

# **JOURNAL OF AGGRESSIVE CHRISTIANITY**

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## **Editorial Introduction**

by Captain Stephen Court

Greetings in Jesus' name, friends. Welcome to issue 32. Please feel obliged to recommend it (and all of the archives- more than 5 years' worth) to your friends, comrades, and leaders.

Covenant is hammering us from all over these days. It seems like God has covenant on His mind. So there are a few articles specifically on covenant in this issue. I expect, as I suggested in last issue's editorial, that our engagement with covenant is going to make or break the Army in this next generation. Those of us who love the Army need to pray, think, preach, write, and network about this issue. While it doesn't quite fit into JAC I invite interested readers to check out the Captains' Blog at [armybarmy.com](http://armybarmy.com) (top right of the main page) for a consideration of the Articles of War over the last month or so.

There is also a stirring call from the General here. Take heart.

We're excited about the exclusive interview with Major Friday Ayanam from Nigeria.

Michelle Kay offers in-depth guidance in worship-leading.

And we've got a whole section of this issue devoted to the poor, including the Poverty Summit's final report, recently released, and a short four-parter from the BE A HERO campaign (which I urge you to join).

I trust the contents of this issue will edify, encourage, and mobilize each of us as we read and apply. May God bless you as you undertake these actions.

Thanks to the contributors!

## How to Choose Songs for Worship

By Michelle Kay

There are many reasons why a song is chosen. If there were not a reason, then I would question if it should be sung in the first place. First and foremost, it is scriptural to sing praises to our Lord. The bible exhorts us 85 times to sing praises to the Lord! It must be important...

As an effective and significant means of praise and worship, let us therefore choose wisely, and enjoy the blessings and rewards that flow from worshipping our Lord through song...

Some ideas that I think are important for a leader's preparation in choosing songs, spiritually and practically, include:

### **Spiritual side**

The following 'checklist' can help with preparation. In the order of importance:

What does **God** want to say? Have you prayed about it?

A worship leader's prime role is to lead the congregation into worship! Therefore one needs to prepare much more than musically for this. Waiting on God, what He wants to say, and the direction He wants us to go is the first thing.

Secondly, speak to the **preacher/ officer/minister** for the day. Is there a theme/ direction that they are going in?

Where are **you headed**? Your role is much bigger than filling in 15 minutes worth of music! What are you trying to achieve?

Your role is to lead the congregation on a journey of forgetting themselves and focusing on God. This might take some time. How are you going to do this?

Remember that it is not about you. Sometimes that might mean you have to get out of the way... Sometimes it might mean that you have to be quiet. Wait, and see.

### **Some suggestions for spiritual worship direction**

The O.T Temple model. Whilst we are under the new covenant, the model of old testament worship is very valuable, and when joined with the new covenant is even more exciting!

The Old Testament temple was a process of worship from the outer court to the inner court- sanctuary and dwelling place of God in the Holy of Holies. When we consider Hebrews and the fact the **WE** can enter boldly into the very presence of God that is **THE BEST**. That is where I want to be, not talking about God on the outside.

If you consider the 'process' of worship in this light it gives a direction and focal point. Not a set of rules, but an aim- meeting with God, not simply talking about Him.

This 'process' is really helpful for us as humans, who find it difficult often to take our eyes off ourselves, and concentrate on the only one worthy of our Praise.

Praise, and then Worship...these are different things. Not enough time or space to go into that here. Find out about it. This is important to understand.

It is amazing how many "worship" songs are out there that are about us, and therefore not actually worship songs at all!

Use the model of the Prayer as an idea...A.C. T.S. Adoration, Confession, Thanksgiving, and Supplication.

Psalms - Any other creative assisting tools that will enable people to "forget about themselves and concentrate on Him and worship Him"

### **Who is your congregation?**

Once all of the above is considered, then there is the matter of choosing the right songs for your congregation! As the leader, you will have an idea about your particular congregation...

This brings up the 'style debate', which unfortunately too easily becomes an unnecessary argument. We are each different. We like different things. We listen to different radio stations and buy different CD's. So why would church music be considered as something different to that?

One simple point that we often forget is that it is not about us, and what WE like. It is **about**, and **for God!** I have a feeling that He likes lots of music, styles and genres in varying cultures. Therefore our petty ravings are quite ridiculous when all is said and done.

However, our worship is OUR response to Him, and therefore will in essence reflect who we are and what we like.

So, who is your congregation? What do they like? Are the songs chosen *assisting* them worship, *reflecting* their heart, and *making it easy* for them to respond to the Lord?

Firstly establish that, and then go about leading them out of their 'comfort zone' or at least towards an understanding that it is not about making us comfortable or 'feel good'. It is FOR HIM and His eyes and ears.

Once we each understand that fully, there hopefully will be much less musical/stylistic, self-centred conflict.

## Categories of Songs

'Categorising' songs is a helpful way of organising repertoire. Most often songs are categorised according to tempo, but lyric is just as, if not more important.

The Salvation Army songbook is one example of a categorised repertoire, with an index of meters, as well as 'sections' according to topic/ lyric.

I continue the temple analogy with categorising, referring to songs within the context of '**outer court**' or '**inner court**' songs.

An **outer court** song is a song that encourages, exhorts, and basically talks about God, and praising Him. It is a 'building up the body' song, bringing the body together in one accord. All good, and appropriate, but on the worship journey, is not enough to stay there...

**Inner court** songs speak/ sing to the Lord. You are 'closer' to the throne in an inner court than standing on the outside.

Then there is the '**Holy of holies**'... am actually not too sure if in fact a great deal of singing goes on here at all... I think that other than perhaps "alleluia" and declaring God's holiness, there is not too much more that could be said. When one is in the presence of God's glory, words are inadequate. What is good enough for the angels around the throne is good enough for me.

*Some ideas* for further categories:

### OUTER COURT

#### PREPARATION/EXHORTATION/ AFFIRMATION

E.g: Now is the time to worship (Vineyard)  
That's what we came here for (Hills)  
My Redeemer lives (Hills)

#### PRAISE

About God...Character/Acts

E.g. Holy Holy Holy (Oliver- Integrity)  
Praise to the Lord, the almighty (Salvation Army songbook)

#### PRAISE to God

e.g. Lord I lift Your name on high (Founds)

### INNER COURT

#### WORSHIP

E.g. I worship You almighty God (Corbett)  
You are worthy of my praise (Ruis)

### DEEP WORSHIP...PRESENCE (HOLY OF HOLIES)

E.g. Alleluia  
Singing own song to the Lord (singing in the spirit)  
Silence

### REPENTANCE

E.g. Refiner's Fire  
Kneeling in penitence (Salvation Army songbook)

### COMMITMENT/RENEWAL

E.g. I give you my heart (Hills)  
I surrender all (Salvation Army songbook)

### EVANGELISTIC FOCUS/ REVIVAL

(Worship as related to mission.... going back "Out there")

e.g. Revival fire fall (Balloche)  
Touching heaven, changing earth (Hills)  
Let Your glory fall (Ruis)

### SPIRITUAL WARFARE

E.g. Great Big God (Toronto Airport Christian Fellowship)  
The Battle is the Lord's (Maranatha)

### The Practical side...some ideas

#### In general

Choose songs that are good musically as well as lyrically. I use a 50/50 rule. We have all heard the discussion about the old songs that are rich in text and imagery but have music from the ark, as well as the new songs that are lightweight and have no melody!

Both styles can be as guilty as each other for not fulfilling needs. Evaluate a song 50% for its' words and 50% music, **FOR YOUR CONGREGATION.**

Not too many new songs at any one time. As worship is a heart and mind response, it is difficult to fully engage the heart when the mind is busy concentrating (hopefully!) on learning the words and music to a new song.

Generally, no more than one new song per week or two; again depending on your congregation.

#### Lyrics

Lyrically, the song should be **understandable** to your congregation and in the language that they would express themselves (NB Some people however LOVE the older language of 'thou's and 'wert's)

Watch the **jargon** issue, particularly for salvation meetings or ‘seeker sensitive’ services.

**Too many** words’ makes a song harder to learn. It also depends on what the song is achieving. An evangelical theological song will probably have more words than an expressive worshipful song. Again, depends on the aim, and the congregation.

Is it actually saying anything, or does it just rhyme? Watch that the **lyric content** actually makes sense. Just because it is published does not mean that it is necessarily good quality. Never just sing a song because the music is so nice!

Is the **tense** consistent? Who, if anyone is the song addressing?

### **Music**

Musically, the song needs to be easily within the congregation’s ability/ musical mindset.

Choose the best style/genre that will allow the congregation to easily express their worship. I think it is difficult to mix styles (unless you have an extremely tolerant and understanding congregation). Know whom your ‘target market’ is as far as style goes, otherwise you will be tossed back and forwards personally, and corporately very frustrated!

Choose song lists firstly for the spiritual direction, and **then** the musical progression **if possible**. The spiritual direction is ‘necessary’, but the musical flow is ‘helpful’. See ‘worship flow’ for ideas on linking songs together.

### **New Material**

When learning a new song, there are generally two ways that you can go. With all the CD’s available, a helpful tool is for your team to listen to the song first. That way they can hear the style of the song easily, and often the song is learnt quite quickly. The **negatives** to this are generally to do with standard, (as in, WE will never be like THAT) and interpretation (either THAT is the way it HAS to be done, or a particular subjective dislike for THAT version).

The second way to learn a song for the team is to read the music! Often jamming it through is a good start, but there will need to be time to ‘work the music’ and ‘note chase’. If adequate time is not given, there will be frustration with the musicians, (don’t worry, you’ll know...) and it will never be as good musically as it could have been.

In congregational learning, a good way to introduce a song is for the team to ‘present’ it first. Often a new fast song is a good starter to a meeting.



Then, when you do begin to teach it, they will have at least heard it once before, and will pick it up easier. I will generally start a meeting with it as a 'performance' so to speak, and then teach it later in the meeting.

When teaching a new song, get all singers to sing the melody only. That way it is easier for the congregation to pick up the tune. Only add parts once the song is established.

### **Worship Flow**

These are a couple of 'helps' to facilitate an uninterrupted flow of musical worship, and to allow us to forget self and concentrate.

Songs that are in the same or related keys helps the flow of worship. (Never choose songs for this reason alone though. Remember the music is a tool, the means to an end, and not an end in itself)

Tempo/ rhythmic links can be very effective. A drummer can continue from one song to the next, with the band picking up later on...

Scriptural inclusions between songs

Prayers

Congregational/ leader driven spoken praise between songs

The "Magic chord" (named by a Hills musician at Hill song) is invaluable during musical worship. This chord is helpful particularly when moving to unrelated keys. The chord itself: Chord IV of the new key over a V bass note.

This will get you there every time. Try it!

Chord progressions are handy when in a time of free worship particularly. The progression itself might be a 4 or 8 bar cycle perhaps from one of the songs sung, or a particular progression known to the musicians. This is often a beautiful way to link, while scripture is read, or prayers are prayed, or during a 'waiting period'. Sometimes in worship we are very keen to do all the speaking. Why not wait and see if God wants to respond?

### **Old vs. New**

If combining the 'old' and 'new' firstly ask yourself **'why'**? Check your motivation.

If it is primarily to 'update and educate' the oldies, then don't!

If it is to try to please everybody, don't because then you will probably please no one.

Check with your minister/pastor about this first, and then go ahead and trial some ideas...

Education is always a good start. Once a congregation understands worship more, and knows that it is primarily a matter of the heart, that will help.

Try choosing an old and newer version of the same song.

How about arrangements of traditional hymns and songs...is there another way that a song can be presented...a different accompaniment? A new melody to old words, words written into current language...

Try as an exercise finding an old song and 'translating it'...get the congregation involved, writing down their thoughts, and having someone read aloud their response. (Use a current model to demonstrate. Eugene Peterson's 'Message' is a good biblical model to follow)

Link songs of similar content, regardless of style. This will often bring an older song to life, and perhaps give a newer song more meaning.

Find scriptural passages in songs and link with biblical passages, to put the focus on the lyric content, and not just the musical style.

Have other congregational members 'present' the song, such as a younger person sing a new song as a testimony, an older person sing/read a traditional hymn from the heart, and vice versa...

"Concentrate on the **function** of worship and not on the **form** of worship"<sup>1</sup>.

In other words, look at what the components are achieving, not on the components themselves. Bring the best parts of the 'old' and 'new' together for an even more meaningful celebration.

**NB:** I really don't think that 'new' is young, and traditional is 'old'. I think it is a matter of taste, and mindset. I have seen many older people at conferences and churches jumping outwardly (where possible) to the latest release of a worship song. I have also seen younger people who just love the brass band and the songster brigade. It is important for us all to realise that there is not one right way to worship. There is not one style. Worship is something we should do individually and corporately. It is our response to God's worth ship. Therefore let us find the best way we can corporately do this. I don't think HE MINDS **HOW**, as long as we **DO**... in whatever way declares His praise.

## **Conclusions from Poverty Summit**

THE SALVATION ARMY AND THE POOR' VOICES OF OUR GLOBAL FAMILY  
Conclusions of the Task Force on the Internet/Lotus Notes Poverty Summit  
May 2002

### **Historical commitment:**

The basic question posed to the conference was that of the relationship between The Salvation Army and the poor. The group recognised that not only are we the poor and for the poor, but we are also with the poor. These historic commitments remain though we admit that in the past we have compassionately cared for the victims of poverty but have done little to address the unjust policies and practices in society which impoverish them. We recognise the need to speak out against these evil systems. In the past we have often prescribed approaches to working with the poor that have had little input from the poor themselves.

The group recognised that even where absolute poverty does not exist there will always be a 'submerged tenth'. We should actively seek them out and find ways of partnering with them in order to transform society. They need to be found. They need to be given a voice.

### **Poverty:**

The conference highlighted the complex nature of poverty and the closely related phenomenon of 'social exclusion', the subject of the General's keynote address. The group responded to three critical questions:

#### **1) Who are the Poor?**

They live on the margins of society, unnoticed and unheard. The poor are unable to meet the normal living conditions of that society. Struggling to survive, they seek ways out of their poverty, often showing dignity, and demonstrating resilience, creativity, courage, motivation and spiritual strength.

#### **2) What is their Experience of Poverty?**

The experience of poverty varies from one country to another and is multi-faceted with each facet impacting on the others. Its impact is related to the spiritual, social, economic and political conditions of the poor and is endured at individual, community and country levels.

#### **3) How can the Salvation Army show that it is with the Poor?**

In coming alongside the poor the Salvation Army shares in their struggles, recognises the signs of, and understands the cycle of poverty. The Salvation Army should intervene to break the cycle of poverty where it is most able to make a positive contribution, based on the needs of the community and the skills available to The Salvation Army. The Salvation Army should work with other local and international agencies to ensure that the whole cycle of poverty is addressed in a country.

It is self-evident that the Earth has limited resources and that where there is an abundance this is at the expense of those who have insufficient. This should arouse a compassionate sharing of resources within our global family.

### **Practical theology:**

The group operated with full acceptance of the Army's sixth doctrine, noting also that any Gospel which is truly universal - or, as Salvationists would say, 'for the whosoever' - must clearly identify the poor and oppressed as the first ones to be addressed and invited to enter the new Kingdom. The easiest ones to exclude must be the first ones included. Otherwise, the Gospel's whosoever is in jeopardy .' (Needham, in 'Towards a Reintegration of the Salvationist Mission' - Creed and Deed).

The question posed was about a corporate body (TSA) relating to unnamed people (the poor). Both through the presentations of the conference and in the meeting of the task force the group recognised indescribable value in respectful listening to the poor telling their own story. It is as each Salvationist engages in friendship with people who are poor that we will relearn how the poor feel and what we may do to work with them. It is out of those relationships that the relationship of the Army with the poor will develop.

### **Recommendations:**

The group felt that little would be gained by hosting an international conference at this point. The need for this may emerge in time. Rather it presents suggestions, which, because of the limited time available to the group, must be regarded as preliminary:

#### **1. Refocus on the poor:**

Ask the General to send a message calling on TSA and Salvationists to refocus on the poor:

##### **1.1. By listening to the poor**

Learn new ways of working with the poor

Listen to what the poor tell us are their concerns

Promote corps and territory community development discussions

##### **1.2 Through theological reflection**

Gather the views of the poor on God

Promote Web discussion

Facilitate territorial discussion

Incorporate in training college programmes

Publish Poverty Conference papers to appear in the SA press

Research the relationship between SA theology and poverty

## **2. Recommit to the poor:**

The Army and individual members should recommit to transformational development (including their own) and to alleviating poverty

2.1 Review and challenge internal structures and processes to improve TSA's effectiveness in poverty alleviation and transformational development

Seek to alleviate the poverty of our own members as well as the poverty found in the communities in which we are operating

Ensure that SA meetings remain relevant to personal growth and development

Develop networks with other agencies, including other church groups

Focus on community development

Encourage greater flexibility and less hierarchy in TSA including the corps

Review the status of roles within TSA to ensure that poverty alleviation work is encouraged and valued

Review the policies of the International Self Denial Fund

Ensure priority for the poor in evolving international strategies

2.2 Develop guidelines for cultivating the prophetic role , including

Developing public statements on poverty and related issues

A redefinition of TSA's 'apolitical' stance

Clarification of its approach to advocacy

## **3. Turn the recommendations into action**

3.1. Appoint a coordinator to:

Plan work required to implement the Task Force's recommendations

Coordinate these activities with other strategic initiatives within TSA

Encourage the setting of performance measures and monitor progress

Provide advice and consultancy

3.2. Retain the Task Force, at least for the immediate future, as an advisory and oversight committee, to ensure that the voices of the poor are heard during the process

## **Jesus among the poor:**

The group feels that the internet conference highlighted the great opportunity for rediscovery of the focus of Salvationist mission in reconfirming priority for the poor. This commitment is likely to stimulate growth of the Army and strengthen Salvationist identity as it revitalizes Salvationist worship, teaching and social action. It may prove to be the way in which Salvationists of the 21st century experience again the one who 'though he was rich, yet for your sakes he became poor'. (2 Cor 8: 9)

## Covenant of the Open Door

By Cory Harrison

I first want to start with a confession (you know they say that it's good for the soul). So here goes: I had to look up the word covenant in the dictionary so as to find its meaning. If you would have asked me the meaning an hour ago I am sure that I could have come up with a pretty good definition. One that was even accurate. But I don't think that I understood the full mean of covenant (and still don't). I am extremely excited to read this edition of the JAC for the very reason of gaining more insight and understanding of covenant.

Having said that...

Here is a definition that I found at dictionary.com:

*Cov"e\*nant\, v. t. To grant or promise*

Here is a Scripture that I found at John 1:45-51

*Philip went off to look for Nathanael and told him, "We have found the very person Moses and the prophets wrote about! His name is Jesus, the son of Joseph from Nazareth."*

*"Nazareth!" exclaimed Nathanael. "Can anything good come from there?" "Just come and see for yourself," Philip said.*

*As they approached, Jesus said, "Here comes an honest man—a true son of Israel."*

*"How do you know about me?" Nathanael asked. And Jesus replied, "I could see you under the fig tree before Philip found you."*

*Nathanael replied, "Teacher, you are the Son of God—the King of Israel!"*

*Jesus asked him, "Do you believe all this just because I told you I had seen you under the fig tree? You will see greater things than this." Then He said, "The truth is, you will all see heaven open and the angels of God going up and down upon the Son of Man."*

I have a number of unanswered questions that I have sought the Lord for in regards to this scripture. Why did Nathanael insult Jesus just because He was from Nazareth? I am sure a bible commentary could answer that one though. What made Nathanael an "honest man" and "true son of Israel?" What was Nathanael doing under the fig tree?

Here are the things from this passage that I am sure of. First, Nathanael became a believer because of a word of knowledge. I don't want to take too much time getting into the importance of the prophetic gift of knowledge save to say that people are saved by it. Many have come to know Christ or know him deeper because a few have sought the voice of God and His insight to speak truth into the lives of others.

One notable is Jack Deere. He describes how God messed up his theology because of a word of knowledge in his book, Surprised by the Power of The Spirit.

Another thing that I am sure of (and here comes the covenant part) is that there is an open door to Heaven. I believe that when Jesus says something that He means it. If He is telling us something, making a promise to us, or granting it in the Word then it is His covenant with the hearer.

In this case the primary hearer is Nathanael. That is obvious from the direction of the conversation. But I would like to challenge you to reflect on the fact that not just Nathanael but “all” are the receivers of this covenant.

Jesus said, “The truth is, you will all see heaven open and the angels of God going up and down upon the Son of Man.” What I believe that God is revealing to me about this is that Nathanael is not going just to have a vision someday soon after and years down the road tell his grandchildren about the time he saw angels climbing up and down a latter to and from earth.

I believe that Jesus is opening a door. He is providing us access to the heavenly places, access to angelic visitations, and access to the Son of Man on His throne. The covenant has been made and the door opened! Ask for what you want! The angels are going up and down on the Son of Man (remember where we teach that he lives...in your heart). This is the mystery of the ages; Jesus, the Son of Man, living in you and He is giving you access to heaven. Reach out and receive it! “Behold, I stand at the door and knock...” His door is open. Why is yours closed?

John receives most of his revelation in the final book of the Bible through an open door. You will notice that in the first three chapters of Revelation John is receiving his vision from the earthly realms. Then in Chapter 4 he says this;

*“After this I looked, and there before me was a door standing open in heaven. And the voice I had first heard speaking to me like a trumpet said, ‘Come up here, and I will show you what must take place after this.’ At once I was in the Spirit, and there before was a throne in heaven...”*

Have you ever been in a place where you have wanted to ask God what was going to happen next? I am afraid that we all too often dismiss it and say, “Well, God wants us to act on faith alone.” I am sure that God does want people walking in faith. But I wonder what takes more faith today, simply to say God is in control and I will trust Him blindly or that I believe the truth of Amos 3:7, “Surely the Lord God will do nothing without first revealing it to his prophets,” so I will therefore seek His spoken word from the throne?

The final thought about the covenant of the open door and walking through the door into the heavenly places is this:

**YOU ARE ALREADY THERE!**

Ephesians 2:6 says,

*“And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus.”*

The kingdom of heaven is at hand!

We are already seated in heavenly places!

If we desire to see God’s incomparable riches of his grace and his kindness expressed to us in Christ Jesus, if we desire that the lost are reached through grace and kindness, then we need to leave the life in the earthly realm and start living with a heavenly mentality and get back through that door that Jesus opened and up on the seat next to Him where we belong!



## Called to Covenant

By Commissioner Wesley Harris

IT MAY be that covenants are not now taken as seriously as at one time. There is a tendency to renege on promises or at least look for escape clauses. But in Scripture the idea of covenant is taken very seriously indeed; covenants are for keeping!

In the Old Testament we read of sacred covenants between individuals which cemented relationships. For example, there was a covenant between Abraham and Abimelech (Genesis 21.27) and one between Jonathan and David (1 Samuel.18.3).

A covenant was not always between equals. A king might enter into a covenant with his people, for instance (2 Kings 11.4). Sometimes a covenant was sealed with a gift, a handshake or even a special meal but always it was seen as sacred.

Fundamental in Scripture is the idea of a covenant between God and his people, something which God would honour providing the people kept their part of the bargain. 'Now if you obey me fully and keep my covenant then, out of all nations you will be my treasured possession' (Exodus 19 5,6).

But the burden of the great prophets was that while God kept his promises the people were faithless. What was needed was not just a legal agreement but a radical experience in human hearts. So Jeremiah wrote on God's behalf, 'I will put my law in their minds and write it on their hearts' (Jeremiah 31 33).

Jesus embodied this idea of the new covenant which included not only Jewish people but folk of every nationality. The critical factor was not race but grace. All could be included in the Israel of faith but clearly none could keep their part of a covenant with a holy God without his mighty aid.

The counterpart of God's many promises is found in Philippians 4 19, 'My God will meet all your needs according to his glorious riches in Christ Jesus'. A paraphrase of that verse is, 'My God in his loving kindness will meet you at every bend in the road of life'. The bend is not the end! When the going gets tough and we are liable to falter and fail God will meet us and help us to keep our covenant with him.

Will Brand made that clear,

*By the love that never ceased to hold me,  
By the blood which thou didst shed for me,  
While thy presence and thy power enfold me,  
I renew my covenant with thee.  
(SB 534)*

In a largely uncommitted generation we are called to covenant. In essence Salvationism is all about covenant. It embodies the *call to be right with God*. We are called to salvation and holiness, called to be numbered with God's covenant people.

But we are not only called to be right with God but *called to do right for Him*. We are not only called but called up, called to arms! In the presence of God every believer should stand to attention ready to salute and go and do as the Lord requires. That is what it takes to be included in the covenant. The implications may be different for different people but the challenge is for us all.

## Breaking Covenant

By Aaron White

“This is not about keeping your promises, it’s about following your heart!”

-Line from the recent romantic movie, *The Notebook*.

I was married nearly six years ago. The ceremony was full of pomp and circumstance, music and ritual, and culminated in the exchange of vows. In addition to using the traditional guarantees, my wife and I each composed a personal reflection on our relationship. I memorized mine.

I remember telling my bride how she had taught me that love was not about emotion, but rather it was about the making and keeping of promises. It was in that spirit that I made a life-long covenant with my wife. I covenanted to love her, hold her, and honour her, in sickness, health, poverty, wealth, and all other conceivable life conditions. Our covenant was made formal through the signing of our marriage license, and was symbolized through the rings we gave each other. It was a beautiful day, and many people cried.

Now, nearly six years later, I have learned the folly of my ways. I was 21 years old then. How could I possibly make a life-long promise at 21 years old?! There is no way I could have anticipated what life would bring me at 21 years old, as I could not possibly have had the experience to draw on.

For example, I promised in my marriage covenant to be faithful sexually. But what did I know about sex? I had never had sex, and had no idea how I would feel about sex and monogamy as I grew older. How can a 21 year old virgin make promises concerning sex that will constrain and restrict his 40 year old self?

I also promised to stick it out with my wife through richer and poorer. But I had never had to share a bank account with anyone before. Being a student I knew what it was to be poor, but I didn’t know what it was like to be poor with family responsibilities, with children. I think a lot differently about money now than I did then.

Part of the covenant had to do with illness as well. But again, what did I know at that point about a long, debilitating disease? What if my wife or I should become incapacitated? I don’t know what that would be like, but I don’t think my 21 year old self should really be dictating the terms of my behavior if and when such an event comes about.

Basically, I am changed in almost every way since I got married, and that is only after six years! Imagine how I will have changed in twenty years. Thirty years. Sixty years. I will be an entirely different person, really. I already am in many respects. I think about things differently, I feel about things differently, I look different, I have different interests, needs and desires, and I associate with different people.

What I am saying is that I don't think a covenant made when I was young and inexperienced should really be binding upon me now and forevermore. I did not know how much my life would change in a few short years. Had I known, perhaps I would have made a different choice. I have, in essence, grown out of the promises I made nearly six years ago. I should feel free to renounce this marriage covenant and pursue a new life, should I not?

Actually, I don't really feel this way about my marriage covenant at all, and have no intention of renouncing it, neither now nor ever. (I even asked my wife's permission to write this article, which I believe was wise.) But sadly, this is the way many people have come to view the promises they made on their wedding day. "I was a different person when I made those vows. The way I feel now must take precedence. I may have meant what I said then, but those words do not reflect reality for me at this stage of my life."

And it is not just marriage covenants that we are throwing away lightly either. I have a number of friends who have renounced their Soldier's Covenant, if not by actively rescinding their soldiership, then at least by choosing to disregard its terms in practice. The arguments many of them have used to justify this are eerily similar to the arguments many middle-aged individuals use to justify the dissolution of their marriages: "I have become a new person. I didn't know enough about life back then. I feel differently about things now. That covenant does not apply."

Now, I am not at all interested in laying on a judgment trip here. I am simply suggesting that perhaps the covenants we make should be taken a little more seriously than is the current practice.

Let's go Old Testament for a minute here. God clearly values covenant. The prophets bang on about it constantly. One of the primary roles of a prophet (in the Old Testament and today) is in fact to call people to repentance and back to covenant. In the Old Testament God made a sacred covenant with his people, which they largely disregarded throughout their history. The prophets described this in terms of an unfaithful spouse, one who has forgotten her husband in favor of new loves. God kept calling his bride back to her covenant, but the bride kept running away. It is cyclical, this covenant breaking, and it made God frighteningly mad. He often felt like destroying his people, likening their behavior to that of a prostitute or a she-donkey sniffing the wind for a mate. What stops him from utterly obliterating them? His great love, expressed through, you guessed it, his covenant with his people.

God shows us that the whole point of covenant is that it holds us to our promises regardless of the shifting sands of life. Covenant creates a safe, sacred space within which people know that there will be faithfulness, a place wherein they are allowed to be trusting. We know from the Old Testament that God does not make covenants lightly, and that once engaged he will not forget the promises that were made. Those who kept their covenants – the Nazirites and the Recabites by way of example – were greatly honored by God.

If we are to imitate God, we need to be people who keep their promises, people who hold to their covenants. Covenants protect people from the tyranny of forever-changing feelings. If God values covenant so highly, should our promises to him be tossed aside when we feel that we have changed as a person? Surely a covenant such as marriage, or the Soldier's Covenant, is designed to hold true even when we grow up a little.

## **When ‘the Call’ isn’t Enough**

By Captain John Van Cleaf

Have you ever had one of those days when you wondered what you were doing as a Christian or minister, local officer or Salvation Army officer? Questioning the call? Fighting against the appointment? Contending with the system? Overwhelmed by the “stuff?”

Have you ever had one of those days when you were ready to quit? Preparing, in your mind, a list of people from whom you’d rather go to and do something else with. Making plans about where you’ll live and how you’ll get there? Coming up with creative uses for midnight blue polyester leisure “suits” you’ll never need again?

Frustrated. Angry. Tired. Empty.

I’ve had that day. I’ve endured that season. About two years ago I was ready to walk away from “the Call.” I was disappointed with Salvation Army leadership for not demonstrating conviction and principle in the face of external pressure – secular and religious. I felt isolated and un-trusted as a Corps Officer. I was going head-to-head with and protecting my back from people at the corps.

In the midst of this, my sister-in-law offered me a job I couldn’t refuse. We’d live near family, my wife could stay home with the kids, we’d be making good money, etc., etc...

The “call” wasn’t enough to keep me from refusing the offer; but there was something that wouldn’t let me accept it, either. All night long I wrestled with God. I rationalized with Him, made my case, slammed the Army, complained against my leaders, bemoaned the corps people, etc., etc...

Finally, at the crack of dawn I finally asked God the question, “Can I leave the Army?” It was no small question because I wasn’t going to be one of those folks who steps out of Salvation Army Officership, but still works and/or worships at the Army. I was asking to leave. Period.

The answer was simple, quiet and deafening, “No.”

I didn’t even bother to ask why. I knew why.

Yes, I had been called to Officership. But what held me as an officer was not the call. What held me, gripped me, what constrained me as an officer was my covenant.

Before you stop reading and dismiss this as a Salvation Army officer thing, read on...

You see I had made a promise and, in the midst of difficult times I was willing to give

up on that promise. Rather than demonstrating fidelity with the promise committed to my trust, I was prepared to commit infidelity with that promise.

Remember that “minor” prophet named Hosea. A prophet of God, obedient to God, yet shamed by his wife turned prostitute. She sold herself, soiled herself, had gratuitous sex night after night, day after day with friend or foe, stranger or alien. Take time to imagine the scene. On the one hand Hosea, in the midst of personal and national tragedy – publicly shamed and shunned. On the other hand Gomer, adorning her life with cascades of orgies and bed-mates.

The day came when she was no longer wanted, no longer pretty, no longer desirable. Made ugly by the years of torrid living and misuse, she was nothing but a washed up whore fit for sale at rock bottom price at the local slave market. But quietly and graciously Hosea came, her husband, her covenant partner, and paid the full price for the poor slave. She wasn't left a slave, though. She was freed, restored and courted as a beloved wife.

The fact of the matter is that covenant is not easy. We all know this to be true, or at least give ascent that this statement is true. But when the test of our promise comes, do we act like it's true? Listen to what A. W. Tozer says about the average Christian's profession of faith:

*“Millions call themselves by His name, it is true, and pay some token of respect to Him, but a simple test will show how little He is really honoured among them. Let the average man be put to the proof on the question of who or what is above, and his true position will be exposed... Let him be forced into making a choice between God and money, between God and men, between God and personal ambition, God and self, God and human love, and God will take second place every time. Those other things will be exalted above. However the man may protest, the proof is in the choices he makes day after day throughout his life.” - A. W. Tozer*

We do know by God's actions that this is not the kind of faith, fidelity or covenant He lives with us. When has He ever forsaken his covenant? He kept His covenant with Abraham, despite Abraham's attempts to fulfil the covenant on his own. He kept His covenant with David, despite his sin and indulgence. He kept His covenant with Israel, despite their idolatry and disobedience.

We know by God's Word that this is not the kind of covenant He commits to:

*“Behold, the days are coming, says the Lord, when I will effect a new covenant with the house of Israel and with the house of Judah; not like the covenant I which I made with their fathers on the day when I took them by the ad to lead them out of the land of Egypt; for the did not continue in My covenant, and I did not care for them, says the Lord. For this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my laws into their minds, and I will write them on their hearts. And I will be their God, and they shall be my people. And the shall not teach*

*everyone his fellow citizen, and everyone his brother, saying, 'Know the Lord,' for all shall know Me – from the least to the greatest of them. For I will be merciful to their iniquities, and I will remember their sins no more." - Hebrews 8:8-12 (NAS)*

We also know by God's Word what kind of covenant He expects from His people:

*"Again, you have heard that the ancients were told, 'You shall not make false vows, but shall fulfil your vows to the Lord.' But I say to you, make no oath at all, either by heaven, for it is the throne of God, or by the earth, for it is the footstool of His feet, or by Jerusalem, for it is the city of the great King. Nor shall you make an oath by your head, for you cannot make one hair white or black. But let your statement be, 'Yes, yes,' or 'No, no;' and anything beyond this is evil." - Matthew 5:33-37*

On the one hand this whole matter of covenant seems very difficult. There are so many things that come into our life after we make the promise that distract us from the very promise. If only we had known, we would have made a clause. If only we had known, we wouldn't have made the promise. The trouble with us is that our passion for variety puts God in a list with other things (G. Campbell Morgan). Rather than being content with the promise(s) we made and living to fulfil the promise(s), we seek to accommodate the variety of things and offers we have in the midst of our covenant. In other words, we seek to compromise.

On the other hand, this whole matter of covenant is very easy. I made a promise and, by the grace of God, I am going to keep fidelity with that promise. By the grace of God, I will be a single-minded person and not let things distract me from the promise.

Is being single-minded such a bad thing, after all? If my single aim is to dwell in the house of the Lord forever, should I have another aim? If my single aim is to hunger and thirst after righteousness, if my single aim is to know Christ and the power of His resurrection, if my single aim is to love God and love others, should I have another?

And this is where the matter of covenant becomes very practical, because the basic aim of our Christian covenant with God is to love Him and to love others. It doesn't matter what form of work we do in fulfilling our covenant, it matters that we fulfil our covenant through the form of work we do. "Though a common labourer, a shoemaker or a blacksmith may be dirty and sooty, or may smell because he is covered with dirt and pitch, and though he stinks outwardly, inwardly he is pure incense before God because he ponders the word of God and obeys it." (Martin Luther)

At this point I'm supposed to come up with some clever life application strategy or method. I don't have one. All I can do is offer my testimony, the testimony of our forefathers, and the testimony of Scripture. What held me, holds me, and will hold me in my relationship with God as a Salvation Army officer is my promise to God, and the assurance I know God has made a promise to me. I have no regrets, no disappointments, no mistresses, and no just-in-case options.



So the life application is clear and simple - weather the storm, endure the race, and hold fast to your salvation. What held you, holds you and will hold you in your relationship with God is your promise to God, and the assurance of God's promise to you. No matter what, keep your covenant with God, and you will not be disappointed.

## **Mobilising Mercy and Justice for World Conquest**

### **Part 1: Moses - the Egyptian Deliverance**

from the 'BE A HERO' campaign

*Exodus 4:29-31*

*Egypt, the primary exporter of false religion, was at a crossroads. The Egyptian Pharaoh Amenophis IV devoted himself to the sun god Aten, whom he proclaimed the only god. You'll note that the Egyptian first-born were killed at midnight, and that Moses and the people of God left Egypt at night, when Aten must have been sleeping (Exodus 12:29,31). Of course, such monotheistic devotion really cut into the Egyptian idol trade, not to mention the priest and priestess professions, and so, sooner that you can say 'King Tut', the Egyptians returned to their extensive pantheon represented by animals such as the bull, cow, vulture, hawk, crocodile, ape, falcon, frog, serpent, and cat. And, eventually, the Pharaohs were deified as the incarnation of the god, Ra.*

It is probably Ramses II, Yul Brynner's half brother of Charlton Heston's Moses, who reigned as Ra-in-the-flesh during the great Egyptian Deliverance. Talk about sibling rivalry! Of course, the revival involved the People of Yahweh, not the Egyptians, and as Hebrew hearts were transformed, you can be sure that the face of the earth (that empire certainly) was changed. Revival revolutionizes society.

About this pharaoh, who is deemed, and whose god is deemed, so insignificant in Scripture as to remain unnamed- his name, extracted from archaeology, is a combination of his god Ra and Moses (Ramses). In Hebrew these two words meant 'evil' and 'to bring forth', so, to the people of Yahweh, pharaoh was, 'he who brings forth evil'. He was the parallel universe evil counterpart to Moses. Just in case the modern reader overlooks the subtle nuances and dynamics of the interaction, let me spell it out for you: this is God's deliverer, Moses, against Ra Moses (Ramses).

And his god was no match for Moses' God, the Hero-maker. No wonder THE TEN COMMANDMENTS and THE PRINCE OF EGYPT were such enormous theatrical smashes! This episode contains all the intrigue and drama of a 'whodunit' soap opera, combined with the supernatural mystery of horror and sci-fi genres, laced with the archetypical good v. evil storyline. Moses, the wilderness-shepherding leader of the slave revolt takes on his arch nemesis Ramses, ruler of the evil empire. Mano a mano. Yah v. Ra. God v. god. A subtext for the heroic.

Moses, the Egyptianized Hebrew exile, who had settled for an anonymous existence as a shepherd in the desert, returned to his hometown ready to conquer the world. Moses had a spiritual experience. He'd encountered the God-of-the-Burning-Bush. But rather than stay on the mountain and worship forever, this God with the burning heart, commissioned Moses to go save those whom His heart burned for. We're exhorted to, "never be lacking in zeal" (Romans 12:11). Zeal comes from a word meaning, 'boiling liquid, glowing solids'. Though both David and Jehu were renowned for their zeal, (Psalm 69:9; Jehu said, "Come see my zeal for the Lord," in 2 Kings

10:16), the original Zealot, the One who set them on fire, was God. The Hebrew word 'qana' has a strongly competitive sense. In its most positive sense the word means "to be filled with righteous zeal or jealousy." It is used about husband's suspecting their wives of adultery (Number 5:30). Jealousy cannot tolerate rivalry in a marriage relationship. 'Jealous Zealot' is one of nine Old Testament names of God. He will not tolerate rivalry within the relationship He enjoys with you. Majestically, the Jealous Zealot, this Burning God dismissed all of Moses excuses against the mission for which he was being commissioned. This God was a potent God, who could burn in your heart and not consume you. This is a God who didn't blink at the power of other gods and who was willing to make Moses as a god to pharaoh, to demonstrate His glory through Moses. What a confidence builder!

And, on the way to his destiny, God reveals Himself to Moses as He revealed Himself to Abraham earlier, as the God of Covenant. It took the quick thinking Zipporah, Moses' wife, and an even quicker flint knife to circumcise her son and touch the blood to Moses' uncircumcised 'feet' (Exodus 4:25) and to bring the family into covenant relationship with Yahweh and spare her husband's life.

Such experiences can produce perspective for an ambassador of God! His heart had been transformed, and he went directly for the hearts of his people.

Moses and Aaron brought together all the elders of the Israelites, and Aaron told them everything the LORD had said to Moses. He also performed the signs before the people, and they believed. And when they heard that the LORD was concerned about them and had seen their misery, they bowed down and worshipped. Exodus 4:29-31

Not to get too technical, but the whole episode breaks down cleanly into components of revival:

1. *Moses encountered a God who saw the misery, heard the cries, and was concerned with the sufferings of His people (Exodus 3:7).* This is a theme for God through to millennium three.

2. *This burning bush encounter burned through Moses' heart.* A personal, life-altering experience with God removes the necessity of leaning only on the faith of our fathers.

3. *Moses became acquainted with God's power.* The God we read about in the Bible comes alive for us, today.

4. *He was commissioned.* There was no questioning, in the words of an old southern preacher man: 'Was you sent, or did you just went?' God's anointing attends God's commission.

5. *And he entered covenant.* God's modus operandi seems to include committed relationship.

6. *Obediently, Moses took this revelation to the people, and proclamation was accompanied with demonstration.* God wants to sell us the entire package.

7. *The result is genuflection.* People bend the knee and worship God.

*8. The Egyptian Deliverance revolutionized society. Slaves were freed. Idols were toppled. Evil systems were dismantled. Economic imbalances were corrected (Exodus 12:35,36). Frogs were piled. History was altered. God was glorified.*

*by Stephen Court, excerpted from BE A HERO by Wesley Campbell and Stephen Court, available in Christian book stores or at [armybarmy.com](http://armybarmy.com)*

## **Go and Make Disciples**

By General John Larsson

Edited from keynote address at International Conference of Leaders  
(from SALVATIONIST)

AT the end of his earthly ministry Jesus gave his disciples their marching orders - in just four words. He had spent three years with them. He had taught by word and by example day in and day out. During those three years he had done so many things that - to quote the final verse of John's Gospel - 'If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written' (21:25 New International Version ).

But at the end he prioritised it all into just four words: 'Go and make disciples!'

The great commission that Jesus gave his disciples encapsulates the permanent marching orders for The Salvation Army. The words crystallise our mission. As we sometimes say, 'This is what it is all about.' Go and make disciples! The words help us to keep the main thing the main thing.

As Salvation Army officers, many claims compete for our attention, time and energy.

My call is that we prioritise all of the immensity of what we have to deal with into those same four words: 'Go and make disciples!'

1. 'Go and make disciples' is God's way of changing the world

A disciple is a person whose life has been transformed by Jesus.

A disciple is a person who wants to grow in grace and in the knowledge of his Lord.

A disciple is a person who wants more and more to be like his Lord.

A disciple is committed to the cause of Christ.

A disciple wants to tell others of his or her Lord.

A disciple is a 'change agent' in society - an activist in serving suffering humanity - because he or she is a disciple of the greatest 'change agent' of all time.

God transforms the world through his disciples. That is why Jesus says to us, 'Go and make disciples.'

2. 'Go and make disciples' accentuates clearly the Army's central purpose

The official definition of The Salvation Army is that it is 'a fellowship of people who have accepted Jesus Christ as their personal saviour and lord and whose common aim is to induce others to subject themselves to the lordship of Christ'.

As an Army we have many things to do and to accomplish. But our central aim is to seek to persuade others to subject themselves to the lordship of Jesus Christ - to become disciples of his!

3. 'Go and make disciples' focuses the opportunities that are ours

Just look at some of these opportunities:

There is spiritual hunger in today's world - that is why New Age teaching has arisen.

The Christian Church is growing - worldwide the tide is flowing.

There is immense respect for The Salvation Army in the world - in itself an open door.

The Salvation Army is meant to be mobilised - Salvationists understand the word 'go'.

The Army has a proven capacity and ability to adapt its evangelistic methods.

The Army already has outreach programmes of all kinds that can be given an increased discipling focus.

The Army can think in terms of the whole world as well as the local community.

The Army responds to a clear lead.

God is giving his Army a new passion for mission.

And we have further opportunities: The recent changes made with

respect to membership of The Salvation Army open new possibilities for disciple-making that were not previously there. An adherent member is now defined as 'a person who believes in the Lord Jesus Christ and seeks to follow and be like him'. In other words, adherents are disciples!

How we wish that all converts and all our young people would become soldiers - soldier-disciples. But that threshold has sometimes seemed very high, and to some officers has seemed a barrier to disciple-making. But now new opportunities open up. Adherents too are disciples. Let's keep the main emphasis on soldiership. But let's take hold of the possibilities that the new definition of adherency offers.

It goes without saying that junior soldiers also are disciples. They are junior disciples. When Jesus said 'go and make disciples' he did not put a lower age limit on them! The Army provides us with a discipling category that not many churches have on offer. Let's use to the full this opportunity for making disciples.

4. 'Go and make disciples' is both a visible and a measurable goal.

When Jesus commanded his disciples to 'go and make disciples' he expected them to do just that - to make disciples. I believe he expected his followers to be bold in their vision. And after a few years it was said of them that they had turned the world upside down.

In 1995 General Paul Rader set a bold goal for the Army - that The Salvation Army would have a million soldiers by the year 2000. The number of soldiers was then in the 800,000s. It had been climbing only very slowly before that. At the time it seemed an impossible goal. But the goal was reached - and on time. The number of soldiers has kept over the million ever since.

Now that future adherents will be believers - that is 'disciples' - and most of the existing adherents already are, a new vista opens. And if we include junior soldiers as disciples - as theologically and in every way we should - a further vista opens.

Our total worldwide disciple strength today is:

Senior soldiers 1,024,616

Adherents 185,202

Junior soldiers 395,566

TOTAL 1,605,384

My challenge to the Army is to go for the second million - for the total number of disciples to reach 2 million, and to do so by the year 2010!

Two million Spirit-filled 'change agents' in society! Why not? I believe God wants to see that kind of an Army. It is, after all, only an extension of what we are already seeking to achieve. And I believe that it can be done.

We are all aware of the limitations of numerical goals - particularly the temptation to go for quantity over quality. But we are also aware of the power of clear and measurable goals. Some territories have ambitious territorial aims - like doubling the current number of disciples.

The challenge of the second million has huge implications for each one of us. The main challenge is how to mobilise the Army we already have. We each have to say: How does that challenge apply to my circumstances? (And I recognise how varied those circumstances are.) How can I communicate the challenge to others? How can I seek to inspire action in every aspect of the work that I am responsible for? How can I help to release resources of prayer and spiritual power?

The strategies for action can only be left to each territory and command - and to each division and corps and social centre. Most units already have strategies in place. After all - this is the central and priority mission of the Army, and we have been engaged in that mission from the beginning of the Army's history. It is a concentration of energy on this main purpose that is now needed.

'See, I am doing a new thing,' says the Lord. May the greatest new thing of all be a renewal of passion for mission as we take to ourselves the marching orders first spoken by the Lord Jesus himself:

**'Go and make disciples!'**



## **Interview with Major Friday Ayanam**

*(fresh off the ICO, Major Ayanam is a key leader in the Nigeria Territory)*

JAC exclusive

JAC: Major, please tell us about your conversion and sanctification.

FA: I made an open declaration and accepted the Lord Jesus Christ into my life on the 18th of August 1985. It was in a Corps Cadet Camp during the long vacation holidays. The last meeting has always been the highlight of the Camp where appeals were made to either give up a sinful habit or declare for full time officership. I was there when the power in the Word of God arrested me. I left my seat with the intention of going outside when I could not stand the heat of God's spirit. Unknowingly, I ended up at the mercy seat in tears, asking God to look upon me with mercy, because I have been pretending to be what I was not. He did that and I felt the load and burden of sin taken off me. I became very light, felt a sense joy that has never been. I was happy all the way back home rejoicing and praising God for an experience that I did not know and nobody had ever told me that is what happened until two years later.

Through my ignorance, I started struggling to live a Christian life. It was a time of rising and falling, an experience that was very boring, but through constant reading of the Bible and meditation and association with Christian brethren who were heaven-minded, God visited me on the evening of 16th June 1999. I was with my wife in my room, The spirit powerful presence was sensed. It was time for the fire of the Holy spirit to 'burn up every trace of sin in order to bring the light and glory in' I was sanctified and baptised in the Holy Spirit. Praise God.

JAC: What are the strengths of The Salvation Army in Nigeria (and what are the challenges)?

FA: I would love to say the strengths are the desire to know the living Christ in his total presence, the powerful practical prayer life and the desire to serve God under a difficult environment of bribery and corruption, rejecting the corrupt delicacies place at our disposal in order to please God. The challenges are : taking the gospel up north, the HIV/AIDS pandemic, developing Women in leaderships, doubling our membership, making soldiers disciples and being self sufficient etc

JAC: Who are your heroes, and why?

FA: My heroes includes my Corps Officer - Major AE Akpaah (R), A Corps Officer indeed with a difference. He made a big difference in my life. His messages and practical influences brought me up. He is a hero.

Late General Frederick Coutts : I was named after this great man of God, and from all I gathered from people and books I read about him, his humility, his practical influence upon lives and his Christlike character etc. He is truly a hero, my hero.

General Eva Burrows: She commissioned me as an Officer. My first meeting with her was great and I was excited to see a woman that was indeed a General of God's people. A woman with a big heart for the Lord.

Colonel Margaret Hay : She, of-course made the impact lately. However, meeting her for the first time was indeed meeting an embodiment of great spiritual giant with the ability to turn around a wimp and caused the dead, frustrated, tired and weird soul to receive life again. She is a true hero.

Nelson Mandela : Talking about liberation for a people, endurance under affliction and perseverance under frustrated environment, here is a man who has lived for the common cause of saving suffering humanity. He is my hero.

JAC: Who influences you?

FA: My Corps Officer as mentioned above. Samuel Brengle Books on Holiness and Bill Hybels books on various topics.

JAC: What part does the West have in the future of The Salvation Army?

FA: The truth that the gospel was first received from the West and the Salvation Army actually came from the West, they became the head. Spiritually they must continue the legacy. The Bible reflect the problem the body has when the head is sick. The Head must understand that it is the head. The part the west has is to put her house in order, return to the basics, and never forget the Mission God gave to the Salvation Army. If the West is confused, they should call a solemn assembly, seek the face of God, and God will return with his healing and restoration.

JAC: What unites us The Salvation Army?

FA: Our common goal- Souls of Men. Our two-fold Mission is unique and we must walk in the path He has marked for our feet. No deviation.

AC: Your warfare includes regular doses of the supernatural. Can you give us some examples of God-glorifying miracles of which you have been privileged to witness?

FA: I have witnessed sight restored to the blind, the lame walking, a dead child restored back to life, an insane girl becoming conscious, a paralysed man revived, a dumb man speaking again to the glory of God.

Our God is still in the business of healing his people.

JAC: What are some of the positive effects of miracles in your midst?

FA: The positive effects of miracles does a great deal of good:

1. Brings many people to believe and trust God,
2. Reveals the awesomeness and reality of God in the midst of his people,
3. Confirms my call to Officership - Isaiah 61:1-4 etc
4. Create an awareness of God's presence in men and women who are available for Him to use.

JAC: What part should the supernatural play in our warfare around the world?

FA: The supernatural should play a leading role, particularly in the Salvation Army where the Founders prophecy is fulfilling in the 21st Century. Men holding (speaking and preaching) the word of truth, but denying the power thereof. Living the practical Christian life proves that God is a live and working among his people. He must increase and I decrease.

JAC: If you could give one exhortation to readers worldwide, what would it be?

FA: Jesus is the same yesterday and today and forever. He has not and can never change.

Thank you very much for this privilege!

## **Mobilising Mercy and Justice for World Conquest** **Part 2: The Way Out – Our Specific Calling** from the 'BE A HERO' campaign

General William Booth was no proponent of a social gospel. He hadn't even succumbed to the relative ease of feeding the lost instead of saving them, or of housing them instead of disciplining them. In fact, he insisted on charging a man for a meal, something looked at with disdain today. Inspired by God, William and Catherine developed a massive, brilliant, ambitious plan to rescue the 'submerged tenth' of society, the lowest of the proletariat. They mobilized mercy and justice toward world conquest.

Booth's battle charge was, "God for souls and go for the worst." His plan was called IN DARKEST ENGLAND AND THE WAY OUT, and it has proven the basis for the social welfare systems of the world.

Right from the preface of this controversial book, Booth emphasized his purposes:

*It will be seen that in this or in any other development I have no intention to depart in the smallest degree from the main principles on which I have acted in the past. My only hope for the permanent deliverance of mankind from misery, either in this world or the next, is the regeneration or remaking of the individual by the power of the Holy Ghost through Jesus Christ. But in providing for the relief of temporal misery I reckon that I am only making it easy where it is now difficult, and possible where it is now all but impossible, for men and women to find their way to the Cross of our Lord Jesus Christ.*

*Time, experience, criticism, and, above all, the guidance of God will enable us, I hope, to advance on the lines here laid down to a true and practical application of the words of the Hebrew Prophet: "Loose the bands of wickedness; undo the heavy burdens; let the oppressed go free; break every yoke; deal thy bread to the hungry; bring the poor that are cast out to thy house. When thou seest the naked cover him and hide not thyself from thine own flesh. Draw out thy soul to the hungry-- Then they that be of thee shall build the old waste places and Thou shalt raise up the foundations of many generations (Isaiah 58:5,6)."*

### **The Cab Horse Charter**

A master communicator, Booth summarized the plan with his Cab Horse Charter, and demonstrated the principles for success with Lights In Darkest England:

*What, then, is the standard towards which we may venture to aim with some prospect of realization in our time? It is a very humble one, but if realized it would solve the worst problems of modern Society. It is the standard of the London Cab Horse. When in the streets of London a Cab Horse, weary or careless or stupid, trips and falls and lies stretched out in the midst of the traffic there is no question of debating how he came to stumble before we try to get him on his legs again. The Cab Horse is a very real illustration of poor*

*broken-down humanity; he usually falls down because of overwork and underfeeding.*

*That does not matter. If not for his own sake, then merely in order to prevent an obstruction of the traffic, all attention is concentrated upon the question of how we are to get him on his legs again. That is the first point. The second is that every Cab Horse in London has three things; a shelter for the night, food for its stomach, and work allotted to it by which it can earn its corn.*

*These are the two points of the Cab Horse's Charter. When he is down he is helped up, and while he lives he has food, shelter and work. That, although a humble standard, is at present absolutely unattainable by millions... in this country.*

The Cab Horse Charter shamed the public and galvanized support for his immense project. Booth followed this up with a well-publicized success to demonstrate the viability of the plan. He tackled and transformed the match industry in England.

### **Lights In Darkest England**

A mother and two children under nine years old, were found to be working 16 hours a day, without lunch or tea breaks, making matches in abysmal conditions for only two shillings (equivalent purchasing power is \$18.06 NZD 2002).

The matches were made from yellow phosphorus, a poisonous substance often causing necrosis or 'phossy jaw' in the matchmakers. Phossy jaw was a severely painful, terminal disease that ate into the bone of the jaw.

In response to this brutal situation, The Salvation Army opened a clean, airy, well-lit factory where harmless red phosphorus was used in the match making process. Booth called the matches 'Lights in Darkest England'. Tea making facilities were made available and the 100 workers received decent wages- more than one third above the rate in other factories.

Concomitantly, the Army launched a nationwide 'British Match Consumers League' whose members were urged to, "Worry their grocer, oilmen or other shopkeeper, who does not at present stock or sell these matches, at least twice a week, until such time as he does do so."

Soon retailers were stocking safety matches exclusively, and commercial match factories were forced to not only improve working conditions, but also to switch over to the safe red phosphorous in their factories.

Having achieved his original purpose, "to raise the wages of the matchmakers, to fight against sweating, and to help the poor to help themselves by labor," The Salvation Army closed shop.

In too many unjust situations our doors remain closed. We need to open shop again. The Cab Horse Charter remains a dream for literally billions of people in our world.

Slavery, prostitution, homelessness, war-affected children, poverty, AIDS, and other systemic sins weigh down a generation screaming out for THE WAY OUT. Booth implored:

*Go to them all, the whole (world's population)! Don't despair. It can be done. It shall be done. God has set The Salvation Army to the task. If every saint on earth would do his duty, it could be done effectually in the next 10 years. If The Salvation Army will be true to God, it WILL be done in the next fifty.*

**Time's up. Lets get at it!**

*by Stephen Court, excerpted from BE A HERO by Wesley Campbell and Stephen Court, available in Christian book stores or at [armybarmy.com](http://armybarmy.com)*

## **Mobilising Mercy and Justice for World Conquest**

### **Part 3: The Seven Deadly Sins**

from the 'BE A HERO' campaign

I want you to share your food with the hungry and to welcome poor wanderers into your homes. Give clothes to those who need them, and do not hide from relatives who need your help. Isaiah 58:7

There are seven scourges in millennium three, **seven deadly sins** if you will, that we must confront with mercy and justice toward world conquest. 'Sins', in this case, are not things of which the people are guilty, they are things of which they are victims. Our Seven Deadly Sins are sins against humanity.

The mission is not compromised. It remains the goal to win the world for Jesus. But, as missionary Amy Carmichael noted, "Souls are more or less attached to bodies."<sup>1</sup> So, out of the natural overflow of a sanctified heart saturated with compassion, we obey William Booth's exhortation to, "Go and do something!" Space permits us to consider several of the seven deadlies.

#### **#1: DIRT POOR**

*A partner in Africa watched a little boy he knew called Zachary playing all day with twigs underneath a tree. Eventually the priest wandered out to see Zac, on the way picking a mango from the tree for him.*

*While they chatted, the boy played with the mango. Finally the priest said to Zac: "Well go on, eat it." Zac replied: "I can't Father, it's not my turn to eat today." That little boy was living the reality of many, many people in the poorest countries who have so little food that they have a rota to decide who eats on which day.<sup>2</sup>*

Twenty percent of the people in developed nations, that's most of us reading this, consume 86% of the world's goods.<sup>3</sup> Bluntly put, we're pigs. In 1960, the 20% of the world's people in the richest countries had 30 times the income of the poorest 20%—in 1997, 74 times as much.<sup>4</sup> Let us correct ourselves, we're rich pigs.

#### **#2: CHILDREN IN CHAINS**

More than 90 percent of cocoa from Ivory Coast — the world's biggest producer of cocoa — is procured by the sweat of child labour. Asked him what he would say to the millions of Britons who ate chocolate daily, a slave named Victor answered: "They buy something I suffer to make. They are eating my flesh."<sup>5</sup> Or, as Sali Kante,

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<sup>1</sup> in George Grant. THE MICAH MANDATE. 2001. p221.

<sup>2</sup> <http://www.staytruetoalife.org/seven.asp>. January 15, 2004.

<sup>3</sup> THE OFFICER Magazine, April 2000.

<sup>4</sup> THE OFFICER Magazine, April 2000.

<sup>5</sup> "Bitter Pill," ABC NEWS. [http://more.abcnews.go.com/sections/world/dailynews/cotedivoire010504\\_choco.html](http://more.abcnews.go.com/sections/world/dailynews/cotedivoire010504_choco.html). May 4, 2001.

a director of Save The Children put it: “People who are drinking cocoa or coffee are drinking their blood.”<sup>6</sup>

How do we initially respond to that? Don’t buy Easter eggs and tell your children why.

### **#3: ORPHANS OF THE STREET**

At least 100 million children worldwide are believed to live at least part of the time on the streets...<sup>7</sup>.

How can this happen? Captain Sandra Ryan is convinced that if every evangelical family in Toronto opened its home to homeless, there will be no homeless problem in that city. Surely New Zealanders can do even more.

### **#4: THE AWFUL HORROR OF THE SEX TRADE**

World Vision estimates that 10 million children are caught up in the sex industry; child prostitution, sex tourism, and pornography.<sup>8</sup> According to UNICEF, a further 1 million children enter the child prostitution racket every year!<sup>9</sup> Bob Mosier, of International Justice Mission, comments:

An 8-year-old... just looking at you smiling, realizing that you're going to, in just a few moments possibly, probably going to engage in a sexual act they're going to get money for, and they're smiling about it. I mean, I see a smile like that on my kids' face when they're finding out they're going to go to Disney World.<sup>10</sup>

What a messed up start to life!

Sex is an enormous industry. As of July 2003, there were 260 million pages of pornography online, up a staggering 1800% since 1998.<sup>11</sup>

### **#5: AIDS AND PLAGUES**

Many men in South Africa believe that having sex with a virgin will cure HIV and AIDS.<sup>12</sup> About seven primary school-aged children each day are raped.<sup>13</sup> But some aren’t old enough for kindergarten. They haven’t even learned to talk:

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<sup>6</sup> “African Children Used As ‘Chocolate Slaves’,” THE PROVINCE, April 2001.

<sup>7</sup> UNICEF, 29 March 1994, <http://viva.org/frontline/reference/statistics/street.htm>.

<sup>8</sup> World Vision, “Children at Risk”- No.4, Development Education Publication, at Viva Network Website. <http://www.viva.org/frontline/referene/statistics/sexploit.htm>.

<sup>9</sup> UNICEF, at Viva Network Website. <http://www.viva.org/frontline/referene/statistics/sexploit.htm>. July 3, 2003.

<sup>10</sup> “Children For Sale,” NBC News (msnbc.com). January 30, 2004.

<sup>11</sup> Porn accounts for 7% of Google’s Index. Pamela Paul, “The Porn Factor,” TIME MAGAZINE. February 12, 2004.

<sup>12</sup> Anthony C. LoBaido, “Child-Rape Epidemic in South Africa,” World Net Daily. December 26, 2001.

[http://www.worldnetdaily.com/news/article.asp?ARTICLE\\_ID=25806](http://www.worldnetdaily.com/news/article.asp?ARTICLE_ID=25806)>[http://www.worldnetdaily.com/news/article.asp?ARTICLE\\_ID=25806](http://www.worldnetdaily.com/news/article.asp?ARTICLE_ID=25806).

<sup>13</sup> Anthony C. LoBaido, “Little Angels’ Rescue Victims Of Baby Rape,” World Net Daily, worldnetdaily.com. April 17, 2002.



On October 31, a month-old baby girl was raped, allegedly by her uncles, in Tweeling (South Africa)... The mother of the child had left the baby in the care of the men when she went to visit her mother-in-law. Upon her return last... she found the baby crying and as she lifted her, she saw blood on her bottom. She then took the baby to a clinic where she was told the girl had been raped and sustained vaginal damage.<sup>14</sup>

In a typical situation, a man with AIDS will rape his infant niece and then dispose of her on the garbage dump. The United Nations expects that 70 million people will die of AIDS by 2022.<sup>15</sup>

### **#7: RELIGIOUS PERSECUTION**

They could hardly recognize him. His face was gaunt, his skin stretched tightly over his cheek bones. His body was like a stick. As a result, his eyes appeared rather large, his lips protruded and hung open. He was unable to close his mouth so that two rows of yellow teeth could be seen. His hair fell onto his face and his beard had grown unkempt. His face was covered in dried blood and his clothes were absolutely filthy. They could not help but wail loudly... To see this awful scene would bring tears to the most hard-hearted, callous person.<sup>16</sup>

Brother Yun has been arrested more than 30 times, electrocuted, in prison several times (he escaped from arrest), and been beaten, starved, manacled, urinated on, and tortured for years. His first imprisonment included 100 straight days in solitary confinement and concluded with 600 converts from the 800 prisoners.<sup>17</sup> Because he'd escaped so many times, he had his legs smashed by sledgehammer so that, "only the flesh attached the feet."<sup>18</sup> His release from prison followed a miraculous 74 day fast. Today millions of Christians serve in the church network under his leadership.<sup>19</sup>

Does it sound hopeless? Tune in next issue to hear our plan to tackle the seven deadly sins.

*by Stephen Court, excerpted from BE A HERO by Wesley Campbell and Stephen Court, available in Christian book stores or at armybarmy.com*

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<sup>14</sup> Anthony C. LoBaido, "Child-Rape Epidemic in South Africa," World Net Daily. December 26, 2001. [http://www.worldnetdaily.com/news/article.asp?ARTICLE\\_ID=25806](http://www.worldnetdaily.com/news/article.asp?ARTICLE_ID=25806)>[http://www.worldnetdaily.com/news/article.asp?ARTICLE\\_ID=25806](http://www.worldnetdaily.com/news/article.asp?ARTICLE_ID=25806).

<sup>15</sup> "UN: 70 Million Will Die of AIDS by 2022." cnn.com. July 2, 2002.

<sup>16</sup> Danyun. LILIES AMONGST THORNS. 1991. p50.

<sup>17</sup> David Hunt. THE HEAVENLY MAN. 1999. p37.

<sup>18</sup> David Hunt. THE HEAVENLY MAN. 1999. p37.

<sup>19</sup> David Hunt. THE HEAVENLY MAN. 1999. p45.

## **Mobilising Mercy and Justice for World Conquest**

### **Part 4: Be a Hero!**

from the 'BE A HERO' campaign

A clever Jewish lawyer asked Jesus, "what must I do to inherit eternal life (Luke 10:25)?" "Love your neighbour as yourself."

To justify himself he asked for clarification. "Who is my neighbour?"

Jesus depicted the neighbour in the famous story of the beaten traveller. Mobsters beat the daylights out of him. A corps officer avoided him in the ditch. A worship leader avoided him. But a Samaritan man went to him and helped. He dealt with the bloody mess and the cultural contradictions. He dealt with the inconvenience and cost. And he helped this beaten man.

Jesus explained His intent in the context of mercy and justice: justice because the robbers beat the man and left him for dead; mercy because the good Samaritan came and attended to the wounds of the dying man. This was compassion extended in the natural sense - no miracles, no healing, no supernatural. Just plain old 'sweat equity.'

The lawyer admitted that the Samaritan was a neighbour. It seems we rarely notice Jesus' final injunction, twice repeated: "*do this and you will live*" and "*go and do likewise*" (Luke 10:28,37)."

In light of Jesus' direction from the example of the Good Samaritan to "Go and do likewise," in recognition of the prophetic timetable promising a great end-time harvest, in response to the world's desperation when faced with the seven deadly sins, we want to inspire and mobilize an army of 10,000 heroes.

In our scenario, a hero is simply one who takes action by:

- 1. Praying the Bible**
- 2. Sponsoring a Child**
- 3. Starting a Children's Home**
- 4. Becoming an Advocate for the Invisible People**
- 5. Going on a Hero Holiday - a pilgrimage**

#### **1. A Hero Prays the Bible.**

General William Booth said, "The Bible is 'God's heart on paper'." When you pray the Bible you know you are praying God's heart back to Him.

As early as Moses and Joshua (c 1500 BC) God gave a simple yet powerful method for prayer. To the nation of Israel God said:

Be strong and very courageous. Be careful to obey all the law My servant Moses gave you; do not turn from it to the right or to the left, that you may be successful

wherever you go. *Do not let this Book of the Law depart from your mouth; meditate on it day and night*, so that you may be careful to do everything written in it. Then you will be prosperous and successful (Joshua 1:7-8).

Look at the method: we are instructed in the how - *meditate* - audible recitation; the what - *on it* - the Book of the Law; the direction is implied, to God; and the frequency commanded - every day and every night. Hence, pray the Bible, out loud to God everyday!

## **2. A Hero Sponsors a Child.**

Be a hero in the life of a child. James 1:27 says that, "pure religion is visit the widows and the orphans in their distress."

## **3. A Hero Starts a Children's Home.**

God's chosen fast is, "to divide your bread with the hungry, and bring the homeless poor into the house - your house (Isaiah. 58:7)?" The intent is clear, *share your bread invite them into your house you cover him!*

The prophets are clear. Take the child into your home. But the problem is that you live here and they live there. You cannot get them here to take them into your home. So, obviously, you must build your home there to take them into your home! That is why every hero starts a children's home. \$3,000 USD will build you a home for a widow, her children, a couple of orphans, and the start of a micro-enterprise. This is something your cell group, your home league, your band, your youth group could tackle easily. Contact your international development department.

## **4. A Hero Advocates for the Marginalized.**

When God looked at Israel, He was astonished that there was no one who would build up a wall and stand in the gap on behalf of the land so that He would not have to destroy it (Ezekiel 22:30). At that time there was no one who was an advocate for the poor, the needy, the fatherless, and the widow. There was no one like Job who said, "I took up the case of the stranger and those who had none to assist them (Job 29:12)."

A hero agitates and organizes for mercy and justice. A hero becomes aware of the needs of others, and then becomes a trumpet for those needs. Publicize their case. Procure the help of power brokers. Raise up assistance. And, at times, lead civil disobedience. Become an advocate!

The newest movement in this arena is The Salvation Army Justice Wing. For more information on joining, contact Aaron Peterson at <aaronstickspetersen@yahoo.com.au>.

## **5. Go on a Hero Holiday.**

Two of our friends were deciding what to do on their twenty-fifth wedding anniversary. After thinking about for a while they decided to go on a missions holiday and trek into

an unreached people group located high in the Himalayas. Out of the holiday, they developed an ongoing Christian presence and started children's home. Today churches exist in the region.

But for this last generation we're calling Christian heroes to alter tradition. Instead of making a Holy Land pilgrimage, we who would be heroes ought to do an UNHoly Land pilgrimage, visiting, as James exhorts us, "the orphan and the widow in their distress (James 1:27)."

### **Round Up**

Commit to praying the Bible. If you need help, visit [revivalnow.com](http://revivalnow.com) for resources such as PRAYING THE BIBLE: The Book Of Prayers.

Sponsor a child.

Start a children's home. Again, do this through The War Cry.

Advocate on behalf of the marginalized. There are all kinds of wonderful ways to make this happen. One group in Australia was so inspired by the BE A HERO challenge that at the end of the conference they started The Salvation Army Justice Wing, an online means of disseminating information and mobilizing demonstrators, letter-writers, and prayers. To get connected in your region, visit [beahero.org](http://beahero.org)

Go on a Hero Holiday. Many territories feature such mission and cross-cultural experiences. Officers should take advantage of them, too!

We're mobilizing mercy and justice for end-time harvest. We want to track this whole movement, so we would love for you to sign up today at [beahero.org](http://beahero.org).

*by Stephen Court, excerpted from BE A HERO by Wesley Campbell and Stephen Court, available in Christian book stores or at [armybarmy.com](http://armybarmy.com)*