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Chosen to be a Soldier

John Cleary

Chosen to be a Soldier,
Chosen by God.
Chosen to be a Soldier,
Washed in His Blood.
Chosen to be a Soldier,
Lost ones to save.
Chosen to be a Soldier
In the Army brave.

How long is it since any of you have sung that chorus in a meeting. When you sang it, was it as part of a 'good old Army' nostalgia trip, or as a central expression of identity.

'Then who wouldn't be a soldier,
An Army soldier, a valiant soldier,
Every soldier goes to war,
That's what we've enlisted for,
And we don't want any dummies in the Army'

How about the confidence, almost arrogance of that lyric? Yet it is utterly innocent and free of guile. Here is a vision of belief and confidence. This is a song written and sung by a winning team... A team sure in its vision certain of its goals and convinced in its world redeeming relevance.

Who would write such a song today without a whiff of irony and scepticism?

'Of this Great Church of the Living God, we claim and have ever claimed, that we of The Salvation Army are an integral part and element – a living fruit bearing branch in the True Vine'. (Bramwell Booth)¹

This statement of Bramwell Booth is quoted at the head of Chapter Ten 'The People of God' in Salvation Story Study Guide (SSSG). It contains the major dilemma facing the Salvation Army today. Who and what are we - a Church or a Movement? Part of the Universal body of Christ, yes, but what kind of part? - A fully-fledged denomination, or part denomination, part para-church agency? Depending on the answers to these questions, another set of questions arises. What is the nature of membership in the Salvation Army, and what does it mean to be a Soldier? These questions and others were among those addressed in The International Spiritual Life Commission Report, reproduced in SSSG². In recognition of the unresolved nature of these questions SSSG states, "There are differing understandings of what the Army is, not only outside our ranks, but

¹ *Salvation Story Study Guide*; IHQ, London, 1999;p89

² *Salvation Story Study Guide*; IHQ, London, 1999; p113-9

sometimes within them. We need clarity about our identity and our mission without which we cannot be effective.”³

The Spiritual Life Commission, recognising change was happening by default across the organisation, recommended that means be explored for recognising believers, who do not choose to be soldiers, as members of the Body of Christ in the Salvation Army. It is in recommendation nine, and can be found in Salvation Story Study Guide.

Things are changing rapidly; soldiership no longer has the resonance it once had. Some would be happy to see the concept drift away like many other distinctives of The Salvation Army, as a symbol of an age that has past and a time that was different. Yet I wish to suggest that soldiership is much more than a useful device whose time has past, and that in fact how we deal with the concept of soldiership will be critical to the future of this part of the Church we call The Salvation Army. I wish to further suggest that if there were not such a concept, someone, somewhere in the church would be busy developing something remarkably like it.

The Dilemma. Why is Soldiership an issue?

First there are Cultural reasons.

The external culture has changed. When the Salvation Army was created the military was high fashion, and life was lived on the streets. Life was lived in communities, not in nuclear families. People loved to belong. This was the highpoint of the great lodges, such as the Masons, the Oddfellows, the Ancient order of Buffaloes, The Rechabites and many more. For young people, organisations like the Scouts and Guides were being established. You were defined in society by your participation in all those sorts of groups that gave you access to networks of support and influence, because you needed them to survive.

Such was the climate that organisations could put strong fences around membership. People had to meet certain criteria before they could be admitted. And people were very much prepared to sign up and endure what today are seen as the most eccentric of rituals to obtain the goods which that society promised. Hence the paraphernalia of freemasonry and all the other lodges.

People used to believe in order to belong. They were so keen to belong they were prepared to jump through the most demanding and even eccentric criteria for membership.

How times have changed.

³ *Salvation Story Study Guide*; IHQ, London, 1999; p94

The Military, except in certain circumstances, is not the aspirational it once was. Two world wars and the threat of nuclear destruction have seen to that. Today life at its most successful is represented by privatised wealth, held behind the closed doors of the nuclear family, fed on a personalised multi-media diet of vicarious risk delivered by a tube into your living room. A diet whose richness is determined purely by your capacity to pay. Life in community is seen as an extra, or even a burden, in the pursuit of private, personal fulfilment.

The end of life is no longer the good of the group or community, in which your good is also guaranteed. It is now the good of the individual to which the community must be subservient. If the organisation does not meet your personal needs you leave and find another or maybe none. You are conditioned by the media to 'try before you buy'. We will no longer accept the merits of an organisation on face value. Today people wish to belong first, to decide whether the organisation meets their personal needs, and then to commit themselves. But that commitment is always conditional on the organisation's capacity to deliver the goods. People are consumers; organizations like the church are commodities. Now people demand to belong in order that they might believe.

In summary, People used to believe in order to belong. Now they belong in order to believe.

This sociological shift adds greatly to the burden of organisations like The Salvation Army who exercise strong entry control through criteria such as soldiership, before the privileges of full membership can be offered.

To this general cultural burden is added an additional 'post-modern' sensibility - distrust of institutions. Institutional religion is on the nose. Irrespective of the rights and wrongs, the events of recent months surrounding the scandal of the clergy and child sexual abuse, serve simply to demonstrate how deep that institutional distrust is.

It is interesting to note that historically in Australia, The Salvation Army has been singularly exempt from that contempt. The Salvation Army seems to have escaped the odium associated with institutional organised faith. I think this is because we have been seen to be first identified with the suffering, and not concerned with theological correctness and point scoring. The public function of the uniform has here served us well. This faith of the public however cannot be taken for granted.

Organisations, like churches, are now just commodities in the rich supermarket of communities. The Salvation Army is one that stands out. However, its distinctive brand, whilst recognisable and as loved as Vegemite, is one which very few people have a taste for.

These are some of the broad cultural issues confronting the issue of membership in The Salvation Army.

Internal Issues

I wish to suggest however that, partly as a result of this pressure, and the general changes resulting in the way we think about The Salvation Army as part of the Church Universal, a number of issues are being exposed which centre on this question of membership and are of central significance to the future of the movement.

I am not the first to raise these questions. This is but one contribution to a continuing debate. Nevertheless, a debate must be held and resolved quickly because the future of the Army as a distinct part of the body of Christ is at stake.

The pressure is beginning to tell already. As local corps, in an attempt to make themselves relevant to their local community, have begun to de-emphasise the movement's distinctives, so they are exposing the issue. If a corps begins to call itself a community church, why should it be setting radically more difficult hurdles to membership than any other local community church? Soldiership and uniform become direct impediments to the evangelical enterprise of making the congregation as familiar and comfortable as possible to the local community. If, the argument goes, we can make ourselves more attractive by doing away with our branding as a corps and call ourselves a church, why don't we do away with the other brand distinctives such as soldiership and uniform. Moreover, in this context who can argue but that they are right?

In the past couple of years several corps officers have approached me concerned about how to deal with aspects the issue. It is usually expressed in terms of alcohol and Adherency. First is the number of young people growing up in the Salvation Army who wish to be identified as Christians yet do not wish to undertake the disciplines of Soldiership and uniform wearing, because they wish to drink alcohol, and do not see a scriptural problem with it. Then there are those, who wish to regard the Salvation Army as their Christian home in the full sense, and yet they are denied membership, because membership is tied to soldiership, and as people who in the normal course of life drink alcohol or smoke, they are barred from its benefits. Adherency does not meet their needs, for though it satisfies the organisation's desires to count heads in a meaningful way, it goes nowhere to satisfying their desire to be acknowledged as fully participating members of the community of faith called the Salvation Army.

Colonel Earl Robinson highlighted the dilemma in the Officer Magazine of Feb 2002. Let me quote:

“A friend of mine decided to change her place of worship from The Salvation Army to a local Baptist church when she married a person of that

denomination. She chose, however, to retain her name on the soldiers' roll of her last corps rather than change church membership. That did not make any difference to the areas of ministry into which she was invited in the new church – as a member of the choir, the worship team, and in taking up other areas of leadership. She was apparently fully recognised as a member of the Body of Christ in that congregation and able to be involved fully at her new place of worship, even though she did not become baptised by water or sign any documents about new allegiance.

That is somewhat different from what has normally occurred in The Salvation Army...”!

Indeed, you might say he is putting it modestly. If the husband had come over from the Baptists he would have had to jump through a number of hoops in order to participate. He would have had to satisfy not just the ordinary criteria of membership in the Body of Christ called the Church. He would have had to have satisfied the criteria of ‘super-Christian’ and meet the base line standards of soldiery such as total abstinence to enjoy the privileges of Salvationist membership.

The problem has arisen in part because The Salvation Army has begun to acknowledge ‘de Jure’ what has been for the best part of a century the practice ‘de facto’ that we are no longer a para-church movement with specific aims and objectives to be achieved within the Body of Christ, but are now acknowledging we are a denomination with the responsibility of meeting the holistic needs of a worshipping community. Needs and aspirations that stretch well beyond the specific mission imperatives of a para-church movement.

As St. Paul declares, within the body of Christ there people with all sorts of gifts, evangelists, prophets, teachers, - not all are cut out to be soldiers. Specialist criteria of membership so appropriate to the aims of a para-church movement are neither practically nor theologically acceptable for a denomination, which by definition must be a reflection of the whole body.

Once we own we are a discrete denomination, the issue of membership becomes critical. If this membership issue is not resolved we could not only find ourselves short on members, we could find ourselves heading into the dangerous waters of exclusivism and sectarianism and ultimately heresy within the wider church.

This is in part the reason why I suggest William and Bramwell never wished to see us as a distinct denomination and also why Salvationist leadership, even up until the present, are rather shy on the issue.

In his book ‘Who are These Salvationists’ Shaw Clifton spends some time with the question. He points out that it has been very hard to pin down the movement on

the issue. He says the acknowledgement is as late as 1998 publication of *Salvation Story* and even here it has to be inferred. However if you check 'Chosen to Be a Soldier' first published in 1977 says 'For practical purposes the Salvation Army has increasingly come to be the church of its own people and of large sections of the people'⁴

Historical Background

The technical word for this discussion in church terms is Ecclesiology. A very useful term for this debate in the context of The Salvation Army. According to the *Salvation Story Study Guide*, "The term comes from the Greek word *ekklesia* (the church) and *logos* (word, mind, or doctrine). The word *ekklesia* is comprised of two other Greek words: *ek* (out of) and *kaleo* (I call). The word was used in the pre-Christian period to indicate the summons of an army for battle."⁵

Why have we got ourselves into a pickle? We have come to see membership and soldiership as the same thing. Was this always the case and should it remain so? Why do we see membership and soldiership as the same thing?

The truth is the issue of membership of the Body of Christ was never properly sorted out. It is part of that group of issues like the sacraments, which we have held in suspension. Historically it was never sorted out by that other great para-church organisation from which the Army sprang, Methodism. John Wesley established the movement called Methodists as a para-church organisation within the Anglican Church.

According to David Bebbington in 'Evangelicalism in Modern Britain' the whole issue of ecclesiology was confused.

'The relegation of principle relative to pragmatism was evident in church order. Methodism, as some of its nineteenth century defenders delighted to insist, was totally flexible on this subject. Wesley and his adjutants initially had 'no plan at all'... Above all, Methodists did not have to be Christians. Admission as full class members was open to all who sought the forgiveness of sins and not just to those already converted. ...There was no correspondence between joining the Methodist organisation and entering the true church. The organisation was merely an environment suitable to gaining converts.'⁶

So, should we just let the whole thing go? Simply establish criteria for membership and let soldiership quietly slip into history. Another solution could be to remove from soldiership its distinctive demands and simply allow soldiership the

⁴ *Chosen to be a Soldier*, IHQ, London, 1977 p64

⁵ *Salvation Story Study Guide*; IHQ, London, 1999; p92

⁶ Bebbington D, *Evangelicalism in Modern Britain*, Baker, Michigan 1989, p66

same criteria as membership. This amounts to the same thing, consigning the concept of soldiership to the shrine of memory.

Priesthood of All Believers

My answer to this rhetorical question is no, no, a thousand times no, a thousand bands and a thousand drums, no! Conceptually, Soldiership is brilliant. It is a practical recognition of the priesthood of all believers delivered with style and real substance. It came out of a Wesleyan theology that had confidence in the dynamic and continuing love of the creator for the whole of creation. It enabled an ecclesiology, which was flexible and responsive to the moment. In fact it was an ecclesiology which was in the true sense radical, going back to the root of the word ecclesia.

The idea of uniforms was not unique to Booth and the movement as is pointed out by Ken Inglis in his book 'The Churches and the Working Classes in Victorian England':

'Booth was by no means the first crusader in Victorian England to dress his followers in a uniform and organize them as an army. The 'Shakespearean Association of Leicester Chartists' under Thomas Cooper, the 'Hallelujah Bands' from which Booth gained some recruits, and the temperance organisation known as the 'Blue Ribbon Army', all preceded the Salvation Army, and may each have helped inspire it'.⁷

Nor was the idea of an activist corps acting as the spearhead of vanguard of widespread social change unique. It was an idea explored and developed by social thinkers as diverse as Marx and Lenin, in the concept of the 'Vanguard of the Proletariat', and Hitler in the militarisation of the whole of society.

What William Booth recognised instinctively rather than intellectually was the power of such an idea wedded to the deep theological power of the priesthood of all believers. And what power it unleashed. Here was a concept that took you from the gin palace via the mercy seat to a new life, with steps for guidance at every stage along the way. Within days you were converted from a life of pointlessness and powerlessness to involvement and activism in a world-redeeming mission, in which you had an identifiable place. The details today seem excessive and extravagant. Those early soldiership manuals which to us in Corps Cadets in the early 1960's appeared so quaint, now stand in the light of history as brilliant examples of practical guides to rebuilding lives of the sort that the 'Aerobics for Jesus' generation is only just beginning to comprehend. This is work of intuitive genius. It has power. Such power and commitment is desperately needed in today's church for today's world.

How do we recover the genius?

⁷ Inglis K, *The Churches and the Working Classes in Victorian England*. P181

First we need to grasp fully the implications of what Earl Robinson is suggesting. The implication of what Earl Robinson is saying is that if you wish to express your commitment to the body of Christ through The Salvation Army, then you should be able to be a member on the same basis that you can be a member of any other part of the body of Christ called the Church Universal. The Spiritual Life Commission did not grasp this nettle; perhaps because they are afraid of what this will do to the concept of soldiership, 'no-one will become soldiers any more!!' Well perhaps they won't become soldiers because you are no longer teaching what soldiership is. Perhaps the approach that needs to be taken is – that soldiership is a sub-category of membership, it is a special calling within membership.

This helps us in a couple of ways. It restores or regularises our position with regards the rest of the church universal over the nature of membership in the Church. Repent, believe, be born again. Once you do that you are in, you are a member, like any other section of the body of Christ of which we are but a part.

To those people who fear that in going down this path we will lose the concept of soldiership, I suggest if we stick to the concept of soldiership as membership, soldiership is dead anyway, in all but name, completely dead.

Introducing a concept of membership as distinct from soldiership regularises our position with the wider church and opens the possibility of a revival of soldiership within the concept of membership.

In church order terms, Salvation Army structures are very similar to the Episcopal structures of the major denominations such as the Catholic and Anglican, and some Methodists. The structure works through several orders of ministry: Bishops, Priests, Deacons, and People. This is directly comparable to the Salvation Army structure where functionally you could compare Bishops with D.C.s and above, and Priests with Officers.

This seemed to be the rationale carried into effect when ordination was introduced as a term used for officer commissioning in the late 1970's. What was at that time left unaddressed was the issue of lay orders of ministry. Traditional Episcopal structures recognise an order between full priesting and lay membership, and that is the order of Deacon. The deacon is a lay person who has taken certain vows and makes certain commitments in time and resources to the church short of full priesting. The parallels with soldiership are not hard to draw.

The soldiers of The Salvation Army are a fighting diaconate. A diaconate far larger and more successfully deployed over the best part of a century than any comparable model within the protestant tradition. In the Catholic Church it fits comfortably with such lay orders as the Christian Brothers. The Anglican Church recognised this over 100 years ago, when in an act of direct imitation they established 'The Church Army' as a distinct order within Anglicanism.

We have to find a way of reviving soldiership.

Perhaps one way towards this is to formally recognise what de-facto has been the case for almost a century. We are a distinct denomination and need to accommodate the needs of a far wider group of communicant members than a concept like Soldiership does. Soldiership will be killed if it continues to be tied to membership. Why? Because you will be forced to hold your reasonable demands on soldiers to that of the lowest common denominator of your members. Similarly membership will continue to decline if it is pegged as soldiership because less people will see soldiership as necessary to the living of an ordinary Christian life. Both of these propositions are unarguable, they are happening before our eyes and will continue to do so unless the position is changed.

Would it not be great if a C.O. could know of her soldiers at the start of the year, that she had a committed portion of their time given in stewardship to the Army? That the soldiers had said from the beginning of the year 'my spiritual work and worship will be in and through the Salvation Army and to that end I will commit to the Army X hours a week. That's giving soldiership meaning, that's giving the corps officer a real force, that's giving a movement back the ability to wage war.

Uniform

Clearing up the issue of membership also helps with another issue, uniform.

Some are saying that the uniform is a sacrament. However, I want to say that the Salvation Army is a non-sacramental organization for very good reasons that have to do with the human tendency to wish to make objects sacred. We sacralize symbols. We turn things into Gods, or images of Gods and hence render them untouchable. This is why the early Army declared itself non-sacramental. In sacramentalizing things, we allow their symbolic value to gain primacy over their practical utility. To sacramentalize the uniform is to fix the movement in aspic. It will become impossible to change or modify or relate to the real world because it is meant to represent the unchanging values of the eternal world. This is nonsense.

The uniform was created for very practical reasons. It was:

1. Non-discriminatory. Class distinctions disappear. Rich and poor look the same.
2. Cheap
3. Practical
4. Durable
5. Distinctive
6. Attractive.

How many of those would you tick with regard to Salvation Army uniform today? Cheap? No. Practical? No. Durable? Yes, at a price and if only worn once or

twice a week. Distinctive? Absolutely. Attractive, well perhaps to some, but certainly not to the bulk of the public who generally regard Army uniforms as quaint relics of a different age. This list may not score very high on the early Army quotient for uniform.

Is there anything wrong with uniforms per se?

What does every kid wear every day. – Logo's, almost everything they wear is branded from the Nike shoes, the tee shirt, the windcheater, to the Levi jeans. Kids love uniforms.

The Salvation Army's Australian Employment Agency, Eplus, wear contemporary office uniforms with a Red Shield logo. The staff is pleased to wear them. The badge is not the issue. It is the style and type of uniform that is the issue. The question is what sort of uniform, and for what purpose? Even such conservative public institutions as the Military and the Police up-date their uniforms more often than The Salvation Army.

Our uniforms are our most immediate symbol of social engagement. That is what the public see when they think Salvation Army. Our uniforms need to be tied back to their foundational relevance to the world.

If you were serious about uniform you could go to the Commissioner and say, 'Commissioner we think uniform is important for the Army and we love it. We want to ensure that it continues to be worn by the maximum number of soldiers and is identified on the maximum number of occasions. We wish to establish a standing committee on uniform.' The brief would be to review the uniform every five years according to a set of criteria similar to those outlined above and come up with appropriate changes.

If this is considered too adventurous the Army could leave the 'dress blues' untouched for IHQ approved changes, and institute a practical 'undress' uniform that would do for the real work and witness of the movement.

Uniforms must once again become evidence of engagement not symbols of separateness.

Again, as with soldiership, these changes are happening now and will accelerate by default. The leadership of the movement can either get in front of the game and guide it, or simply let it run and pick up the bits later. To do the latter would be a sign of utter corporate failure.

The Future

People need to be attracted back into communities of belief. However, they will not enter communities with strong barriers to entry. The commercial experience of the past half-century has taught them that their ultimate allegiance is not to the

group but to the self. The most appealing religious fashion of the moment is not found in community but in self-realisation. Its most extreme Christian expression is found in the so-called 'prosperity gospel'.

Churches built around community values are going to have to struggle profoundly with this dilemma. For The Salvation Army with its super-Christian criteria for membership and not particularly attractive compulsory dress code, further states that to enjoy the full benefits of belonging you have to jump through a series of unappealing hoops which other churches do not put in the path.

We will have to respond by opening many of our traditional units. This will inject a healthy dose of realism into our evangelical enterprise. Bands and Songster brigades for example, have long since ceased to be the front line of our evangelical enterprise and have become tools of pastoral ministry. Opening them to wider participation will enhance that role and allow reorientation towards more effective evangelical weapons.

We are going to have to give people good reason to take on the disciplines of soldiership. That discussion goes to a much wider agenda than can be encompassed here. But just to touch on it by way of ending this part of the discussion. The issues, which caused Catherine and William Booth to shape The Salvation Army out of the Christian Mission, have not changed.

The old parish structures that Booth regarded as insufficient to meet the evils of his time, are even less relevant today. The great issues of Godlessness, and the saturation of the cities in squalor have not diminished, they have now moved from the east end of London onto a world stage.

The Wesleyan spirit of evangelical revival was indissolubly linked to a passion for social reform. The holy life was one lived in and for the world, as Wesley once said, 'There is no holiness but social holiness'. It was this connection that gave the early Army its energy and drive. It also produced its joy and confidence. The devil's kingdom could be brought down, literally. The 'Forts of Darkness' could be identified in every town and suburb. They were not just the brothels and gin palaces, but the structures and institutions that drove people to the gin palaces. As Salvationists worked for the eternal salvation of their neighbours, they also fought beside them for the reform of the sweatshops, prisons and streets in which they lived and worked.

Today on the world stage all those issues confront us. And all are overshadowed by the daunting prospect of Global Environmental destruction. Issues of Child Prostitution, Industrial Exploitation, lack of access to Law for ordinary folk, discrimination, industrial disease, poverty, hunger. All are written on a global scale and all can be traced back to the same issue of material greed, which underpinned the Darkest England Scheme. Similarly they can all be overcome by the same world-redeeming change of heart that is central to the mission of the Salvation

Army. But what is needed is an Army. A passionate priesthood of all believers. A fighting diaconate flowing out of the membership.

What's the use of being a soldier if you are not fighting a battle? The sexual exploitation of children was a historic seminal issue for the early Salvation Army. In February 2002, Child Exploitation was on the cover of Time Magazine. It is a major issue of international concern. Yet, on this issue today Salvation Army is nowhere to be seen.

Yet, The Salvation Army has the structures and machinery to deal with such issues better than any other church including the Catholic Church. We can marshal forces worldwide. In our structure the General tomorrow, could raise this as a major issue, have territories determine it as a priority, and get Divisional commanders to co-ordinate through their officers to get soldiers involved in local branches of the Campaign to End Child prostitution. If there are no local branches soldiers in the local corps can help establish one. This is core Salvationist methodology applied to a core Salvationist issue.

No other church could do it. They would have to spend months working through local committees diocesan committees, state committees, national policy bodies, and finally national assemblies, to get such a policy response up and running. And then someone at a local area could decide they don't like the cultural or political leanings or personal style of someone running a group in their area and say, 'we're not going to have anything to do with them.'

The whole rationale of the Army's structure is designed so that it may respond quickly to spiritual and physical crises around the globe. The creation of that capacity was the chief motivation for the transformation of a Mission into an Army. Its effect was to unleash such power through the priesthood of all believers as to create the shock troops of a world-redeeming crusade. The battle's just begun.

I opened with an old chorus let me end with one. The tune may be dated but the lyrics are as profoundly relevant as on the day they were written.

The World is needing us, Christ is leading us
Comrades let us be true.
His love constraining us, prayer sustaining us,
Faith will carry us through.
His service calling us none appalling us,
Deeds of Valour we'll do.
For souls are needing us, Christ is leading us
Comrades we will be true

I am a Soldier

I am a soldier in the army of my God.
The Lord Jesus Christ is my commanding officer.
The Holy Bible is my code of conduct.
Faith, prayer and the Word are my weapons of warfare.

I am in this army by choice, and I am enlisted for eternity.
I will either retire in this army at the rapture or die in this army;
But I will not get out, sell out, be talked out or be pushed out.

I have been taught by the Holy Spirit, trained by experience,
tried by adversity, and tested by fire.
I am faithful, reliable, capable and dependable.

If my Lord needs me in the Sunday school, or to work with the youth,
or to help adults, or to just sit and learn: He can use me because I am there!
I am a soldier.

I am not a baby. I do not need to be pampered, petted,
primed up, pumped up or pepped up. I am a soldier.

No one has to call me, remind me, write me, visit me, entice me or lure me.
I am a soldier.

No one has to send me gifts, food, cards, candy or give me handouts.
I am a soldier.

I do not need to be cuddled, cradled, cared for, or catered to.
I am committed! And I am a soldier.

I am in place saluting my King, obeying his orders, praising his name, and building
His kingdom.

I cannot have my feelings hurt bad enough to turn me around.
I cannot be discouraged enough to turn me aside.
I cannot lose enough to cause me to quit.

When Jesus called me into his army, I had nothing.
If I end up with nothing I will still come out ahead,
for I am more than conqueror.

The devil cannot defeat me. People cannot disillusion me.
Weather cannot weary me. Sickness cannot stop me.
Battles cannot beat me. Money cannot buy me.
And hell cannot handle me.
I am a soldier.

Even death cannot destroy me.
For when my commander calls me from this battlefield
He will promote me to Glory and there I will rejoice in His presence.

I am a soldier in God's army and I'm marching claiming victory.
I will not give up, nor turn around.
Here I stand...a soldier!

Will you stand with me?

Author Unknown

Name:

Date:.....

Witness:.....

Installing a Better Program for Disciple Making

David Payton

Making disciples through the 'program' mentality is hopelessly unrealistic, yet it remains the method of choice in many Salvation Army corps. If a child is raised in The Salvation Army, then discipleship is considered to have been achieved if that child goes through Sunday School, Junior Soldiers, Corps Cadet, then on to Soldiership. While this method is adequate for passing on Biblical truths and their applications to life, they fail to give that third dimension of experiential training required for future spiritual stability.

While it may be argued that the 'program' method offers many diverse opportunities to participate in ministry and leadership training, the fact still remains that large numbers of our young people who have experienced all these programs have not remained with us. They have ended up using the training we offered them in another church or have eventually fallen away from faith altogether. Unless there is a unique individual (parent or other soldier) in the corps who takes the time to personally mentor a young soldier, no amount of programming will create a firm enough foundation to produce healthy disciples of Christ.

Programs pass on information, but information does not necessarily lead to motivation. Emotions such as gratitude, appreciation, loyalty, compassion, joy, and pain for a dying world can be frustratingly absent from a fully informed ('programmed') soldier

Many of our young people who go through our system of programs are still no match for the mental and moral challenges a typical college campus will offer them. In many cases it is also true that even on a Christian campus a fully programmed Salvationist can easily find that they are far behind their colleagues in the deeper levels of maturity and knowledge of the faith. Where this is NOT the case, it is usually true that a parent or other Salvationist disciple took special and individual care to see that the soldier was properly trained in applying the life of faith to a multitude of varying life experiences.

Programs can certainly supplement the mentoring process and experiential training, but they can never replace it. And while I would never recommend that we eliminate our programs, I would recommend that we add a third dimension to them. I see that third dimension as spiritual mentoring. The other popular name for this is spiritual directing. It is an experiential training that requires long exposure to the life and experience of the trainer. This affirms the new proverb that says that Christianity is more caught than taught. It takes the teachings of Scripture and puts a living breathing face on them. It gets personal. It gets emotional. It motivates.

While a Corps Officer holds the responsibility for the growth and spiritual maturity of all their soldiers, it is not feasible for the Corps Officer to personally mentor

everyone. It might be possible to set up a network of such relationships within a corps with the corps officer overseeing and monitoring its progress. Certainly there are many in our corps who have pastoral gifts that are not being used to their fullest who could answer this need.

However, these kinds of relationships cannot be simply assigned. And even with the best of mentoring relationships, modern life offers a vast array of ways to spend (or waste) one's time. The deepest of commitments is required for such relationships to withstand the options the world will offer them. It's always difficult to expend the kind of time and energy required to make a mentoring relationship work. Suffice it to say, although it may be the best way to make disciples, mentoring cannot be 'programmed'. Rarely are there enough mentors in every corps to match the varying personalities and temperaments of those needing a mentor.

Another option would be to have a place specifically designed for intensive temporary discipleship training outside the corps but with the corps support. This model has been tried by various denominations with a great degree of success. The most popular form of this type of discipleship training today is expressed through the parachurch organization, "Youth With A Mission". They have hundreds of training centers all throughout the world with a great record of success (success being defined as renewed and lasting spiritual commitments that produce a lifetime of spiritual fruit).

A Salvationist expression of this kind of training has been tried in various Territories and Commands:

- "Mission Team" in Raines Park England
- "School for Youth Leadership" in Australia
- "Battle School" (Williams Lake) in Canada
- "Battle School" (Rostov-on-Don) in Eastern Europe
- "LEADS" in Los Angeles USA
- "Project 117" in outside of New York
- "The War College" in Vancouver Canada

Usually (but not always) this model has involved communal living. This seems to me to be irreplaceable in effective discipleship training. When Jesus gave His new (and final) command before His suffering He said to love each other. I am convinced this was because He was saving the most difficult command for last. Loving my enemy is easier than loving my Christian brother. When my enemy sins against me I understand that he is spiritually blind, deaf, dumb, and lost in a dying world. I have compassion on him. But when my brother sins against me the wound goes much deeper and takes longer to heal. My brother should know better as a spiritually enlightened Child of God. Loving each other within the Christian community is very hard work. Yet nothing does more to teach us true discipleship then wrestling through our prejudices (known and unknown) and insecurities to

arrive at the place where we are divinely made able to love each other from the heart.

This kind of discipleship training is the direction The Salvation Army should head for the future. Learning in community is always superior to individual study when spiritual growth is the goal.

The advantages to this model:

The residential aspect of this kind of program quickly forces personal issues to the surface where they can be experientially challenged over the duration of the training to learn the difficult lessons of loving each other with the love of Christ in spite of each other. In a corps setting people still have the luxury of all going to their individual homes after the Bible Study (Holiness Meeting, Corps Cadet class, etc.). But in residential training the school IS the home. Personal issues must be faced and resolved in a more urgent manner.

Over 200 hours of classroom time can be comfortably fit into about a three-month period. This is far more classroom training than they would receive in three years at their corps. This would also allow for going much deeper than the usual corps Bible lesson on subjects like spiritual growth, leadership, theology, corps growth, Salvation Army history, ecclesiology (the study of the Church and our place in it), and Church history. Centralizing this kind of intense classroom training would also allow for special international leaders and teachers to guest teach for maximum results. In this way they would be exposed to Army leaders and teachers they would never have the opportunity to meet in their corps.

Since every aspect of life revolves around the training, there are a multitude of opportunities to immediately apply the lessons learned on a daily basis within the community (social outreach, starting new local home Bible study groups, advanced prayer training, evangelism opportunities). Beside this, there is nothing that replaces the fact that it is all done in the same community. Testimonies can be immediately shared. Success and failures can be analyzed and discussed. This greatly reinforces the lessons learned.

Meals are prepared and eaten together strengthen the bonds of the sense of community. This quickly lends itself to a greater sense of accountability within the community since every aspect of normal life is done together.

As often happens at Officer's training Schools, a network of lasting and spiritually centered relationship provides emotional and organizational glue within the greater Army that gives stability and vision to our wider community.

If there were one of these discipleship-training centers in every Territory or Command, a network of relationships could be formed among them to produce a profound sense of community on a global level. This would open the door for

directly and cooperatively confronting the global issues involving culture, poverty, and injustice in a way that our current structure makes difficult.

The Disadvantages to this model:

A discipleship-training center of this nature could appear to replace the corps as the primary place where disciples are trained. Corps Officers should never be given the subtle message that they can send their soldiers to such a discipleship-training center to absolve themselves of the responsibility of discipling their people. The Corps should remain the center in our efforts to make more and better disciples. For this reason training of this nature would only be effective with the full cooperation and support of the Corps Officer.

This model does not offer a permanent solution to the issue of personal mentoring as the basis for the highest form of discipleship training. Deep and lasting relationships are always made in the crucible of Christian brothers and sisters in community. Mutual mentoring and accountability would be a part of relationships in such a discipleship-training center, yet care would still need to be given to a follow-up period. This time would be needed to focus on maintaining accountability relationships or to ensure that such a relationship had transferred to the corps level.

It may seem that I am suggesting another program to solve the problem of our over-programmed mentality concerning discipleship training. I am guilty as charged. However, this kind of training should act as a bridge to healthy spiritual mentoring. True spiritual mentoring can be encouraged and guided, but it cannot be regulated or adequately represented for its effectiveness in a statistical report. But a unique experience like an intensive three-month discipleship training within a community of others who also seek a deeper walk in Christ would greatly encourage our soldiers into passing on what they have learned and experienced (read as 'mentoring'). In this way spiritual mentoring could (and should) be part of the fruits of such discipleship training.

Walk the Walk

Kirsten Campbell

**Walk the walk
Talk the talk
Fight the fight
Stay up all night.**

Marcus Curnow

A cool guy.

If you met someone who was passionate, visionary, and radical, someone whose whole life was committed to an awesome cause, would you be attracted to them?

These studies explore what is crucial to being a warrior, a radical disciple of Jesus engaged in a war.

I know the Holy Spirit wants to speak to you through these bible studies and impart to you the heart of a warrior.

Open yourself up, invite the Holy Spirit to speak. I hope that you have the guts to listen and respond!

Kirsten Campbell
July 2002

What is a warrior?

That is what these studies explore, and I'm really seeking for **you** to come up with your own definition as you think and take action. However, I do have a few ideas...

I am really keen about this idea, obviously. I fully believe that we are called to be warriors, with no mucking around. There is too much at stake in the spiritual war we are fighting for that.

The seeds of this idea began for me when I was fifteen and involved in the Youth Committee at The Salvation Army Ingle Farm. I began to get passionate about God and what he could do in us, with us and through us. I began to pray a lot for my friends and for revival in the church. Awesome things began to happen. I also worked really hard to get some of the kids at the youth shelter involved in our youth group. Some of this didn't work. I became a bit zealous (ask my family who watched me pray for 2 hours and 40 minutes every day for a year!) However, I think God blessed my efforts and saw the earnestness of my heart.

Since then, I have been studying Social Work at Uni, and learned heaps about engaging with our postmodern culture. God has been teaching me (the hard way) to relax and let it be. I am so so keen to be part of seeing stacks and stacks of people follow Jesus in crazy, radical, passionate ways. I also long to see The Salvation Army regain its prophetic mantle, and challenge the injustice in society.

It hasn't all been easy – I've gone through severe depression and experienced a lot of pain, but I am even more keen to see God raise up warriors in our church. I so hope that you get as provoked as I am about all of this.

So anyway, what is a warrior? Well, firstly, it is about loving God with our whole heart, our whole soul, our whole mind and our whole strength, AND loving our neighbour as ourselves. This love is not to be wishy-washy, but tough, strong and uncompromising.

In my imagination, a warrior looks like this:

A radical disciple, well trained, spiritually strong, on the offensive, not the defensive. Someone with initiative who gets stuck into stuff, not looking pretty in a uniform, but aggressive and ready for action, like a commando. It is about a passionate, radical down to earth, STRONG commitment to be the people of God in the context he has placed us in.

I have a picture of a person like a tree – strong, green, growing, dripping with fruit, planted all around the place 'FAT, GREEN and SAPPY'(you'll see what this means later) and in some senses, a bit in line with the mustard seed idea ('from little things big things grow...') as part of the Kingdom of God. Someone who is

planted and established and healthy. Someone who bears truckloads of spiritual fruit in their life.

You can work out the essence of a warrior yourself, but here's a brief list...!

- People who are crazily in love with Jesus and doing whatever he says/being obedient to him, and following him (Matt 9)
- Responding to and being in tune with the Holy Spirit
- Having a vision of what's ahead – hope
- Doing it together with a bunch of other warriors, committed to the same war
- Radically sacrificial life/living (Matt 5-7)
- Service
- Commitment, consistency
- Community
- Lifestyle – discipline: prayer, fasting (Matt 6), worship, simplicity, celebration, giving, and study.
- Radical Commitment to Social Justice – Matthew 25, OT Prophets, challenging unjust structures in society, simplicity, transformation and redemption of social structures and injustice
- Poor and issues relating to the poor have to be a major concern
- Passion
- Purity
- Obedience to / dependence on the Holy Spirit, responding to the call of the Holy Spirit
- Endurance
- Vision – creativity
- Not lacking in zeal,
- Passionate leadership – convictions, values
- Doing whatever it takes...

A warrior is someone who starts wars. A soldier is just someone who takes orders. A warrior is a revolutionary. A missionary. A zealot. Being a warrior involves a rough, tough authenticity.

It was William Booth who said, October 4, 1910,

“Your days at the most cannot be long, so use them to the best of your ability for the glory of God and the benefit of your generation.”

Well, get stuck into this. I can't wait to see what God is going to do in us!

Kirsten.

Suggested pre-reading:

"I'll Fight", Phil Wall

"Sowing Dragons: essays in neo-Salvationism", Geoff Ryan

"No Compromise" Melody Green

"Life on the Road", Athol Gill

"The Fringes of Freedom", Athol Gill

"Boundless Salvation", John Cleary

"Community in Mission", Phil Needham

Blurbs for the Warrior bible studies...

1. Explores the idea of being called to follow Jesus, and our response in the light of this.
2. Looks at our need for repentance and forgiveness to be useful and effective warriors.
3. Delves into at our need to worship, and intimacy, justice and warfare as part of this.
4. Explores our need for the Holy Spirit, looking also at gifts and baptism.
5. Looks at prayer and spiritual warfare as crucial elements of being a warrior.
6. Investigates our call to be prophets, and our mandate as a prophetic movement.
7. Engages our mandate to attack injustice boldly and prophetically.
8. Looks at being courageous and sacrificial, and the impact this has.
9. Questions evangelism – engaging our culture, and being wise about it.
10. Looks at our need to act justly and mercifully towards those in need, engaging compassionately with the world.
11. Explores the concept of community and giving.
12. Looks at grace – how this enables us, and the response it evokes.

Note to leaders...

I really want you as leaders to be creative here. Ask your own questions, add your own spin and resources. YOU know how to communicate best with your group. Do it outside, on the roof, in the bathroom... Make it as practical as you can. These resources are only a springboard – make use of the books, movies, CDs. Write your own stuff. Whatever. Just get the message across!

Kirsten

Study One

“I want you”

“Come, follow me, and I will make you fish for people.”

- Jesus of Nazareth

Resources needed: butcher's paper, textas, CD player.

Mark 1: 14-20 (The Message)

Luke 14: 25-34

Matthew 6

1. Have a think about what a true disciple looks like. Can you find other passages that describe this? Brainstorm and write ideas on a large sheet of butcher's paper.
2. How does being called by Jesus to be his followers make our lives as disciples different to if we 'just decided' because we thought it would be good?
3. Why were people so attracted to being followers of Jesus? Why are you attracted? Do we miss out aspects of what it means to be a follower?
4. What is hard about being a disciple?
5. Think about some radical disciples you've met. What are they like? What attracted you?
6. Think of the worst disciple you've met. The most hypocritical, lazy, selfish, gossiping person. What attracted you??!
7. What are you going to do about being called? How will you respond? How are you responding now?
8. Put a footprint on a piece of paper with one characteristic of a disciple written inside, that you want in your life. Pray together.
9. Listen to “I will follow” U2.

Readings: Athol Gill, Life on the Road
Philip Yancey, The Jesus I Never Knew

Study Two

“Purify Me”

“Holiness is goodness on fire.”

- Walter Rauschenbusch

Materials: Paper, Textas, CD player.

2 Samuel 11, 12: 1-24

Psalm 51

1. “To be effective, a warrior must be holy.” What do you think about this? Discuss with reference to Paul “Let us throw off the sin that so easily entangles us, and run with perseverance the race marked before us...” Hebrews 11.
2. David wrote a whole song about being sorry. How seriously do we take sin?
3. What impact does sin have on our effectiveness as warriors and the work of the Holy Spirit through us?
4. How does our forgiveness of other people influence God’s forgiveness of us? Read the story of the debtor in Matthew 20. What do you think?
5. But God’s forgiveness is unconditional at the same time. (How does that make sense??)
6. Has there been a time when you have been unexpectedly forgiven and then refused to forgive someone else? How did it impact on you and your relationship (with God and other people)?
7. Sometimes forgiveness, or not forgiving, has a greater impact on us than other people. When we forgive, we are set free from the bitterness that chokes and pollutes us. Is there someone you need to forgive? Write the situation down, then share it with one person in the group. Commit to restoring your relationship, and keep each other accountable.

Pray together.

Reading “I’ll Fight”, Phil Wall

Song “I am aware”, Sarah McBride, Parachute

Study Three

“Kiss Your Feet”

“To worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God.”

- William Temple

“I hate all your offerings and loud songs if the life that you live is a lie. Let justice roll like a running stream, a creek that will never run dry.”

- Amos, psychopathic warrior-prophet

Materials: paper, textas, CD player.

Luke 7: 36-50

John 12: 1-11

Section One

1. Spend time worshipping. Play Delirious song “Kiss your feet”.
2. Often we worship, but it feels like we only scratch the surface, and never reach the heart of God. What’s the best time of worship you’ve ever been in? Why was it so good?
3. Have you ever felt intimate with Jesus? What was it like? What hinders this?
4. What would it look like to be someone like David with a heart after the heart of God?

Section Two

Listen to “Let justice flow” by Ross Langmead. Have a think.

1. Read some of the Old Testament prophets (Amos 5, Isaiah 1, Micah 6). Spend time thinking about injustice. Are you angry about injustice? Does this influence our worship?
2. What does ‘love the Lord your God...’ mean for you in this context?
3. Paraphrase one passage as though God is speaking to your church. Read it as a lament, and sit in silence for some time. Also, read some of the Psalms and Lamentations as laments.

Section Three

1. Worship is warfare as well. Take a look at 2 Chronicles 20. Jehoshaphat appointed singers to go in front of the army. When they began to sing and praise, the Lord acted, causing the enemy armies to fight amongst themselves. Think about this and its potential for your church.
 - Spend time thinking about the qualities of Jesus that you love. Listen to “Kiss your feet” or “I will lift my voice” (Third Day) again. Lie down, kneel, dance, stand... to express your worship.
 - Make it a priority to spend time in worship whether you feel like it or not.
 - Find out about a place with awesome worship and go if your church lacks in this area.

Readings:

Mike Pilavachi, For the Audience of One

Deuteronomy

Tear Bible studies

Delirious CDs

Study Four

“Come Holy Spirit!”

“O God of burning, cleansing flame. Send the fire!”

- William Booth

Materials: CD player

Luke 3: 15-22

Acts 1, 2, 8.

Song “Send your power” Kevin Prosch

1. “A Warrior needs to be empowered by the Holy Spirit”. What would the Holy Spirit coming in power look like to you? How would it change your life?
2. What attracts you to the Holy Spirit? Think about the fruits of the Holy Spirit (Galatians 5) and which ones you need more of in your life, and how they attract other people.
3. Often we get stuck on gifts when talking about the Holy Spirit, and miss the point of needing to be filled to do anything useful. However, gifts are important. Spend a short amount of time identifying gifts in each other, and pray that the Holy Spirit will use these even more.
4. Have a think about how the Holy Spirit impacted some other warriors, like William and Catherine Booth.
5. Have you been baptized by the Holy Spirit? Read Acts 19:1-7. Think about it together. What does this mean to you biblically? If you haven't been baptized, consider asking the Holy Spirit to baptize you now.
6. Start to identify areas in your life/church/friends, which need the power of the Holy Spirit. How could your church/community be changed if the Holy Spirit was around more? Pray for this.
7. Spend time as a group waiting on the Holy Spirit and asking him to come in power. Be patient and passionate!
8. For the next month, consider praying this prayer by John Wimber:

“Holy Spirit, I open my heart, my innermost being to you. I turn from my sin and self-sufficiency and ask that you will fill me with your love, power and gifts. Come Holy Spirit!”

Readings:

Riding the Third Wave, John Wimber

Power Healing, Wimber

Power Evangelism, Wimber

Fresh Wind, Fresh Fire, Jim Cymbala

Study Five

“Fighting the Battle”

“To clasp the hands in prayer is the beginning of the uprising against the disorder of the world.”

- Karl Barth

Exodus 17

Ephesians 6:10-16

1. From the passages, why is prayer important? How do we make it a priority or not?
2. What is spiritual warfare? Why do we need to do it? Have a think and a good read of Ephesians 6.
3. Identify times when prayer has made an awesome difference in a situation and share with the group. How does this motivate you to pray?
4. Do you enjoy praying? Is it a chore? How come? How could this change?
5. Identify strongholds in your life, church, friends, community, and pray together for this, regularly.
6. Spend a significant amount of time in prayer together.
7. Be serious and intentional about praying with people. Consider starting a prayer meeting and be persistent! Also, have a think about fasting.

Check out this prayer by Richard Foster:

In the strong name of Jesus Christ I stand against the world, the flesh and the devil. I resist every force that would seek to distract me from my center in God. I reject the distorted concepts and ideas that make sin plausible and desirable. I oppose every attempt to keep me from knowing full fellowship with God.

By the power of the Holy Spirit, I speak directly to the thoughts, emotions and desires of my heart and command you to find you satisfaction in the infinite variety of God’s love rather than the bland diet of sin. I call upon the good, the true and the beautiful to rise up within me and the evil to subside. I ask for an increase of righteousness, peace and joy in the Holy Spirit.

By the authority of almighty God, I tear down Satan’s strongholds in my life, in the lives of those I love, and in the society in which I live. I take into myself the weapons of truth, righteousness, peace, salvation, the word of

God, and prayer. I command every evil influence to leave; you have no right here and I allow you no point of entry. I ask for an increase of faith, hope and love, so that, by the power of God, I can be a light set on a hill, causing truth and justice to flourish.

These things I pray for the sake of him who loved me and gave himself for me.

~ Amen.

Readings:

Prayer, Richard Foster

Intercessory Prayer, Dutch Sheets

The Hidden Power of Prayer and Fasting, Mahesh Chavda

Study Six

“Revolutionary Prophet”

“A Salvationist is a covenanted, prophetic warrior, struggling with a holy passion toward winning the world for Jesus.”

- Stephen Court

The concept of ‘prophet’ or being prophetic really fascinates me. I find it the most interesting and inspiring concept in this Warrior sequence. But truthfully, I am still trying to work out what it really means; what it really means for me and for us in this prophetic movement called “The Salvation Army”. I believe we need prophets. I believe we need to regain our prophetic responsibility. I believe that God wants to raise up this kind of gear in the Army.

But how? That’s what I am struggling with, wrestling to find out. Maybe you will have more insight than me! Please come to this study with an open, questioning heart (and I think the prophet idea *is* about heart...), and be prepared for this concept to unfold slowly and alluringly in your own life.

Elijah 1 Kings 18, 19

John the Baptist Luke 3:1-20, 7:18-35, Mark 6:1-6, and 14-29.

1. There are heaps of prophets in the Hebrew bible, and some in the New Testament. My choice preferences are one like Elijah, Hosea, Amos, Isaiah and Habbakuk, but they are probably all pretty intense. Brainstorm together what you think characterizes a prophet generally. Then get specific about the personalities of John and Elijah. Who or what do you think a prophet is?
2. The Hebrew (or is it Greek?) word, “rhema”, means, basically ‘the voice of God thundering from heaven’ (John 12:29). It seems to me that prophets are generally very good at discerning the word of the Lord (think about Samuel for instance). Search for some examples of this, and think about what the word of the Lord is about, who it is for, what it is like.
3. How do the Hebrew prophets reflect the heart of God?
4. At what cost to themselves? It seems to me that they experience truckloads of pain, which is pretty noble and generous of them, since the benefit is for the People of God, after all...!
5. Often the role of the prophet is DANGEROUS!! (That’s probably my favourite bit!) cos it involves courageous truth telling and proclaiming God’s judgement and offering God’s mercy. Think out loud about some examples of this (e.g. John the Baptist...).

6. Sometimes the prophets see visions. Read Isaiah 6 and Ezekial 37.
(Maybe pray for God to give you visions too.)
7. The prophet is usually called for a specific task, which sometimes they don't want to do (hmm, who does that sound like??). How do you think we can avoid getting too caught up in the results/having our own agenda/wanting the glory?
8. I reckon that God has given The Salvation Army some prophetic stuff to do. What do you think? What does this look like?

Pray hard together for God to:

- Raise up prophets in The Salvation Army
- Give us visions
- Give us courage, passion, perseverance

During the week, read the passage in Luke 13:31-4. Just meditate on it and ask the Holy Spirit to give you insight into the heart of God. In the next few months, have a read of some of the prophets (suggestions: Amos, Hosea, Isaiah to begin with). Keep listening to the Spirit of God as you do.

These were just some random Tracy Chapman inspired thoughts....

**Don't you know, I'm talking 'bout a revolution?
Yes finally the tables are starting to turn...
Talking about a revolution...
Standing in the welfare line, wasting time
Crying at the doorsteps of those Armies of Salvation
Cinderella, waiting for a promotion
How long are you gonna wait, my friend?
The power is within you... cos I am talking 'bout a
revolution...
When the weak are strong, and the laughers cry
You know, it's just a dream now
And it feels elusive,
But it's coming
Yeah the revolution is coming
So hold on tenaciously
Do your war whoops
Be laughed at like Noah
But you'll be laughing in the end
Cos I'm talking 'bout a revolution
My friend**

Study Seven

“Starting Wars”

“The time has come for fire! ... Try the fire!! Fire on them! Charge on them! Pour the red hot shot of the artillery of heaven on them...And they will fall in their thousands...”

- Catherine Booth

“We’ll tear Hell’s throne to pieces and win the world for Jesus!”

- Old Salvation Army War Song

Materials: paper, textas

N.B. I am assuming that you reckon we need to start some wars on injustice and on the Devil here...

Read 1 Samuel 14:1-23

1. Like Jonathan, do you get fed up with all the dithering that goes on with no results? What do you think of Jonathan’s bold approach?
2. “Warriors start wars, soldiers take orders”. (Rowan Castle) What wars are you starting? How are you doing it – infiltration or crazy confrontation?
3. “We don’t need warriors because we aren’t *engaged* in a war”. (Kirsten Campbell) How do you react to this? Are you mad?
4. What makes you angry and passionate? What jumps out at you in the passage? What inspires you?
5. How do you go with discipline? How does it influence your effectiveness as a warrior? Read Foster’s “Celebration of Discipline” during the week and implement it together.
6. Jonathan had a ‘partner in crime’. Think about starting an accountability group with someone good, or finding a mentor.
7. Do you like to take risks? Are you scared?
8. Maybe we don’t need to start a war, but just join in. Check out Ephesians 6.
9. Identify stuff in your community that needs a war started on it. Start with prayer and discussion and then DO SOMETHING!! with a team.

Readings:

The Cross and the Switchblade, David Wilkerson;

Run Baby Run, Nicky Cruz;

Celebration of Discipline, Richard Foster;

Community in Mission, Phil Needham;

Anything by Desmond Tutu or Martin Luther King jnr.;

“The Path to Peace”, Henri Nouwen Movie - Ghandi

Study Eight

“The radical courage of a servant”

“True godliness does not turn men out of the world, but enables them to live better in it and excites their endeavours to mend it.”

- William Penn

Materials: paper, textas.

Esther

1. Get the group to split into parts and read different characters.
2. What do we need to be courageous about?
3. What is it about Esther that inspires you or makes you feel a bit pathetic?
4. What could you do to risk your life, reputation, money, time, precious things, for God?
5. What do you feel challenged about or like in the story? What do you hate?
6. Esther was pretty visionary, and listened to wisdom too. Where does your church need this? Does this require courage?
7. Read Philippians chapter two. What are the similarities, differences and characteristics of Esther and Jesus?
8. How does each display courage?
9. As disciples we are called to serve. From the passages, what have you gleaned about how to do this? (e.g. attitude, taking risks...)
10. Both Esther and Jesus used what they had in different ways. How?
11. Spend time listening to God about what you need to be courageous about. Write it down and pray as a group.

Readings: The Hiding Place, Corrie ten Boom

Movie: Molokai

Study Nine

“We do not worship an unknown God”

“The biggest single cause of atheism in the world today is Christians, who acknowledge Jesus with their lips and then deny him by their lifestyle. That is what an unbelieving world simply finds unbelievable.”

- Charles Colson

Acts 17: 16-34

1. Think about Paul’s strategy here. How could you apply this?
2. Why are we so feeble at engaging with our culture? Is it because we are not ‘greatly distressed’?
3. What are the characteristics of a postmodern society? How is our church different?
4. Read James:
“If you are wise, live a life of steady goodness, so that only good deeds will pour forth. And if you don’t brag about them, then you will be truly wise! And by all means, don’t brag about being wise and good if you are bitter and jealous and selfish; that is the worst sort of lie. For jealousy and selfishness are not God’s kind of wisdom. Such things are earthly, unspiritual, inspired by the devil. For wherever there is jealousy or selfish ambition, there will be disorder and every other kind of evil.
But the wisdom that comes from heaven is first of all pure and full of quiet gentleness. Then it is peace loving and courteous. It allows discussion and is willing to yield to others, it is full of mercy and good deeds. It is wholehearted and straightforward and sincere. And those who are peacemakers will plant seeds of peace and reap a harvest of goodness.” James 4:13-18 The Living Bible
5. Where and how do we need wisdom individually / collectively? What could happen without it?
6. [Include excerpt about Booth Tucker]
7. What do you think of Booth-Tucker? Could you do it?
8. Do we know enough about this ‘unknown god’ to talk about Him?
9. How is engaging with our culture important to evangelism?

10. Recall some exciting/influential times of engaging with people about God.
Share with the group.

11. Does evangelism involve sacrifice?
To engage with our culture, what will you have to sacrifice?

12. Pray together for your non-Christian friends.

Readings:

Naomi Swindon, Big Picture Bible Stuff – 6 windows into the Bible

The General, Richard Collier

Becoming a Contagious Christian, Bill Hybels.

Study Ten

“Sheep and Goats”

“I do not want to be like these white Christians here. They sing about the love of Jesus. But they don’t care about justice in South Africa.”

**- Jewish South African
University Student**

Materials: CD player

John 4: 1-42

Matthew 25: 31-46

1. Jesus was hanging out with this outcast. Do you like this story? What stops you from doing the same?
2. Are you a sheep or a goat? Why? What would it take to become a sheep?
3. What are the consequences for not taking this seriously, both now and for eternity?
4. Why do we often remain indifferent to the injustice and oppression going on in the world? Is it laziness or something else?
5. What are you angry about? What stops you from taking action?
6. Have a read of Amos 5 and Isaiah 1, 58. What are you going to do?
7. Pray and challenge each other.
8. Listen to Keith Green, Asleep in the Light, and The Sheep and the Goats.

Readings:

Chasing the Dragon, Jackie Pullinger

One Sided Christianity, Ron Sider

Rich Christians in an Age of Hunger, Ron Sider

Movie:

Molokai

Study Eleven

“Fat, Green and Sappy”

**“If God has reconciled us to himself but can not reconcile us to each other,
then the whole thing is a fraud.”**

- Adele Banks

**“The church is a band of pilgrims who are called to separate themselves
from the oppressive patterns of the present world order and to keep moving
toward the possibilities which the new Kingdom in Christ offers.”**

- Phil Needham

Materials: butcher's paper, textas.

**Acts 2, Acts 4: 32-37
Isaiah 61**

Listen to “I am a rock” by Simon and Garfunkel. Stand on your head for ten minutes in a Zen Buddhist pose. Wriggle your toes and think about how the song relates to you and to community. Do not tell anybody what you think.

1. What is community?
2. What is the best experience of community you have ever had? Tell everyone! (Camps, school, hiding in a cupboard!!)
3. What were the key characteristics of this community?
4. What is your normal experience of community? How are they different?
5. In our society, disconnection and isolation are the main distinctives. How have you noticed this and how have you responded?
6. Read Psalm 1 and John 15. If you were ‘fat, green and sappy’, producing fruit to bless other people, what would this look like?
7. Read Galatians 5 and think together about the fruits of the Spirit. Which fruits do you need more of in your life?
8. Do you enjoy giving? Why is giving so integral to being a community, and being fat, green and sappy?
9. How are we more effective as planted trees in a community, than as bits of flotsam and jetsam?

10. Write down together all the stuff a 'fat, green and sappy' person/community would be. Put it on the wall and pray for it!

Readings:

Athol Gill, *The Fringes of Freedom*

Phil Needham, *Community in Mission*

Writings of Georg Simmel

Study Twelve

“Grace to you”

“You are accepted. You are accepted by that which is greater than you.”
- Paul Tillich

Materials: paper, textas, CD player.

Read Matthew 18:23-31

1. Listen to “Grace”, U2, and “Abel”, Kim Beales. Reflect on the lyrics.
2. What does grace mean to you?
3. **“We’re all bastards, but God loves us anyway”** (Philip Yancey). What do you think of this as a description of grace and the gospel?
4. Imagine you are one of the workers who started early, and imagine you are one of the workers who started late. How do you feel, about the other workers, and the master?
5. John 1 says that Jesus ‘came from the father full of grace and truth’. How does truth influence our understanding and experience of grace?
6. If you were writing a song about grace, what would you include? Have a go.
7. How do you want to or need to experience grace?
8. **“Grace to you, so you can be, who you’re meant to be, what does that mean?”** (Kim Beales). How does grace enable you to reach your full potential AND to love other people?
9. Think of a time when grace was given to you. How did you feel/respond? How were you gracious towards someone else?
10. **“Grace demands, evokes and makes possible a radical response”**. (Athol Gill) Discuss with reference to your own understanding of what it means to be a warrior.
11. How is grace similar to being called or chosen?
12. Pray the song you have written for the person sitting next to you. Put all the songs in the middle, each with someone’s name on it, whom you want to experience grace. Sing a song about grace, or play one of the songs above, as a prayer.

Reading

“What’s so amazing about Grace?” Philip Yancey.

“Longing for Love”, Michael Frost – God and Grace chapter.

Glossary of terms – feel free to question and to add or delete bits...

- **Baptism of the Holy Spirit** – being immersed in or filled with the Holy Spirit.
- **Holiness** – sanctity. The state of being holy.
- **Call** – being invited or chosen for something.
- **Disciple** – a radical, passionate follower of Jesus.
- **Lament** – an expression of regret or sorrow. To mourn.
- **Stronghold** – a strong or well fortified place, a fortress.

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- Cruz, N., "Run Baby Run", Pretty hard core. I loved it.
- Cymbala, J., "Fresh wind, Fresh fire", Zondervan, Michigan, 1997. Interesting read about the Brooklyn Tabernacle. You will be keen to pray.
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- Green, M., "No Compromise", Harvest House, Oregon, 2000. Pretty full on. Might encourage boys to be obnoxious!
- Hybels, B., "Becoming a Contagious Christian", Zondervan, Michigan, 1995. Clear synopsis of a modernist approach to evangelism.
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- Sheets, D., "Intercessory Prayer" Very full on book about prayer.
- Sider, R., "One Sided Christianity", Zondervan Publishing Press, Michigan, 1993. Brilliant. Will get you passionate about social justice and evangelism.
- Sider, R., "Rich Christians in an age of hunger", IVCF, USA, 1997. Great. Will make you think heaps about justice.
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- Wilkerson, D., "The Cross and the Switchblade", Spire, USA, 1963. Awesome. You will not want to watch the TV again!
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CDs

- U2 – All that you can't leave behind
- U2 – The best of 1980 – 1990
- Delirious – Deeper
- Kim Beales – A day in the dream
- Roots CD
- Keith Green – Gold CDs
- Parachute CD – Always and forever
- Ross Langmead – On the Road
- Simon and Garfunkel – The definitive Simon and Garfunkel

Movies

- Molokai
- Ghandi

Anyone for Lunch

John Evans

A religion that gives nothing, costs nothing, and suffers nothing, is worth nothing.
Martin Luther

While cruising the Internet recently I came across the curious and mysterious acronym "TANSTAAFL". I had no clue as to what it meant.

The whole sentence (found on the FAQ page of a broadband Internet provider) read: "The bottom line, in the USA and Australia, is TANSTAAFL." It was accompanied by an encouragement for the uninitiated to go and find its meaning.

Well, uninitiated I was so I turned to my favourite Internet search engine (www.google.com), typed in the offending letters and hit the enter button.

TANSTAAFL it turns out stands for "There ain't no such thing as a free lunch" (which, I was pleased to note, I had heard of).

As an acronym at least TANSTAAFL has its origins in Robert Heinlein's 1960s science fiction novel, *The Moon Is a Harsh Mistress*.

The book follows the lives of a group of self-reliant people who have established a free society on the moon. In one chapter, two of the characters are in a bar where a sign advertises free lunches. The main character comments that the lunches are free because the drinks are double-priced. TANSTAAFL!

"Anything free," he says, "costs twice as much in long run or turns out worthless."

At the heart of TANSTAAFL is the notion that nothing comes for free; there is an associated cost with everything. While in some contexts this can mean a system of "returned favours", the view that all things of value come at a cost is a key paradigm in faith and ministry.

Spiritually, the idea of TANSTAAFL can be aligned to German theologian and martyr Dietrich Bonhoeffer's concept of "cheap grace".

"Cheap grace," wrote Bonhoeffer in *The Cost of Discipleship*, "is the preaching of forgiveness without requiring repentance...absolution without personal confession. Cheap grace is grace without discipleship, grace without the cross, grace without Jesus Christ."

TANSTAAFL is also a biblical concept. Jesus – and later Paul – frequently referred to the cost of being a disciple – both explicitly and implicitly. The New Testament makes it clear that following Christ is no free ride; there is a price to be paid; a price that can be high and exacting.

Paradoxically, it is the high price that makes discipleship so attractive to those sold out to the cause of Christ. To be intimately connected with the Saviour and passionately pursuing God's agenda may be physically, emotionally, even spiritually draining, yet at the same time it is energising, captivating and supremely satisfying.

Just as prolonged, continuous exercise contributes to an increased production and release of endorphins, resulting in a sense of euphoria that has been popularly labelled "runner's high", so prolonged, continuous spiritual exercise produces what might be described as a spiritual "rush". This spiritual "high" is not the goal of following Christ and being plugged in to the power of the Holy Spirit, but the reward and blessing.

It's been my experience that when serious disciples are presented with a clear vision of a God-aligned mission, the cost of making that mission succeed is part of the attraction. God's people want to be part of something meaningful and are willing to pay the price to be obedient to God's call.

In this vein I love Stephen Court's recent call for people to be involved in 614 Vancouver.

"We're more heavily recruiting these days for others to join us in our fight," Stephen wrote in a 614 Intercessors email. "I've given up my soft sell of big city life, great worship, media opportunities...and excellent food. Now, we're recruiting martyrs. We want the grateful dead.

"We're looking for people who do not love their lives so much as to shrink from death. Walking dead warriors. The enemy can't frighten them, because they are already dead. If you know of any, give them my email."

It's a clear call with a clear cost – martyrdom! God's people are craving such callings; they not content with fairy-floss faith. These are the days of calling people to discipleship and ministry that costs.

In the times when burden of discipleship and ministry clouds the way ahead, I turn to Mark 10 and compare the lives of the rich young ruler and blind Bartimaeus. As I read and re-read the tragic tale of the poor, rich "blind" man who left Jesus in despair and the rich, poor, "seeing" man who followed Christ with excitement and joy on the road to Calvary, I affirm in my heart the "sight" Jesus has given me and the call to leave everything behind.

Christ's clarion call is still: "Follow me on the costly road to the cross".

And so I affirm:

Devotional life: TANSTAAFL.

Prayer life: TANSTAAFL.

Private life: TANSTAAFL.

Public life: TANSTAAFL.

Ministry training: TANSTAAFL.

Passionate worship: TANSTAAFL.

Community building: TANSTAAFL.

Personal repentance and reconciliation: TANSTAAFL.

Corporate repentance and reconciliation: TANSTAAFL.

Effective evangelism: TANSTAAFL.

Anyone for lunch?

Standards that Remain

Wesley Harris

I TAKE my text from 'The Gospel according to John Gowans' as it is found in 324 in the Salvation Army song book, 'In a world of changing values there are standards that remain'. But are there? Or is everything 'up for grabs'? Are there principles about which we would say with Martin Luther, 'Here I stand I can do no other'. We should ponder before replying.

We might speak about the ethos of the Army, meaning its essential spirit or character, but ethos and ethic may be closely related so that if our ethics are eroded there will be a diminution of what we are. Still, these are changing times!

People of my age have always had a tendency to think that the new generation is going to the dogs and have an inclination to look to a previous age as a kind of dreamtime when everything was bright and beautiful. In fact, I would contend that the present age has some good things going for it. For example, there is a new awareness of the environment and the need to preserve it for future generations. In many countries women are now being given the status which they deserve. That is happening within the Church and I find some satisfaction in the thought of bishops in their robes and mitres huffing and puffing as they try to catch up with the diminutive figure of Catherine Booth striding ahead not only of her generation but of ours.

However, other changes may be less welcome. There has been the disturbing challenge of situation ethics and the seemingly unending onslaught of humanism. General Albert Orsborn said, 'Many a beautiful ideal has been murdered by a gang of brutal facts'. Maybe, but there are some ideals which cry out for protection and we should not be slow in coming forward.

Modern science and technology throw out new challenges in the realm of ethics and sometimes it may seem that the choice is not between black and white but between varying shades of grey.

In the J. B. Phillips paraphrase of Romans 12.2 we read, 'Don't let the world around you squeeze you into its own mould'. But that is precisely what it has been attempting to do - and perhaps, with some success. Our concern should be that in fact it may squeeze us out of our God-given shape and rob the Church of its divinely distinctive form. O. S. Guinness has written, 'The church is having less and less impact on the culture and the culture is having more and more impact on the church'.

In thinking about holiness I sometimes feel that it may consist in a balance of virtues and that sometimes we have suffered from a lop-sided spiritual development. So, for example, we may have known people who have majored on

modesty but lacked a proper Christian assertiveness or who have been aggressive in evangelism but lacking in a capacity for contemplation and quiet waiting on God.

What is true as far as personal holiness is concerned may also apply when we think of the corporate holiness of the movement in which we serve. Balance is all important.

We must hold in balance a passion for high moral standards and a compassion for people. God's righteousness includes his compassion and leads to salvation for his people (Psalm 71.2). In Jesus there were two great loves: a vertical love for truth and holiness as found in his Father and a horizontal love for sinful people. Those two loves bisecting each other in the heart of our Lord created a cross and produced the tension of redemption. So, leaders in the Church may share the fellowship of Christ's sufferings as they seek to maintain a passion for the highest standards and a tender love for the lost. There must be the maintenance of Christian identity as well as close identification with sinners.

Our history books record that William Booth took his son Bramwell around the low dives and gin palaces of East London and said, 'These are our people' - just as he would say something similar if he looked into the gay bars or drug parlours of today. The early Salvationists went boldly to the 'haunts of sin and shame'. So my own little mother bravely took her Army papers to opium dens as well as notorious pubs.

For years my friend Lieut.-Colonel Alida Bosshardt did something similar in the red light district of Amsterdam and I have seen a similar witness for example, amid the squalor of downtown Kingston, Jamaica. In many countries Salvationists are reaching out to AIDS victims paying an awful price for a promiscuous life style. We are called to reach out to people while still reaching up for holiness. We need to get close to folk and yet, paradoxically, in order to help them we may need to be different from them - as a medical doctor needs to keep healthy in order to help those who are ill.

My wife and I were appointed to Regent Hall Corps in London, England at a particularly challenging time in its history. Lovely young people had been recruited to work full time in London's West End and identify with kids on drugs or involved in various forms of promiscuity. There had been an emphasis on identification with perhaps too little thought about the importance of also maintaining Christian identity. At least some of the results were disastrous.

Dietrich Bonhoeffer, who was being much quoted at the time was certainly an apostle of Christian identification but he also spoke strongly about the need to maintain Christian identity through what he called the secret discipline.

Our sympathies must be wide but our principles may sometime seem narrow by worldly standards. So be it. We must serve the world but we don't have to obey it!

There must be a maintenance of general standards as well as consideration of particular circumstances.

For some people discipline may seem to be a dirty word yet its importance has been recognised in the Church from the beginning. The words discipline and disciple are first cousins and we need to be aware of the significance of that. I have heard it said that people are more important than principles but a lot may depend on which principles we have in mind.

Leaders seeking to maintain moral standards in the Army soon find that every case is different and no two sets of circumstances exactly the same. Yet every administrative decision sets a precedent likely to be quoted. The desire for flexibility is understandable. Justice in square blocks doesn't always fit specific situations. But consistency in administration is also important if a sense of unfairness is not to be engendered.

In some parts of the world the Army is now open to legal action when disciplinary action is taken and it is important that we keep the rules freely accepted by the people called Salvationists and, hopefully, administered in the context of grace.

The Apostle Paul would have been well aware of the need to keep a balance between maintaining general standards and taking account of particular circumstances. His experience in Corinth would have been a case in point. The permissiveness and promiscuity in the city was a byword in the ancient world. It would have been perilously easy for Paul to say that the church had no option but to accommodate itself to the culture of the time and place. In that case Christianity could have been submerged beneath the sludge of a corrupt society. He seems to have held that while some things might have been variable from one church to another there were principles that were not. Fornication was as unacceptable in Corinth as in Jerusalem.

When a particularly nasty case of immorality came up Paul took a very strong line. In Army terms he indicated that the name of the person should come off the roll. It probably sounded tough but doubtless the concern was for the maintenance of standards within the church as a whole. Interestingly enough, however, the good Apostle declared that what was being done was also for the benefit of the person concerned. He was making the point that we do not do a service to people by being soft on sin. We fail in our pastoral duty if we give the impression that wrong doing doesn't matter. Yet with the firmness there must be fairness - and above all else, love.

In some ways our world is very different from that of the first century. In other ways little has changed. Human nature has not changed and the permissiveness we may face is not essentially different from that which would have threatened and throttled the early churches.

End-Time Joel's Army Doing Supernatural Signs & Wonders

Todd Bentley

No Sickness or Disease

"And the inhabitant of the land shall not say I am sick." (Isaiah 33:24) I believe that this verse is speaking of a time in the church where there will be such a level of healing anointing that there will be no sickness or disease, just like when Israel came out of Egypt.

Psalm 105:37

"He also brought them out with silver and gold, and there was none feeble among His tribes." Not one feeble or weak.

Matthew 8:16

"When evening had come, they brought to Him many who were demon-possessed. And He cast out the spirits with a word, and healed all who were sick."

In the ministry of Jesus, He healed every sickness and disease among the people.

Think about it, more than three million people healed after 400 years in oppression and bondage! Kathryn Kuhlman prophesied in her day that there would be a day in the church where the church would say, "I am not sick!!" and in some meetings every single person would be healed.

Many others have prophesied a great healing revival in the end times including John G Lake who through his ministry it was reported by the Mayor that Spokane was the healthiest city in America where over 100,000 healings and miracles were documented.

What about the several prophesies of many of today's prophets?

For years the prophets have spoken about an end-time Joel's Army doing supernatural signs and wonders.

Paul Cain has prophesied a day when sporting events throughout the world will be cancelled because the stadiums will be used for revival meetings. He says the Lord gave him this vision around the late fifties or early sixties, and it has been repeated more than 100 times since then. This spectacular happening will see millions brought to Christ in a short period of time.

"The lord said this, 'This is where my people will rise up as an army and bring millions into the kingdom of God' (Benny Hinn, Honolulu, Blaisdale, January 21, 1999)."

Jack Deere states "This army is unique. when this army comes, it's large and mighty. It's so mighty that there has never been anything like it before. Not even Moses, not even David, not even Paul, what's going to happen now will transcend what Paul did, what David did and what Moses did.."

"God will change the face of Christianity in one generation." -- Mike Bickle God has shown me many things concerning the coming healing revival in Canada and the North American church.

Read on our website under prophetic words, Part 1 the article "Coming Revival of power signs and wonders" and hear about the healing centers and cities. You may be one!!

Four aspects of what I believe will happen in this revival

I want to share with you today four aspects of what I believe will happen in the healing revival.

1. There will be a renewed focus on the message repentance; sickness and disease started with sin.

In the beginning, in the Garden of Eden there was no sin, it was Paradise without sickness, disease, poverty or death. That was always Gods plan for us!! When sin entered the world then came sickness, disease, poverty and death.

Romans 5:12 "Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned." But with the resurrection of Jesus came a new law.

Romans 8:1-2

"There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death."

A new force like the law of gravity is in motion today to empower us to live holy and be made righteousness. All the Angels of Heaven are prepared to back up that law. (Romans 5) I am redeemed from the curse of the law. (Gal 3:13)

Today Gods will is (3 John 2), "Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers."

Most of the world's sickness and disease today is rooted in our sins of control. Whole nations are under the curse of Deuteronomy 28 because they turn to other god's.

Today bitterness, envy, jealousy, unforgiveness in a person's life, bloodshed, and sexual sins etc, are roots of sickness and hindrances to healing. Two things that I see happening in the healing outpouring is as people who are in bondage from sickness and disease will repent of their willful sin and there is a fresh commitment to holiness when healing is preached we will see more miracles.

James 5:15-16 will be a key verse. "And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven. Confess your trespasses to one another, and pray for one another, that you may be healed"

I've also seen that as the church and whole nations repent of its corruption, worldly ways and they turn back to God, we will see a mighty healing revival.

Hosea 6:1-2

"Come, and let us return to the Lord; For He has torn, but He will heal us; He has stricken, but He will bind us up. After two days He will revive us; on the third day He will raise us up, that we may live in His sight."

When there is a renewed focus on the message of repentance and healing and during times of repentance, healings will take place supernaturally without the laying on of hands. As repentance and the revival of righteousness sweeps through the church, so will more healings and miracles.

Saint's Revival

2. This will be a saint's revival. God is going to do away with a clergy - layman mentality and raise up the saints, the body of Christ to do the work of the ministry.

Ephesians 4:11-12

"And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the 'equipping of the saints' for the work of ministry, for the edifying of the body of Christ."

I strongly believe in the local church and godly leaders, fivefold ministry and apostolic relationships built on trust and friendship. But it will not be just the leaders, the anointed man, pastor or evangelist, but the saints released by godly fivefold gifts and God, will begin to preach the gospel and heal the sick. It has always been God's plan that every believer gets involved in the ministry of Jesus.

John 14:12

"He who believes in me, the works that I do he will do also; and greater works than these he will do, because I go to my Father."

It has always been about the church. This new move is about the body.

Ephesians 1:22-23

"And He put all things under His feet, and gave Him to be head over all things to the church, which is His body, the fullness of Him who fills all in all."

The Ministry gifts of God train and impart until "we all come" to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ.

Acts 6:1-7 ~ The Apostles called out seven men full of good reputation and the Holy Spirit. They laid their hands on them and then in verse 7 reports "the number of the disciples increased greatly". We all know Stephen full of faith and power was doing signs and wonders, but who were the rest? In vs.5 we never hear of them again or their works of power. I believe they flowed in an anointing just like Stephen. God is going to use the church deacons, businessmen, cashiers and housewives including children to work His great power. Some children will be a part of the Samuel generation and be as young as eleven and twelve years old. "Nobodies" as it were, a nameless faceless generation, people we don't know just like those chosen by the Apostles, people like Stephen will flow in this anointing.

Children's Ministry

3. Children's ministry: I have seen a great move of healings and miracles by the hands of children. I had a vision of an 8-year-old boy with a bible in his hand preaching with fire and boldness to thousands. Through the word of the Lord he preached and the sick were recovering in their seats. I see children being used by the spoken word and faith to grow limbs and I see them working creative miracles.

Jesus said in Matthew 19:14 "Let the little children come to me do not forbid them, for of such is the Kingdom of heaven."

We know that the kingdom isn't in word only but in power. Jesus drove out spirits by the spirit of God and said the kingdom of God is upon you. Children are going to move in the power of the kingdom, driving out spirits, healing the sick because the kingdom is theirs.

Last Day Anointing

4. The Last Day Anointing: I have seen a glimpse of the anointing that will be on the last day church. We think the book of Acts was glorious but the glory of the latter house will be greater than the former. We are going out with a bigger bang than we came in with.

In Revelations 11:1-6, it describes the two witnesses moving in great power like Elijah and Moses and end time last day and generation anointing. I believe that this is not just two people anointed as "super evangelists", but the end time

church, messianic Jewish and Gentile believers operating in the spirit and power of Elijah and Moses to perform the kind of signs they performed.

Revelations 11:4 says the two witnesses are the two lamp stands. Where was Jesus standing in Revelations Ch 1? but in the midst of the seven lamp stands, which were the church not individuals?

"In the near future we will not be looking back at the early church with envy because of the great exploits of those days, but all will be saying that He certainly did save the best wine for last. The most glorious times in all of history have not come upon us. You, who have dreamed of one day being able to talk with Peter, John and Paul, are going to be surprised to find that they have all been waiting to talk to you." (Rick Joyner) (The Harvest Morning Star, 9, 1990)

Jack Deere explains Joel 2 in the context of Ezekiel 9 -- When this army comes, he says it's large and it's mighty. It's so mighty that there's never been anything like it before. 'begin the slaughter and begin it in the temple and begin it with the elders, the leaders of my people.' And they walk through the land and they start and they begin to slaughter and you know it's already started with the biggest names in His household? He has already started the slaughter and it is coming now among the Church." (It Sounds Like the Mother of All Battles, Jack Deere, VMI, Joel's Army, 1990).

"...this army is totally unique. This army, there's never been one like it and there never will be one like it in ages to come. ...It's so mighty that there's never been anything like it before. Not even Moses, not even David, not even Paul. What's going to happen now will transcend what Paul did, what David did. what Moses did, even though Moses parted the Red Sea ... there'll be a numerous company. . . . Well, here Joel is talking about it now in different words, a powerful, a MIGHTY ARMY with many Paul's many Moses', many David's." (VINEYARD MINISTRIES INTERNATIONAL 1990.)

Jack Deere speaks of an invincible army. He says, "...they won't be able to kill this army."

John Wimber also stated, "those in this army will have the 'kind of anointing'... His kind of power ... anyone who wants to harm them must die".

Paul Cain says that out of this unity will come an army, Joel's Army, based on Joel 2: "I told you about ... this recurring [35 year-old] vision I had.... The angel of the Lord said, 'You're standing at the crossroads of life. What do you see?' And I saw a brilliantly lit billboard that reads, 'Joel's Army now in training.'I believe one day soon Joel's Army will be in training ... until it graduates into the stadium But a right understanding of the plan of God for this generation brings this tremendous inclusion.... God's offering to you, this present generation, a greater privilege than

was ever offered any generation at any time from Adam clear down through the millennium."

"I had a vision of you people coming from . . . a circle of maybe a hundred miles and I saw people coming from every major city within that circumference and a great conclave was taking place, and it was the training of Joel's Army. . . I believe that people are going to come together by the thousands and train for the Army of the Lord. Wouldn't that be wonderful? I mean, that's long overdue." (Grace Ministries tape)

The End time anointing is the Elijah Anointing!

In Luke 1: 17, is a prophecy that John the Baptist would come in the spirit and power of Elijah, during the first coming of Jesus to prepare the way of Lord and get a nation ready for God fulfilling Isaiah 40:3-4. "The voice of one crying in the wilderness: "Prepare the way of the Lord; Make straight in the desert a highway for our God. Every valley shall be exalted and every mountain and hill brought low; the crooked places shall be made straight and the rough places smooth;"

The Elijah anointing turns the hearts of the nations to God like in 1 Kings 18, the story of Mt. Carmel. Some even thought John the Baptist was Elijah the man, but it was Elijah the anointing. In the end it won't be Elijah one man but the spirit and anointing of Elijah on the church. Miracles and Signs like Elijah did. In Matthew 17 on the Mount of Transfiguration the Father sent Moses and Elijah as a prophetic fulfillment and sign of the law and the prophets, and to show that Jesus was who He said He was. "The voice in the cloud said Hear Him" I believe as we near the second coming of Christ, God will again confirm the church as His voice in the land by bringing the spirit and power of Moses and Elijah upon His end time army and releasing the fore runners to prepare the way of Lord and get a nation ready for God.

Malachi 4:5-6

"Behold, I will send you Elijah the prophet Before the coming of the great and dreadful day of the Lord. And he will turn the hearts of the fathers to the children, And the hearts of the children to their fathers, Lest I come and strike the earth with a curse."

A movement of the Prophetic, Power Evangelism and Healing

It will be a movement of the Prophetic, Power Evangelism and healing that will turn nations to God, some in a day!!

A NEW KIND OF POWER EVANGELISM BEING RELEASED

OVER 460 SOULS SAVED, SOUTH KOREA

A church without walls in Korea, Hundreds converge on mall floors, " not sharing the gospel but doing free God reading's (prophecy over unbelievers)." There were 174 souls saved in 2 hours. We had our Fresh Fire Missions team of 8 and several other friends from the USA on the worship team. We hung up a sign in Korean in the mall " Free Spiritual Readings (Prophetic Words)". We set up 6 tables, with two people and a translator at each. We did it in the food court. We gave prophetic words over the lost for 2 hours, while hundreds of others went throughout the mall praying and gathering the lost. Several of the souls saved were Buddhists.

PROPHETIC EVANGELISM (1 Corinthians 14:23-26)

"Therefore if the whole church comes together in one place, and all speak with tongues, and there come in those who are uninformed or unbelievers, will they not say that you are out of your mind? But if all prophesy, and an unbeliever or an uninformed person comes in, he is convinced by all, he is convicted by all. And thus the secrets of his heart are revealed; and so, falling down on his face, he will worship God and report that God is truly among you."

The prophetic anointing carries in it the power to convict, convince and reveal, even if the word is "Jesus loves you"!! Given as a word from God under the spirit of prophecy it reveals God.

PROPHETIC ACTIVATION

After training, equipping and teaching on the prophetic, how to hear God's voice and prophecy, we activated and released over 1000 Koreans to all prophesy!! They all prophesied over one another for over 30 minutes. I said, "If it can work in the church, why not in the market?"

1 Corinthians 14:30-31

"For you can all prophesy one by one, that all may learn and all may be encouraged."

Hearing God is as easy as,
Psalm 139:17-18

"How precious also are Your thoughts to me, O God! How great is the sum of them! If I should count them, they would be more in number than the sand;"

All we have to do is ask God for one of His thoughts for a person and go for it. Sometimes you may not know what God is showing you, but they will. You may just have a mental picture. I was in a restaurant once practicing the word of knowledge. I asked God to show me something about the waitress. Then I saw a picture of a young girl around 12 at a catholic summer camp. I did not know what it meant, but I shared it with her and she said "she was sexually abused at a catholic summer camp at 12." I asked my friend at the table what he saw and he said, "I

see a bird cage with birds", foolish huh!! When he asked the waitress if it meant anything to her, she said in her apartment she collects birds and keeps them on the balcony.

Most times we cannot operate in the gifts of the spirit in the market place is because we turn off the gift and pressing in for the word outside the four walls of the church. We need an increased prophetic awareness. Lets start asking God for words when in unusual places, especially restaurants.

SAMARITAN WELL ANOINTING

God wants us to make ourselves available to Him. Ask where He wants us to go and go!! It's time for the Samaritan well anointing. Jesus shared with this gentile woman in John chapter 4 a word of knowledge about her many husbands and the result was "Come, see a Man who told me all things that I ever did. Could this be the Christ? Then they went out of the city and came to Him. The whole city came because one woman received a word from God."

God can use anybody. I was teaching on prophetic evangelism in Canada and a business man and his wife decided to make themselves available, gather some prophetic people and go to the market for 10 days, they set up a prophetic booth offering "Free spiritual readings" (prophetic words). After each prophetic word they offered salvation and 650 souls came to Jesus.

The voice of the Lord's Authority and Command

I can see the Joel army of God moving in creative anointing through the spoken word like Elijah.

1 Kings 17:1

"As the Lord God of Israel lives, before whom I stand, there shall not be dew nor rain these years, 'except at my word'". It was at the word of Elijah, the heavens were opened. The voice of the Lord's authority and command will be released again.

Joshua spoke and the sun stood still, Moses turned water to blood. I see the church having the same power of Jesus over the natural elements even as Jesus had, the winds and the sea obey Him. This also will happen to us, we will move into a wonder ministry fulfilling the rest of Joel 2. Through the church God will show signs and wonders in the heavens and the earth. We will speak to limbs like Jesus did when He said, "Stretch forth your hand" and it will happen. The wonders we will do will be like in the day of Elijah and Moses to stop the world from its busyness to see the glory of God. I don't just see healings and miracles, but signs and wonders of great proportion stopping the busyness of life as the glory cloud literally comes down upon the church like with Moses. In some cities we will witness signs of the Lord's glory for days and capture media attention.

The end of Rev 11:6 concerning the two witnesses say's they could do their signs as often as they desired, that's power. Pray it in. Let's believe God to confirm His word and trust us with the last day anointing we'll need for last day harvest. The God of Abraham, Isaac, Jacob and Moses our forefathers will once again begin to show up in the church like he visited in Old Testament times when He visited His people. Think about it.

Holistic Ministry

Captain Charles Roberts,
Divisional Secretary, Evangelism Secretary, Men's Ministries Secretary for the Greater
New York Division (USA East)

*"Is that the kind of fasting I have chosen:
to loose the chains of injustice
and untie the cords of the yoke,
to set the oppressed free and
break every yoke?..."*

*Then your light will break forth
like the dawn,
and your healing will quickly appear;
...Your people will rebuild
the ancient ruins and raise up the
age-old foundations;
you will be called Repairer of Broken Walls,
Restorer of Streets with Dwellings."
—Isaiah 58:6, 8, 12 (NIV)*

Open seven days a week, with ministry expressions for children, youth, adults and families, the Philadelphia (West), PA Corps' soldiers and friends are experiencing an intimacy with God, creating an interior passion to serve the least, the last and the lost.

Our purpose is to REACH new people, TEACH them about the love of God and how to share it, and GROW others, making disciples who mature in the Christian faith.

West Philadelphia is a community of distinct neighborhoods with generally high home ownership and strong block associations. Most of the home owners are 65 years of age and older, while younger families are generally more transient and unstable. Although housing stock is generally good, the number of abandoned buildings is on the rise; community residents characterize many neighborhoods as favorable only to vacate. Most crimes against people and property are drug-related, with high-level mobile drug operations present throughout West and Southwest Philadelphia. Families are mostly non-traditional, with almost 8 percent of youth living with their grandparents. Stress is high, resources are low; most community residents express great faith in God. Faith is bridge for us to bring temporal and spiritual aid.

The dream of our church is to offer excellence in compassion through a wide variety of opportunities for families to receive spiritual hope and strategies for healing of body, mind and spirit through faith in Jesus Christ.

The best way to talk about our ministry is to tell a few personal stories:

Hwang came to the Corps through his managed care company that referred him to us for restricted duty. A driver for a commercial food company, Hwang hurt his back on the job. He did some light housekeeping and drove for Corps errands. After getting to know him a little, we discovered that Hwang was a new Christian, recently converted from Buddhism. Being the only Christian in his family, Hwang was the object of great condemnation. He had just joined a church, but his pastor had recently taken a new post, leaving him with no one to grow him in the faith. So I began to teach him the Bible basics using our discipleship program. I learned that he had an intense desire to share the Gospel with others, so I taught him a simple plan of salvation and let him loose at an outreach event. Hwang loved to share the message of Jesus; he even shared the Gospel with the children of a friend of his who was Moslem. Through his experience at the Corps, Hwang discovered his love to help people, so he applied to the Police Academy.

Through the diversity of entry points, Philadelphia West is a “soul salvation station” that addresses the needs of a diverse group of people.

Brenda is a single mom of two, her second child was born crack-addicted. Brenda came to the Corps for everything: worship, emergency food, prayer when she felt weak, or advice on how to get out of her toxic relationships. When she lost her baby to the city welfare system, she called me to the hospital to bless her baby. I stood there at the incubator crying for the tiny girl who was gasping for every breath. I prayed, “Dear God, please guide this baby into everything good, pure and holy.” Two nurses were looking from the station in the intensive care unit; one was crying. Her tears were prayers of agreement with what I was feeling.

Later, when Brenda came for prayer before her weekly Narcotics Anonymous meeting at the Corps, she said, “I could feel the demons stepping out of my back when you prayed.” That was the beginning of her turnaround. She accepted Christ at our summer Tent Revival, finally able to get out of the dysfunctional relationship, move to another part of the state, get the right supports and start over. Brenda recently visited Philadelphia to take care of some family matters. She looked strong and healthy, but still young in her faith. We helped her to find a church home in her new town—the local Corps, of course! While she was in Philly, she came for daily prayer.

You can see from Brenda’s case, all of the efforts to assist her were salvific in nature, as the help given led to healthy relationships, first with people and then to God. Healthy relationships reflect God for someone who has not seen the love of God!

At our Corps there is no dress code for worship. We use very little Army vernacular. We encourage soldiers not to wear uniform; we want soldiers to

become “street people” and street people to become soldiers. Lively singing, crisp testimonies and a strong salvation message brings life through Christ to the seeker and encouragement to the believer. During one meeting, an elderly man testified that he came to the Corps because he tried to get in another church, but the ushers would not allow him entrance because he did not have on a suit. The doors of our church are always open.

While unloading a truck, I met Jacob, who needed two dollars to get to work. Two days later, he came back to repay the loan. During our brief conversation, Jacob shared that he was living in a hectic household; drug abuse all around him. He promised to see me on Wednesday. Wednesday comes and goes. No Jacob. Maybe Jacob will show up for our Body and Soul Meeting, a worship service coupled with a food distribution. I asked a lady recently if she had a house of worship. She replied, “I come to The Salvation Army.” I said, “Oh, that’s interesting: when do you come for worship?” She quickly answered, “I come on Wednesdays!” There are a group of community residents who attend the Body and Soul regularly who do not take food home; they have come for the Word!

Many of our people have such lives that appointment keeping is rare, so we make considerable allowance for impromptu meetings. We try to make our social service delivery different from that of the welfare office. The excellence in compassion is evidenced in the way in which we interface with people, eliminating all but the essential “professionalism.” People have inherent dignity because each is made in the image of God; often we meet angels unawares.

One of the “angels” we have met is named Robert. Robert is an Adventist, but he does not serve in his home congregation. You see, Robert is a special person, one who needs extra grace. Robert shows up at the Corps Wednesdays at 8:00 AM and cleans the parking lot, helps unload the food for the Body and Soul meeting, and sticks around until everything is cleaned up. On first glance, Robert would be considered a bother, but he is a faithful worker and he loves the Lord.

(After about a year of volunteering with us, Robert finally let us visit his home. He lives in a cold-water flat, with vermin all around. This home was rented to him by a lady in his congregation, who is also his payee for his monthly disability relief. We found him a new payee, who manages his money more fairly. He is looking for a new place to live.)

Another one of “angels” God has sent is named Dolphus. He lives at a halfway house in the neighborhood. He is seeking God and has sought Him through Islam, the Black Israelite religion and now through Narcotics Anonymous. He helps each week at Body and Soul as well. He really needs connection to people who care. Each week he shares a little more about himself, and each week the ministry staff gets to share a little more about Jesus, helping him to unravel all the conflicting messages he has received in the past.

In fact we hardly reach non-believers!

Most of the people we reach are “once-believers,” those who have heard the message of Christ sometime along their faith journey and had not received the nurturing necessary to grow in Christ.

Andre has been hanging around the Corps since he was a kid. Every day he was off from school, he was at the Corps; oftentimes we couldn't get him home when it was closing time. When we hosted mission teams, we sent him with the team as guide to the neighborhood. Andre played on sports teams, and generally helped around, but when a mission team came from North Carolina, it made a world of difference to him. He went out with them: cleaning, witnessing, doing sidewalk Sunday School. He even spent a week in North Carolina with them after the mission trip was over. Andre came back, with a deep desire for mission, wanting to begin a team at the Corps. He sings with two other guys in a rap group called “The Call.” He is discovering his call. He brings his brother and father to church. It's all worship. It's all witness. Everything we do is worship because God is always present. He is always previous. As each one of us reflect the glory of God, every entry point into the community of faith is an opportunity to transfigure and be transfigured. If we are able to address the continuum of needs with a continuum of opportunities, then our families are drawn to the Savior. Jesus didn't just care about souls; holistic ministry gives the caregiver a golden moment to erase the artificial line between secular and sacred; this division was eradicated at the Cross. We have a golden opportunity to meet people at the intersection of faith and life. We pray that we receive grace enough to remain accessible.

Interview with David Collinson

JAC's Exclusive Interview with David Collinson, Associate Leader of The Box Hill Salvos in Melbourne

JAC: David, tell us about your role at Box Hill.

DC: My title is assistant Pastor, I head up the youth & young adult ministries, oversee youth interns, run various services- Sunday 6pm weekly (whole corps), BOLT Boldly Outreaching Lost Teens (12-17yo's) in a shopping centre fortnightly & Friday Night Church fortnightly for 18-25's, oversee 12, cell groups & a few other sings

JAC: Can you thumbnail sketch your spiritual history to date, please?

DC: I made my first decision when I was 7yo to accept Jesus into my life & became a JS at Box Hill Salvos. I then became a SS at age 14. But probably wasn't sure what I believed. My first serious acceptance of Jesus was at a basketball carnival when I was 16. I then began to read the Bible & started to grow spiritually. When I was 25 I had my first physical encounter with God when I believe the Holy Spirit really filled me. I have continued to seek God ever since.

JAC: You made a fairly drastic change after years of excelling in a conventional Salvation Army line. What happened?

DC: Yeah I was in the Melbourne Staff Band for 8 years & still love playing the trombone, but I really felt God asking more of me. Playing in the band was very easy & natural for me but I felt God wanted me to develop other ministries in the corps. I then started our first Contemporary Group & helped develop a new seeker sensitive service I then started another service called XChurch which was a cafe style service for Gen Xers & God kept giving me fresh visions & stretching me so I gave up my role as Director of Music at a Catholic Girls College which I filled for 5 years & took on the role of assistant pastor.

JAC: What is the best thing happening on your front right now?

DC: I believe it is the incredible amount (7 in 2003!) of young adults (18-25's) stepping forward to fulltime ministry through the internship program. These guys are so fresh & keen to save the world & are 100% sold out to Jesus. I believe because we are so well resourced that God wants us to train equip & send out these modern day disciples.

JAC: You've established a reputation for excellence in mission. How do you establish and maintain your high standards?

DC: I really believe that as the church of God we need to run everything whether it be a service or a conference like JC was personally coming to the event. I used to get really jacked when all the salvo events had the cringe factor attached to them & then we would wonder why no-one wanted to come. The church is the bride of Christ so we should be the best looking place running the best looking events in our communities!! also make sure that I am in touch with all the latest events & progressions going on in the growing churches as we can learn heaps from them regardless of denomination.

JAC: Who influences you?

DC: I'm a big fan of Hybels and Maxwell when it comes to leadership books. Hillsong Church has had a big influence on the way & attitude I take to worship & are a great demonstration of what God can do with sold out people in Australia today. Herbert Booth is my Salvo icon as he was a great visionary leader who stepped out in faith with so many new initiatives. Stephen Court & Danielle Strickland were an unbelievable inspiration to my faith & my ministry when they spoke at ACC in October.

JAC: What is your mission in life?

DC: My mission is to be the very best leader I can be in the salvos. To use my gifting & influence to transform peoples lives through getting as close to Jesus as possible & being obedient in everything He asks of me.

JAC: What dreams and burdens is God laying on you in these days?

DC: Kylie (my wife) & I have just applied to become lieutenants @ Box Hill & I believe God wants us to put all our energy to make this corps such a beacon in the community that people can't ignore God at all. I believe God wants me to help our corps get back to the real mission of the salvos to save, grow & serve. To help the young guys discover what is unique about our movement & to be proud that we are SALVOS.

JAC: How do you see the Army changing to face the new realities of the third millennium war?

DC: I believe in Australia the Salvos have already gone through incredible change. The fact that people can enter fulltime service through internships & lieutenancy has been great in attracting many of our potential leaders & will mean the future is looking better than ever. I believe we also need to elevate Corps as the most important places in the salvos not HQ. This is hard but we need our very best officers out on the frontline letting the example & showing us the way forward. We need to keep admin to an absolute minimum & our stance as a Christian movement in the faces of the community at a maximum.

JAC: Given an international platform to address comrade Salvationists, what exhortation have you for them?

DC: I believe the Salvos are really starting to step up in Australia & it is happening because there is a freedom in Christ once again. It is hard to have a free Army a bit of an oxymoron, but movements grow when there is freedom.

We need to free up the movement. We need to unleash the mavericks & give them a licence to be creative with the presentation of the gospel once again. I mean Herbert Booth developing the first moving picture in Australia is like now inventing the DVD could you imagine the salvos being that cutting edge today?

All our methods were so relevant when we began but today we need to constantly change them but the mission will never change. So be free in our worship styles be, free in our acceptance of all races, be free in doing what ever Jesus is asking of us. We need to trust God with the future & not fear change.

Primitive Salvationism and Deliverance

Stephen Court

What follows are the initial thoughts on the much-overlooked subject of deliverance in our Salvation Army.

I've written elsewhere about the relationship between Deliverance and Sanctification (August 1999 JAC), one we've forgotten, to our loss relating to our experience of holiness.

As our mission, 614 Vancouver, establishes beachheads in the downtown eastside, the broken heart of our city, our warfighters are breaking strongholds in our own lives, often broken hearts themselves.

It is an apostolic principle that you can only give what you have (think about Peter and John and 'Silver and gold have I none, but I have I give to thee...'). And so we, the 614 leaders, know that we have to be free if we are to bring our new friends and acquaintances into freedom.

I am of the school that if you are filled with the Spirit you are filled with the Spirit. Necessarily you are emptied of everything else, notably the sinful nature- the natural inclination to sin. Among other things, this means that when you are filled with the Spirit (at least in Paul's use of the term; see "Spirit Binge" in SA301 for an expansion of this point) you do not sin.

What we're learning (again?), however, is that the enemy gets his foothold (Ephesians 4:27) through more means than just sin. It turns out that he uses occult acquaintance or involvement (think twice, all you considering attending LORD OF THE RINGS and HARRY POTTER this month), personal hurts, and generational crevices to slide in and claim access into our lives.

Now, I am often accused of being a Salvation Army revisionist historian, one who likes to make Booth and his comrades into my image and his mission into the latest fad into which I've bought. But it was my wife, Danielle Strickland, who, as we were exiting a deliverance training session with one of Carlos Anacondia's mates, made this connection:

The primitive Salvation Army took care of most of this stuff at salvation. HOW TO FIND GOD, William Booth's seven-point salvation tract, squishes in four steps on sin even before there is a step on asking forgiveness.

Primitive Salvationism featured a robust salvation. None of the ABC (admit, believe, commit of the current Army), or smile/frown/smile (Leighton Ford and the Billy Graham Crusade), or Sorry/Please/Thank You (ALPHA- oh, is it heretical to implicitly criticize ALPHA? Sorry. We like

it, use it, and have proved it o'er and o'er), or even four laws (tell it not in Gath? Proclaim in not in the streets of Ashkelon! Not Bill Bright and Campus Crusade for Christ too? Note to reader- I am a Crusade-discipled guy, they changed my life, I love them, and I have 4 or 5 copies of the four laws in my day-timer, but hey, they DO go soft on repentance) for primitive salvationists.

No, these converts dealt with sin. With the threat of pedanticism (yes, I made it up), here is a taste of how tight the conversion process was for primitive salvos.

Step One: Discovery of Sin. This step explains the objects of sin (God, neighbour, and my own soul), the arenas of sin (thoughts, feelings, conversation, and actions), the kinds of sin (commission and omission), the location of sin (world, business, and pleasure), and the impact of sin (pain and dishonour to God, negative influence on family, friends, and acquaintances).

Step Two: Sorrow For Sin. The prayer of this step emphasizes the compunction that should burden us for our sin in contrast to the continuing love and care of our heavenly Father. The sinner is hammered with the enormity and despair of sin: "If I could undo the past I would, but I can't! The sins I have committed are written down against me in God's book, and He knows and remembers all of them. No prayers that I can offer- no tears that I can shed- no expression of sorrows or mourning that I can make- no good works that I can perform- will remove that terrible record. My only hope is in the forgiving mercy of Jesus."

Step Three: Confession of Sin. This powerful step includes both private and public confession. As Booth puts it, "Not only do I make this confession in private, but seeing that I have sinned in the presence of my family, and in the presence of the people around me, I am perfectly willing to openly acknowledge my sinfulness and my sorrow on account of it. As far as I have opportunity, I will admit my guilt before Christians, before my own family, and before the world."

Step Four: Putting Away Sin. This step pores over every sin, and renounces each one. This is the deliverance step. You may have noticed that a few generations of evangelical hymnbook versions of 'My Jesus I Love Thee' thoughtlessly replace "For Thee all the pleasures of sin I resign," with the politically correct rendering, "For Thee all the follies of sin I resign" (they had to- after all, with their legalistic understanding of holiness as a laundry list of "do's" and "do nots", who could admit, let alone sing out lustfully about resigning the pleasures of sin!? I'll save the concerned reader a moment. After writing that, I checked SASB 357 to confirm that we didn't fold on our theology and to the prevailing compromise of the Church on this one. We didn't!). Oh, so, anyway, Step Four also renounces the pleasures and the benefits that each of these sins afford! This is current practice in deliverance training.

Step Five: Asking Forgiveness for Sin. Booth pulls no punches on the forgiveness prayer.

Step Six: Consecration. This step is a heart-confirmed promise, by God's strength, to, "Be His faithful servant, promising to spend the rest of my days doing what I can for His glory, for the advancement of His Kingdom, and taking the love of Jesus to those who don't know Him."

Step Seven. Faith. This step is a comprehensive, Biblically-laced prayer of faith that includes the blood that washes all the sin away, the wounding and bruising and punishment and suffering of His that brings me healing and right relationship with the one true living God (note- all of these quotes are from an updated-language version of the tract and so lack a little of Booth's eloquence).

Looking at those four crevices that are often closed in deliverance- sin, occult, hurts, and generational ties- the first two, at least, are taken care of fairly thoroughly in the primitive Salvationist conversion process.

But in case something is missed, there is the Ladder To Holiness, also by William Booth. I won't trace it as closely, but I will highlight pertinent portions. Watch these:

- "I hate sin and long to be entirely delivered from it."
- "I know also to my sorrow that there are evils still existing in my heart and life which I ought not to be there and which I very much wish could be removed."
- "There are in my soul the remains of pride, vanity, bad temper, malice, hatred, bitterness, revengefulness, ambition, lust, sloth, love of the pleasures and treasures of the world, selfishness, want of thorough truthfulness, envy, etc."
- "Now select from this list the particular evil, or evils, which you have reason to believe exist within your heart, with which you have to fight and which lead you into actual sin. Look at that particular sin or sins, when discovered, until you see and feel their hatefulness, and until you detest and loathe them."
- "I, therefore, do here and now, thoughtfully and solemnly renounce everything that appears to be contrary to the will and wishes of my Lord."
- "I put away everything evil in the thoughts, feelings, and imaginations of the heart."
- "I give up all that appears to be evil, wasteful, or impure in my personal habits, whether in my eating, drinking, dressing, talking, or in any other particular."
- "I give up and abandon everything that is wrong in the way I conduct myself in my family, in my dealings with my wife or husband (if I am married), with my children or servants (if I have any), in my conduct toward my master or mistress (if I am so employed), in my business, and in the general conduct of my daily life."
- "Not only do I here renounce those things which I know to be evil, but those things which appear to me to be doubtful, I will abstain from doing, or allowing to be done, so far as I can, anything about the rightness or wrongness of which I have serious doubt."

Then follows a comprehensive expression of consecration and a firm proclamation of faith.

Primitive Salvationists dealt with demonic strongholds as a matter of course in the conversion process and then in the sanctification process.

This was not just the rank and file who submitted to rigorous standards for freedom and of holiness. Legend Commissioner, Frederick Booth-Tucker testified to the power of deliverance in his own life: "Being convinced that this was God's will, even my sanctification, I was able to break off all the devil's bonds and rejoice in full salvation" (Booth-Tucker, cited in Jean Gould, *A MONTH WITH BOOTH-TUCKER*, London: 1970).

For daily maintenance of a clean heart, the O&R's test for self-examination, combined with the Hoy Club's 22 Questions, was effective to keep gates shut and the demons at bay.

TEST FOR SELF-EXAMINATION

The following are questions taken from *The Salvation ARMY ORDERS AND REGULATIONS FOR SOLDIERS*, 1999 (Chapter 4, section 3).

1. Am I habitually guilty of any known sin? Do I practise 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?

Granted, the crevices of past personal hurts and of generational ties don't appear to be covered in these pamphlets.

And yet, testimonies abound of the complete deliverance of the very worst of the down and out from alcoholism and prostitution. Any input on this seeming incongruence is welcome.

It seems that we have watered down what it means to be saved, and what it means to be sanctified (we're not alone in this mistake, unfortunately). As we raise the bar back to its biblical standard, many of our deliverance issues will be covered. We must never give the devil an inch.

There are different experiences with deliverance in different parts of the world. We're influenced by different ministries and philosophies on the subject. Would it help for us to all be on the same page? Should we call on our Haitian, African, and Asian comrades to teach us a Salvationist means of deliverance? What do you think?