

# SALVATIONISM 301

**Captain Stephen Court**

## INTRODUCTION SPIRIT BINGE

**Captain Stephen Court:**  
**Together with his wife Danielle,**  
**Stephen serves as Corps Officer**  
**of the Williams Lake Corps in**  
**northern British Columbia.**

**He desires to see primitive**  
**salvationism restored so that we**  
**can win the world for Jesus.**

**Stephen contributes our chapter**  
**called SPIRIT BINGE.**

### What is Spirit Binge?

It is to over-indulge in the Holy Spirit more than any decent person would.

There are binge eaters and binge drinkers, people who lay discretion aside and throw propriety to the wind, and gorge themselves beyond what any decent person would.

To Spirit Binge is to go on a Holy Spirit 'bender', getting 'molded, influenced, curved, diverted, contorted' by and for the Holy Spirit.

If to Spirit Binge is to over-indulge, it involves, 'freedom from restraint or control, gratification, and excess.'

### RESOURCES:



**ONLINE:** armybarmy.com (the main site for things primitive Salvation Army)  
Journal of Aggressive Christianity: <http://members.truepath.com/JAC/> (SA cyber journal)  
The Christian Soldier's Stronghold: <http://www.bale316.freemove.co.uk/armoury.htm>  
Thunderstruck: <http://www.thunderstruck.org/> (Wesleyan, primitive salvo revival stories)  
Pensacola Corps: <http://www.salvopcola.org/> (thriving North American Corps)  
SA Books: <http://www.sabooks.org.uk/> (recourse of SA literature and worship music)  
Global Harvest Ministries: <http://www.globalharvest.org/> (Peter Wagner's vehicle for world conquest)  
Williams Lake Corps: <http://www.stardate.bc.ca/wlsalvo/> (includes good SA resources)  
SALVATIONISM 100, 101, 201 (other courses available from armybarmy.com).  
WILLIAM BOOTH AND REVIVAL ON TYNESIDE: <http://wkweb4.cableinet.co.uk/hesychast/booth.html>

### BOOKS:

John White. WHEN THE HOLY SPIRIT COMES WITH POWER.  
Samuel Brengle. WHEN THE HOLY GHOST IS COME.  
Tommy Tenney. THE GOD CHASERS.

# SALVATIONISM 301

Captain Stephen Court

## Spirit Binge One



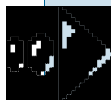
The LORD saw how great man's wickedness on the earth had become, and that every inclination of the thoughts of his heart was only evil all the time (Genesis 6:5).

For we know that our old self was crucified with Him so that the body of sin might be done away with, that we should no longer be slaves to sin (Romans 6:6).



"Holiness is a state in which there is no anger, malice, blasphemy, hypocrisy, envy, love of ease, selfish desires for good opinion of men, shame of the cross, worldliness, deceit, debate, contention, covetousness, nor any evil desire or tendency in the heart" (Samuel Logan Brengle, HELPS TO HOLINESS, p2).

"This is His chief work- to reveal Jesus to the spiritual consciousness of every individual believer, and by so doing to purify his heart, to destroy all evil dispositions, and to implant in the soul of the believer the very tempers and dispositions of Jesus Himself" (Samuel Logan Brengle, HELPS TO HOLINESS, p89).



Sanctification involves the removal of our natural inclination to sin. No, it doesn't mean you'll never be tempted- look at Adam and Jesus. If the Holy Spirit sanctifies you, you no longer naturally incline towards sin. This is the start of the Spirit Binge, but it is not popular doctrine. Influenced by the more prolific literary wing of the Body of Christ, we intellectually intimidated Salvationists have contritely back-pedaled into a corner from which we no longer proclaim truth. We sheepishly look around at all the opposing views and conclude we must have been mistaken.

The Wesleyan Quadrilateral (see SA101) solves the problem of a dual reliance on Scripture and experience. I argue that you can find shining examples of holiness, soldiers who lack the natural inclination to sin. One is the writer of the HOLINESS chapter in SA301. Another goes to my Corps and was described recently by a senior salvationist: "We believe you are truly a man of God; you reminded us of a modern day Jesus."

However, maybe your experience is limited. That's where the Wesleyan Quadrilateral comes in. Don't base your decision only on Scripture and experience. Add reason and tradition (which is historical orthodoxy) to the mix to create a diamond based on Scripture from which to determine doctrine.

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Reason suggests that if you are truly crucified with Christ and you no longer live but Christ lives in you, then the life you live in the body you live by faith in the Son of God, and the life you live is energized, motivated, and enacted by the Christ who lives in you. That only makes sense. Tradition supports this position, that our natural inclination can be transformed from selfishness to benevolence. The whole Wesleyan stream testifies to it. Our Salvationist great hearts testified to it and preached it. Scripture is clear that our old self, our natural inclination to sin, can be done away with. Broad experience verifies Scripture. It seems reasonable that if we're dead and our life is Christ's then we will not naturally incline towards sin. And our tradition supports this conclusion.

**How do we experience it?** Die. Repent and believe. How does it look in the flesh? It means that our default reaction to the unexpected is not a shift into crisis mode; it is a listening anticipation for what God is doing. It means that our automatic response to being mistreated is not self-pity or resentment; it is an attempt to understand the reasons behind the mistreatment and a search for ways to express love. It means that our go-to rejoinder to insult is not insult; it is blessing. It means that our involuntary feeling to someone else's success is not envy; it is joy and commendation. It means that our mechanical counter to a threat to our autonomy is not selfishness; it is self-sacrifice. It means that our knee-jerk reaction to pervasive Western commercialism is not greed; it is to treasure those things that will not pass away.

Lust is transformed into fondness.  
Pride is altered into joy.  
Selfishness is defused into selflessness.  
Greed is deactivated into giving.  
Envy is changed into benevolence.  
Hate becomes love.  
Revenge converts to intercession.  
Bitterness is inoculated.  
Stress flattens out to peace.

These are natural inclinations of the heart. This is the start of the Spirit Binge.

The appropriate response is not to argue and debate over this point. The appropriate response is to seek the Lord while He may be found, to claim His promises and believe, to add your experience to that of a growing number around the world who can testify to God's transforming power. Claim the promises. Spirit Binge.



1. If you're of the 'sin everyday' school (you should transfer out or start playing hooky!), then only one counter example is necessary to disprove your position. From Scripture, how many counter examples can you find? In other words, can you find any examples in Scripture of people living without sinning regularly, living above sin? How do you account for them?
2. How do you explain the retreat from a hard eradication position (based on Romans 6:6) in the last 60 years?
3. What's the best approach to spreading this truth?
4. Why is it important at all?
5. Can you go out of your way to inquire of a holy soldier you know their perspective on this issue?



**Spend some solid time in prayer today. Wait on the Lord. Ask Him to kill your sinful nature and wait for His presence to come and guide you. Why not get Holy today?**

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## Spirit Binge Two



Do not give the devil a foothold (Ephesians 4:27).

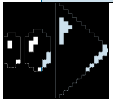


It was pioneer Salvationist, Commissioner Frederick Booth-Tucker's testimony: "Being convinced that this was God's will, even my sanctification, I was enabled to break off all the devil's bonds and rejoice in full salvation" (cited in Jean Gould, 1970, A MONTH WITH BOOTH-TUCKER).

"There is a notion abroad of a sort of make-believe religion as though God would count us righteous and deal with us as if we were righteous while He leaves us in our unrighteousness" (General Catherine Booth, LIFE AND DEATH, p131).

"Christ Jesus came to save us from our sins, not in them" (General Catherine Booth, PRACTICAL RELIGION, p91).

"The sanctified soul has no enemies within, but has a fierce conflict without" (S.A. Handbook of Doctrine. 1940, 10:2c).



When we over-indulge in the Holy Spirit, when we Spirit Binge, we usually encounter the enemy. As we pursue sanctification (Hebrews 12:14), we end up dealing with evil spirits. The 'fierce conflict' described by the Handbook of Doctrine occurs when our pursuit of sanctification runs into evil spirits. Demon kicking or defeat is the result. Deliverance is necessary to sanctification. Current evangelists such as Carlos Annacondia (in LISTEN TO ME, SATAN), or Ed Silvoso (in THAT NONE SHALL PERISH), use deliverance tents for new converts to great effect.

Although The Salvation Army generally does not consider deliverance as part of the process of sanctification, Wesley did. It was one cause of the manifestations that characterised his meetings. Theologically, it is potentially an important negative step towards sanctification. It gets rid of demons lodged in strongholds opened up by personal sin. Demons, strongholds, and sin all have to be dislodged before someone can be sanctified.

I read Bob Beckett (in COMMITTED TO CONQUER) tell of a man who owned 100 acres of property. For some reason he sold one acre right in the middle of his plot. By law he was obliged to build an entrance road from the edge of the 100 acres to the one acre in the middle. The new owner had legal right to unobstructed access to his one acre in the middle of this man's 100 acres 24 hours a day, seven days a week. 24-seven access!

Paul warns the Ephesian soldiers not to give the devil a foothold, a *topos*, in Greek. From this word also comes the word, topography, thus the 100 acres illustration.

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## Spirit Binge Two



We are like the man in the story, and the 100 acres property is a lot like our lives. If we, for any reason, from pride to lust, from greed to hate, open ourselves up to an evil spirit, that spirit gains legal right to unobstructed access into our lives to harass and torment us 24 hours a day, 7 days a week. It is almost unbelievable that an evil spirit would have 24-seven access to neutralize a Christian! These spirits are restricted to darkness (Jude 6). But where we indulge in sin, there is darkness (Job 24:13-17; Psalm 105:28). Our struggle is against the dark world (Ephesians 6:12). Evil spirits can fight in the darkness, even the darkness of sin in our lives. That's why Jesus instructed us, "See to it, then, that the light within you is not darkness" (Luke 11:35). Jesus will not settle, nor will He allow us to settle for most of our body almost completely full of light with only a few parts of it dark. He demands that, "your whole body is full of light, and no part of it dark, (but) completely lighted, as when the light of a lamp shines on you" (Luke 11:35, 26). This dark acre in our lives can be the cause of enduring sin in our lives. It's the one big weak spot through which the enemy can consistently compromise our testimony, disarm us, and force us to revert to the pathetic 'sin and confess' lives that characterize most Christians.

But no sanctified soldier has given the devil any footholds or any strongholds. If you have, you must repent of the sins that have rented the acre to the enemy. Then you need to verbally renounce the sin, basically declare that you are done with (name sin here) and, having repented of it, you intend to have nothing to do with it ever again. Then you can dislodge the spirit, kick the demon out of you in Jesus' name, because it no longer has any right to harass you.

A warrior belongs totally to Jesus. The enemy has no footholds or toeholds, no strongholds or weak holds. He has nothing on us. He knows about us like he knew Jesus and knew about Paul (Acts 19:15). He strives harder against us than against slackers because he has more to lose against us. Thus, the 'fierce conflict without'. That's why we need to be uncompromising on this issue. This is the enemy's best strategy against us in the warfare- compromise to neutralize. If he can compromise our integrity he will neutralize our effectiveness. If he can force us to compromise with sin, then he neutralizes the Holy Spirit in our life. Don't give the devil a foothold. As Frederick Booth-Tucker testified, "I was enabled to break off all the devil's bonds and rejoice in full salvation," so for us deliverance necessarily precedes sanctification. It is a necessary cause, though not a sufficient cause, of our sanctification. If you really want to Spirit Binge, then confrontation is inevitable. Be prepared to win it.



1. Do you have any sins, past or present, that may have opened you up giving legal access to the enemy?
2. Have you repented of these sins, renounced them, and then bound and kicked the spirits out?
3. Have you been involved in any messy deliverance encounters, maybe like the sons of Sceva in Acts 19? How have these experiences affected your attitude towards deliverance?
4. John Wesley asks these three questions of you:
  - a) Have you been filled with God's Spirit since you first believed?
  - b) Will you ever need Him more than you do now?
  - c) Will God ever be more ready to fill you with His Spirit than He is now?

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## Spirit Binge Three

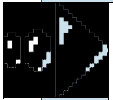


I will cleanse you from all your impurities and all your idols (Ezekiel 36:25).

No one who lives in Him keeps on sinning (1 John 3:6).



"Holiness is nothing more than a pure heart filled with perfect love" (Samuel Logan Brengle, HELPS TO HOLINESS, p16).



Spirit Binging is cathartic- it purges your life from all impurities and guilt. The Holy Spirit can wash all over your heart, flushing out hidden sins, rinsing sores, and anointing hurts. The result is a fresh, clean heart.

Now, we understand holiness as perfect love, not just the removal of sin, but also the provision of love. It is to love the Lord your God with all your heart, mind, and strength, and to love others as yourself. It is attainable only through the Holy Spirit's power and life in us. All of this is only possible with a purged heart.

The Blessing of a Clean Heart is The Salvation Army's contribution to our understanding of holiness. While we can discuss perfect love, Christian perfection, baptism of the Spirit, being filled with the Spirit, and several other perspectives, the Army's focus is on having a clean heart before God and people.

It's a fresh, simple angle. The implication is that we don't sin. Again, this throws many people of our generation off into hysteric flights of disclaimer: "We all sin everyday!" they assert, all the while maintaining that they are filled with the Spirit! How can this be? How can someone who is filled with the Holy Spirit still sin? This doesn't make sense! If our heart is clean, that means there is no dirt there. For the Holy Spirit to fill us, we need to be clean. And, in filling us, He purges and cleans.

John stated matter-of-factly, "No one who lives in Him keeps on sinning" (1 John 3:6). Many sincere Christians will assert, "Jesus is the only person to walk this earth who never sinned." True. But let's not stop there. Whenever Jesus walks this earth, He never sins. So, walking this earth 2,000 years ago, Jesus wasn't sinning. And today, when Jesus is walking this earth, He isn't sinning. If He invades, purges, and controls your heart, He's walking around living His life through you. And He's still not sinning. That means you're not sinning. You've got a purged, clean heart.

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## Spirit Binge Three



What God commands, God enables.

He commands our obedience. He commands our holiness (1 Peter 1:15,16). He commands our perfection (Matthew 5:48). If God demands these things from us and they are all impossible, then He is bound to judge us guilty. But to command what is impossible is mean-spirited. God is not mean-spirited. We know that. And so we know that He must enable what He commands.

It is possible for God not only to forgive the sins that separate us from Him, but also to remove them. It is possible for the Holy Spirit to purge our hearts and make them clean. It is possible for the Holy Spirit to enable us to maintain a clean heart through implicit obedience. It is possible for the Holy Spirit to so invade us that we don't sin. If we gorge ourselves on the Holy Spirit in this Binge of ours, then we won't sin.

John Wesley defines 'sin properly so called' as a voluntary transgression of a known law of God. It doesn't mean that we do not make mistakes, misjudge matters, or fall short in our efforts. It refers to intention rather than performance. As Major Allister Smith admits, "I would rather drink from a faulty cup that is clean than out of an expensive cup that is not clean." God prefers a faulty person with a clean heart than a wondrously talented person with a dirty heart. "Now this is our boast: Our conscience testifies that we have conducted ourselves in the world, and especially in our relations with you, in the holiness and sincerity that are from God. We have done so not according to worldly wisdom but according to God's grace" (2 Corinthians 1:12).

What a blessing to know that there is no blotch on your heart before God! We binge on the Spirit, He purges our sins!



1. How do you approach the concept of not sinning?  
Can you think of examples of how God enables what He commands?
2. Do you think Wesley's definition of sin is a compromise? Why? If so, how else can you account for God's commanding what otherwise is impossible?
3. Do you know people who have a clean heart? What distinguishes them from the rest of the Body?
4. Is your heart clean? If not, what's keeping you from consecrating, repenting, and trusting Jesus to clean your heart today?



**Use the resource at the end of this week to ask yourself some tough, heart searching questions. Answer them honestly and take your time. Repent of every known sin. You need some significant time set aside by yourself.**





Be filled with the Spirit (Ephesians 5:18).



"Here is the altar. Put it all on. All is not gone yet, and you know it. And here is the secret why both the early and the latter rains have been withheld. Now, let go, and **look out for the deluge**" (William Booth, "Die At Your Post" THE WAR CRY, January 21, 1881).



Binging is indulging to excess. It is compared to being drunk in this text and in Acts 2:13. However, this is a phrase that has outlived its usefulness. The problem is that two different Biblical writers use the term translated 'filled with the Spirit' in two different ways, and we have largely ignored the distinction. If we can understand the two intentions of the phrase, we will end up with another aspect of the Holy Spirit's efforts on our behalf that we can experience, enjoy, and in which we can over-indulge.

Luke, who wrote Luke and Acts, uses a word, *pletho*, which appears in certain tenses and in the modified form *pimplemi*. In Luke's use, each time someone is filled with the Spirit they generally speak the word of God boldly, often in the face of opposition. At Pentecost, "All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them" (Acts 2:4). Just a little while later, "After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly" (Acts 4:31).

"Then Ananias went to the house and entered it. Placing his hands on Saul, he said, 'Brother Saul, the Lord Jesus, who appeared to you on the road as you were coming here, has sent me so that you may see again and be filled with the Holy Spirit.' Immediately, something like scales fell from Saul's eyes, and he could see again" (Acts 9:17-18).

"Then Saul, who was also called Paul, filled with the Holy Spirit, looked straight at Elymas and said, 'You are a child of the devil and an enemy of everything that is right! You are full of all kinds of deceit and trickery. Will you never stop perverting the right ways of the Lord? Now the hand of the Lord is against you. You are going to be blind, and for a time you will be unable to see the light of the sun.' Immediately mist and darkness came over him, and he groped about, seeking someone to lead him by the hand" (Acts 13:9-11).

"When Elizabeth heard Mary's greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit. In a loud voice she exclaimed: 'Blessed are you among women, and blessed is the child you will bear'" (Luke 1:41-42)!



# SALVATIONISM 301

## Spirit Binge Four



In each of these instances of filling, something powerful was effected, either prophecy or signs and wonders. Notably, the apostles were filled again and again. This is not the way we usually understand the phenomenon of being filled with the Spirit. It seems like essential equipping for confrontations with the enemy, and for power evangelism. It is a regular feature in the apostles' warfare. Paul uses a different Greek word, which we have translated in the phrase 'filled with the Spirit'. It is *pleroo*, which means, literally, 'to cram, as you would a net'. It is this word that appears in the normative verse of our understanding of being filled with the Spirit: "Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit" (Ephesians 5:18). You will know that this is in the present imperative tense, involving continuous and repeated action. Whereas, in Luke's sense, the filling happened again and again, here the filling is continuous, never-ending. It's not that we never get filled (as this would imply infinite capacity) but that, as Moody suggested, we leak! But this becomes a permanent characteristic of a person, that she is filled with the Spirit. This is the person in whom you can see love, joy, peace, patience, kindness, gentleness, faithfulness, goodness, and self-control, because the Holy Spirit is continuously filling her and growing Holy Spirit fruit in her. These are the people who, "speak to one another with psalms, hymns and spiritual songs. (These are the people who) sing and make music in (their) heart(s) to the Lord, always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ. (These are the people who) submit to one another out of reverence for Christ" (Ephesians 5:19-21). We want and need to be filled like this continuously. **The distinction is important so that we don't misunderstand the character-related phrase in Paul for the situation-specific phenomenon of Luke. We understand Luke's use as anointing, a part of Spirit Binge that we will consider later in the week. It's expected that we enjoy and experience both Luke and Paul's understanding of being filled with the Spirit, both the occasional fillings which bring boldness to engage opposition with supernatural power, and the characteristic control of the Holy Spirit. Binging is indulging to excess. When you indulge to excess, by definition we are gratified, which means that we'll have pleasure and satisfaction.**



1. What do you think of this distinction?
2. Have you been filled in Luke's sense, in a specific situation, with specific results? When? What?
3. Are you filled in Paul's sense, characterised by the Holy Spirit?
4. Can you see how sinning and being filled with the Holy Spirit can coexist?
5. Do you have relationships consistent with those described in Ephesians 5:18-21 above? Describe them.



Find some water. A lake, a river, an ocean, a stream and sit by it. Ask God to fill you like that—pure running water. Read out Ephesians 5:18-21, really loud.

# SALVATIONISM 301

## Spirit Binge Five

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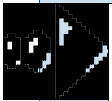


You will call his name Immanuel, which means 'God with us' (Matthew 1:23b).

The LORD would speak to Moses face to face, as a man speaks with his friend. Then Moses would return to the camp, but his young aide Joshua did not leave the tent (Exodus 33:11).



"Many more of God's people might have (this experience)... but they are not willing to be wrapped in His arms; they are not willing to be pressed to His bosom; they are not willing to know Him in a Scriptural sense; they are not willing to be given up and consumed by God" (Catherine Booth. AGGRESSIVE CHRISTIANITY, p158).



General Catherine Booth directs us to press into the Father, to know Him in a scriptural sense. Do you know what that means? This is the scriptural sense of 'knew'. "Now Adam *knew* Eve his wife, and she conceived and bore Cain" (Genesis 4:1 NKJV). "Cain *knew* his wife, and she conceived and bore Enoch" (Genesis 4:17). "And Adam *knew* his wife again, and she bore a son and named him Seth" (Genesis 4:25). This seems sacrilegious to our ears. This is an intimacy most of us wouldn't dare to imagine! Provocative, yet intriguing and attracting. This hints at an untamed, unrestrained behaviour also associated with binging.

"I proved this 15 years ago and ever since I have been walking in a day that has no setting sun, and everlasting joy and gladness have been on my head and in my heart" (Samuel Logan Brengle, HEART TALKS ON HOLINESS, p5).

Like an old sports network advertisement, "Real life, real TV," the unscripted intimacy with our Creator God is the attraction. You just never know what is going to happen. I have seen Glory Fits in meetings, ecstasy in knee drill, and even a near accident when the Holy Spirit overcame the driver! This can be scary. But it is risk that drives us out of our comfort zones to sky dive, bungee jump, and participate in all kinds of extreme sports. And an intimate relationship with Jesus definitely takes us out of our comfort zones. Adrenaline rush at being literally out of control energizes the life of the Jesus-lover. Now, you can always exercise your own control and pull out of the risk, but then you lose the intimacy. Binging is over-indulging, which includes 'freedom from restraint or control'. While sometimes the effect is due reverence before the holy God, often the result of continued obedience can be electric.

If when slaves find freedom, and tradesmen make fortunes, and kindred, or friends, or neighbours are delivered from some threatened calamity, it is allowable to go mad with joy and to express it by hiring music, and beating drums, and letting off fireworks, and shouting till hoarse, and everybody says that is all right, then by the same rule, if you please, and whether please or no, we are the slaves who now have our freedom, the people who have made our fortune, we are the men who have seen our kindred and friends and neighbours saved from damnation; and therefore, we have a right to be merry. (William Booth, SALVATION SOLDIER)

I've found 14 Hebrew verbs that inspired writers use to describe the type of out-of-control, 'go mad with joy', 'letting off fireworks', and 'shouting till hoarse' rejoicing in the Old Testament. And you'd be surprised to hear who's Spirit Binging!

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## Spirit Binge Five



I'm not going to trot them all out for you. But David was one of the rowdiest of them all! David and all the people danced before the Lord with great enthusiasm (1 Chronicles 13:8 LB). They were psyched. This is the Living Bible, but even it is a bit conservative for what the word 'sachaq' really means. It's been translated to laugh, make merry, play, rejoice, make sport. He dances and whirls in praise of the Lord (2 Samuel 6:16- 'karar'). What the Living Bible describes as 'dancing like a madman' (1 Chronicles 15:29) is leaping, skipping, jumping, stamping, and springing about wildly for joy!

And David is a ringleader. You notice it is David and the people going crazy in celebration. He stirs up the crowd. He even prompts them, like a rock star, to 'shout 'til hoarse', in several psalms (e.g. 47:1; 118:15; 42:4: 'rinnah': ear-shattering scream of jubilation!). But the most interesting wild dancer, playful frolicker, and partying singer in the Bible is not David.

The one who leads the way with, "go(ing) mad with joy and express(ing) it by ... letting off fireworks, and shouting till hoarse" is depicted in Zephaniah 3:17. Verbs translated frolic, make mirth, glee, exceeding gladness, spinning around, and our 'shout at the top of your lungs' word, 'rinnah', all describe the activity up in heaven of the ultimate ringleader, the eternal Life of the Party, our Father. He's up there leading the whirling dancing, the joyous chanting, the gleeful shouting!

Our Father loves to play! He's seriously committed to intimately enjoying us for both time and eternity. I know this tends to turn off the more religious among us. But why? Why are you offended by intimate lovers expressing joy together? If you are married, you probably do it! And General Booth is right. If the worldly people can party all night long for temporal joys, we have even more right to celebrate the intimacy that we enjoy with our God through the Cross.

You might contend, 'But it's not like OUR holiness meeting!' If not, I'm sorry, because it sure is a bit like ours! Spirit Binge!



1. Do you think General Catherine Booth is out of line with her expectation that we know God like Adam 'knew' Eve?
2. What do you think of Commissioner Brengle's testimony of 15 years of 'no setting sun, and everlasting joy and gladness'?  
Do you share a similar intimacy?
3. How does God expectation of obedience get you out of your comfort zone?
4. Besides reverence and joy, how do you think intimacy plays out in daily life?



Determine to make a date with Jesus today. Just for intimacy. No agenda, no requests. Just spend time together. Maybe some nice music and candles would help?



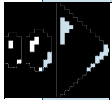
But you will receive power when the Holy Spirit comes on you; and you will be My witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth (Acts 1:8).

God anointed Jesus of Nazareth with the Holy Spirit and power (Acts 10:38).



"Anoint me with the Holy Ghost" (SASB 432, v3).

But while the Holy Spirit abides with the believer, there yet seems to be need for frequent renewals of the power He bestows. (Samuel Brengle: THE RENEWAL OF POWER)



For General William Booth, the anointing, also sometimes known as the 'baptism of the Spirit' (although this term has meant different things to different people) and being 'filled with the Spirit' (as in Luke's use), was the essential equipment required to excel in the warfare. In the early days, he wrote to some comrades:

First and foremost, I commend one qualification which seems to involve all others. That is, the Pentecostal baptism of the Holy Ghost. I would have you settle it in your souls forever this one great immutable principle in the economy of grace, that spiritual work can only be done by those who possess spiritual power. (The East London Evangelist, 1 April 1869: Letter from William Booth TO THE BRETHREN AND SISTERS LABOURING FOR JESUS in connection with the Dunedin Hall Christian Mission, Edinburgh- see SALVATIONISM 201 appendix for the letter in full)

"How is it that wherever we go as an organisation these signs and wonders are wrought?" asks General Catherine Booth (ENTHUSIASM AND FULL SALVATION). Her answer is the anointing, and she clarifies; "This power is a distinct, and definite, and separate gift of God" (General Catherine Booth, AGGRESSIVE CHRISTIANITY, p183).

This may be surprising and novel to veteran Salvationists. It doesn't sound like 'Salvationism'. And granted, the term 'anointing' is different from 'baptism of the Spirit' and being 'filled with the Spirit'. However, it is more clear than these terms, and it is Biblical. It is also the same experience about which our primitive Salvationist forebears wrote. So, yes, it's Army.

Binging is over-indulgence, which includes 'compliance'. This is yielding or surrendering, with flexibility and easily bent. When we've yielded and surrendered to the Holy Spirit, He bends and flexes us.

Due to a declining experience of the Holy Spirit we have tended to show an increasing suspicion of anything outside of our relatively conservative experience. Crudely put, in our earliest days, the Army enjoyed both purity and power. We lost power but enjoyed purity later. More recently, we have enjoyed neither purity nor power.

Holiness brings purity. The anointing brings power. As a Movement we lacked both through much of our more recent history. We still have great living examples of holiness, but few models of anointing.

# SALVATIONISM 301

## Spirit Binge Six



My Mother-In-Law is a lot like the Holy Spirit! When I started courting Danielle my Mother-In-Law came into my life. When you got saved, the Holy Spirit came into your life. When I got engaged my Mother-In-Law began to fill my life. When you get sanctified, the Holy Spirit begins to fill your life. On your wedding day your Mother-In-Law is all over you (note the change from personal!). At anointing the Holy Spirit comes all over you.

Holiness results in the character of God shining through the individual. As the story goes, one young lieutenant said to Commissioner Brengle, "Often when I think of Christ, I think of you. Always when I think of you, I think of Christ." That's the fruit of holiness, Godly character.

With the anointing the Holy Spirit doesn't fill as much as He 'comes upon'. It is not as much internal as it is external. That is the biblical term, 'come upon', and the Old Testament is littered with references to people being anointed as the Holy Spirit came upon them. Prophets and kings and judges were anointed and invariably there was an effect- armies were defeated, tongues were spoken, prophecies were made, people were led. In the New Testament the effects broadened to mass evangelism, physical healing, and demon exorcism. The other kind of New Testament fruit, souls saved, as in Jesus' parable of the sower, is also fruit of the anointing - people are affected in powerful ways.

In worst-case scenario, we lack both purity, which is a manifestation of holiness, and power, which is evidence of anointing. However, some of us can testify to the purity, the character fruit of the Spirit, but still lack the power, the fruit in souls, healings, exorcisms, effect. To General Booth the anointing is essential warfare equipment. To God, it is expected. Spirit Binge!



1. What do you think of this thing, the anointing?
2. Can you think of a better analogy than Mother-In-Law of the Holy Spirit's three foundational activities in a believer's life?
3. What do you think the solution is to our general Holy Spirit malaise?
4. Are there aspects of the war for which you feel ill equipped because you lack this anointing?  
Is there any reason not to seek the anointing now?



Get yourself in a situation today where you **NEED** the anointing and then ask for it. Yep. Hop on a bus or go to a donut shop and stand up to proclaim Jesus or approach someone you don't know... right as you do ask God for His anointing.

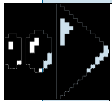


Blessed are the poor in spirit, for theirs is the Kingdom of God (Matthew 5:3).

Your Father has been pleased to give you the Kingdom (Luke 12:32).



The decree has gone forth that the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and that He shall reign whose right it is, from the rivers to the ends of the earth. We shall win. It is only a question of time. I believe that this Movement is to inaugurate the great final conquest of the Lord Jesus Christ (General Catherine Booth).



One of the Army's founders, Catherine Booth, intended that the Kingdom of God spread to encompass the whole world! That remains our mission today. And it's not just some whim of the Booths. The Kingdom of God is the main theme of the New Testament. And the Holy Spirit is the One making it happen.

### Magnificent Obsession.

Jesus was obsessed with it.

- His first preach was on the Kingdom of God (Mk.1:15).
- The first request in the Lord's prayer is 'Thy Kingdom come' (Mt.6:10).
- He taught that our first priority is to 'seek first the Kingdom' (Mt.6:33).
- The first evangelistic campaign He sent His 12 disciples on focused on preaching the Kingdom, healing the sick, and driving out demons (Mt.10:7).
- The first evangelistic campaign of the 72 disciples was focused on healing the sick and proclaiming the Kingdom of God (Lk.10:9).

It was the main agenda item on His itinerary. Jesus went through Galilee preaching the good news of the Kingdom and healing every disease (including)... the demon possessed (Mt.4:23,4). He went around preaching to crowds about the Kingdom (Lk.9:10). It was the main subject of His preaching. Two of His 'blesseds' in the Sermon on the Mount belong to those who will receive the Kingdom of God (Mt.5:3,8). At least seven of His parables were based on the Kingdom of God (Mt.13). It was the main criterion for assessing people. Jesus evaluated people by their status in the Kingdom of God (Mt.5:19). It was the main thing on His mind and heart. He preached through the cities the Kingdom of God, while healing the sick and delivering people from demons (Mt.9:34,35). After His resurrection He talked about, you guessed it, the Kingdom (Ac.1:3).

### Missions Focus.

It wasn't just Jesus who was so enamored with the Kingdom of God. Philip was the first missionary. He preached the good news of the Kingdom of God in Samaria (Ac.8:12). Paul went to Ephesus and for three months, argued persuasively about the Kingdom (Ac.19:8). Later he went to Rome and preached the Kingdom (Ac.28:23). In fact, Paul describes his whole activity as a Christian missionary as teaching the Kingdom (Ac.20:25). The last thing Paul did before he died was to preach the Kingdom of God (Ac.28:31).

Are we agreed? The Kingdom of God is a pretty important aspect of what Jesus was trying to do, and of what those who followed Him were accomplishing.

**So, it's important. But what is it?**



# SALVATIONISM 301

## Spirit Binge Seven

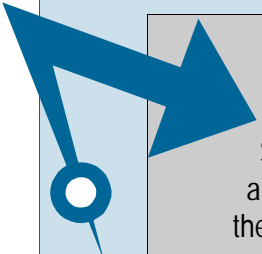


A kingdom is a territory ruled by a sovereign; royal authority; sphere of influence (Webster's). Those of us who belong to Jesus are part of that territory, under that authority, within that sphere of influence. It is not a matter of eating and drinking, but of righteousness, peace, and joy in the Holy Spirit (Rm.14:17). It encompasses the spiritual realm, not the physical realm. The Holy Spirit acts as more than just a spiritual customs agent. The Holy Spirit arranges your new identity, living arrangements, and vocational responsibilities. The Kingdom is not a matter of talk but of power (1 Cor.4:20). It's not about talking for the sake of hearing ourselves speak. It's about backing up proclamation of the Gospel with demonstration of the Gospel! And it does not come with our careful observation, because it is within us (Lk.17:21). It is personal. God calls us into it (1 Thes.2:12). And yet John describes himself as our companion in the suffering and the Kingdom, so it obviously has a corporate element to it (Rv.1:9).

**How can you tell?** There are signs. Jesus instructed, "If I drive out demons by the power of the Spirit of God, then the Kingdom of God has come upon you" (Mt.12:28). Where the Kingdom of God is, people are delivered from demons. There is also healing. The example and mission of Jesus and His disciples demonstrates that the preaching of the Kingdom is accompanied by signs and wonders such as healing and deliverance. Not only is there authority for it, there is an expectation of it.

Other signs include righteousness, peace, and joy in the Holy Spirit (Rm.14:17). These virtues as well as other fruit of the Spirit characterize those people who are citizens of the Kingdom. You read about these Kingdom characteristics, and maybe you're confused. "I'm a Christian, but I'm not that joyful, I haven't suffered, and I've sure never healed anyone, or kicked any demons." Our Father delights to give us the Kingdom (Luke 12:32). The poor in spirit get the Kingdom (Matthew 5:3). So if we don't have the Kingdom in its fulness it is because we haven't completely recognised our spiritual poverty. In Joel's day it was a solemn fast that brought the people to acknowledge their spiritual poverty (Joel 1:14-20). In Peter's day it was a ten day prayer meeting, held in response to Jesus' direction to wait for the coming of the Holy Spirit and in recognition that by themselves they could do nothing of eternal significance without Him (Acts 2).

**What will it be for you?** Those who serve Christ in this way are "pleasing to God" (Rm.14:17,18). God loves this stuff. And it's not a test; it's not a standard up to which you need to perform. Our Father delights to give you His Kingdom (Luke 12:32)! He just loves to see those characteristics of His Kingdom in your life. He delights to give it to you! Hallelujah! Recognise your spiritual poverty so He can pour His Spirit out on you and give you the Kingdom! Here's to living out the Kingdom in your neighbourhood, and spreading it until Catherine Booth's prophesy is fulfilled!



**Group Exercise:** After the discussion of this week's sessions get into partners. Ask the person you are with to lay hands on you and pray that God would sanctify you through and through and that your whole soul and body would be preserved blameless until the coming of our Lord and Saviour Jesus Christ. Keep praying and waiting until you are satisfied that God is up to the task and you are up to the surrender. Then write about it—in detail. Put the date on the top and tape it to the inside of your Bible! Have your partner sign that they will keep you accountable and you them.



## Where do we go from here?

### TEST FOR SELF-EXAMINATION

The following are questions taken from The Salvation Army Orders and Regulations for Soldiers, 1950 (Chapter 3, section 4).

1. Am I habitually guilty of any known sin? Do I practice or allow myself in any thought, word, or deed which I know to be wrong?
2. Am I so the master of my bodily appetites as to have no condemnation? Do I allow myself in any indulgence that is injurious to my holiness, growth in knowledge, obedience, and usefulness?
3. Are my thoughts and feelings such that I should not be ashamed to hear them published before God?
4. Does the influence of the world cause me to act, feel, or say things that are unlike Christ?
5. Do my tempers cause me to act, or feel or say things that I see afterward are contrary to that love which I ought to bear always to those about me?
6. Am I doing all in my power for the salvation of sinners? Do I feel concern about their danger and pray and work for their salvation as if they were my children?
7. Am I fulfilling the vows I have made to God in my acts of consecration or at the Penitent Form?
8. Is my example in harmony with my profession?
9. Am I conscious of any pride or haughtiness in my manner or bearing?
10. Do I conform to the fashions and customs of this world or do I show that I despise them?
11. Am I in danger of being carried away with worldly desires to be rich or admired?

**These are the 22 questions members of John Wesley's HOLY CLUB asked themselves each day during their private rations over 200 years ago.**

1. Am I consciously or unconsciously creating the impression that I am better than I really am? In other words, am I a hypocrite?
2. Am I honest in all my acts and words, or do I exaggerate?
3. Do I confidentially pass on to another what was told me in confidence?
4. Can I be trusted?
5. Am I a slave to dress, friends, work, or habits?
6. Am I self-conscious, self-pitying, or self-justifying?
7. Did the Bible live in me today?
8. Do I give it time to speak to me every day?
9. Am I enjoying prayer?
10. When did I last speak to someone else about my faith?
11. Do I pray about the money I spend?
12. Do I get to bed on time and get up on time?
13. Do I disobey God in anything?
14. Do I insist upon doing something about which my conscience is uneasy?
15. Am I defeated in any part of my life?
16. Am I jealous, impure, critical, irritable, touchy, or distrustful?
17. How do I spend my spare time?
18. Am I proud?
19. Do I thank God that I am not as other people, especially as the Pharisee who despised the publican?
20. Is there anyone whom I fear, dislike, disown, criticize, hold a resentment toward or disregard? If so, what am I doing about it?
21. Do I grumble or complain constantly?
22. Is Christ real to me?