justice.

Finally, in the early hours of January 3, 2026, a U.S. aerial military operation known as *Operation Absolute Resolve* (OAR), involving over 150 aircraft and 14 combat helicopters, flew over Caracas. The group of helicopters headed toward Fuerte Tiuna,

the site of one of the high-security residences used by NMM and his family. In approximately 48 minutes, the security detail, comprised of well-trained Cuban and Venezuelan military personnel, was neutralized with about 80 casualties. The ruler and his wife were captured and transported by air to the USS *Iwo Jima*, positioned in the Caribbean Sea. That same day, both were transported to New York and held in a Brooklyn correctional facility, awaiting the judicial process for the charged crimes.

At around 11 AM of the same day, Donald Trump, Marco Rubio, and Pete Hegseth issued a joint statement declaring the military operation a success, confirming the removal of NMM as Head of State, and announcing the appointment of Vice President Delcy Rodríguez as the Interim President of Venezuela. Within days of this declaration, major negotiations in the oil sector were made public, alongside the approval of new economic laws and an amnesty act by the National Assembly. However, rather than fostering a profound structural change, by bringing the 2024 elected president, the Trump administration opted for a pragmatic path, focused primarily on strategic economic interests tied to the oil and mining industries, and negotiations with the interim government under a three-step process referred as “stabilization, recovery and transition”.

In this context, some authors have gone as far as to classify the new Venezuelan regime as a form of "authoritarian recycling" . From this perspective, the preceding authoritarian apparatus managed to preserve its structural continuity despite changes in its visible leadership. This model, overseen by the United States, is characterized by a strikingly slow pace in institutional transformation and only a partial dismantling of the economic elites who benefited from the former autocracy. The lack of accelerated transparency mechanisms suggests that the political capital of those who sustained the previous regime has successfully negotiated its permanence within the new power structure, thereby postponing a genuine democratic transition. At the time of writing this article, a date for the next elections has not yet been set.

The focus of this work lies neither in the legal, political, or technical details of the OAR, nor in the success of "authoritarian recycling" or the viability of the Washington-backed interim government, much less in the achievements leading to Venezuela's economic and social stability. Instead, the focus centers on the role played in this process by actors who comprise the accumulated spiritual and religious capital, both within the Trump administration and the Chavista regime in previous years. It is at this turning point that the behavior of evangelical leadership in both hemispheres reveals its true dimension as active political actors.

As will be analyzed in subsequent sections, groups supporting Donald Trump provided spiritual backing for the OAR, justifying the offensive under the framework of "Manifest Destiny" and a Christian nationalist vision. They relied on interpretations of biblical eschatology and the role of the United States in containing global governments contrary to its divine mission. In the Venezuelan case, the support provided to NMM by various evangelical sectors remained steadfast even in the days leading up to his arrest. Nevertheless, following these events, these groups have shown a remarkable capacity for adaptation, re-signifying the new institutional order according to their own theological motivations. What remains profoundly contrasting is that both heads of government, Donald Trump and Nicolás Maduro Moros, were anointed through prayer and the laying on of hands by leaders who employed strikingly similar languages and

theologies; yet a confrontation between these "anointed" ones was inevitable for geopolitical reasons, culminating in the dominance of one over the other.

3. Evangelical Trajectories Toward Political Power in the U.S. and Venezuela

On a symbolic level, the public witnessed prayer meetings held in both the White House Oval Office in Washington and the Miraflores Palace in Caracas. In these spaces, Donald Trump and Nicolás Maduro, respectively, received prophetic words and acts of anointing through the laying on of hands by pastors, apostles, and prophets. These meetings, widely circulated via official videos and social media, reinforced the narrative of a continuous commitment between these national leaders and evangelical leadership, granting unprecedented visibility to these groups' access to the centers of power through public acts of faith in emblematic locations.

While prophetic declarations equated Donald Trump with a "new Cyrus", supported by theological justifications argued by various apostles, in the case of NMM, the rhetoric centered on the spiritual protection of the Bolivarian socialist project started by Hugo Chávez Frías in 1998. Although these stagings appeared to be aimed at satisfying evangelical voting bases, the religious influence in both cases runs much deeper than the imagery suggests. Beneath these acts lie clear trajectories toward political power by religious groups, where American and Venezuelan evangelical groups respond to radically different sociopolitical and historical phenomena. The following is a brief overview of the notable aspects that have characterized these upward trajectories in both nations.

3.1 The American Model:

Through sustained support for Donald Trump over the last decade, specifically throughout his recent electoral campaigns in 2016, 2020, and 2024, evangelicals have consolidated themselves not only as a decisive voting bloc (representing 42% of the Republican coalition in 2024) but as a political force with its own tenets. Despite internal differences, Christians who support Trump have gravitated toward a growing movement termed American Christian Nationalism (ACN) . Although the term represents an amalgam of various theological currents and heterogeneous practices , it serves to identify a shared conviction: the belief that the United States was founded as a Christian nation with a special mission before the world. Under this premise, Christian nationalists consider that this foundational identity has been diluted and that both the government and the Christian majority must take urgent measures to restore the nation to its original roots. In other words, the common thread uniting the diverse evangelical and Catholic groups that support Trump today is the conviction that American public life must be "re-Christianized".

For various authors, this process did not begin with support for Trump but has advanced as a political project over the last fifty years thanks, on one hand, to the transformation of the theology of American evangelicalism and, on the other, to the efforts of numerous Christian experts, consultants, lobbyists, and political operatives in their quest for power . For these reasons, while in its beginnings the project was limited to the moral sphere, identifying primary areas of struggle such as opposition to abortion or the "gay agenda", in the last decade, the objectives have been articulated through so-called

"dominion theology," where the exercise of political power is seen as an extension of divine sovereignty. Furthermore, evangelical groups began to operate from a logic of *institutional reoccupation or infiltration*; that is, populating the Federal bureaucracy with mid- or high-level theocratic cadres, convinced of the need to achieve Christian dominion over the country. Through a long process of alliances and collaboration in the electoral field, Trump has granted ACN followers a seat at the center of the administrative state, allowing them to dismantle the secular government from within to begin replacing it with a framework rooted in a new theological worldview that reclaims the central idea that the United States was founded as a Judeo-Christian nation.

This institutional reoccupation translated, during Trump's first term, into high-impact executive policies. A central example was the nomination of federal judges and Supreme Court justices with profiles closely aligned with the conservative Christian and evangelical worldview, a maneuver that eventually allowed for the transformation of jurisprudence regarding civil rights and religious freedom in the country. One of the most emblematic achievements of this strategy was the overturning of the *Roe v. Wade* ruling on June 24, 2022, which ended the Federal right to abortion and marked a turning point in the ACN political agenda. But that progress did not stop there; at the start of Trump's second term, under the premise of an alleged covert persecution of Christians in the United States, a commission was appointed for a two-year period to eradicate all policies, practices, actions, or behaviors considered "anti-Christian" carried out by government entities, particularly during the Biden and Obama administrations [3].

Following a clear intent to align the United States with "divine law," the initial steps of the second Trump administration were directed toward a comprehensive reorganization of the administrative structure, following the recommendations of what is known as Project 2025 (P2025) . This governmental roadmap, composed of 30 points, was drafted by the Heritage Foundation and 100 other evangelical, Catholic, and conservative organizations, notably the Family Research Council (FRC) and also Turning Point USA (TPUSA), which was founded by evangelical activist Charlie Kirk[4]. Among the fundamental proposals, some of which are currently in full execution, are the centralization of executive power to bolster the presidential figure, the replacement of career civil servants with loyal cadres drawn from a vast ideological database, and the implementation of a foreign policy that prioritizes U.S. unilateralism. The latter has involved the nation's withdrawal from 66 international bodies, formalized by the executive order of January 7, 2026 , alongside a stance of radical confrontation toward China.

One of the areas where the evangelical agenda, particularly that of nationalist and Christian Zionist sectors, intertwines with foreign policy is the *America First* doctrine. Under this logic, military and police interventions in Latin America and Greenland, regions often referred to as "US neighborhood", are justified by arguing that restoring order in the Western Hemisphere is part of a superior spiritual mandate granted by God to the United States. Furthermore, this vision is reflected in the strategic alliance with Israel and the characterization of Iran as a "pagan state" opposed to Christianity.

Within this same dynamic of institutional reoccupation, key appointments stand out that evidence the direct influence of Dominion Theology and Christian Zionism on power structures. Among them, the appointment of Pete Hegseth as Secretary of War is notable; his strategic vision of Christian domination aligns with the interpretation of

controversial Pastor and Reformed theologian Doug Wilson of Moscow, Idaho (Saiya, 2025). Likewise, the designation of Pastor Mike Huckabee as Ambassador to Israel, recognized for his conservative stances, and that of Pastor Johnnie Moore as director of the Gaza Humanitarian Foundation, a political strategist with active participation in both Trump's administrations, are prominent. To these is added Stephen Miller, a Jewish "white nationalist" , who distinguished himself as Trump's speechwriter, Deputy Chief of Staff for Policy, and as member of the National Security Council, and who has become an influential figure in the implementation of severe migration restrictions, specifically targeted at citizens of Muslim origin as well as Venezuelans and other Latin American groups, in his role as Homeland Security Advisor[5].

3.2 The Venezuelan Model:

From a theoretical perspective, Joanildo Burity has proposed the concept of *minoritization* as an analytical framework for understanding the emergence of evangelicals as new political actors in Latin America, particularly in Brazil. In the Venezuelan case, this process acquires critical relevance: unlike the United States, where Protestantism is part of the foundational identity of the country, the historical dominance of the Catholic religion in Venezuela relegated evangelicals to a periphery without real political influence. Therefore, their socio-political ascent was the result of a slow and strategic process of minoritization, through which evangelicals had to find mechanisms to challenge that historical isolation and the institutional undervaluation to which they had been subjected.

Thus, minoritization in the Venezuelan context represents the transition from a silent marginality to a political subjectivity capable of negotiating power spaces previously reserved for Catholic hegemony . Parallel to this process, there was also a phenomenon of numerical growth across all evangelical churches and denominations in the country. This demographic surge took the evangelical population in the country from 4.5% in 1995 to a level close to 30% by the end of 2023 , turning the evangelical voter into a coveted actor for various parties, especially for the socialist movements that supported Hugo Chávez, who identified a strategic niche for legitimacy within the popular base, where evangelical growth was most accelerated .

However, starting with Nicolás Maduro Moros's (NMM) rise to power, and more rapidly since 2018, the Venezuelan case presents an anomaly that challenges the linearity of the process described by Burity. While evangelical minoritization began as an organic movement of self-affirmation against Catholic hegemony, this process underwent a strategic distortion through state co-optation. According to Schleutker's classification , this phenomenon occurs when the support of a religious group for an autocratic regime is exchanged for an opening toward the sacralization of society. In this way, under NMM's administration, the Venezuelan State, urged by new bases of legitimacy in the face of the erosion of its popular support, offered various evangelical leaderships a "shortcut" toward political power.

In a remarkably brief period, Venezuelan evangelicals became active protagonists of NMM's second term. For the first time, a religious group that until recently was considered marginal reached unprecedented prominence within the governmental apparatus (Mora-Ciangherotti, 2025). Evangelical leaderships obtained monthly financial subsidies for nearly 40,000 pastors (via the "Good Pastor Bonus"), materials

and equipment for thousands of congregations ("My Well-Equipped Church" Plan), as well as concessions for local radio and television stations (CSW, 2026).

This transactional exchange included tax exemptions, the allocation of agricultural lands, and the institutionalization of religious influence through the creation of local Government Pastoral Councils (CPG) and a National Ministerial Round Table (MMN). Through the election of several pastors as deputies to the National Assembly, as well as the direct impact of various groups and organizations, evangelical influence extended even to the legislative agenda, succeeding in postponing discussions on laws regarding reproductive rights and equal marriage. Another strategic area of penetration has been the military sector, where evangelical chaplains have achieved a status comparable to that of Catholics, even being allowed to plant churches within high-security military compounds such as Fuerte Tiuna under the leadership of an entity called the Evangelical Council of de Bolivarian Armed Forces. The symbolism of this alliance of the evangelical sector with the official political project reached its climax during the 2024 electoral campaign, with the use of government spaces for "spiritual warfare" intercessory prayer sessions and "cleansing of national curses" events, monthly access to the Miraflores Palace for worship services, and the formal declaration of Jesus as "Lord of Venezuela" by NMM himself (Mora-Ciangherotti, 2025).

Once NMM was ratified as president by the TSJ in August of 2024, evangelical influence within the state apparatus not only remained but deepened. Just weeks after the disputed election of July 28, 2024, the national leader and his wife convened religious leadership for a meeting at the Miraflores Palace under the slogan "Building Peace in Venezuela." Far from denouncing the excesses or the arbitrary detentions that occurred during the post-electoral protests, evangelical sectors represented in the meeting framed the events within the rhetoric of "spiritual warfare," positioning the government as a victim of "demonic attacks" (Mora-Ciangherotti, 2025).

The symbolism of the alliance between evangelicals and *Madurismo* reached its zenith with the implementation of an evangelical liturgical calendar with governmental support. On January 29, 2025, just days after NMM's swearing-in for the 2026-2032 term, his administration celebrated for the first time the National Day of the Evangelical Pastor, which had been decreed a year prior. On that occasion, NMM also decreed the *Venezuelan March for Jesus* as an “Intangible and Spiritual Heritage” of the Bolivarian Republic of Venezuela . Official Decree No. 5153, published in Official Gazette No. 6923 on 01/08/25, establishes "the first Saturday of August of each year as the National Day of the March for Jesus, as a recognition and exaltation of the men, women, peoples, and communities that each year evoke their devotion in this expression of Venezuelan Christian spiritual belief, a date that will serve, furthermore, to celebrate, extol, and disseminate the values of Jesus Christ in the Bolivarian Republic of Venezuela." Despite heavy criticism from other national evangelical sectors, particularly from the Venezuelan Evangelical Council, the first march under this new institutional framework took place in Caracas on Saturday, August 2, 2025.

This co-optation altered the nature of the emerging evangelical minority: instead of consolidating through the negotiation of rights in the public square and democratic competition, these groups were inserted directly into the bureaucratic and symbolic structure of the government. The result was a *co-opted minoritization*: an accelerated transition where political influence was not the fruit of social maturation, but rather an

exchange of spiritual capital for institutional protection and resources. This "shortcut" not only allowed various evangelical groups to bypass decades of grassroots building but also linked them indissolubly to the survival of the authoritarian apparatus. However, far from being passive actors co-opted by Maduro's populist discourse, Venezuelan evangelical sectors also operated under a logic of *institutional occupation*. This translated into a convenient alliance with the ruling party to displace Catholic hegemony and secure power quotas in the five public branches (executive, legislative, judicial, moral, and electoral), in the military establishment with the appointment of evangelical officers to command positions, and even at the territorial level through governorships, mayoralties, and city councils.

3.2. Theological Intersections Between the Two Models

Although it may not be evident from the description of their political trajectories alone, a surprising convergence exists between the aspirations of evangelical sectors in the United States and Venezuela. This harmony is the result of the implementation of practices anchored in recently formulated theological, philosophical, and doctrinal foundations, which have been disseminated globally, equally influencing numerous Neo-Pentecostal and Neo-Apostolic churches. In both cases, a process is observed whereby local religious actors appropriate a "kingdom grammar" designed to colonize State institutions. Under this scheme, secular political leaders such as Maduro, Trump, Bolsonaro, Bukele, López Obrador, or Milei, act as facilitators, sometimes unconscious ones, of a foundational agenda that pursues the creation of a theocratic state and the definitive "desecularization" of the public square.

This strategic structure derives its inspiration from and is articulated through what is known as Dominion Theology . This theological current expands globally through the development of intricate networks of leaders, churches, and organizations known as apostolic networks . The operational roadmap of these networks defines a vision and mission put into practice through the Seven Mountain Mandate (7MM) doctrine , which functions as the instruction manual for the occupation of key spheres of society that have been established as target priorities.

Any definition of what is understood as Dominion Theology (DT) in the evangelical sphere usually begins with a re-reading of the biblical passage of Genesis 1:28, where God commands human beings to "fill the earth and subdue it." From this perspective, one of the fundamental consequences of "the Fall" narrated in Genesis chapter 3 was the loss of authority to fully exercise that original design. In the logic of DT, the restoration of this capacity is achieved through the sacrifice and resurrection of Jesus; thus, the "New Adam" returns legitimate authority and government over creation to believers. Under this premise, the mission of the church transcends traditional evangelization and is redefined as the re-establishment of God's dominion on earth. Therefore, DT reinterprets the Great Commission of Matthew 28:18-20 not only as a call to individual conversion but as an institutional dominion mandate . In this vision, a resurrected Jesus declares that his disciples must go and "make disciples of all nations" in a holistic manner. That is, the conversion of isolated individuals is not enough; nations, as political and social entities, must submit to the divine order, which requires structural and massive transformations in the social, political, and economic systems of cities, regions, and entire countries.

One of the first theological formulations of Dominion Theology in the North American context came from Reformed theologian Rousas John Rushdoony, who in the 1970s introduced the idea of the "reconstruction" of society through a Christian government observant of Old Testament divine laws, a concept he called theonomy (*theos*: God; *nomos*: law) . Rushdoony and his associates focused on producing thought in areas such as economics and educational freedom, promoting the homeschooling movement as a vehicle to disseminate these ideas from an early age. This effort has produced an ultra-conservative generation in the United States that today advocates for the application of biblical laws at both the national and state levels. Nevertheless, despite his intellectual approach, Rushdoony's influence initially only reached an academic minority of evangelicals. A bridge was needed to impact a North American Christianity that was becoming "pentecostalized," where traditional denominations were losing ground to the rise of charismatic-style megachurches. It was precisely the adoption of these dominion principles by Neo-Pentecostal leaderships that allowed Rushdoony's intellectual reconstruction to transform into the massive political mobilization we observe today.

Since the late 1980s, the New Apostolic Reformation (NAR) began to take shape, a term coined by C. Peter Wagner, a former professor at Fuller Seminary (Mora, 2022) to describe an emergent ecclesiological movement. Although the movement initially centered on the numerical growth of congregations, it soon implemented two definitive structural changes. First, an ecclesiastical government based on a leadership hierarchy led by "apostles and prophets" (under a literal interpretation of Ephesians 4:11), on top of a traditional church hierarchy. Second, the replacement of the traditional denominational model with an intricate, decentralized, and diffuse global network of networks of churches which, while preserving their local autonomy, contribute to the expansion and dissemination of a shared political and institutional agenda (Mora-Ciangherotti, 2024). Under Wagner’s leadership, in the early stages of the NAR, a sophisticated spiritual warfare theology was developed and tested . For Wagner , the dominion mandate required a bimodal execution: a spiritual dimension, aimed at "dethroning" the satanic forces that subjugated nations; and a material dimension, where the church proactively regains control over all areas of human endeavor. Thus, the movement leveraged its networks to "identify and break" spiritual strongholds through intercession processes informed by expert spiritual warfare strategists. In parallel, NAR churches focused on assuming strategic positions of power in the spheres of education, the economy, the family, and politics. In this way, the NAR consolidated the methodology necessary to materialize Rushdoony’s vision: placing entire social and cultural systems under the lordship of Christ (McVicar, 2015, p. 181).

While Rushdoony provided the legal scaffolding of theonomy and Wagner designed the mobilization capacity through the NAR, a pragmatic shift was necessary for these ideas to permeate into evangelical culture as a whole. This advancement began to consolidate through the narrative of spiritual warfare, which transformed political participation into a spiritual imperative by identifying spiritual enemies and demonic structures, so-called "principalities and powers", that had to be defeated to liberate nations. This logic of conflict facilitated the progressive transition toward the Seven Mountain Mandate (7MM), translating spiritual combat into a practical operational roadmap for the Christian reconquest of spaces in societies. To facilitate the process, any society could be segmented into seven concrete spheres of influence, and the movement defined the goal of "defeating the enemy" in each one of them by materializing a methodical "occupation" by Christians of their command centers.

The initial conceptualization of the 7MM dates back to a 1975 revelation granted independently to three of the most prominent leaders of 20th-century evangelical and Pentecostal Christianity: Bill Bright, founder of *Campus Crusade for Christ*; Loren Cunningham, founder of *Youth with a Mission*; and the philosopher Francis Schaeffer, founder of *L'Abri Fellowship* in Switzerland and a vanguard figure in the Religious Right who supported the nomination and election of Ronald Reagan (Boedy, 2025). This vision consisted of identifying seven areas of society, or "spheres of influence," in which Christians were to make inroads and achieve total hegemony: family, education, government, economy/business, arts/entertainment, religion, and the media. However, it was not until the 21st century that the combined efforts of Johnny Enlow and Lance Wallnau served to translate the original language of the "seven spheres" into the social transformation nomenclature of the emerging New Apostolic Reformation (NAR), led by C. Peter Wagner. Under this new lens, the metaphor was transformed into the *Seven Mountains*, a theological and methodological shift that totally redefined the mission of Neo-Pentecostal and Neo-Apostolic churches . Instead of the traditional evangelical focus centered on the conversion of individual souls, the NAR now proposed a "cultural conversion." According to this vision, it was imperative to "conquer the peaks" of these cultural mountains so that believers could operate from command positions, exercising social dominion based on a biblical worldview .

The tactical implementation of the 7MM does not occur spontaneously; rather, it is driven by numerous organizations specifically designed for mobilization and the training of ideological cadres that leverage the intricate apostolic networks interwoven over the last 25 years. In the U.S. context, Turning Point USA (TPUSA) stands out, having been key in disseminating dominion rhetoric among younger and university-age sectors, linking Christian identity with confrontational political activism (Boedy, 2025). TPUSA founder Charlie Kirk was a fundamental piece in consolidating evangelical support for Donald Trump's 2024 candidacy, operating under the premise that he was a secular leader anointed to restore the nation's Christian foundations. Through initiatives like TPUSA, thousands of churches were mobilized, seeking to abandon their political neutrality to take on the challenge of "reoccupying" the Mountain of Government.

In an analogous manner to the processes observed in North America, the work of articulation in Venezuela fell to networks such as the *Movimiento de Unidad Cristiana* (MOVIUC). This organization served as the national coordination platform for training Neo-Apostolic and Neo-Pentecostal leadership in the development of the 7MM at the local church level. These churches focused their actions on impacting what they recognized as their own "seven mountains" in their immediate surroundings (Mora-Ciangherotti, 2024). Through regional summits and workshops led by apostolic figures, the identification of the Venezuelan State, including the socialist regime, was seen not as a neutral entity, but as a mountain historically "occupied by Satan" due to the church's escapism and apathy that was considered as a deliberate withdrawal from the public sphere.

Under this framework, the incursion into the public political sphere by evangelical sectors supporting NMM was justified as a necessary act of "cleansing" to recover the government from demonic influences and prevent the enactment of laws contrary to divine design. The conquest of the Mountain of Government materialized through strategic access that included the insertion of spiritual advisors into state-owned enterprises and direct links with governors and mayors. The symbolic turning point of

this strategy was reached when NMM proclaimed Jesus as "Lord of Venezuela" from the Miraflores Palace, an act that Neo-Pentecostal leadership interpreted as the surrender of the peak of power to the sovereignty of Christ (Mora-Ciangherotti, 2025). Finally, this process of occupation was sealed when the evangelical sector invested NMM with the prophetic title of "Protector of the original design of the family". This recognition sought the State's commitment to shield conservative values and confessional education against what these groups termed "liberal agendas." In this way, political pragmatism and Dominion Theology converged into a model where the ruler acted as the necessary facilitator for the establishment of a theocratic order within Venezuelan society.

Despite the ideological antipodes that separate the MAGA movement in the United States and the 21st Century Socialism of NMM in Venezuela, the implementation of the 7MM revealed a profound and, in turn, contradictory theological intersection. This convergence demonstrated that contemporary dominionism functions as an adaptable political methodology, capable of instrumentalizing leaderships as dissimilar as that of a renowned Republican tycoon, seen as a "modern-day Cyrus", and that of a socialist ruler under the figure of a "Protector of families." In this regard, the 7MM doctrine acts as the bridge that allows two opposing political models to share a single vision: the transformation of the State into an instrument for the establishment of a theocratic Christian order in both nations.

4. Evangelical Interpretations of the Siege and Capture of NMM and CF

With the arrival in the Caribbean of the USS Gerald R. Ford and its escort ships on November 11, 2025, the United States maintained an impressive military presence including approximately 15,000 troops in the area. Everything seemed to point toward the inevitability of a military intervention. Although NMM and his allies publicly dismissed this possibility, the presence of the world's largest aircraft carrier, just a few nautical miles from Caracas, generated considerable unease. In an attempt to transmit moral and spiritual security to their followers, on that date the evangelical sectors supporting the NMM administration were summoned to the Miraflores Palace to pray for peace.

At the beginning of the meeting, one of the invited prophets compared Venezuela's situation to the state of siege suffered by King Hezekiah at the hands of the Assyrian King Sennacherib (2 Chronicles 32:1-8). Hezekiah appointed "captains of war" and encouraged them, saying: "With him is an arm of flesh; but with us is the Lord our God, to help us and to fight our battles." Subsequently, the prophet reminded NMM of the monthly intercession meetings that his "spiritual warfare captains" (apostles and pastors) held at the government palace, warning that, even if a physical army existed, the "battle was against beasts and demons." Therefore, if the military forces were to falter, this spiritual team would intervene to continue the struggle . Subsequently, NMM accompanied by his wife, Cilia Flores, and his son, National Assembly Deputy Nicolás Maduro Guerra, read a declaration that essentially ratified and expanded upon a previous statement made during the 2024 electoral period . Some excerpts from this declaration are cited below:

> "I, Nicolás Maduro Moros, voluntarily from the Miraflores Palace, declare that I ratify our Lord Jesus Christ as Lord and Owner of Venezuela... And in this spiritual warfare, for the rights of our people and humanity, I declare that it is not by might nor by power, but by my Spirit, says the Lord of hosts (Zechariah 4:6)... as a citizen and president, I radicalize myself with Christ and recognize the only real and true God, the only one I worship and honor: the Father, the Son, and the Holy Spirit, who protects and will protect our homeland... may peace be established in Venezuela, South America, and the Caribbean. Long live our Lord Jesus Christ, long live the people of Christ, and may peace be established" .

This declaration represented an attempt by NMM to shift the conflict from the military arena to the spiritual plane. By ratifying Jesus Christ as the "Owner of Venezuela" and appealing to spiritual warfare through the citation of Zechariah 4:6, the ruler sought to invalidate the United States' military superiority in the Caribbean, seeking refuge in divine protection amidst the collapse of his own institutional and military strength. The phrase "not by might" symbolically gave more weight to the prayers and prophecies of the present apostles and pastors than to his own generals, suggesting that the regime's salvation depended at that critical moment more on the intercession of the "people of Christ" than on the Armed Forces (FANB). It is notable that his mention of a "radicalization with Christ" marked an unprecedented shift: while Chavismo had historically radicalized toward the left, under NMM, that radicalization moved toward the evangelical faith, attempting to secure the absolute loyalty of apostolic networks as one of its last bastions of resistance.

Other prophets also spoke out in favor of the NMM regime. Such was the case with the prophecy of David Owuor, an African prophet who had already visited Maduro in 2024 and who, just four days before the meeting in Miraflores, declared through the laying on of hands that he was going to "cast out the enemy... that the enemy would not approach... that this nation shall rise"[6], words that were also celebrated by Maduro's "spiritual warfare captains" . However, reality took an opposite turn. Just 45 days after said prophecy and NMM's public declaration of his radicalization with Christ, Operation Absolute Resolve (OAR) took place, executing his extraction and transfer to New York to be tried for narcoterrorism alongside his wife[7].

Paradoxically, on the eve of these events, a military chaplain aboard the *USS Iwo Jima* read Psalms 18:37-42 and delivered a prayer to encourage the soldiers in charge of the complicated mission, counterposing a militaristic and offensive warfare theology against the regime's theology of resistance and protection. As can be appreciated below, in this scenario, the faith of the chaplain and the soldiers who heard his prayer acted as an accelerator of violence in combat, where the North American military victory was necessarily read as a spiritual judgment upon the Venezuelan regime[8]:

> "Almighty God, who trains our hands for war and our fingers for battle… Grant this task force clear and righteous targets for violence. Surround them as a shield… Make their arrows like those of a skilled warrior who return not empty handed. Let every round finds its mark against the enemies of righteousness and of our great nation. Give them wisdom in every decision, endurance for the trial ahead, unbreakable unity, and overwhelming violence of action against those who deserve no mercy. Preserve their lives. Sharpen their resolve and let justice

> be executed swiftly and without remorse, that evil may be driven back and wicked souls delivered to the eternal damnation prepared for them… We ask these things with bold confidence in the mighty and powerful name of Jesus Christ, King over all kings. Amen and amen" [9].

While NMM's rhetoric on November 19, 2025, attempted to spiritualize resistance in the face of military asymmetry, the military chaplain's prayer served as a capsule of how the North American Christian nationalist sector supporting Donald Trump approved the sacralization of offensive violence to ensure peace, precisely the rhetoric used by members of the Washington cabinet. This narrative relied on a renewed and sacralized version of Manifest Destiny, where the United States is perceived as the nation chosen by God to exercise a spiritual and moral gendarme role over the western hemisphere. Under this logic, the military operation was not read as a political intervention, but as the executive arm of a divine justice that delegated to the United States the task of extirpating evil. However, this vision entails a radical dehumanization of the "other," which transcends mere bellicose rhetoric to install itself in a spiritual dimension, defining the adversary as one who "deserves no mercy." In this worldview, the NMM regime was the visible representation of demonic principalities and powers and, therefore, had to be eliminated "without remorse." According to this logic, the attack was an act of justice that admitted no regret, something that, in fact, was interpreted by the chaplain as a lack of faith or a spiritual weakness, since in the logic of Manifest Destiny, the path is being cleared for God's purpose to be fulfilled through an overwhelming force that admits no moral doubts.

In the days following the attack, evangelical media outlets supporting Trump highlighted the event, labeling it a "miracle" . The Reverend Samuel Rodríguez, president of the *National Hispanic Christian Leadership Conference* (NHCLC) and advisor to Donald Trump, noted to CBN news that the event signified: "freedom to preach, freedom to live, freedom to prosper, freedom to transmit to our children and grandchildren what cost us so much to achieve." For his part, Lance Wallnau, a prominent leader of the New Apostolic Reformation who has vehemently insisted that Trump is a new "Cyrus" , interpreted the event by pointing out that Trump's primary concern was not only Nicolás Maduro Moros as an individual, but the economic and geopolitical impact that Venezuela represents for the United States, especially in the oil sector . Wallnau further added that God had revealed to him since 2020 that Trump must be president for "the good of the nations," claiming that actions such as those in Venezuela and the bombing of nuclear facilities in Iran at the beginning of his second term, demonstrated that God was using his presidency to "push back the devil on a global level, for the sake of a great end-time harvest, for the sake of a great awakening."

These opinions, although they do not represent the entire evangelical sector supporting Donald Trump, reflect Christian Nationalism's most frequent theological interpretations regarding military actions in Venezuela. As derived from Isaiah 45, God would "raise up Cyrus to fulfill his righteous purpose," and even if Cyrus did not recognize Him as Lord, He would prepare him for battle so that "the whole world [...] may know there is no other God" (New Living Translation). This interpretation allows evangelicals to justify the Trump-led extraction of NMM as the execution of a divine judgment upon a demonized regime. For this group, the conflict was not against a government, but against "spiritual hosts of wickedness"; therefore, the military, logistical, and legal success is empirical proof that God has reclaimed that territory. In this vision, the

United States assumes the liberating task in Venezuela and the rest of the hemisphere, initiating, from an eschatological point of view, an "end-time harvest." It is not just about oil or geopolitics (though Wallnau recognizes them as part of "God's concern"), but about clearing the path for a global evangelical revival.

On the Venezuelan side, a tense calm was immediately noticeable. Although the Unión Evangelica Pentecostal de Venezuela (UEPV), one of the groups closest to Liberation Theology and which has historically supported Chavismo, issued a letter repudiating the "U.S. imperial aggression" and the "kidnappings" of Maduro and Flores , most leaders of the apostolic networks that supported the deposed regime preferred caution, limiting themselves to calls for prayer and fasting. Given that a definitive regime change had not taken place, but only the extraction of the president, the population and religious leadership were extremely cautious. Although some leaders who had initially aligned with NMM attempted, unsuccessfully, to meet with the interim president, as was the case with the MOCEV network (Movimiento Cristiano Evangélico Venezolano) which emerged at the insistence of the former president with the collaboration of his son Nicolás Maduro Guerra (Mora-Ciangherotti, 2025), they asserted that it was time for a "political restart" with "new elections this year or next"; furthermore, they noted that people should feel first the economic changes (Campos Lima, 2026), aligning with the new US plan for Venezuela. However, as pointed out by Christian Solidarity Worldwide (CSW) in its report on religious freedoms : "any religious leader, even those who benefit from government programs, are under constant surveillance, operating under the constant threat of violence or arbitrary detention". Since the State's repressive apparatus initially remained intact after the events of January 3rd, the political declarations of evangelicals were drastically reduced, opting for silent observation to adjust their approach to the new interim government. This adjustment of positions would not take long to materialize into a formal mediation structure.

Later, almost three months after those events of January 3rd, the interim president of Venezuela, Delcy Rodríguez, held a meeting with national and international evangelical leaders on March 27, 2026, at the *Poliedro de Caracas*, within the framework of an improvised encounter called "Faith Diplomacy" . The event, which surprised the evangelical community at large and was convened via social networks, intended to combine political, corporate, and religious efforts within a sort of silent diplomacy, activating non-traditional channels for conflict resolution. The visiting delegation included Pastor Ramiro Abel Peña Jr. (Waco, USA), a figure close to Donald Trump since 2016 and described as the "pastor who speaks into the ear" of the President of the United States. Peña was accompanied by Pastor Roosevelt Fonseca of Florida (USA) and former Colombian Foreign Minister Luis Gilberto Murillo, who maintains a close relationship with Peña in the implementation of this type of diplomacy in the region[10].

After a private meeting with the interim president to generate new spaces for dialogue, the massive event was held at the Poliedro, which was promoted by the *Movimiento de Mujeres de Autoridad y Gobierno* (Women Movement of Authority and Government), a network of leaders that enjoyed wide participation and support within the deposed government of NMM. An evident result was that, taking advantage of Holy Week, the interim administration adopted the novel term "faith diplomacy" with the aim of promoting a reunion of the country's sectors through spaces of shared spirituality[11]. Another result, although more speculative, was the assertion that Delcy Rodríguez's

removal from the OFAC sanctions list was due to the direct mediation of Ramiro Peña, once he met with Donald Trump upon his return to Washington .

The closing of this cycle of "faith diplomacy" was consolidated with the report that Ramiro Peña Jr. presented to Trump and other religious leaders upon his return to the United States. In a speech that functioned as the spiritual validation of Operation Absolute Resolve, Peña directly linked the success of the January 3 extraction with a new religious "awakening" in Venezuela:

> "I just came from Venezuela yesterday, and the fire of the Holy Spirit of God is pouring out over that country. I bear witness to it. I preached over more than 10,000 pastors in the Poliedro arena, and the fire of God fell on that place, I think in a large part because the force of evil was displaced in that nation. Your leadership extends beyond what I think you know. Because January 3rd was a pivotal moment for that nation and there is a fervor, and an excitement, and a zeal for God there because of the freedom that has been loosed in the country. So, the same fire that is there, I am going to ask God to pour that fire here in this nation… " .

By stating, during that controversial White House prayer service on the occasion of Holy Week, before Donald Trump, Paula White-Cain, Franklin Graham, and other religious leaders[12], that the "force of evil was displaced" and that therefore the "fire of God" fell upon the Poliedro de Caracas stadium where he preached before thousands of evangelical pastors, a validation of the violence that the military chaplain invoked before the Operation Absolute Resolve mission was taking place. Peña's report confirmed the thesis of the warrior theology of North American Christian Nationalism: that the military intervention was, in the last instance, the divine instrument to cleanse the terrain, both in a physical and spiritual sense, presenting it now as the necessary catalyst to unleash a Christian revival in Venezuela. The transition from spiritual warfare to faith diplomacy is seen as a restart in which the power vacuum in the Mountain of Government in Venezuela—where one anointed had defeated another anointed—could be filled again by the same apostolic networks that supported NMM and who were represented there while Peña preached and ministered to them. This demonstrates that these networks are more permanent, resilient, and adaptable than the leaders they serve, moving on to become the necessary bridge for the legitimation, and even the relief of sanctions, of the interim administration before its North American counterpart and new business partner.

5. Conclusions

The research conducted in this work has intended to demonstrate that the use of faith as a tool of power in the Caracas-Washington conflict, especially during the historical events that culminated on January 3, 2026, was not a peripheral phenomenon, but rather constituted a fundamental ideological core within the confrontation. The analysis of the discourses and events at the end of 2025 and the beginning of 2026 allows for the extraction of at least three important lessons that serve as a close to this article.

On one hand, both the NMM regime and the apostolic networks associated with its administration, as well as the Christian nationalist sectors that supported Donald Trump, utilized a "Christian" hermeneutic of war to validate their actions. While one appealed

to a theology of resistance and protection to shield its sovereignty against military asymmetry, the other activated a warrior theology based on a renewed Manifest Destiny. In both cases, biblical language served to dehumanize the opponent, identifying them with spiritual hosts of wickedness, which minimized the possibilities for dialogue and peaceful resolution of the conflict.

In the second place, the capture of NMM on January 3rd, 2026, demonstrated that, in the logic of the 7MM (Seven Mountain Mandate), the figure of the leader or "anointed", as well as his ideological or political orientation, are secondary to the objective of achieving evangelical institutional occupation of government structures. Although the days following this event produced unease in the apostolic networks that supported the deposed regime, the evident failure of their own prophecies of victory did not dismantle the religious movement that sustained it; on the contrary, these networks demonstrated an astonishing capacity for adaptation by rapidly aligning themselves with the new interim administration.

This can also be applied to the North American Christian nationalism side since, for years, noted prophets of the NAR such as Cindy Jacobs prophesied the fall of NMM without the expected results [13]. They also faced reconfiguration following the unfulfilled prophecies in the 2020 North American elections , and especially in the aftermath left by the insurrection of January 6, 2021, loaded with too many Christian nationalist symbols and the presence of recognized pastors and apostles . Despite this, the movement simply returned with more strength for this second term of Trump, recomposing its prophetic message in a progressive manner and accessing the spheres of power, without hiding its intentions or softening its language, something unprecedented in North American politics.

Finally, the transition toward "Faith Diplomacy," sponsored now within the management of Delcy Rodríguez and under the mediation of figures such as pastor Ramiro Peña Jr., confirms the vast reach possessed by these apostolic networks, which operate as para-state diplomatic channels. In the specific case presented, faith went from being the fuel for Washington's offensive violence to being the bridge for the relief of sanctions and the political legitimation of the interim regime.

In the last instance, the Venezuelan case demonstrates that transnational dominionism and its intricate apostolic networks are much more permanent, resilient, and pragmatic than the “caudillos” they serve. The exit of NMM from the scene did not mean the end of this dominion theology in Venezuelan politics, but rather a strategic restart where the same networks that yesterday prayed for resistance, today intercede before the White House for the stability of the new order, thus ensuring their own permanence and access to the Seven Mountains of Venezuelan power. Given this panorama, the question remains open as to whether these structures will support the holding of democratic elections in the short term or if they will prioritize the consolidation of their influence within the interim tutelage.

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[1] The results can be found in https://macedoniadelnorte.com/

[2] Currently the R4V platform estimates a total of 6.947.649 Venezuelan refugees and migrants only in Latin America and the Caribbean (see https://www.r4v.info/en/refugeeandmigrants).

[3] The commission published a first report on April 30th, 2026. It can be found here: https://www.justice.gov/opa/pr/task-force-publishes-report-eradicating-anti-christian-bias-and-restoring-religious-liberty

[4] Charlie Kirk (1993-2025) was a central figure in conservative activism and Christian nationalism in the United States as the founder of *Turning Point USA*. His assassination in September 2025, amidst the polarization leading up to the consolidation of the second Trump administration, was interpreted by various ACN sectors as a political-spiritual "martyrdom," accelerating the rhetoric of confrontation and the urgency of the institutional reoccupation detailed in Project 2025.

[5] On a post on X (December 16th, 2025), Stephen Miller declared without fact-checking the real history that: “American sweat, ingenuity and toil created the oil industry in Venezuela. Its tyrannical expropriation was the largest recorded theft of American wealth and property. These pillaged assets were then used to fund terrorism and flood our streets with killers, mercenaries and drugs.” (see https://x.com/StephenM/status/2001287800847474981?s=20)

[6] The Bishop of Prophet Owuor’s denomination in Venezuela published a clarifying note stating that Owuor had anticipated the OAR (Operation Absolute Resolve) in a message recorded the day after his visit to Miraflores, reinterpreting the fact that the prophet’s visit to NMM was an event that triggered a blessing for Venezuela. See https://youtu.be/4gl02_XnSWk?si=qO060tx0wM51b6e5.

[7] It is relevant to contrast the public support of apostolic networks with the dynamics of the leader’s private spiritual trust in the days prior to his extraction. According to intelligence data obtained through communications tracking, Nicolás Maduro maintained constant and preferential contact with a "spiritual advisor linked to Santería," who was even part of his personal security convoy. This dependency suggests that, despite the mobilization of apostolic networks for political legitimation purposes, in the realm of his individual security and personal concerns, NMM prioritized the advice of priests or priestesses of syncretic cults over the pastors and apostles who sustained his public narrative. For intelligence forces, monitoring this intimate spiritual circle turned out to be a "gold mine" for determining his exact location (Herridge, 2026).

[8] This prayer was shared by U.S. Secretary of War Pete Hegseth during the monthly prayer service at the Pentagon in late March 2026.

[9] The prayer was proposed as a model of prayer in favor of the army in its incursion into the war with Iran.

[10] It is noteworthy that the Evangelical Council of Venezuela (CEV), an organization that brings together a large portion of Venezuelan evangelical churches, distanced itself from the organization of the event in a confusing statement published on Instagram: (https://www.instagram.com/p/DWWgvJaD1wJ/).

[11] The week following this event, Interim President Delcy Rodríguez convened a meeting of religious and civil society leaders for a day of discussion regarding the Program for Peace and Democratic Coexistence. The attendees were: Monsignor José Antonio Da Conceicao, secretary general of the Venezuelan Episcopal Conference; Father Francisco Salazar, vicar of the Anglican Church; Juan Luis Sosa, operational coordinator of the Civic Forum; Gerardo Velásquez, presbyter of the Reformed Christian Church of Venezuela; Sheik Omar Kaddoura, religious guide of the mosque *Sheik Ibrahim Bin Abdulaziz Al Ibrahim*; Khalil Abdul, director of the Islamic World League in Venezuela; Carlos Vielma and the apostle Elías Rincón, directors of Unicristiana de Venezuela; and Pastor José Piñero, executive director of the Evangelical Council of Venezuela.

[12] In that same meeting, Paula White-Cain took the liberty of comparing Donald Trump to Christ using a simile between both based on the event of the passion, death, and resurrection of Jesus. White-Cain stated that Trump had been "betrayed, arrested, and falsely accused" in a "pattern similar to that of Jesus" and described him as "the greatest defender of the faith we have ever seen in a president" (Cockburn, 2026).

[13] The video of this prophecy from the year 2019 went viral following the event of 01/03/26, but this must be analyzed correctly within the context in which the words were pronounced to determine that Cindy Jacobs' words spoke of an imminent fall that never occurred.