

JOURNAL OF AGGRESSIVE CHRISTIANITY

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Editorial Introduction

by Captain Stephen Court

Welcome to issue 34. It's a long one! We're informally calling this the Interview Issue. I've asked some people to interview some interesting people around their fronts. The results are inspiring.

Enjoy finding out what makes some find salvos tick and what burns their hearts. The common question we want to know is how covenant impacts their warfare.

We've got some encouraging and provocative teaching. There is some other instruction and some challenge included.

We welcome feedback at info@thewarcollege.com.

We remain big on covenant and are trying to explore the concept and bolster our fidelity to it.

Two months is long time between issues. When you finish 34, feel free to peruse 1-33. When you finish that, our armyarmy blog now has six contributors (armyarmy.com/blog.html) and a whole list of links to other blogs.

Stay tuned for an exciting development in mission that will likely be ready for the February 2005 issue.

In the interim, stay close to Jesus. Keep fighting as heroes. Much grace,

Stephen Court
JAC

Interview with the General

by Jonathon Howell

JH: General, what impact does covenant have on your warfare?

General John Larsson: "Well Jonathan, I am glad that you asked me that question. I actually just preached on covenant tonight. It is something very close to my heart. The officer's covenant helps me in times of warfare because it keeps me sharp. It is a constant reminder everyday as to who I am fighting for and what I am supposed to be doing. It helps to keep me pure so that I may be effective in soul winning for the Lord Jesus Christ."

Interview with Sherry Riley

by Acacia Walters-Wulfing

Sherry Riley currently attends The River of Life Corps in Westbrook, Maine. She was passing by the corps, and met my mom about three years ago. Last year, Sherry became a soldier. If there's one word I'd have to say for Sherry, it would be "servant." She was at the corps all the time when I was there. She has a huge heart, and she loves children. She continued a Christian preschool program for the needy kids in Westbrook called "Active Angels." Sherry is a fighter and a bigtime intercessor.

How does soldier covenant affect your warfare?

Answer: Before I was a soldier, I still struggled with some things off and on. For example, smoking, and I would bounce back and forth, not really wanting to give up some things. But, still, my hearts' desire was to become a soldier in The Salvation Army...So my pastor at that time, had me go threw the class and as I was reading some of the stuff (about being a soldier), I really struggled, but God was saying to do it. And I believe in my heart signing the covenant was the best things that I ever did, because it helped me realize this is the Lord's temple, and I should not be putting things in it that harm it. And I have felt so much better not drinking or smoking, and I just want to live my life completely for the Lord.

What is your biggest prayer/desire for The Salvation Army?

Answer: To see people saved, and set free from what they struggle with, and to see the young children all over to be ministered to and brought up right. Because they will be the next generation to keep the word of the Lord going on when we all go.

Can you give an answered prayer that has happened in your time as a soldier for your fellow comrades?

Answer: An answered prayer would be that I finally found true happiness and love in someone that will never leave me nor forsake me. He will love me always for who I am, and he has taken all desires that I did struggle with...out of me. All that is no good for me. I praise God that in the Lord Jesus Christ we can conquer anything.

What is some wisdom or words you would like to say to the younger soldiers or even advanced soldiers in The Salvation Army?

Answer: Take one day at a time. Don't give up. Keep your eyes on Jesus and when you have His hand, don't let go. There's a saying from a song that someone really close to me wrote: "It only takes a moment to leave His side. It only takes a moment to become a stray."

Can you share a bible verse that you have used many times to encourage you as a soldier?

Answer: Proverbs 3:5-6 "Trust in the Lord with all your heart, lean not on your own understanding. In all your ways acknowledge Him, and He will make your paths straight."

Interview with John Magnanet

by Captain Amy Reardon

In June 2004, a mini-Congress was conducted in Portland for the Northwest and Cascade Divisions of the USA Western Territory. Similar mini-Congresses were conducted throughout the territory so that soldiers everywhere might have the chance to see General John Larsson in person. The Seattle Temple Band was in Portland, and in that band sat John Magnanet.

John saw the General in person, just like everyone else. But the General also saw John. When it was his turn to approach the podium, he put the meeting on hold. "Juan Magnanet is here!" he declared, with the glee of a schoolboy. He left the podium and walked straight over to John, with the entire congregation and platform looking on, and embraced him. Following that, he recalled for us all how this man of God had influenced his life. He considered John – or "Juan" – a mentor, and an important character in his personal story.

I had always suspected that this older gentleman, sitting just beside me in the band, was someone special. As the General heaped praise upon him, warmly and spontaneously, I understood that he was greater than I had imagined.

What I knew of John came in bits and pieces. We sat down one recent Sunday morning to sew the story of Juan Magnanet together.

AR: John, I know you grew up in Chile. But weren't your parents European?

JM: My father was Swiss French and my mother was Swedish. As officers, they served their whole career in South America. I was born in Peru, and raised in Chile. We spoke Spanish at home.

AR: How did you wind up here (Seattle, Washington, USA)?

JM: Economics were poor there (Chile), so Raffie and I moved to Canada after we had been married six months. We were there 5 ½ years, then came here. (The Seattle Temple corps officer) brought me down as bandmaster. An advisory board member gave me a job as a tools buyer. I worked with that company for 26 years.

AR: Tell me a little bit about growing up in the Army in Chile.

JM: I grew up in the Army in a Catholic country. I was immersed in doctrine. Faithful in the band. I became the bandmaster at age 18. But after being a bandmaster for a few years, I realized I needed a personal relationship with Christ. Sometimes in the Army you can be involved and you never make a real decision. I realized I wasn't what I looked like on the outside. I decided I really wanted the love of God in my life so I could spread it.

AR: Can you tell me how the Army you know today is different from the Army you knew in Chile years ago?

JM: In Chile we went to the poor and the lost. We did lots of outreach on Sundays. Today in the corps life we are more settled, sophisticated. We emphasize programs (over evangelism). We're trying to be a church which I don't think we're prepared to be. While I like the comfort of being a church, we're missing opportunity to bring people in. There's room for both (being a "church" and drawing in the lost).

AR: What would you like to see us doing now to reach the lost?

JM: The (street) corner may not be the place anymore, but there are places where people congregate and could be reached. The outreach is left to the band, soldiers are not encouraged enough, or forced. We need the soldiers to cooperate and be ready to answer questions.

We're comfortable just coming to church now, and that's it. We used to play in front of McDonald's in the mid-eighties. There are lots of Sundays we could do outdoor ministry.

John played a bit of devil's advocate with himself, pondering whether or not street or park public ministry actually resulted in people coming to church. Then he said:

Is it our purpose to make them corps members, or to preach the gospel and let the Lord do his work? We would like them to be members, of course, but maybe we should at least share the gospel and let God do the work.

John and Raffie had four children. I used to attend Western Music Institute with them in my teens. One of the more promising musicians at WMI was the charming, popular Philip Magnanet, John and Raffie's second son. Philip strayed from the Lord in his late teens, and suffered a tragic early death.

Those weren't the only dark days John has known. As I write, his beloved Raffie lies in a hospital recovering from a surgical procedure that they hope will help cure her very sick body. About six months ago, it was discovered that Raffie had encephalitis and tuberculosis in the brain. These things combined to cause a stroke-like effect. She has lost motor ability on one side of her body, and her speech is minimal. She has not been home in all these months, and John is daily at her side.

AR: John, part of your story is faith through tragedy. Can you tell me a little how you manage to maintain that faith during the most adverse circumstances?

JM: For a long time, I thought I had the perfect family, and I grew comfortable. Then the Lord took one of my sons away. Philip had been on drugs and in jail. His restaurant job moved him to California, where the accident occurred. It was a shock

to me. I learned not to be so comfortable. I should always be grateful and fearful for what the Lord has in store for me.

AR: And with Raffie, how do you handle that?

JM: It is a challenge. But these kinds of things happen to other people, too. It's a test of my faith and confidence (in the Lord). Hopefully, I will learn and grow. In all the things that happen in one's life we need to learn and grow.

Tears begin to form in John's eyes. He wonders aloud how and if Raffie's situation will be resolved. Then he continues:

I have good support. I can't change anything. I have to leave that in the hands of the One who knows best. I pray more, I ask more, I have to wait longer. I have to trust him more for everything – not only health, but all the other things. I know he has worked miracles. Not only healing, but change in life perspectives and objectives. He can do that in my life and Raffie's.

AR: You have managed to maintain an active role as a soldier, despite Raffie's current needs.

JM: I enjoy working with seniors and playing with the band.

AR: What about your Soldier's Covenant (Articles of War)? What has that meant in your life?

JM: The Salvation Army runs on the feet of soldiers. An Army of officers is not an Army. *The idea of becoming an officer seems to have been enticing at one point in his young life. But his conviction that strong soldiers were needed took him a different direction.*

He considers the Articles he signed long ago, the promises he made of Kingdom living, shunning worldliness.

Some people value home and treasure. There's no time for a Christian person to dwell too much on the things of this world. Doing God's will is our main direction. Sometimes we get caught up, we want to accumulate things. That's not what we should do, and I have accepted this. Abstaining from all worldliness is not that easy. We need God's forgiveness, and also his guidance.

I think about his words, "I have accepted this". Throughout the interview, he's made several similar comments. I begin to realize that this is key to John Magnanet's successful Christian walk. This is how a man deters bitterness when he loses a son. This is how he carries on faithfully when his wife is so very ill. John doesn't buck against God's will, he accepts it, submits to it. And in the midst of the storm, he knows peace.

Interview with Katie Reid

by Craig Stephens

One warrior's story...

I found this warrior for Christ as I walked into a monthly Salvo Youth event (FLAYVA feeding a generation hungry for God) in Sydney. On arrival I had to wonder if this is not exactly the thing William Booth would've wanted The Salvation Army to look like in 2004.

It's loud, really loud, and dozens of teenagers are dancing and jumping around to some serious rock worship. A quick look around reveals a 15 year old bashing out a rhythm on the kit, whilst the lead guitarist balances at the top of an 8 foot step ladder. Why? Because he can.

The nose ring pierced lead vocalist (worship leader) with an Army flag strategically placed hanging out her ripped jeans pocket gets my attention instantly as she begins shouting awesome prayers of Salvation for kids in the local high school. I can't help but think "this is what it's all about". It becomes immediately obvious that this is our modern day Christ-warrior, her name, Katie Reid.

A few days later we catch up at the local Café for some lunch. I was intent on picking her brains to find out what was at the heart of this modern day warrior. Why was she so driven to see her generation won into the kingdom of God? And why did she seem to take this Spiritual battle so personally?

The food arrived and I let the questions fly one after the other for nearly 2 hours.

HOW ARE YOU CURRENTLY SERVING JESUS?

Serving Jesus is tied up in my lifestyle, it's the way I live... everything I do I want to show the love of Jesus. I aim for the best in everything I do, excellence. No matter how menial the job, even sorting the mail @ work is my offering to God.

I'm assistant leader in Youth ministry at my corps (Rockdale, Sydney) and our group focuses on youth in junior high, mostly its kids we've contacted from the community with little or no church background.

I'm also on the leadership team of Flayva and lead worship there.

WHAT ARE YOU MOST PASSIONATE ABOUT?

Easy: 1. Helping Salvo youth discover who they are in Christ so they can change the world

2. Rediscovering the purpose of The Salvation Army and our heritage

3. Worship. Not a music experience, but living a lifestyle of worship

WHO ARE YOUR COMBAT HEROES?

Catherine Booth is number one. What an awesome woman of God. Man she spearheaded so much of the Army's ground breaking stuff, and often behind the scenes, serving faithfully. She didn't need to have all the attention, but she was a huge powerhouse. She would have to be one of the big guns.

I get so inspired reading stuff like “Booths Drum” and Phil Walls “I’ll fight”. That stuff seems to me to be the real Army.

DESCRIBE 1 WOW MOMENT WITH GOD

Leading worship at Flayva and watching 12 year old boys worshipping passionately, abandoned in Jesus. Seeing them connecting heart to heart no false stuff – real and roar. Such young guys really encountering the passionate embrace of the King – I was blown away.

WHAT DOES SALVATION ARMY SPIRITUAL WARFARE LOOK LIKE IN 2004/2005?

Sadly the enemy has brought disunity amongst Salvationists. Much of the enemies efforts have brought divisions around tradition / familiar and contemporary expressions of church – real warfare recognises this and brings heart felt prayer for unity, and grace towards another’s preferences.

The Salvation Army can go 2 ways – it can go on trying to recreate the familiar, building more of same (but newer), OR it can get disorganised...getting into the community / social action where we’ve always supposed to have been. Warfare where Salvation Army officers are the mission team leader, rallying the troops towards destruction of injustice, proclamation of the good news to the poor, deliverance for captives, and healing for the sick.

The Warfare of the future will see Salvationists as Passionate disturbers of the status quo, continually ushering in the kingdom of God on the earth.

WHAT DO YOU BELIEVE THE MANDATE IS 4 TSA IN 2005?

Get off your butts make your pews dusty – be out there - away from security of a building - church in pubs / where they are

WHAT’S THE 1 THING THAT ANGERS YOU THE MOST?

Hypocrisy – people get on all this stuff about being a movement but we don’t do the simple things like love of Jesus – leaders need to show (model) genuine love to the broken / oppressed, so called “unlovables”.

I get angry about people over looking the basics (loving like Jesus) and going for programmes - we have to love people 1st.

WHATS THE BIGGEST NEED ON THE PLANET TODAY?

Jesus. People must know Christ. Christians need to be Jesus Christ to a lost and broken world. As people live Jesus to the world His kingdom is introduced and Love and healing flows and needs are met.

WHAT DO YOU THINK COVENANT IS? WHAT ROLE DOES COVENANT PLAY IN YOUR SOLDIERSHIP / WARFARE?

Tragically the soldiers Covenant is not well understood in Australia. In fact there are too many instances of people enrolling in soldiership simply as a right of passage into senior sections within the corps. Or simply to “fit in” (to be included) in the fellowship.

The end result is a watering down of everything Soldiership is meant to stand for – what a horrible compromise. There needs to be teaching on covenant.

The question: WHAT DO YOU THINK COVENANT IS? WHAT ROLE DOES COVENANT PLAY IN YOUR SOLDIERSHIP / WARFARE? Is not asked it's just assumed (wrongly) people know.

For me covenant is Promise – to God, it's my gift of me to Him.

WHY DO YOU FIGHT?

'Cause I signed up to. It's my responsibility to make disciples, I accepted Jesus and He calls and equips me to fight. God has stirred passion within me to fight and Holy Spirit empowers me to.

WHY TSA?

The Salvation Army models to living to serve others. It's modelled on Jesus, and His mission for planet Earth. Because it's Christianity with sleeves rolled up. I'm Called to the Army, I wouldn't waste my time checking anything else out.

In a fight where the consequences are as serious as eternal life and death, Katie Reid is determined to make sure the Army flag is flying high (literally) across the battle fields in Australia.

My deep desire is that the passion, enthusiasm and Booth-like determination to win the world (which are etched over this modern day warrior), becomes the minimum standard for the all Salvationist warriors throughout the globe.

Surely the mobilisation of the entire Salvation Army to engage in such deliberate warfare is His plan for the salvation of the residents on planet Earth

Interview with Steve Molen

by Major Harold Hill

Steve Molen is employed by the Wellington City Corps in New Zealand to manage its Community Youth Services. Steve is in his mid-30's, and a relatively new Salvationist. Earlier this year he acquired an instant family when he married Faye, a widow with three children, the daughter of Salvation Army officers.

JAC Steve, to kick off, tell us what it is you do.

Steve I oversee the programmes of the Youth Services Office here. So we have

- a Ground Zero programme at the local intermediate school (11-12 year-olds), that's a club we run on Friday nights;
- the Conservation Corps, a twelve-week life skills course funded by the Ministry of Youth Development for troubled youth aged 16 to 20, that does things from tramps away to education components in the classroom to work components in the bush and work experience in job placements;
- the Street Beat Caravan which is a real cool groovy looking caravan we have going out on Friday nights, designed to relate to the kids in town between the hours of 8.30 to 11.30 or midnight and that has xboxes going, with coffee and barbecued sausages and it also has an evangelistic component where we might show, like, 'The Passion of Christ' or other DVD's or discussion things on DVD;
- the Transition House ('the Inn'), with short-term accommodation for homeless youth who have nowhere to stay, aged about 15 to 20, and we work with them to get them into jobs and flats or back home to their families or whatever. All of our programmes have an evangelistic component, a God-component, through relationships or different ways of getting through to them;
- the Apex Programme, which is an intervention programme at the local High School, and we run four of them a year, taking ten students each time, with discussion and activity components;
- there's Headstrong, which we call a youth event, we have every five to six weeks. That's an opportunity for the youth that have been on our programmes to all meet together in the Hall – that is at the Wellington City Corps - they're the unchurched youth and also the unchurched youth from other corps doing similar work. What we call it is adventure-based preaching, being very much aware that unchurched youth have a very short attention span. Headstrong is designed to be very interactive, it's fun, but it also has a strong gospel message that comes through as well.

JAC And last Tuesday night you had about 175 kids there?

Steve Yes, 150 to 170, so they seem to be getting more and more popular. One of the things I think is that leaders will bring their youth there because they can trust what happens at Headstrong; they know their youth are going to get a positive experience there. They're going to get a good message but they're also going to be involved, it's interactive and it's fun.

An example of a Headstrong evening could be if we were preaching salvation, it would start off with say a video portraying some of the chaos and carnage in the world or we might have drama portraying some of that. Then we might come in with how we're separated from God because of this sin, and as a way of getting the audience to participate in that and see what sin is, we wouldn't call it sin we'd call it the wrong things they do, and then get them to come up and spray paint some of the wrong things they do in their life onto, well, we had a car, we had a piano, we had a wall, we had about 50 old TV sets. So the youth will come up and spray paint... and then to put out the message of Jesus taking away these wrongs we'd get them to come up and smash all these things up with baseball bats, and it's a great way for them to get involved, and at the same time we'll have people putting out a good message in the gaps between them smashing stuff up.

JAC And this is happening in the beautiful Wellington Citadel? The Corps must be very understanding? I heard that a guy leapt a motorbike over the wrecked car and just missed the grand piano!

Steve Well we clean up very thoroughly the next day!

JAC And what age group is that for?

Steve That caters pretty from the Ground Zero age group up to say 20, 21... but my kids who are 5, 7 and 8, they come and they love Headstrong, so it caters for all.

JAC Two things about numbers again... How many staff to you have to make all this happen?

Steve We've got, um, 7 or 8 staff, Youth Workers and the person who does accounts for us, I think... You can have a count up afterwards, Harold.

JAC And the number of young people you would be in contact with over all?

Steve Well, let me see, well Conservation Corps has 24 people through in a year; there's 40 come through the High School programme; the transition house might go through 30 to 40 in a year; the caravan, well there's a regular group of people who come and go, around the 10 to 20 mark besides the casuals; Ground Zero operates with around 20 when it's going well... That's about us.

Another thing about our office philosophy is that we do not try to incorporate the kids into the existing traditional church because we acknowledge that our youth will not fit into that. And just another area we're trying to move into is that we're trying to establish miniature faith communities alongside each programme, whether that be a meal for the Conservation Corps and the House youth to come to when they've finished those programmes. We're trying to set up something where in the High School we have a room the Youth Workers are at once a week and the Apex kids who have finished the programmes can come and visit them there. So though our programmes are short-term, we're trying to connect up long term faith communities

alongside them to continue ongoing relationships but also perhaps some discipleship component to them as well – by discussions and other means – and then there's the big corporate worship which is the Headstrong event. So that's our office philosophy, where it's all part of a faith community.

JAC But you're also connected with the Corps?

Steve Yes, our mother ship, the City, the City church, and they support us financially, and resource us with buildings, and the Corps officers are very supportive, so we're connected to them and we're part of them, but we don't try to merge into their Sunday congregation, but we're part of their congregation in the bigger sense.

JAC And thinking of long-term... No quick-fixes for a lot of these kids I take it? But some keep in touch. Someone was telling me that they were here with you recently and a girl who had been here some years ago put her head into the office to say hello.

Steve That's right – she had been on the first Conservation Corps I ran, and now she's a youth worker with a church in Queensland.

JAC So how did you get into all this, Steve? How long have you been doing this?

Steve It would be say eight, ten years ago I made a decision to become a Christian, to give my life to Jesus, and it's all really eventuated from there I guess.

JAC Were you connected with a church at all?

Steve I came from ... I guess if I were given my testimony I would be somebody who has spent most of their life concerned with the desires of the world, and what the world offers you...So, I was living with my girlfriend at the time, we had our dog, I pretty much lived a life of ... I was working for Telecom at the time, a phone technician, but I was also searching because I wasn't happy with my life, I wasn't content with what was going on, and searched for it in all sorts of different areas. It wasn't just all drinking and drugs and wild sex orgies, but there were components of all that lifestyle I guess... One day I started to read the Bible, one of the guys I was working with had given me a Bible, and I read it for a year and I was searching over that time period but I wasn't really very convinced.

What happened was a friend who was in our party scene introduced me to a guy called Graham who was in The Salvation Army and I went to his house and I had tea there one night and talked about how I was searching for God or some sort of evidence or proof. He prayed with me, and asked me if I had experienced the spiritual realm at all. I was a very black and white person who had never experienced anything apart from what I saw. So he prayed with me, asking God to reveal this spiritual realm to me and to reveal himself, and it was over that time... afterwards, that I had some very strong and powerful encounters with God, and I knew that he was there and I could really feel his presence. And at the same time I had a lot of

experiences of what I call the dark side. So through that time I really became convinced that Jesus was real and that was what really got me started on my Christian walk...

It wasn't long after that that Graham also gave me a job at Youth Services, which I now manage, and that was running the Conservation Corps. For me I guess that was quite lucky because that transitioned me into the Salvation Army but not through the Salvation Army church which I probably wouldn't have related to – everybody sort of walking round in their penguin suits would perhaps have been a very strange culture shock for me. And I also had a lot of cleaning out to do, so my cleaning out actually happened while I was working at the Youth Services office. I became involved in a small alternative Salvation Army faith community that got started from this office, a group of about 30 people who would meet in a hall, so that was very loving faith community that accepted me and sort of nurtured me through those changing years though it wasn't traditional Salvation Army... It was exactly what I needed and I guess that's why God put me there. I think I would not have made it in the traditional Salvation Army.

JAC But at some point you became a Salvation Army soldier?

Steve Yes, I did become a Salvation Army soldier, that's true. And that was at the very beginning, before I joined the alternative community known as Aro Street. I made a decision to become a soldier, for a couple of reasons. One was I was looking for something to commit to, but the other thing, more important thing, though perhaps not quite the right reason, was that at the time I was a telephone technician and I was really looking to get involved in some sort of mission work, I had a yearning deep down inside and a feeling I could do well in that area, and the only way I saw was doing some overseas mission so I put in an application to go to Russia. And to help my application along one of the things was to become a soldier.... So whether they were the right motives or not, I'm not too sure, but mixed in with some wrong motives there was some valid motives as well.

JAC And that meant signing the Soldier's Covenant. How important has that been to you? How does it affect your warfare?

Steve Yes, I did sign the Soldier's Covenant... But if I was to think of it, well maybe initially when I signed it, it had some significance for me, but I can't really recall the Covenant, if I looked back between now and when I signed, the Covenant hasn't really been that significant to me, because my faith, or my accountability, has always been directly to God, or to Jesus, and it's not because I signed a piece of paper. I know some of the things that were on the paper – it talked about drinking, about smoking, and... what were some of the other things on the Covenant? Well maybe that goes to show how much I remember!

JAC It has some positive things about giving your life to God... and serve in the Army.

Steve Yes, but I had already made a positive decision to work in the Army, not because I'm committed to the Army but because I'm committed to Jesus, and the Army is the vessel I use for my service. And as long as that's where God wants me to be, where I can do his work, then I'll stay here. So I am very committed to The Salvation Army but it's Jesus first, the Army second, and I guess that's the situation with the Covenant as well.

The Covenant says all those things that I have on my heart anyway, but the Holy Spirit puts those on my heart, and the Holy Spirit I guess polices them, and when I step out of line with what's written on the Covenant the Holy Spirit picks me up on it and he convicts me... pulls me in and says, Steve, how come you've started smoking again or started drinking or what are you doing with that girl, or what are you doing with your life at the moment? The convictions comes through the Holy Spirit and that personal relationship I have with Jesus, not with a Covenant that I signed with The Salvation Army, which if I thought about that might induce guilt, or... for me that might suggest the Army first, or I'm doing it to keep the Army happy. I'm actually sold out to God, sold out to Jesus, that's why I live my life by the standards and values which are the exact same values and standards as are on the Covenant anyway.

JAC Steve, how do you see the future... Where do you go from here? What's the future for you, or for this work?

Steve My passion, what drives me, is that I'm very much aware that the existing Church is not reaching the youth that we work with. It's only catering for a small percentage of society - there's a whole other percentage out there who are not going to walk into a church building, they're not going to relate to church, which is such a foreign concept. So my passion, which is with everything I do with Youth Services, is about finding a different way of doing that, a way that relates to the young people we work with. And I guess the future is continuing to experiment with the 'emerging church', how to reach youth, how to change their lives, how to bring Jesus to them. But that's not going to be using the conventional ways because as far as I'm concerned they don't work and we need to come up with innovative, different ways..

JAC Sounds a bit like what William Booth said, a hundred and forty years ago!

Steve That's right! And I think William Booth would probably be horrified if he saw what perhaps parts of The Salvation Army have become. But in saying that I think The Salvation Army is aware of this – they've accepted what I do and are very supportive of what we do here and are encouraging us to work in these new directions and find these new ways, so I think that's really positive. So that's why I'm here and that's what I'm hoping to continue to walk in.

Interview with Drew Forster

by Majors Doug & Deborah Burr

This is an exclusive interview for JAC with Drew Forster, fifth generation Salvationist, 31 year old twin son of officers from the Eastern Territory USA, by Doug & Debbie Burr. When Drew was in his pre-teens, Doug used to baby sit him and his brother Jeff, while his parents were Doug's Corps Officers in Kearny, New Jersey (Drew and Jeff were very fond of Doug's Matchbox and Hot Wheels car collection until he turned them all over to their care. Combined with their own collection, they're waiting to be passed on to another generation. Jeff's son Charlie is the heir apparent!).

Drew spent his college years with his brother Jeff at Yale University in New Haven, Connecticut studying Psychology/Teacher Preparation in Spanish. After college, the twins went their own ways and it was during that summer that Drew started dating Jen, now his wife. They have two daughters and currently find themselves running the Central Citadel Corps in midtown Manhattan, New York City! Drew fights in God's strength as a mighty warrior uniquely gifted for the challenges of snatching the lost out of Satan's grip in today's world.

DAB: What's your testimony? Tell us about your relationship with Christ.

Drew: I'm a sinner saved by grace through faith sounds a little trite, but that's certainly how I understand my relationship with Christ. For some time, I used to strive at my faith, wanting to be a better person, trying to earn my salvation. Then for a while I gave up trying at all and really got lost in sin. I stood at the precipice of that decision of never returning to my Father and then miraculously, I woke up to grace and was accepted and forgiven and having wandered, actually began to appreciate the true nature of the cross.

DAB: What corps do you attend? How did you get there? What's your involvement there?

Drew: Central Citadel in midtown Manhattan, Greater New York Division. My wife and I are running Central Citadel as lay people. We are here because the Lord led us here. Our home corps is Waltham, MA. My wife grew up in the Athol, MA corps and being an officers' kid, I moved around a lot.

DAB: Many officer's kids leave TSA. What kept you in The Army?

Drew: I did leave, actually. During my junior and senior years of college, I left the Army and the church and my faith altogether. For basically that whole period of time, I didn't go to church anywhere. I would work at Army camps during the summers and have a desire to get right with the Lord and would, to an extent, for a two-month period. Then I'd go back to campus and hang out with the same people and I'd be back where I had been in May before I left. The summer I graduated (1995), I went to work at Camp Wonderland in MA. I was 21 years old. I had been running from God

for the better part of 3 years and occasionally turning back toward Him and that summer I made up my mind that I would decide FOR GOD or AGAINST GOD and I'd stick to the decision. That summer, I truly gave myself to the Lord for life, whatever that was going to mean. In coming back to relationship with Christ, it seemed the only place it made sense to worship and to make my church home was TSA.

DAB: What have you been doing in TSA? What do you do in TSA today? What's your ministry? Why is it important to God's Kingdom?

Drew: In the spring of 1999, I was working as an assistant principal/Spanish teacher at a high school in a suburb west of Boston. God called me out of that work and into working with college students for Army--a position that didn't exist. He opened the doors for it to happen and so from 99 until June 04, my wife and I worked together in the youth department in MA. She held the position of Assistant Camp Director and Group Work Coordinator (guards, sunbeams, boys adventure corps). I held the position of Campus Ministries Coordinator, a job that had me connecting with Salvationist college students, outside student groups, volunteer opportunities, a monthly young adult praise meeting, a weekly college and career fellowship and several mission team settings throughout the year.

Heeding God's call, we are now at Central Citadel in Manhattan on the east side of midtown. Our congregation is 90% marginalized at present. Most of our population represent the hardcore homeless who avoid the shelter system, sleep outside nearly 12 months out of the year and deal with a host of issues from substance abuse to mental illness to a general inability to cope with "straight life"--a job, a home of some sort and bills to pay. Almost all are male.

We have a clothing distribution program during the week and a full schedule on Sundays including a community dinner.

It is important to God's Kingdom because regardless of their circumstance, only a few members of our congregation are coming only because they can sit inside and get a meal. There are lots of places to do that in NYC. Our flock, described to me by one its members as the "dope-smokingest alcoholics in the east midtown section" are looking for a church that they can call their own, a place where they don't have to be self-conscious carrying a trash bag into the sanctuary that contains all their belongings, a place where no one will ask them what their business is, entering a church building, a place where there is community and common understanding. Don't take that to mean that we are not making every effort to encourage change of people's situations. We are. But no change will ever come about without a spiritual change and the first step toward making that happen is establishing a safe place for folks to be. That's what we're working at now. And we're not alone. We have wonderful support from one old-time soldier, some Salvationists and officers who live in our neighborhood and from Project 117, the USA East's school for youth ministry and mission. They are a part of our ministry in teams throughout the year. It's important to the Kingdom because these are God's children for whom He raised up

TSA. Our corps looks a lot like what they did way back in the East End of London, I'd have to guess. It's important to the Kingdom because having a home or not having a home doesn't preclude someone's need for a Savior. And some are seeking. We have seen and felt the Spirit move powerfully in our meetings.

We are also attempting to reach the neighborhood in which we live, a very upscale, professional, educated community that has traditionally viewed the Army as many things, but not as an option for worship.

DAB: What are your priorities in life?

Drew: For God, For Country and For Yale. Just kidding.

Too many smart men have given me this paradigm for me to do anything but embrace it: God first, family next, then vocation. I want to serve and love God in some way that attempts to attain to the grace I've received. I have been blessed beyond reason with an incredible wife, Jen, an imaginative and outgoing 3-year old named Riley and our newest gift, a very contented and smiley 3-month old named Sydney Grace. I love my family and I haven't even mentioned my extended family. Vocation comes third, which is often confusing because I work in employed ministry and it's hard to see where the God priority ends and the vocation priority begins. I recognize that God has called me to serve Him and to do so in TSA. I do the best that I can to honor Him in what he's called me to, as long as I know that I've met the demands of priorities 1 & 2.

DAB: What are your spiritual gifts?

Drew: Dangerous question. I think the Lord has given me discernment--not in any sort of really supernatural way. I don't claim prophecy as a gift. It just seems that I have a good sense of people and situations and am able to listen for his leading in my life and ministry. Preaching and teaching are also gifts that the Lord has given me and he has given me wonderful opportunities to exercise those gifts both in employed ministry and in the secular setting. I think I also have to throw hospitality in there. I love a crowd in the house and I love parties. This gift comes in especially handy when perfect strangers call, hoping for a free place to crash in Manhattan. God does have a plan.

DAB: How do you use your gifts in your ministry?

Drew: Throughout my adult life of faith, I've had opportunities to preach and lead Bible studies. Lots of settings, lots of groups of people and too many blessings to count. The hospitality gift often came out when working with college students and running mission trips. The discernment gift gets exercised quite a bit in a variety of ways.

DAB: What gets you pumped up?

Drew: Seeing people and being a part of ministry and service opportunities that are totally "invisible." Doing things for the Kingdom where only a very small handful of people will ever know about it gives me a supreme sense of obedience. Maybe, it's because my pride gets in the way of so many attempts to serve God that I really enjoy those tasks for which I'll get no praise and those who join in on those tasks recognize the same to be true. There's something about the church being the church for no glory other than the Kingdom's that is just a pure form of Christianity--how can't you love that?

DAB: What breaks your heart?

Drew: People who don't choose or appreciate grace. It doesn't matter if someone has wandered away from the Lord or never knew the Lord or has been "asleep in the light" (thank you Keith Green), if they don't get what the cross is really all about, it makes me sad. This is largely true because the cross completes and perfects who we are, it is only in Christ that we can be who we were created to be. Seeing someone sleepwalk through life, never reaching their creative and created potential breaks my heart.

DAB: When was the last time you reviewed your Soldier's Covenant?

Drew: I just have to be completely honest here. I read it in response to this question. It's probably been about 10 years for me. I don't think I found any surprises in there, but that doesn't mean I've lived up to the incredibly high standards set out in the Articles of War.

DAB: How does your Soldier's Covenant affect your warfare?

Drew: It is my warfare. The Soldier's Covenant is the job description of every Salvationist. I guess that's one reason why I feel like whether I have or haven't reviewed my covenant in a while, it is always my guide. I don't take stock of a written job description every day when I'm employed, but I am evaluated based on it. In that light, I think I should recommit to my Covenant at least annually.

DAB: What do you see God doing in TSA today?

Drew: Something different in so many places. I like not to think too deeply about that because my view is so small compared to His. If I looked in detail, I'd probably start nit-picking, like "God, why would you choose to do THAT right now?" I do feel like he is calling soldiers to rise up and return the place of leadership originally set out for us. No wonder we have so many small corps. Too many of us want to lay it on the officers or finances or other external issues. Unless the soldiery return to a place of actively living out the Covenant, the Army can not survive as God raised it up.

DAB: What would you LIKE to see God doing in TSA today? (big picture) What does TSA need to do to accomplish this?

Drew: Maybe I jumped ahead and already answered this question. I think that regardless of all the superficial nonsense about worship styles and uniforms and practices, the Army needs to return to a place where we are contented and feel it is the right thing to do that all of our corps are open to those people who spend much of their lives being shut out -- the poor, the poorly educated, the homeless, the neglected, the widow, the orphan--the submerged tenth. I think we need to wake up to that calling, as I said, the Soldierly needs to return to its Covenant and it's place of assisting with the service aspect of the movement with an eye to a spiritual awakening. What does TSA need to do? Each one of us needs to say, "I am The Salvation Army" and do what we were called to do as a movement.

DAB: If God would change one thing about TSA, what do you think would it be?

Drew: I think he might take away our good name with the public. I think it serves as a stumbling block to revealing our true identity and to evangelism. At the least, we should be known as "the church that cares" rather than continually getting the same response "wow, I didn't even know you were a church. That's a pretty well-kept secret in the United States."

DAB: Give us a final word of encouragement.

Drew: Forget the worship band. Forget the brass band. Forget heritage and tradition for the sake of themselves. Forget trying to compete with middle class suburban churches and mega-churches and cool hip "we meet in a movie theater" churches. Forget what we wear. Frankly we're far too self-conscious.

Remember who we are. Remember how Christ reached out to everyone with love and mercy. Remember how William and Catherine and their contemporaries went after the "worst of sinners" to offer them the best of life, aggressively, creatively, unashamedly. Remember how Brengle described the Army's unique heritage of holiness as one of "martyr-like sacrifice, spiritual power, dare-devil faith, of pure, deep joy, of burning love, of holy triumph."

Interview with John Sherwood

by Aurora Atell

Stats:

Name: John Sherwood

Home Corps: London Citadel

Ministries involved in: Street Van Ministry, Chapel Services at the Salvation Army Men's Hostel, Pastoral Care

Mission trips involved in: St Lucia, March 2004

1) How did you come to know Jesus as your personal Lord and Saviour?

My wife Donna wanted to go to church and after trying numerous Christian denominations that didn't "fit" she suggested the Army. The "fit" was instantaneous, and we new after the first visit that we were on to something special. Maj Earle Birt took me under his wing. I am a very straight forward and somewhat black and white person so I had a lot of questions. He was patient and explained everything so easily and with such conviction that I was totally convinced that Jesus was my Lord and Saviour. It was not the blinding light that Paul say, but a gradual, almost methodical journey that eventually brought me to Christ.

2) Who, for you, are your heroes in the faith? Why?

Major Earle Birt for his continued commitment to humanity. Maj Neil Lewis for entering the service later in life, turning his life around, and for his passion for the spiritually, emotionally, and physically need of this world. Aurora Atell, and Heather Wright for committing their lives to Christ, and literally doing what Jesus taught: leave home and family to "Love thy Neighbour" in the street.

3) The Street Van Ministry in London Ontario is a relatively new ministry, in operation for the past two years. What has God been teaching you through this ministry?

There are a lot of needy people in this world, and I have a responsibility to share my blessings with them and help them. There is a lot of educating to be done with the more fortunate in this world to make them aware of the "street" people and get them to share and care. It has also taught me patience, in that some changes take a long time and also that God actually does work through me (what an honour).

4) Can you share a little bit of what you experienced while in St. Lucia, where did God stretch you in? How did He bless you through your service?

I had not worked as an electrician for about 18 years, so when we worked about an average of 12 to 14 hours a day I was really tired. Also the lack of assistance from the locals stretched my faith. Why were 30 people working so hard for the less fortunate when they did not help us but stood and watched. I realized after a few

days that I had just received a lesson: we were to serve, not to judge. The trip also showed me the power of prayer. We prayed continually that the 30 people (mainly untrained) working in dangerous situations would be safe from injury. One cut finger, and one cut knee, requiring small band-aids showed me the power of prayer.

5) How does your Soldier's Covenant aid you in your ministry?

When I first read the Covenant, I was not sure I could maintain such a difficult task. Part of the covenant that requires "caring for the needy and disadvantaged" is an incredible commitment, and for some people very hard to do. I asked God for help and he answered me by providing a passion for helping people less fortunate. It is now something I find easy, and is fast becoming a big part of my life, whether on the street, in the chapel, or on a mission trip. By doing this ministry it expands into another part of the Covenant, relating to sharing the good news. Not only are we ministering to their physical needs, we are treating their spiritual need as well.

6) Where do you see God leading you in the near future, as a Salvationist?

I do not know for sure, but I am so busy with the "mission" work, that my full time job is getting in the way. I find I can't wait to get on the truck, or back to the downtown mission, and we just had an exciting meeting for the next Caribbean mission. There is a definite pull in that direction.

A Devotional study on God's Abundant Provision

by Patricia King

STUDY INCLUDES:

- A. Prophetic Encouragement
- B. Devotional Teaching
- C. Weekly Scripture Meditation
- D. Prayer Directives
- E. Personal Application
- F. Resource Corner

A. PROPHETIC ENCOURAGEMENT

God is the God of more than enough and will provide for your every need. The world's economic system is about to shake and it will not be long before people realize that it is fragile and cannot be trusted. But God can be trusted. His promises can be trusted. All the gold and the silver is His. All the earth and its fullness belong to Him. The Lord will sustain you in the days ahead and testimonies of miraculous provision will increase. Those who walk in righteousness will taste the abundant goodness of the Lord. Many at this very hour are in a tight squeeze financially, but breakthrough is coming. That which has been lost will be restored. The God of more than enough will break through the strongholds of lack and poverty. His people will feast on His abundant goodness.

B. DEVOTIONAL TEACHING

God has always provided for His people. Even when the children of Israel were walking through the wilderness, God was with them providing each day. The Bible is full of covenant promises that assure us of His goodness.

In order to appropriate the promises concerning God's provision, both faith and obedience must be operating. The scriptures offer in-depth teaching on financial management and reveal to us what God has promised to do. If we follow the Word in faith and obedience, we will see the fruitfulness of God in our lives.

Hindrances to provisional release in our lives can be: unbelief and doubt, murmuring and complaining, lack of sowing financial seed, wrong motives, lack of wisdom in financial management, failure to tithe, generational bondage, word curses from others, and unresolved spiritual attack. All these hindrances can be overcome in Jesus as we line our lives up with the promises.

It is God's will for His people to prosper. It is His will for all His children to be fruitful and multiply. Even in the difficult times, the Lord will bless His people. In Abraham's day, there was a famine in the land, but Abraham found water and his flocks and herds increased. In Isaac's day there was also a famine. Isaac sowed in that year and reaped a hundred fold.

No matter what day we are living in, God has called His people to be blessed...and that means you!

C. SCRIPTURE MEDITATION

1. Week One: Matthew 6:19-34

2. Week Two: Haggai 1,2
3. Week Three: Malachi 3
4. Week Four: Philippians 4:19; 2 Corinthians 9

D. PRAYER DIRECTIVES

1. Pray for the Body of Christ to have a renewed focus on Jesus Christ, their Provider.
2. Pray for miracles of provision to be dispatched to God's people.
3. Pray for increased finance to be sown into the Kingdom of God and especially to meet the needs of the poor.
4. Pray for honesty and integrity in the area of financial dealings.

E. PERSONAL APPLICATION

1. Spend time worshipping Jesus Christ as your personal Provider and source of all things.
2. Ask the Holy Spirit to convict you of any sin or carelessness in the area of finances.
3. Invite the Holy Spirit to lead you into truth and wisdom concerning provisional issues.
4. Ask the Holy Spirit to show you where you can sow seed into the Kingdom of God . Also pray that your reaping season will come for all the previously sown seed. Call forth your harvest in Jesus' name.

F. RESOURCE CORNER.

For fuller teachings on God's Provision, the following resources of Patricia King will help you:

- a. The King's Treasury – a 3 tape series on provision.
(<http://www.crownproductions.com/content/ShopProduct.phtml?3/40/42>)
- b. The Faith Connection – a 4 tape series that teaches how to secure the promises.
(<http://www.crownproductions.com/content/ShopProduct.phtml?3/30/124>)
- c. Decree – a booklet and a CD on confessions of the Word of God.
(<http://www.crownproductions.com/content/ShopProduct.phtml?18/0/113>)

These resource items and more can be purchased online at www.extremeprophetic.com

And Remember

God loves you with an everlasting love!

PATRICIA KING

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AS IF

by Commissioner Wesley Harris

IF ANYONE imagines that prayer always comes easily for commissioners I must confess that, as the line of a song indicates. 'it 'aint necessarily so'- at least, not for me! Saying prayers may present no problem but praying is something more. Practice over many years may help but, speaking personally, there are still times when I don't feel like praying and when my thoughts are not spiritually inclined.

I feel badly about that but take a modicum of comfort from the fact that better people than I am have had similar problems. Saints have not always found prayer 'plain sailing' and some have been disarmingly honest about their shortcomings.

St Teresa of Avila prayed, 'God, I don't love you. I don't want to love you but I want to want to love you'. Perhaps my only redeeming feature is that at least I want to want to love God more and have a greater facility in prayer. God knows that.

Years ago the General, John Larsson, and I were colleagues on the small headquarters of the Army in Glasgow. He told me that he had learnt a spiritual technique from his father. He practised what he called the 'as if' principle. If he didn't feel like going through a spiritual exercise he would do it anyway – 'as if' he did feel so inclined and often the inclination would grow with the practice.

I guess that most Olympians often don't feel like getting out on the road at 4 am on a winter's morning but they do it any way and warm to it in the process

Personally I find it easiest to pray while walking. At least I am unlikely to fall asleep that way! I like to exercise body and soul at the same time. I may have a 'thanksgiving walk' and count my blessings as I proceed. I may try a roundup of my family and friends and talk to God about them as I go or I could exercise sanctified imagination and picture myself on the road to Emmaus and be sensitive to the distinct possibility that he will draw near and walk with me. I hope that the Lord will plant some of his thoughts in my overcrowded brain which is often filled with merely trivial pursuits. I not only want to talk to him' I want him to speak to me. Remarkably, I believe that he does.

It is said that in a battle between the imagination and the will the imagination often comes off best. For example, even the most tender toed of us might have no difficulty walking along a plank placed on the ground. But if the same plank was fixed between two high-rise buildings it might be a very different matter. We would imagine ourselves falling and that might be enough to cause us to lose our nerve.

Often spiritual endeavours are thwarted by a mental picture of failure. We envisage ourselves falling and so sometimes we draw back from trying. But by faith, which may be defined as imagination divinely used and directed, we can go ahead in prayer and witness 'as if' we are victorious and prove, God helping us, that we are.

Spiritual Commandos on the Rise in New Zealand

by Captain Christina Tyson

(from War Cry, New Zealand, Fiji and Tonga Territory)

Gareth Shearman is a 24-year-old New Zealand youth leader with a passion for God and The Salvation Army.

When a large Christian cross suddenly appeared cut into gorse high in the hills overlooking Wellington's Hutt Valley, locals were mystified. Something mighty strange was happening in their neck of the woods.

The Hutt City Council's asset manager speculated it could be the Hutt Valley equivalent of a crop circle, while someone else in the council office suggested it was the work of 'a religious fanatic'.

A local news hound eventually tracked down the culprits. They were a group of Salvation Army youth from Hutt City Corps (aka 'Crossroads Community Church') who go by the name of 'Rise'. Youth leader (or 'ringleader'!) Gareth explained that the group came up with the project to make a stand for Christ and get behind their church mission—'to take the Hutt for Christ'.

A dozen of so Rise members had travelled up into the hills armed with axes, machetes and pruning shears and cut the cross into the hillside over a period of a month-and-a-half. It was hard slog and Gareth says the process became something of an object lesson. 'It taught them that if you're going to stand up for your faith, it's going to be hard work. You'll get hurt and even cut up sometimes.'

The local council was less than impressed with their efforts and could have prosecuted the group for breaking a bylaw. Since then, the group have made restitution by planting native trees elsewhere.

Spiritual Commandos

Rise began out of Gareth's conviction that Christian young people need to express their faith and stand up against injustice. His own interest was sparked through reading books about the early days of The Salvation Army. He describes General William Booth as 'a huge inspiration'.

'The passion that early Salvationists had—they were so in tune with what God wanted! And prayer was such a focus for them. I realised how far we are from fulfilling God's purposes in The Salvation Army today,' says Gareth. 'As Christians we've got to be passionate about what we believe!'

He started chatting about social justice issues and faith with some of his friends and realised they too were passionate about seeing God's purposes fulfilled.

He went to see his corps officer, Captain John Wordsworth, and the corps' mission director, and together they honed his idea for a group of 'activist youth' who would be prepared to 'stand up and leave comfort behind, seeking the works of God with passion and power.'

The members of Rise are aged from 14 to 28. They are all Christians and Gareth's desire is to build them up to be warriors for Christ. He sees young people rising up as leaders of a revolution—spiritual commandos—totally committed to God's cause and ready to act 'day or night, at any time' under God's direction.

Young people need to be 'desperate for God and totally sold out to him' if they are to see God move as he did in the early days of the Christian church, and the early days of The Salvation Army, Gareth says.

New Causes

Since the 'crop circle' episode, Rise has moved on to other initiatives, including protesting at Parliament and circulating a petition against the decriminalisation of prostitution. They've been discussing issues such as drugs and bullying in schools and planned walking through schools in their area to pray for them. They already meet each Sunday morning before church to walk around the area and pray for their local community.

Gareth explains that they always educate themselves before taking action, exploring different viewpoints on an issue to gain a good understanding. Sometimes that means inviting people to come and speak to them.

After their run in with the council, Gareth says they will try to use legal means to make their voice heard. 'But we've got to stand up for what's right and stop being complacent about it,' he says.

He believes too many young people leave the church due to its lack of action. 'Week in and week out they hear about this great and mighty God and the works that he has done, but they never see his power move. Young people who attend youth meetings and cell groups are inspired and fired up. They want to see God move, they want to see lives changed!'

Gareth is also a member of Moped, a band of brothers who favour hip hop and reggae music and are regular entertainers at Salvation Army youth events throughout New Zealand. [Check out www.mopedband.co.nz]

The Corps Training School - An Alternative Training Proposal

by Cadet Stephen Court

(note: this article was written in the last century and is included here due to its timeliness in some circles today)

INTRODUCTION

"We have been wrongly educated, all of us" (Charles Finney, REVIVAL LECTURES, no date, p249). That may have been true in the churches in Finney's time, but surely it can't apply today in The Salvation Army. Today we are far more highly educated! In some territories, associate of arts degrees are awarded at commissioning. In one territory there is a mandate for a degreed officer corps (i.e. every officer having an academic degree). Where is this leading us? It may be leading us back to Finney:

The student spends four years in college at classical studies with no God in them and then three years in the seminary at theological studies and what then? Poor young man! Set him to work, and you will find that he is not educated for the ministry at all, he has been spoiled in training. (p246)

ECUMENICAL FAILURE

It's not just the Army that needs to re-evaluate our means or training officers. "Most pastors agree that they were inadequately trained for the job of leading the local church. It is imperative that the leader training grounds be reshaped. Mere tinkering with a broken system won't provide the answer" (George Barna, cited in the Wagner Leadership Institute Provisional Catalog).

I'm sure that there are as many different training college realities as there are territories in the world. There are as many training college experiences as there are officers. And yet, with some praise-worthy exceptions, the mediocre results in Army mission point inevitably back to training college.

FORWARD TO OUR ROOTS

It wasn't always this way. We once spoke glowingly of the Army training system as schools of the prophets. In them, "Holiness of life, purity of character rank(ed) high above education or ability" (anon. A SCHOOL OF THE PROPHETS, 1901, p65).

It was never sought to make these places of intellectual instruction, but rather of soul culture, where those who did not seek only God's glory and the salvation of souls might be separated from the rest of the candidates by trial. (George Scott Railton, GSR, p40)

Besides this distinction, training in our Movement's early days differed in two important aspects: it was shorter, and it was more mission-oriented. ⁽¹⁾

Current training practice looks little like pioneer models. It lacks solid Biblical precedent. It also lacks solid Biblical results. Disparity in personal experience makes training staff one of the most difficult appointments in the Army. Our session had cadets young enough to be the children of other cadets. One father was finishing his high school equivalency during training while a single was completing his PhD.

CHANGE IS IN THE AIR

For a long time we've recognised the need to change our training. What worked in mid-century is no longer serving its purpose. As early as 1974, in Korea, Captain Paul Rader was adapting extension education for that territory (OFFICER, February, 1999, p6). "Growth occurred as soldiers were trained for mission, empowered to act, and then supported when they did" (OFFICER, February, 1999, p7). The Korean system implicitly recognised the theological reality that the rest of us have ignored for too long, that there is no difference between soldiers and officer soldiers other than availability (and colour of trim!- see Wesley Harris, BATTLE LINES. 1992, p55, 56). Having found available soldiers, they trained them, empowered them, and then watched the victories!

The UK territory is the most recent to step out and address the questions of content, duration, and format of officer training. Based on the OPTIONS TO CHANGE paper, the UK territory has introduced what news reports label "Revolutionary Changes" (SALVATIONIST, March 6, 1999) to the current training system.

From now on the training of cadets in the territory will be tailor-made to suit the individual. And in a revolutionary move the training of some will be largely non-residential. 'The two-year system presently in place does not meet the training needs of all prospective cadets and some find its requirements difficult to meet,' says Commissioner John Gowans.

"Different models of training, all based on the validated residential training programme, have been proposed to and accepted by the General for immediate implementation" (SALVATIONIST, March 6, 1999).

"Cadets who meet the requirement for exception on grounds of prior learning could be commissioned within the year" (SALVATIONIST, March 6, 1999).

Hallelujah! Let's make officers and get on with the war!

EXTENDING THE REVOLUTION

But it's hard to stop a revolution. The next radical step will take us forward to our roots. In my territory, several pioneer Corps hosted their own training garrisons from which officers were commissioned. Towns like Brantford and Bowmanville were the

sites of rigorous, practical training that equipped young cadets with the spiritual power to take cities with Jesus. The belief was that effective Corps Officers on the front were best equipped to train cadets for practical warfare.

Many might show disdain for such an idea today. 'Most Corps Officers today', these people figure, 'don't have the expertise to effectively train cadets, even if they are better educated than our primitive forebears!' And yet, if the revolution is to roll on, Corps Training School system (CTS) might best be the next destination. The Corps Training School localises officer training at various Corps around the territory.

SINCERE FLATTERY

Imitation is the sincerest form of flattery. Recognising the effectiveness of Biblical, practical, discipling, training, most leading-edge churches in the world feature their own version of our early Army CTSs. Saddleback Church Seminary, in America, is just the latest in a line of leading churches that train people locally for leadership. Here's what they have to say about their new school:

Our goal is to become the most spiritually mature church in America. We offer biblical, historical and theological classes that train our members for church leadership, Christian living, ministry effectiveness and mission preparation.

Classes are designed for Saddleback small group leaders, Bible teachers, shepherd leaders, members seeking to deepen their faith and members who will be future pastors, church staff and missionaries. (Saddleback Church Website)

Peter Wagner recently published *THE NEW APOSTOLIC CHURCHES* (1998). In it, 18 leading-edge church leaders from around the world describe their amazing ministries, including their local training schools.

David (Kwang Shin) Kim, founder of Grace Korean Church, also started Grace Mission University (p199).

Faith Community Baptist Church in Singapore, led by Lawrence Khong, is a cell church, and its leadership training occurs with "The Year of Equipping" within the cell structure (219).

Paul Daniel founded His People Christian Ministries on the University of Cape Town campus. He has also started a network of Bible schools to train Christian leaders (p228, 229).

William F. Kumuyi of Deeper Life Bible Church in Gbagada, Nigeria has the largest congregation (85,000) and fastest growing church (700,000) in Africa (p243). His International Bible Training Centre in Lagos, at the home church, trains leaders for DLB Churches in Nigeria (p249).

Eddie Villanueva started the Jesus is Lord Church in Manila in 1978 and has since grown to 2 million people. He trains his leaders in the Leadership Enhancement and Advancement Programme (p257, 266).

Joseph Wongsak began the Hope of Bangkok Church in 1981. Now, more than 800 HoB Churches exist in Thailand and another 40 in 19 countries (p271). To train the leaders, "Seminaries have been established in many of our churches" (p275).

These and many other leading-edge churches train their own people on the run. That way, the church doesn't lose the person for a couple of years, and they can guarantee that their people are being trained the way they consider to be most effective. These churches have also become centres to which people go to be trained, and from which people receive all kinds of resources (our Corps uses resources from two of these churches). The locus of influence is switching from denominational headquarters to the leading-edge congregations. It is on the front that resources and strategies are developed and proven.

A NEW DAY; A NEW WAY

God is doing new things in The Salvation Army these last days of the millennium. Commissioner Gowans has radically changed UK training to meet some of the new demands. General Rader endorsed it for immediate implementation. The Canada and Bermuda TC, Commissioner Norman Howe, is noted for his spiritual authority, his prophetic gifting, and his apostolic sense. Reform is in the air. "Whenever there is reform ministers must be retrained to maintain the new form of the Church brought about by the reform" (John Eckhardt, MOVING IN THE APOSTOLIC, 1999, p78). While the UK's new approach is a start, the re-establishment of local CTSs might be the next step.

THE EPHESIAN TRAINING SCHOOL

The effectiveness of local training schools is not only borne out in today's leading edge churches and in primitive salvationism. The Biblical model for officer training features Elijah with Elisha, Moses with Joshua and Caleb, and Jesus with the disciples. And Paul started the first local CTS in Acts 19. After evangelising in the synagogues for three months (v8), Paul established the training garrison at the lecture hall of Tyrannus (v9). His battle school was attended daily by the disciples (v9), and the session lasted two years (v10). The curriculum included:

- ... service to the Lord (20:19);
- ... modelling of humility and hard work (20:19, 35);
- ... large crowd and ward preaching and teaching (20:20);
- ... the whole will of God (20:27);
- ... night and day fighting, with tears (20:31);
- ... major miracles, healing, and deliverance tactics (including handkerchief healing!-19:11,12);

... power confrontations (such that Artemis was discredited- 19:27);
... and mass population evangelism ("all the Jews and Greeks who lived in the province of Asia heard the word of the Lord"- 19:10).

In his ACTS OF THE HOLY SPIRIT Commentary (BLAZING THE WAY: Acts 15-28, 1995, p178), Peter Wagner suggests the impact and the identity of these disciple students. He figures that the Corps in Hieropolis, Laodicea, Colosse, Smyrna, Pergamos, Thyatira, Sardis, and Philadelphia were all started by Training Garrison students. These are all Corps around Ephesus and in Asia, the origin of which is unknown. Colossians 4 is one source for The possible student roster includes soldiers like Tychicus (Colossians 4:7), Onesimus (v9), Aristarchus (v10), Epaphras (v12), Archippus (v17), and Philemon (Philemon 1:1). "Paul was taking gifted believers whoever they might be, with whatever education they might have, providing for them the conceptual and practical tools they need, and sending them out to extend the kingdom of God" (Peter Wagner, BLAZING THE WAY, 1995, p159).

RUBBER HITTING ROAD

What I propose is to find some solid, leading-edge Corps, and send cadets to CTSs there. Because the overhead is minimalised, and training staff sizes will diminish (my sessional photo looks down at me with 20 cadets and 21 staff officers!), costs will be reduced. With more practical training, based on the Ephesus curriculum, we will produce better experienced and equipped officers. As with the new UK model, duration can be personalised.

We end up training cadets with proven field methods, by the proven leading-edge Corps in each Territory, with much less cost (and potentially much less time), and with secondary benefit to the district surrounding the CTS (with personnel power represented by the cadets, more congregations can be started, following the pioneer model). This training will be realistic and productive.

General William Booth's desire was, "to send every cadet to hell for a fortnight" (in Leslie Pindred, FROM THE SOUL WINNER'S CORNER, 192). Admittedly it will be softer than that. However, this CTS alternative can bring us closer to the ideal of training being the, "place where we weave the stuff of which good officers are made" (Bramwell Booth, SERVANTS OF ALL, p41) for the millennium to come.

ENDNOTES

⁽¹⁾ At the turn of the 20th century, the, "Entire course of Training is 18 months and that period is divided into 1) 6 months of residence in the Training Home and 2) 12 months in the field" (A SCHOOL OF THE PROPHETS, 1901, p62). The lion's share of the training experience was out in the field under a superior officer. And, notably, "There (we)re 12 Training Home Corps within a three mile radius of the Home" (p65-), under the control of Training leaders (Bramwell Booth, SERVANTS OF ALL, p40). In that system were four departments: personal care of cadets; Bible and doctrine; public speaking (and reading, writing); how to fight in the field (A SCHOOL OF THE PROPHETS, 1901, p64).

Reclaim Your Health

by Major Deborah Burr

“Place the oxygen mask on yourself *first* then help place the mask on the one next to you needing assistance.” Anyone who has flown in an airplane has heard these instructions regarding safety regulations. The reason is obvious, how can we help others if we are starving for oxygen ourselves?

It is said that William Booth sent a one word message, *Others!* to encourage his officers around the world. As Christians, we are called to place the needs of others in front of our own. I whole-heartedly agree, but that does not mean that we are to neglect the care of ourselves. How can we help others if we are in a state of desperation ourselves?

I’m sure you would agree that in order to serve others effectively, we need to be at our best physically. We must have a reservoir of energy, stamina and vitality. It seems, however, that we have a problem. According to a study done by Purdue University, Christians are more prone to ill health than non-Christians because of obesity. Surprised? Most of us believe that because we are less likely to smoke and drink, we are healthier. Research proves the opposite is true. We pay so much attention to sins like alcohol and drug abuse that gluttony is often overlooked in the church. Statistics estimate that by next year there will be approximately 500,000 deaths in America attributable to improper diet and inadequate exercise. That would make obesity the leading cause of preventable death – surpassing tobacco use! In addition to that staggering fact, \$75 billion is spent annually for weight-related illnesses. Has the Christian community become a liability to our nation? Are we not called to be a blessing to *others*?

When the Israelites began wailing for the foods of Egypt, it caused God’s anger to “burn against them” (Numbers 11: 33). Are our unruly appetites stirring the Lord’s anger today? It is more than a matter of screwing up a strong will to avoid the pitfalls of unhealthy choices. Gluttony is a spiritual matter (Proverbs 23: 1-2). Self-control is a fruit of the Spirit (Gal. 5:23). Let’s recognize that the fruit of self-control needs to be evident in our physical lives as well as our spiritual. The Spirit can work this out in our lives through prayer and fasting. A lifestyle of fasting will help us to overcome our selfish appetites (in many areas) as we hunger for more of God. In the sixth chapter of Matthew, Jesus gives us directions for fasting. If He is directing us how to fast, is it really an option for the believer? When was the last time you practiced this discipline? Press in and listen to what God is telling you in this area.

It is time to begin taking responsibility for our own physical health. Excuses run rampant. I have read newspaper articles about people trying to sue fast food restaurants because they found themselves to be overweight after eating at those places over a long period of time. Apparently, it was getting out of hand so Congress had to intervene. The *Personal Responsibility for Food Consumption Act* was passed

in response to the law suits! No more passing the blame, let us stand up and, by God's grace, get a grip on our selfish indulgence and excessive habits. "The thief's purpose is to steal and kill and destroy. My purpose is to give life in all its fullness" (John 10:10). Take back what the enemy has stolen and reclaim what is rightly yours – God's gift of an abundant, full life. Not constricted, but overflowing. Fullness at its best!

You can reclaim your health! Stand against the enemy and his attacks. God's power, grace, and strength are more than sufficient. Remember, God has promised his help. "God is faithful, he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it" (1 Cor. 10:13).

Will you join me as I determine to *discipline my body and make it my slave*? Will you choose today to begin walking in the blessing of better health? Others need you. May you be able to engage in the fight with great energy and perseverance.

Health to your body and soul!

Gluttony: “Eat and drink...for tomorrow they die!”

by Captain Geoff Ryan

You won't find the seven deadly sins listed anywhere in the Bible. It was Pope Gregory (the Great) who came up with them back in the sixth century AD. Why seven? I suspect for no other reason than the fact that this numeral has always held a religious fascination. The original list of sins included sadness, which was later changed to sloth. The other six are: pride, avarice (greed), envy, wrath (anger), lust and gluttony. The seven deadly sins became part of Roman Catholic teaching in the 13th century, the Church preferring to call them “capital vices” rather than sins, since they aren't in themselves sins, but rather personal vices that led a person to sin. The use of these seven sins as a useful framework for enquiry and reflection has survived through the ages, crossing from Catholicism into Protestantism and Evangelicalism, as well as popular culture.

“Wise temperance of the stomach is a door to all virtues. Restrain the stomach, and you will enter Paradise. But if you please and pamper your stomach, you will hurl yourself over the precipice of bodily impurity, into the fire of wrath and fury, you will coarsen and darken your mind, and in this way you will ruin your powers of attention and self-control.” (Ignatius Brianchanov - 19th century, Russian Bishop)

I recently watched the film “Super Size Me”. It is one of a recent spate of first-person socially conscious documentaries. The hero of the film, producer and director, Morgan Spurlock, tackles obesity in America through the paradigm of fast-food culture, specifically the McDonald's corporation. After a check up by doctors (who continue to monitor him throughout the experiment) Morgan embarks on a month-long ‘study’ in which he exercises as little as possible and eats all his meals - three times a day - at McDonald's. Interspersed with interesting facts and statistics, humorous tangents and speculative conclusions, this essentially is the plot. Morgan inevitably gains weight (over 24 pounds) and sustains damage to his kidneys as well as his relationship with his girlfriend, a vegan chef. Before watching “Super Size Me” I had eaten a huge meal. As the end credits rolled and I made my way out of the theatre, I admittedly felt rather queasy. So I guess you can say that it was an effective documentary. Then again maybe I just have a weak and susceptible mind. Consider some of Morgan's facts though:

- Each day 1 in 4 Americans visits a fast-food restaurant.
- In 1972 Americans spent 3 billion dollars a year on fast food - today they annually spend 110 billion dollars a year.
- In order to burn off a super-sized coke, fries and Big Mac, you need to walk for seven hours straight.
- In the US more than 1,000,000 animals per hour are eaten.
- Obesity will soon surpass smoking as the leading cause of premature death in America.
- The World Health Organization has declared obesity a global epidemic.

But these are American stats, you say. True enough. As always, however, Canada trails proportionately. I recently heard a talk by the former Minister of Health for Ontario. She stated that the number one health concern in Canada at the moment is obesity among children. 'Maclean's' magazine recently did a cover story on this problem (as did 'Time' magazine). Diabetes is on the upswing as are a number of other weight-related conditions. Experts are blaming sedentary lifestyles, inordinate amounts of TV viewing and computer usage, and lousy diets. In short, it seems that our children are under exercising and overeating. If the health experts are worried, should not the rest of us be?

No surprises here, really, though. North Americans by and large are overweight. Does this mean we are gluttons though? The word glutton comes from the Latin *gluttire* meaning to "swallow or gulp down", and can be applied to overindulgence in anything. Although used to refer to various situations (as in, "he is a glutton for punishment" - a familiar refrain from my own childhood) and like many matters in the (evangelical) church often over-spiritualised, the word continues to be primarily associated with excessive eating.

As a sin, gluttony is described as "an inordinate desire to consume more than that which one requires" or more simply, "to overindulge". The main issue here is that it goes against reason, "darkening the mind" and "acting against the powers of attention and self-control" (Brianchanov). Thomas Aquinas said of gluttony: "*Gluttony denotes, not only desire of eating or drinking, but an inordinate desire...leaving the order of reason, wherein the good of moral virtue consists.*" (*Summa Theologiae* 2,148, ad 1). The issue is the defiance of reason and the willful disregard for necessity in order to slake one's appetites. Gluttony is a sin of the flesh that reduces people to the level of animals (though to be honest, few animals will overeat in the way many humans will).

As an interesting aside, according to the Catholic encyclopedia, it can also be applied to spiritual matters. Citing St. John of the Cross's classic work "The Dark Night of the Soul" there is a brief examination of something termed 'spiritual gluttony'. "*The disposition of those who, in prayer and other acts of religion, are always in search of sensible sweetness; they are those who will feel and taste God, as if he were palpable and accessible to them not only in Communion but in all their other acts of devotion. This, he declares, is a very great imperfection and productive of great evils.*" I wonder what St. John would have made of the Toronto Christian Airport Fellowship or many of the other charismatic-tinged, emotionally charged, experientially focused worship contexts that I increasingly find myself a part of in these post-modern times? But, I digress.

There is little to be gained by discussing general concepts. It is more productive to charge away at specific targets. So we'll stay with the definition of gluttony as excessive eating. Caution needs to be exercised here and a lesson taken from Tony Campolo, who, in his 1987 book "Seven Deadly Sins" starts off his chapter on gluttony by dealing with the arrogant insensitivity of those who harangue overweight

Christians ignoring the fact that there are often complex factors contributing to the problem of obesity ranging from chemical imbalances to matters of metabolism. It is not always simple indiscipline or sinful gluttony binges that is to blame. Overweight people are often plagued by guilt, depression and self-image problems. They would prefer not to be overweight.

I am certainly not the one to stand in judgment or condemn those who are overweight. By nature I am chronically undisciplined and wired with an addictive obsessive/compulsive temperament. If it weren't for the fortune of having been born into a Salvationist family (read: totally tee-totalling), there is every possibility that I would have been a hopeless alcoholic and/or a profligate drug user. As far as my metabolism goes, I lucked out there too. Running to fat has never been an issue. If I were prone to putting on weight due to poor eating habits, I would likely be obese. In each case, my relative trimness has little to do with any personal virtues. In my eating habits, I am often a glutton. In my predilection to indulge my physical wants over my reasoning of what is necessary and needed, I sin as much as anyone. In his book, "Freedom of Simplicity", Richard Foster suggests that the only way to counter the militant gluttony and consumerism of Western culture (for what is materialism and consumerism but gluttony?) is by nurturing a "theology of enough".

I know many overweight people. I also know some really overweight people. And true enough, among the latter are those whose condition is largely a result of a chemical imbalance or other medical factors beyond their control and little to do with a lack of discipline. For many of my overweight acquaintances, however, there actually might be some sin involved. The blanket assertion that "most people can't help it" is actually not true. Most can help it. But the issue here, at the end of the day is not really about how overweight (ie obviously gluttonous) is. The result of gluttony may be more apparent in some people than in others, but both persons, fat and thin, may sin on the same way.

The extant situation is really rather simple. Six million children under the age of five die every year as a result of hunger (to break it down this means over 115,000 every week, over 16,000 every day, almost 700 children every hour). Add to this those who die from hunger related illnesses and diseases (diarrhoea most prevalent) and the number goes up to about 30,000 a day for children (that is just over 1000 children who die in the time it takes you to eat a Big Mac). Add to that teenagers and adults and the situation becomes truly ridiculous. However, this terrible stuff mostly happens over there.

Meanwhile, over here (and this is where it gets really weird), there are people who spend hundreds of dollars monthly on health clubs in order to stay slim. Weight clinics and courses are ubiquitous. Every year a new revolutionary diet is invented – at present it is the Atkins Diet and the South Beach Diet. With yawning regularity, movie stars check themselves into medical centres in order to deal with various eating disorders such as anorexia and bulimia (gluttony of a different type). Obesity and weight-related conditions such as diabetes are skyrocketing in the general

population. As God looks on our world he must conclude that the whole lot of us are schizophrenic or suffering from multiple personalities.

The reasons why so many people die because of a lack of food are complex. To understand it well would involve a grasp of geo-politics and foreign policy, security issues, weather cycles, migration patterns and a host of other factors. If it were as easy as every overweight person in the West eating only what he/she needs and then sending the money saved to the Sudan or wherever, then this would be one thing. Unfortunately it's not that simple. Having said that, as the saying goes, *"Because you can't do everything, is no reason to do nothing"*. Gluttony is a sin that in many ways has become socially acceptable, tolerated and accommodated and even encouraged within the church. When it is juxtaposed with the scandal of world hunger, then it becomes a sin. I believe some sins make God sad and some make him angry. I reckon this is one of the "angry" ones.

We evangelicals tend to belabour certain sins and completely ignore others. Gluttony is one that we ignore. We eat and drink and often make merry, while people are dying. Are they dying because of our gluttony? Not directly, maybe. But indirectly, yes. I believe it is called being an 'accessory to a crime' "Am I my brother's keeper" is as poor a defence in 2004 as it was when Cain first used it.

God's Worthiness To Be Worshipped Never Changes

by Karen Baker

Therefore I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God - this is your spiritual act of worship.

Romans 12:1 (NIV)

Are you a worshipper in a church whose diversity of musical style and style of expression are far-reaching?

I am.

Do you preach that 'it doesn't matter what style of expression or music we use as long as our hearts are engaged'?

I do.

Did you ever suddenly realize that though you have been preaching what you really believe to be true according to God's Word, it is not necessarily the way that you live out your life as a lead worshiper?

I did.

WHAM! What a knock that was - here I was, years of preaching and teaching about the purity of heart that God desires of us - covenant worship, worship that is pure - taking care of the fatherless and the widow, social justice, disregarding styles of music, elevating ourselves above a reliance on the music itself, engaging our whole hearts, minds and souls and understanding that our worship is all the time and all about obedience and what we pour in to God instead of what we get out of it. Then one day I looked around and saw myself feeling frustrated by the lack of what I thought was true worship in a Sunday meeting of my congregation and realized that I was expecting them to worship like me, and noticed at the same time that I refused to worship like them.

I grew up singing the old hymns - "Holy, Holy, Holy" and "Immortal Invisible" and "Crown Him with Many Crowns". They are brilliant - full of fire and passion. My personal opinion is that many of those hymns are timeless and express a depth of passion and worship service to the Lord. Then I spent some time in a congregation (not a church - we are the church, and there's only one) that sang all the "new" choruses, and they kept up-to-date on what that was - there was a kind of turnover, so to speak, and when a song had been "done to death" it was retired for a number of years until it might perhaps be pulled out once in a blue moon to re-ignite the spark that it once caused. Which is my favourite style? I'm not sure - it depends on the day. But I always taught my team members and my congregations that it doesn't matter what instruments you use or what style of music, but that it was simply a heart issue. Make sure your heart is engaged. I wanted to engage my heart fully in every song that I was singing unto our God.

Until I became a worshipper in a congregation that preferred songs that predated, well, me. It seems like 1967 must have been a very good year. And probably 1984 as well (I won't begin to pretend that 1984 predates me....). Which is all very well, but in 2004 there are many, many beautiful songs that have been written that are new and fresh - intimate and full of praise, anointed by God to assist His people to worship Him. The chording is easier for learning musicians (and even seasoned ones), the concepts are often what God is teaching His church here and now, and even the musical styles are more current. So why was my congregation stuck in a rut of all these old songs that were so tired that people couldn't worship through them? Why didn't my congregation get it?

WHAM! Have you ever felt God say, "OK, let's go over this again....." Why didn't I get it?

You see, when the scriptures talk about our worship for God, they don't give us a specific style of music to follow. (I'm starting to think there might be a reason for that.....) I have to be honest, choruses that are nearly 30 years old are not my favourite to use. I have been singing them for, well, nearly 30 years! But the simple fact that I do not relate to them, and find it difficult to use them to stir up an authentic message from my soul to God does not make them useless or irrelevant altogether. In fact, it should instead raise a flag that my heart is not fully turned towards the Saviour's glorious face, but is instead too easily distracted by the tools we use to help us worship.

What I was missing is that God created us each for His own pleasure, but that doesn't mean He created us the same. Just as we have our own personalities, we will choose to worship using different expressions. Many of us understand that as far as physical expression goes (or do we?), and many of us understand that some like more traditional music, like hymns, while others enjoy very up-to-date contemporary music, but do we understand the 'in-betweens'? Or do we understand the person sitting beside us that really only likes to express their musical worship using songs that they have been singing for decades? Does that person understand the person who needs a fresh way to express their hearts to God? Should we even care? I'm not so sure that we even should. I honestly believe that if we are truly, to the very depths of our souls, seeking to bring honour to God when we gather together, we will find a unity of purpose that will transcend even our diversity of expression.

Is it too loud? Who cares?

Is it too mellow? Who cares?

Is it too old? Who cares?

Is it too repetitive? Who cares?

Is it too used? Who cares?

Is it a fragrant offering before the most worthy King of all history? Ahhh. I care. I think, overall, we all truly care - let's not forget that we care about the fragrance of our offering. Let us remember that our limited understanding of music is temporal - God's

worthiness to be worshipped never changes. No matter what our preference, that statement will never cease to be true.

God's worthiness to be worshipped never changes.

So let us remember that when we come together to worship through music, we come together to worship. It is all for God. It is all about God. It is all about what He likes and in what He finds pleasure.

So we will crown Him with many crowns.

We will worship His majesty.

We will present ourselves to worship, bow down, and say that He is our God.

We will offer our bodies as living sacrifices, with a deep desire to be holy and pleasing to God - that will be what we choose to be our spiritual act of worship. And may the Almighty God of creation, who is truly able to do more than we can ask or imagine, make us one in purpose and voice - to cry out to Him our pure worship, unhindered by our lack of understanding or grace, but simply longing to worship Him and bring Him more fame than we did yesterday.

Amen.

Apostolic Revolution - Strategic Keys - Part 1

by Todd Bentley

Apostolic Centers

God is not just planting churches, He is planting apostolic centers! During the last few years of ministry I've been in numerous cities and regions where the Holy Spirit said, ***"Todd, I want you to prophecy about the emerging apostolic centers and what they look like."*** In this strategic hour, a call is going out to many believers to take their place in this sphere. You, yes, you, may be led by the Holy Spirit to join with others, corporately, to focus on facilitating this whole new thing that the Holy Spirit is wanting to do in the Body of Christ today. A center may well be located in your city or region, or in your nation! I'll speak briefly, once again, about apostolic centers under "New Government, New Structure" towards the end of Part 2.

The Apostolic

I must ask this burning question, "Are you aware that we are in a move of God?" I think it's surprising, the number of believers today, who are still waiting for this move to begin. Listen! I am making an announcement: "We are in one. It's still coming, but we are in it." The moment we begin to accept this, even before we can really give "language" to what it all means, is the moment we are in a better position to take more responsibility for it. Therefore, what I am attempting here today, is to begin laying a prophetic grid or framework, to describe this move, so that we can take more responsibility for it.

I'm seeing it like the crest of this next wave-tsunami wave. The healing and the prayer movements are in this wave, but it's bigger than this. What's happening today in evangelism and the great harvest doesn't complete the picture either! I believe these three major moves of God (healing, prayer movement, evangelism/harvest) will come together and constitute one, global move. This fusion gives life and substance to the tsunami wave or move of God, but we mustn't box God in; we have to give Him freedom to speak/release more into this wave. I will speak about a slightly different perspective on this global move later under The Tabernacle of David.

I want to also add that this move of God probably comes under the umbrella of the apostolic. But what does that mean? There are so many variables that take place within this context. Also, we hear so much "buzz" about apostolic churches, apostolic networks and the apostles; we have so many buzz words in the church today.

However, a strong sense of anticipation is stirring within us about this whole new model/face that is coming to the church. But, we need a true understanding of what this is going to look like because it's going to influence and change how we will do church. Plus, when the anointing comes to activate this new thing-and it's not even here in maturity right now-there are going to be some specific anointings released with it.

At this point, I would now like to continue with an overview of several characteristics of the apostle and highlight nine true signs of what qualified genuine apostolic anointing and authority looks like:

Definition of an Apostle

An apostle is the missionary who first plants the Christian faith in any part of the world and one who initiates any great moral reform, or who advocates any important belief. An apostle must be chosen and appointed by God. There are God-made apostles, but unfortunately, there are man-made apostles, too. We need God-made apostles who are prepared, anointed, authorized and sent by Him. Therefore, an apostle must never be appointed by any man or college, institution or church that might want to do so based solely on their own initiative, separate from the direction of the Holy Spirit; and an apostle must not be self-appointed.

God is restoring apostles in the church today, but I would like to pause and bring a word of caution. Those who say "I am an apostle" are the ones that we need to be careful of. Usually the ones that **really are** apostles don't say anything about who they are. The anointing speaks for itself. And when the anointing is there-that's it!

Also, there are those who may have the anointing on their life for the apostolic, but it may only be for a group of ten in their apostolic sphere. Therefore, they wouldn't carry themselves as an apostle into the world at that level. In addition, there is another principle I will attempt to explain when a prophet is not received (as a prophet). ***"He who receives a prophet in the name of a prophet shall receive a prophet's reward. And he who receives a righteous man in the name of a righteous man shall receive a righteous man's reward" (Matthew 10:41).***

Whoever does not receive the true prophet will forfeit the reward that comes with the gift the prophet bears, but having said that, everyone is not going to receive the prophet in that office because the prophet is not meant to be everyone's prophet, (just as the apostle is neither everyone's apostle, nor the evangelist everyone's evangelist).

In addition, it is my belief that to even qualify to use the name "apostle," every person who has an apostolic network should be moving in some kind of miracles, signs and wonders and mighty deeds.

Apostolic Anointing and Authority

I want to share with you, nine true signs of what qualified genuine apostolic anointing and authority looks like:

1) Separation

Believers are instructed by God to abandon themselves to a lifestyle of consecration; those who will be totally separated to His purpose and call. Consecration demands a

high commitment to holiness and true apostles will reflect this way of life. **"Paul a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God" (Romans 1: 1).**

2) Fathering

True apostolic anointing is like being a loving father and is reproductive, producing mature sons and daughters. . **"For though you might have ten thousand instructors in Christ, yet you do not have many fathers"** (1 Corinthians 4:15). I have a strong desire to emulate this and by the time I'm 32 years old, my goal is to release directly from our loins and influence, 100 preachers into ministry. (I'm not talking about just taking people oversees where they receive impartation-we've done that already.) We want to be loving fathers who are ready to send laborers/preachers that carry a very high level of anointing in preaching, ministry, character, signs and wonders. Already we have 11 or 12 such people and we just ordained three and have plans to bring three new ones in.

3) Team Counsel

An apostle has a team spirit and gathers with other apostles and elders for counsel at prophetic round tables in various cities, regions and nations. Apostles maintain an attitude that welcomes the wisdom of other apostles from different spheres and locations. **"Now the apostles and elders came together to consider this matter" (Acts 15:6).**

4) Signs, Wonders and Perseverance

Many who walk in a true apostolic anointing can even raise the dead! (This is the most spectacular sign and wonder.) Here's what Paul said, **"Truly the signs of an apostle were accomplished among you with all perseverance, in signs and wonders and mighty deeds"** (2 Corinthians 12:12). Notably, true apostles never give up easily; they persevere in signs, wonders and mighty deeds, not getting disappointed and discouraged. They just keep going. If they pray for one thousand and nobody is healed, then they pray for another thousand. Perseverance!

5) Humility

An apostle walks in humility; Paul models humility: **"Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself"** (Philippians 2: 3). He also said, **"For I am the least of the apostles who am not worthy to be called an apostle, because I persecuted the church of God"** (1 Corinthians 15: 9).

6) Servanthood

"Imitate me just as I also imitate Christ" (1 Corinthians 11: 1). That's a pretty big

statement for Paul to make. I've been really challenged by that verse. I've also wondered how that one would look in my life. If I really said to all the people who follow me, "imitate me," what would that look like? Everyone in fire shirts, blond hair, trucks with flames and Harley Davidsons?! It would be awesome! The first church of the Harley, yeah! Everyone would have a bike, a truck and an earring. Once I actually said to my staff: "All the guys have to get their ear pierced if they are going to work for me." Well, as much as I would like to interpret Paul's statement this way, he didn't really have Harleys and earrings in mind.

Paul was telling the Corinthians to follow Christ in everything they did; they were to imitate him in living solely for the glory of God. He urged the Corinthians to have servant's hearts: **"Give no offense, either to the Jews or to the Greeks or to the church of God, just as I also please all men in all things, not seeking my own profit, but the profit of many that they may be saved" (1 Corinthians 10:32,33)** The passion of Paul's life was to serve Christ and to serve others-that humble commitment of love is a mark of the apostolic anointing. An attitude of servanthood always seeks "the profit of many that they may be saved."

7) True Revelatory Gifting

This is such a significant gifting and true apostles receive the anointing to preach the gospel through the revelation of Jesus Christ just like Paul did.

"But I make known to you, brethren that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ" (Galatians 1: 11, 12).

Remember, for quite some time Paul was persecuting the church of God and he wasn't one of the 12 disciples. So in effect, Paul is saying something like this: *I didn't get what I got the way you got it! I wasn't with Jesus like you and hanging out with the apostles. I haven't even been with the apostles. I got it in the wilderness. I was hanging out for months in the Arabian desert and for months, by revelation, by visions and dreams and angels -who knows how it came? I got what I got!* Also, Paul emphasized that he saw the Lord just like all the other apostles did. **"Then last of all He was seen by me also, as by one born out of due time" (1 Corinthians 15:8).**

True apostles, most of the time, possess a strong anointing that is revelatory and prophetic. They can actually change their "apostolic hat" to the "prophetic hat," but also step out into ministry with both hats, and like Paul, shake entire cities and plant churches with signs and wonders.

An accurate revelatory gifting will accompany a true apostle. There is a frequency of heightened supernatural experiences that come with the apostolic. Apostles have visions and dreams, receive the word of the Lord and they experience open heavens.

8) Character

God wants to raise up apostles with impeccable character who can be completely trusted. His strategic assignments often involve life and death issues that can affect multitudes of people. So, God is always examining an apostle's character. But God doesn't just do character checks, He has a plan to build character. This plan is often an excruciating process. God repeatedly tests apostles, using trials and tribulations to reveal their real level of character. Apostles-in-the-making willingly go through this maturing process because they want to please the Lord and to fulfill His call on their lives.

Not only do tribulations help build character, they also produce perseverance and hope. The apostle Paul preached about this: **"And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance; and perseverance, character; and character, hope. Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us" (Romans 5:3-5).** Apostles that patiently allow God to refine their character will be fully equipped and carry a strong authority to bring a message of hope to the world-the message of salvation through Jesus Christ!

Exceptional character and a good reputation go hand in hand. True apostles who submit to the Father's dealings will receive grace, favor and a good name from Him. **"A good name is to be chosen rather than great riches, loving favor rather than silver and gold" (Proverbs 22:1)** Favor comes from God and is something more precious than money.

9) Breaking Out

Like Paul, modern-day apostles pioneer into new territory; they don't want to build on anyone else's foundation. They boldly enter dangerous places and they live to break uncharted areas wide open with the gospel. Here is what Paul said, **"And so I have made it my aim to preach the gospel, not where Christ was named, lest I should build on another man's foundation, but as it is written: 'To whom He was not announced, they shall see; And those who have not heard shall understand'" (Romans 15: 20,21).** Apostles actually enjoy the adventure of new frontiers; their hearts are set on a pilgrimage. Apostles, operating in their kingly authority, will always "break out" into new territory and discover new ways of extending the kingdom of God with power.

I'm praying that Part 1 of this week's teaching on the move of God and the apostolic is stirring up your desire for more of what God is beginning to manifest. In Part 2, I will discuss the emerging apostolic revolution by introducing eight related points that include the Tabernacle of David, Healing, and different anointings. Lastly, I will wrap up next week's teaching with a powerful prayer that will impart different mantles and apostolic anointing in your life, if you are ready and willing.

Apostolic Revolution Strategic Keys - Part 2

by Todd Bentley

Vision of Harvest

I'd like to share with you about a vision that I had in Eastern Europe last summer. We were in Latvia driving to an evangelistic meeting when I was taken into an open vision, an interactive vision. In this vision I was looking at this white, golden, harvest field that shimmered with rays of God's glory and splendor. I was standing on the threshold of this magnificent never-ending harvest saying, "I want to enter into the harvest!"

The Pastor and Harvest

Wow! I knew Jesus was coming to me in the vision and I was expecting to see Him in brilliance and majesty as Lord of the Harvest and the King of Glory. But instead, out of the harvest stepped the Lord Jesus, as the Good Shepherd, meek, wearing a cloak and carrying a staff in His hand. I thought, "The pastor? What does that have to do with the harvest?" He said, "***Follow Me. Follow the Good Shepherd into the harvest.***" I said, "What? Follow the Good Shepherd into the harvest? Where is the Lord of the Harvest, the King of Glory and Lord of Lords?"

At first, I couldn't understand what was happening because Jesus was appearing in the harvest as the Good Shepherd who leads me by still waters and green pastures. So, I asked, "What's up with this?" Jesus said, "***It's the pastor anointing. It's the discipleship anointing that is coming on this harvest. I don't just want to get people saved. I want to make converts. I want to make disciples. I want to make fishermen. It's not going to be like it was before Todd, with big tents, big crusades, and big numbers. There is going to be an anointing in this to truly disciple and to make fishers of men.***" I realized that in order to reap the great harvest, pastors and evangelists will have to learn how to work together better than they do now, lovingly honoring each other's calling.

The Tabernacle of David

In the vision, as I stepped into the harvest I saw, to my left, an old rickety tent. It looked like a couple of poles with this old sheet thrown over the poles! I thought, "God, what is ***that*** doing out here in the harvest? It's the end time harvest! I thought this was the time for Your glory to manifest, and instead, here's this old white tent with holes in it." Jesus said, "***That's the tabernacle of David.***" I said, "Wait a minute here. I understand that there is something happening today in the prayer movement and worship, but what does this have to do with the great harvest, evangelism and the healing movement? Why is the tabernacle of David out here in the great harvest? And why does it look like that?" Jesus told me that the tattered old tent was just a picture of the Church's perspective on prayer. But until prayer, and the houses of prayer, became a priority to the church, He said, we are not going to see the great

harvest.

Jesus also gave me a revelation that until the church understands that the prayer movement (intercession, worship, 24/7 prayer watch of the Lord, the house of prayer) and the evangelism/healing movement go hand in hand, we hinder God from releasing the great harvest. Prayer and evangelism must be seen as parts of the same movement—the apostolic movement which ultimately ends in revival and the great harvest. The tabernacle of David, continual priestly worship, sacrifice and intercession, must return to the church before the harvest is reaped. Around the world, we can see great evidence of God's people building the house of prayer. We're in the midst of a glorious construction project, but we've got a long way to go.

After my vision, I realized that the apostle James gives us insights regarding the mystery of the tabernacle of David, that can help us. In the midst of revival and great harvest of Jewish and Gentile believers, in Acts 15, James addresses the Jerusalem counsel. Basically James says in verse 16, "Guys, this is the fulfillment of **'After this I will return and will rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins, and I will set it up'**" (Acts 15:16). His interpretation of the great harvest (thousands being added to the church daily with miracles, signs and wonders) was the beginning of the prophetic restoration of the tabernacle of David. I began understanding that the house of prayer being built today was the "forerunner" that would release the great healing revival. I said, "My God! It just means that we are all that much closer to the end!"

Acceleration

Before I discuss how the tabernacle of David will be restored in our day, let's take a look at how this prayer movement will look during the great harvest. To begin, let's look at this passage, which, I believe, is very prophetic of the days we are in: **"On that day I will raise up The tabernacle of David, which has fallen down, And repair its damages; I will raise up its ruins, And rebuild it as in the days of old.' Behold, the days are coming' says the LORD, 'When the plowman shall overtake the reaper, And the treader of grapes him who sows seed; The mountains shall drip with sweet wine, And all the hills shall flow with it'" (Amos 9:11,13).**

This tabernacle of David prayer movement, I believe, first triggers a healing revival, then the great end-time harvest. In the book of Acts, we see an example of an apostolic movement marked by continual prayer. First, the Acts outpouring was birthed in 10 days of prayer and waiting on the Holy Spirit. Next, even in the midst of signs and wonders, the apostles upheld this priority of prayer: **"We will give ourselves continually to prayer and to the ministry of the word"** (Acts 6:4) This apostolic prayer movement launched and maintained the healing movement in the early church. Then the healing movement released the great harvest of souls: **"The Lord added to the church daily those who were being saved"**(Acts 2:47) I believe that the apostolic movement we are entering into will follow some of the same steps of the early church—prayer, healing then harvest. We've begun to enter into

what's happening in prayer and healing already, but we haven't quite yet begun to enter into what's happening in harvest. But I tell you, its coming!

Well, what can we expect God to do in our church, city and region? God says that He is going to raise up the tabernacle of David which has fallen down-the house of prayer days-and He will repair its damages, and days are coming when the plowman shall overtake the reaper. Now when is this great harvest? It happens in the days that the mountains drip with sweet wine (renewal and refreshing) when the plough man shall over take the reaper. In the sweet wine there is a promise of the days of acceleration. And these days are upon us! The sowing and reaping time is speeding up! God will do in a day what He used to in six months and in a minute what He used to do in an hour. He's going to do in seconds what He used to do in minutes and when people say, "I found Jesus," they're in the ministry almost right away!

Now, thank God for this whole Moses and 40 years! But what about the disciples? They were full-fledged apostles in just a few years. You know, I believe in the whole process even if it takes some years to mature in the Lord, but things are changing. God is quickening the pace! Just watch what God is doing with young people today! Within many of them, the maturity and wisdom is well beyond their years. For myself, I am amazed to be teaching pastors and leaders. But God said that it's because of the day and the time. **"You haven't seen anything yet Todd! Wait until you see what I am about to do with your kids! Wait until you see what I am going to do with your grand-kids!"** There's an acceleration! We can't keep the harvest back! **"Those days are coming," says the Lord, "when the plough man will overtake the reaper."**

I'll tell you what. The harvest isn't just the harvest of souls. It's the harvest of money, and the harvest of healing! It's the harvest of everything else in the kingdom that comes in seed form! The bread that we cast on the waters is coming back to us! At the same time as this harvest, the healing and prayer movements are emphasized, as well as the restoration of Levitical ministry and worship. There are believers in the church today like Anna, the prophetess, praying and fasting night and day.

Healing in His Wings

I want to discuss several scriptures from the Old and New Testaments that will help to paint a picture of the coming healing revival.

"For behold, the day is coming, Burning like an oven, And all the proud, yes, all who do wickedly will be stubble. And the day which is coming shall burn them up,' Says the LORD of hosts, 'That will leave them neither root nor branch But to you who fear My name The Sun of Righteousness shall arise With healing in His wings; And you shall go out and grow fat like stall-fed calves'" (Malachi 4:1,2).

In verse one, Malachi begins by sounding a severe warning of a refining fire to come. But in the midst of this cleansing, God pours out His power: **"But to you who fear my name, the Sun of Righteousness shall arise with healing in His**

wings" (4:2) Healing revival comes in His wings. Scripture also tells us that we can find shelter and safety from "deadly pestilence" under the shadow of His wings (Ps. 91:3). Now let's look at the healing blessing of this shadow depicted in the book of Acts.

"And through the hands of the apostles many signs and wonders were done among the people. And they were all with one accord in Solomon's Porch" (Acts 5:12). Notice that the signs and wonders were released "through the hands of the apostles." But it wasn't just their hands-look at this: **"They brought the sick out into the streets and laid them on beds and couches, that at least the shadow of Peter passing by might fall on some of them. And they were all healed" (Acts 5:15,16b).** The very presence of the apostles brought healing! Did you know that there is a distinction between the hands of the apostles and the presence of the apostles? We can be encouraged by these scriptures-a time is coming when true modern-day apostles will carry a new dimension of healing manifested by God, through their very presence. As well, when that kind of presence is carried into a room or building, the sick are healed in that atmosphere, or "resident anointing" because of the intensity of God's manifest presence in that place.

It's all about the Son of Righteousness saying, **"I want that whole city to come under the shadow of my healing wings and when it happens, it's a healing atmosphere where even as people are lying on beds and couches in the streets, they are healed. Not because of the anointing that is on the hands of the apostles, but because of the anointing that is on the presence of the apostles."**

Not only does the Lord want to release healing through the anointing on the lives of individuals, He also wants to dig wells of healing in cities. Today, all over the world, He is establishing healing rooms, safe places where people can go to receive deep ministry. As well, the John G. Lake anointing and resident anointing is being released, along with an emphasis on the restoration of the Voice of Healing movement. The church is about to see a healing revival greater than the healing revivals of the 1940's, 50's and 60's. The healing signs are already here and it will usher us into the Second Coming. One of the last moves of God will be a healing revival!

Laying a Foundation for Revival

Now, when will this healing revival come? I believe we will see this great move of the Spirit when God builds on the sure foundation, described by the apostle Paul, in this scripture:

"Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone" (Ephesians 2:19-22).

This Church's foundation is to be the apostles and prophets; Jesus Christ Himself is the chief cornerstone. God will continue building His church by raising up apostles and prophets and anointing them to help His body mature. Repentance from sin and tradition is vital in this process. That's why John the Baptist and the prophet Elijah had ministries that called the people to major repentance (Matthew 3:1-3, 5-6; 1 Kings 18:37-39). God will pour out a spirit of repentance through these foundational ministries-many people, as a result, will experience severe distress and truly repent over their sinful condition. I believe that holiness and the conviction of sin will reside in the church once again and whole cities will cry out in repentance. The Lord will respond to this godly sorrow and true brokenness with gifts of cleansing, forgiveness, redemption and restoration in the lives of His children. (2 Chronicles 7:14,15). Such deep healing is a vital part of the healing revival. As a result of this repentance, God will restore an anointing for evangelism, miracles, signs and wonders to the church and, specifically, to his apostles and prophets.

Now, I want to talk about forerunners. God sends apostles and prophets with a forerunner anointing, who work ahead of time (often behind the scenes), to "prepare the way," so that God's plans and purposes may begin. They prepare the church for the new things God wants to do. Both John and Elijah were forerunners; I believe this anointing is at work in our day.

The prophet Isaiah and Zacharias (John's father) both prophesied about John's forerunner anointing, saying,

"The voice of one crying in the wilderness: 'Prepare the way of the LORD; make straight in the desert a highway for our God'" (Isaiah 40:3). "And you, child, will be called the prophet of the Highest; for you will go before the face of the Lord to prepare His ways" (Luke 1:87).

After John launched into ministry with his message of repentance, he described Himself as ***"The voice of one crying in the wilderness: 'Prepare the way of the LORD; Make His paths straight.'" (Matthew 3:1-3).*** He was actually quoting Isaiah the prophet's words about the coming forerunner. John himself was that forerunner, one preparing the ground for the appearance and ministry of Jesus Christ.

In Malachi 4, the prophet speaks of the Son of Righteousness rising with healing in His wings; he also announces the coming of ***"Elijah the prophet before the coming of the great and dreadful day of the LORD" (Malachi 4:5).*** Healing and the Elijah anointing seem to go hand in hand. However, the religious leaders did not realize that the spirit of Elijah had rested on John the Baptist. Many Pharisees and Sadducees wouldn't receive Jesus Christ as Messiah because they knew Malachi 4, that Elijah the prophet must come first to prepare the way of the Lord. The disciples couldn't understand the Pharisees' arguments so they: ***"Sasked Him, saying, "Why then do the scribes say that Elijah must come first?" (Matthew 17:10)*** Jesus answered something like this, ***"Well if you can receive it guys, Elijah has come already."*** Yes, in those days, people were wondering where Elijah was, waiting for the dude to show up and walk around Israel again. They didn't understand that Elijah had already come and gone; they missed it because they really didn't think he would

come in the form of John the Baptist (who came in the spirit and power of Elijah.)

What about that forerunner anointing today? I believe it is already here! It's already happening. The anointing of Elijah is coming upon the church (the lampstand), Jew and Gentile alike. It will shake entire cities and nations; they will demonstrate the kind of power Moses and Elijah demonstrated. That is what the end time lampstands are going to do! I hope the picture I've painted in this section gives you a clear idea of what the coming healing revival will look like.

New Levels in Anointing

We're going to jump tracks for a little bit! We are living in the days spoken of in Acts chapters 5 and 13 and Amos 9 and Malachi 4. The great harvest is coming. There is a little sweet wine there too! To build the character of the apostolic, promotions and apostolic authority are coming from the Lord that will change current levels of authority, identity and position. Paul talks about the apostles having their spheres of influence, government and authority, but did you know that God could give us more? How many of us would like a new level of government, authority and influence; that God would increase our sphere, not just one hundred people, but over cities? How about not just cities, but an anointing for regions or for nations? How about the ultimate global anointing?

Well, I had a vision years ago of an end time release that was like pop-corn, so I called it the "pop-corn release." You see, I was released into the ministry like pop-corn! One day I was working in the mill stacking lumber on the green chain and I went to one meeting, I received one prophecy, and then "pop," I'm in full-time ministry. It was that drastic! Now I have about 65 staff in Canada and other nations and we visit over a dozen different countries a year, shaking nations. I am prophesying that many of you reading this will be changed by the power of God. You will be receiving a new mantle and quickly you will be functioning in your mantle, like night and day!

Yes, some of you will be receiving that kind of level of impartation and therefore, I want to bring your attention to the life of the apostle Paul. Eventually he went about preaching with Barnabus. The scriptures repeat several times (Acts 11:30, Acts:12:25, Acts 13:1,2) that it was always Barnabus and Saul; Barnabus leading the way. ***"As they ministered to the Lord and fasted, the Holy Spirit said, "Now separate to Me Barnabas and Saul for the work to which I have called them (Acts 13:2).*** But when the prophets and teachers laid hands on them there was ordination and a transfer of anointing. They were sent out by the Holy Ghost. (Acts 13:3) The next thing we see is Saul being renamed Paul, and then watch-it's the popcorn release! From that day forward it would never be Barnabus as the first man and Saul as the second man. ***"Now when Paul and his party set sail"*** (Acts 13:13). One service and an anointing was transferred and it became Paul and Barnabus. This is an example of what I believe God wants to do today. There can be an anointing released and instantly we are changed and we go from being "Barnabus and Saul" to "Paul and Barnabus."

Do you see the change in authority here? Apostle means sent one and a messenger. But it's by the will of God and not men. There are too many people today that don't even move in the signs of an apostle, but just because they are good at gathering crowds and people, they're called an apostle. There are true signs that come with the apostolic. I believe the first true sign is that we will know them by their fruit and not when they say "I'm an apostle." The people who are true apostles don't even want to be called an apostle. "Just receive me as a father or an apostolic figure; if I'm an apostle, God knows. That's good enough for me. If it's real, the anointing will be there whether I say I have it or not."

New Government, New Structure

A whole new government is coming to the church. It's apostolic. Coming to a close, are the days where the church is top-heavy with status/regard over names, positions and government. No longer will the church be run by a board-figure heads with authority controlling the pastor and everything else that happens. Likewise, no longer will the church be run by the pastor, with the elders and deacons. I've been around the world and visited many great churches, but most of them are either run by the pastor, or it's the other way where the board is the top and you have to be careful to keep the board happy.

This new structure will encompass apostles, prophets, pastors, teachers, evangelists and team ministries running churches. They will yield to one another and recognize each other after the spirit and have freedom to operate in their different anointings. Competition will not exist; friendship, relationship and a team spirit will be the order of the day. Senior pastors will trust their senior prophet, senior teacher and apostolic authority, based on their solid relationship. There will be camaraderie in what God is doing. Local churches will exist, but the face and the government of the local church will change.

I see this new face, or new structure, being established in apostolic centers. I know these changes won't come easily because it's a new thing God is doing. There isn't even much language for this new movement, and so, at this stage most people are walking cautiously into it. However, I want to tell you that Fresh Fire has somewhat of a model for an apostolic network—we have begun to build a center in Abbotsford connected with key people and leaders around the world, based on relationship and trust.

Now, as I begin to close this week's teaching, I'm asking the Holy Spirit to touch you. I trust that your hearts have been prepared to receive a commissioning, some mantles and anointings. Also, I must admit because of my own passion for souls, that I am praying for anyone who receives an anointing, "God, let it be an anointing to take cities and nations and bring in the great harvest!"

I'm encouraged to realize that so many Christians are ready to take part in the new

things God has purposed to accomplish in these last days. Even though we lack many clear details, yet, let's say "Yes!" to a move of God in our churches, cities, region and nation. Let's commit ourselves to this new apostolic move: "God, I am ready to pay the price. Here I am, Lord, send me. This is what I want. From this day forward I want to dedicate myself wholeheartedly in this present move of God. This is what I am going to live for and what I am going to contend for."

Right now, God's people are hungry for spiritual gifts, mantles, anointings and commissionings. It's not going to be a Barnabus and Saul commissioning; it's going to be an instant Paul commissioning. We're ready for a change of identity, position, government, influence and promotion, to come from the Lord. I believe God is releasing promotions for some of you. Some of you will be changing garments; you're not going to be wearing the same thing. It's not going to fit the same. God is a rewarder of those who diligently seek him. I say, it's a reward time!

Prayer

Now, I want you to keep your heart open as I join with you in a powerful prayer, asking the Lord to impart different mantles and apostolic anointing to your life. This is a momentous season we are entering-let's receive everything God has for us. Now, join me in this prayer:

Lord, so many of us are saying 'Yes God!' to the apostolic and prophetic, the great harvest and the coming healing revival; to the things we don't understand. We ask you to release those things into our lives. We are willing for the change of government God! Yes! In our churches and in our ministries! Yes! In our region and in our nation. Let it come God!

We ask you, Lord, to release--right now by Your Spirit-undeserved favor and grace and a whole new sphere of influence. We ask you to release, right now, the seer prophet mantle; receive a seer prophet mantle now. For those who have never stepped into a healing mantle, receive a healing mantle right now. Lord, we are asking you to release a gift of miracles-creative miracles and gifts of prophecy. For those who have never operated in the word of knowledge, let the word of knowledge come sovereignly, Lord. For those who have never had a vision or a dream we ask you to release the dimension of visions and dreams right now.

For those who have never prophesied like Saul and the messengers of Saul when they prophesied day and night— God pour out such an anointing upon men and women right now that they'd prophecy till three in the morning! Let them write it down in the night season and wake up in the morning remembering that they had a dream the night before.

There are young people that haven't come to understand their purpose and destiny, but if Your Spirit would come upon them like it came on David, they would be changed into another person from this day forward. Let them carry this prophetic anointing, even if they don't understand it now. God, I pray that they would allow the

anointing to come upon them so that from this day forward they will be made into what you have called them to be.

God, we are asking you to release those who are called by your will and not the will of man. Lord, we're thinking of the people You have put an apostolic mantle on and who don't even know it yet. Let the pop-corn release come that one day they would find themselves in their mantle and anointing, commissioned and released. It could be now! So Lord, release the spirit of it!

There are apostles and prophets, teachers, missionaries and evangelists, being raised up. God, please anoint them! I'm asking that the anointing would come upon the people to step into a whole new place of apostolic authority; a new position and sphere of influence; a new government; changed into another man.

God, as Your Spirit comes upon me, I release mantles now in Jesus name: mantles for money, money, money. Just receive it now. God, I pray that your children will experience prosperity in their businesses; even let the number of businesses increase.

Finally, I pray that a mantle of evangelism would fall on your people so that they would bring many lost souls into your Kingdom. God, anoint them as they go about their lives: shopping, going to restaurants and walking down the street. Give them words of knowledge for the lost, pointing them to You that they might be saved...

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The Clash of The Titans and The Confusion of Terrorists

by Captain Stephen Court

“We Never Discuss Religion Or Politics”

Of course, the saying concludes that it is in polite company that we never discuss religion or politics. And our world is not the dictionary definition of polite. Instead, it is rife with conflict. So let's discuss it.

In the early 1990s, Professor Samuel Huntington predicted:

Conflict between civilizations will be the latest phase in the evolution of conflict in the modern world. For a century and a half after the emergence of the modern international system with the Peace of Westphalia, the conflicts of the Western world were largely among princes ... attempting to expand their bureaucracies, their armies, their mercantilist economic strength and, most important, the territory they ruled. In the process they created nation states, and beginning with the French Revolution the principal lines of conflict were between nations rather than princes... This nineteenth-century pattern lasted until the end of World War 1. Then, as a result of the Russian Revolution and the reaction against it, the conflict of nations yielded to the conflict of ideologies... (ultimately) between communism and liberal democracy.¹

Huntington argues that as the number of civilizations decreases, specific identity will grow in importance. Donald Horowitz has pointed out:

"An Ibo may be ... an Owerri Ibo or an Onitsha Ibo in what was the Eastern region of Nigeria. In Lagos, he is simply an Ibo. In London, he is a Nigerian. In New York, he is an African."²

The shrinking list of civilizations includes Western, Confucian, Japanese, Islamic, Hindu, Slavic-Orthodox, Latin American, and African. "The most important conflicts of the future will occur along the cultural fault lines separating these civilizations from one another."³

Since Huntington's provocative words exploded onto the scene Western society has developed (or declined) from modernism into post-modernism, and with that transition has come a narrowing and intensifying of the prime players of the conflict, specifically religions, and namely, Christianity and Islam.

The fault lines between civilizations are replacing the political and ideological boundaries of the Cold War as the flash points for crisis and bloodshed. The Cold War began when the Iron Curtain divided Europe politically and ideologically. The Cold War ended with the end of the Iron Curtain. As the ideological division of Europe has disappeared, the cultural division of Europe between Western Christianity, on the one hand, and Orthodox Christianity and Islam, on the other, has reemerged.⁴

Civilizations are characterized by their ethnicity, language, history, environment, culture, tradition, and, most importantly, religion.⁵

Only two civilizations have been defined by religion. Others have had religions but are identified primarily by region and ethnicity. Buddhism has been a major religious force, and was the first to try to bring a universal message to all mankind. There is some evidence of Buddhist activities in the ancient Middle East, and the possibility has been suggested of Buddhist influence on Judaism and, therefore, on the rise of Christianity. But Buddhism has not expanded significantly for many centuries, and the countries where it flourishes—in South, Southeast, and East Asia—are defined, like their neighbors, by culture more than by creed. These other civilizations, with the brief and problematic exception of communism, have lacked the ideological capacity—and for the most part even the desire—for indefinite expansion.⁶

Crusade v. Jihad

While we may be just entering this geo-political epoch, the clash of these religions is not new. It has a long and ugly history. Here are a few of the highlights:

In 634, Muslim armies... burst without warning out of the deserts of Arabia to conquer Damascus (635), Jerusalem (638), and other Christian cities in the Middle East, and within a few short years the vanguard of the new religion had swiftly swept across the ancient Christian lands, Palestine, Syria, Asia Minor (Turkey), Egypt, North Africa (Tunisia, Algeria), only to be stopped by Charles Martel in 732 at the battle of Poitiers in southern France.⁷

Robert Louis Wilken explains the counter-punch:

The Crusades began in the eleventh century. In 1095 Pope Urban II preached his famous sermon to a large crowd in a meadow in Clermont, France calling on Christians of the West to come to the aid of their brothers and sisters in the East and to recover the holy city of Jerusalem for Christian civilization... Many in the West today, embarrassed by the militancy and brutality of the Crusades, would prefer to forget them, but the idea of liberating the Holy Land united Europe in a collective effort that altered the course of our history.⁸

For the first thousand years Islam was advancing, Christendom in retreat and under threat. The new faith conquered the old Christian lands of the Levant and North Africa, and invaded Europe, ruling for a while in Sicily, Spain, Portugal, and even parts of France. The attempt by the Crusaders to recover the lost lands of Christendom in the east was held and thrown back, and even the Muslims' loss of southwestern Europe to the Reconquista was amply compensated by the Islamic advance into southeastern Europe, which twice reached as far as Vienna. For the past three hundred years, since the failure of the second Turkish siege of Vienna in 1683 and the rise of the European colonial empires in Asia and Africa, Islam has

been on the defensive, and the Christian and post-Christian civilization of Europe and her daughters has brought the whole world, including Islam, within its orbit.⁹

Don't think that this is merely a history lesson. When Mehmet Ali Agca tried to kill the Pope in May 1981 a letter was found among his papers with the words: "I have decided to kill John Paul II, supreme commander of the Crusades."¹⁰ The 1.7 million person Armenian genocide of 1915 followed the five-digit massacre of Lebanese and Syrian Christians in 1860 by Muslims.¹¹ And on it goes.

The conflict between Christianity and Islam promises to be the dominant religious struggle at the start of the new millennium.¹²

*"Islam Has Bloody Borders."*¹³

In the classical Islamic view... the world and all mankind are divided into two: the House of Islam, where the Muslim law and faith prevail, and the rest, known as the House of Unbelief or the House of War, which it is the duty of Muslims ultimately to bring to Islam. But the greater part of the world is still outside Islam, and even inside the Islamic lands, according to the view of the Muslim radicals, the faith of Islam has been undermined and the law of Islam has been abrogated. The obligation of holy war therefore begins at home and continues abroad, against the same infidel enemy.¹⁴

Islam is winning on some fronts by political means. There is an intentional mandate to establish Islamic sharia code of living in countries around the world. This law is very strict, featuring severe penalties.¹⁵ It's discriminatory nature is evidenced by the backlash from the Canadian Council of Muslim Women to the proposal to apply sharia law in Canada.¹⁶

Convert or Be Killed

This approach is 'if you can't beat them, join them' twisted to, "if you don't join us we beat you'. In practice, this is a horrendous exercise. In Sudan, where the civil war has shredded 2 million lives and ripped up 4 million families and communities,¹⁷ even the US State Department reports systematic atrocities such as, "indiscriminate bombings, the burning and looting of villages, and the killings, abductions, rapes, and arbitrary arrests and detentions of civilians, most of whom were Christians or practitioners of traditional indigenous religions."¹⁸ The Sudanese Constitution provides for freedom of religion. Yet the Government ruthlessly restricts this right in practice. Instead it treats Islam as the state religion and has declared that it must inspire the country's laws, institutions, and policies.¹⁹ The once 25,000-strong Greek Orthodox community has been reduced to approximately 500.²⁰

In Nigeria, nine of the 36 states had applied or were applying sharia law at the turn of the century.²¹ Christians living under sharia law can expect social irritations and economic and religious frustrations at best. At worst, they can expect beatings,

caning, mutilations, amputations, floggings, and death. Confessed Anglican Bishop Zakka Nyam of Kano, "Life here is increasingly like living under a jihad [a holy war by Muslims against unbelievers]." ²²

And why is this more important to North Americans, who usually pay more attention to reruns of MASH than reports of religious persecution and massacres of thousands in other parts of the world? From a strictly selfish perspective, because there are going to be a lot of Nigerians in 50 years and what happens in Nigeria will affect what happens in North America. ²³

That is a taste of the effect of Islam on culture. On the other hand, Christians usually permit religious freedom, ²⁴ while evangelizing vigorously. This is serious business and martyrs abound.

Cross Or Crescent?

The clash of these titanic religions is definitely main event in our short-term international future. But the search for solutions is deeper than just choosing between Cross and Crescent. Religious clash is one of the essential factors to recognize as we confront the challenges of the 21st century. But there is one other. It was birthed back in the 19th:

Of the great trio of German imaginative scholars who offered explanations of human behavior in the nineteenth century, and whose corpus of thought the post-1918 world inherited... Marx described a world in which the central dynamic was economic interest. To Freud, the principal thrust was sexual. Both assumed that religion, the old impetus which moved men and masses, was a fantasy and always had been.

Friedrich Nietzsche, the third of the trio, was also an atheist. But he saw God not as an invention but as a casualty, and his demise as in some important sense an historical event, which would have dramatic consequences. He wrote in 1886: 'The greatest event of recent times- that 'God is dead', that the belief in the Christian God is no longer tenable- is beginning to cast its first shadows over Europe.' Among the advanced races, the decline and ultimately the collapse of the religious impulse would leave a huge vacuum. The history of modern times is in great part the history of how that vacuum has been filled. ²⁵

While religion has filled some of the vacuum, a rough and ready, anarchic amalgam of gangster/tribal/terrorism has filled the rest. Some of these scholars neglect the harsh reality that the world is increasingly uncivilized. And our challenge must take into consideration the fact that this steady conflict between Christendom and Islam is occurring within an increasingly fragmented world. Professor Thomas Homer-Dixon's illustration of the clash of environments, though well worn by use, remains graphic:

Think of a stretch limo in the potholed streets of New York City, where homeless beggars live. Inside the limo are the air-conditioned post-industrial regions of North America, Europe, the emerging Pacific Rim, and a few other isolated places, with their trade summity and computer-information highways. Outside is the rest of mankind, going in a completely different direction.²⁶

Religion can impose some kind of order onto the anarchy. One government leader in a western Africa country explained:

In the poor quarters of Arab North Africa there is much less crime, because Islam provides a social anchor: of education and indoctrination. Here in West Africa we have a lot of superficial Islam and superficial Christianity.²⁷

The gangster/tribal/terrorist amalgam has frequently fought under the guise of the clash of religions. The confusion is acerbated by the misunderstanding of the distinction between counterfeit and genuine religion.

Commentators don't know what to make of all this. Some consider September 11, 2001 the opening salvo in the great final clash between Islam and Christianity.²⁸ Israeli historian Martin van Creveld reminds us: "If the growing militancy of one religion continues, it almost will compel others to follow suit. People will be driven to defend their ideals and way of life... Thus Muhammad's recent revival may yet bring on that of the Christian Lord, and He will not be the Lord of love but of battles."²⁹

Our war is fought under gangster/tribal/terrorist fire within a larger Religious war zone. In this contentious context, our traditional evangelistic and discipling methods will not always succeed. We do not want, nor can we force people to submit to Jesus. We'd do well to operate in the in the opposite spirit, in relationship, in a bias for the marginalised, in love, acceptance, and forgiveness. However, if we stand boldly for the more fragile, and show compassion, justice and righteousness on their behalf, many will repent and believe.

1 (Samuel P. Huntington, "The Clash of Civilizations," FOREIGN AFFAIRS. Summer 1993, v72, n3, p22.)

2 Donald Horowitz, cited in Samuel P. Huntington, "The Clash of Civilizations," FOREIGN AFFAIRS. Summer 1993, v72, n3, p22(28).

3 (Samuel P. Huntington, "The Clash of Civilizations," FOREIGN AFFAIRS. Summer 1993, v72, n3, p22(28).

4 (Samuel P. Huntington, "The Clash of Civilizations," FOREIGN AFFAIRS. Summer 1993, v72, n3, p22).

5 (Samuel P. Huntington, "The Clash of Civilizations," FOREIGN AFFAIRS. Summer 1993, v72, n3, p22).

6 Bernard Lewis, "I'm Right, You're Wrong, Go To Hell," ATLANTIC MONTHLY. May 2003. italics mine.

7 Robert Louis Wilken, "Gregory VII and the Politics of the Spirit," FIRST THINGS. January, 1999).

8 Robert Louis Wilken, "Gregory VII and the Politics of the Spirit," FIRST THINGS. January, 1999).

9 Bernard Lewis, "The Roots Of Muslim Rage," THE ATLANTIC MONTHLY. September, 1990

10 (Robert Louis Wilken, "Gregory VII and the Politics of the Spirit," FIRST THINGS. January, 1999).

11 (Philip Jenkins. THE NEXT CHRISTENDOM. 2003. p170).

12 Robert Louis Wilken, "Gregory VII and the Politics of the Spirit," FIRST THINGS. January, 1999).

13 (Samuel P. Huntington, "The Clash of Civilizations," FOREIGN AFFAIRS. Summer 1993, v72, n3, p22(28).

14 Bernard Lewis, "The Roots Of Muslim Rage," THE ATLANTIC MONTHLY. September, 1990

15 (The word sharia means "the path to a watering hole". <http://www.guardian.co.uk/theissues/article/0,6512,777972,00.html>. January 22, 2004. Sharia contains the penalties of amputation for theft, flogging for crimes such as alcohol consumption and sex before marriage, and death by stoning for adultery. http://www.pbs.org/newshour/extra/teachers/lessonplans/world/sharia_9-29.html. January 22, 2004).

16 ("Position Statement On The Proposed Implementation Of Muslim Law [Sharia] In Canada," Canadian Council Of Muslim Women. December 2003. http://www.ccmw.com/Position%20Papers/Position_Sharia_Law.htm. January 22, 2004).

- 17 (The International Religious Freedom Report for 2003, US State Department. <http://www.state.gov/g/drl/rls/irf/2003/23755.htm>. January 22, 2004).
- 18 (http://www.state.gov/www/global/human_rights/irf/irf_rpt/irf_sudan.html).
- 19 (The International Religious Freedom Report for 2003, US State Department. <http://www.state.gov/g/drl/rls/irf/2003/23755.htm>. January 22, 2004).
- 20 (The International Religious Freedom Report for 2003, US State Department. <http://www.state.gov/g/drl/rls/irf/2003/23755.htm>. January 22, 2004).
- 21 (Philip Jenkins. THE NEXT CHRISTENDOM. 2002. p173).
- 22 ("Five Anglican's In Court After Rescuing Teenagers From Arranged Marriages," CHRISTIANITY TODAY. June 4, 2001)
- 23 (Philip Jenkins. THE NEXT CHRISTENDOM. 2002. p162,174. Jenkins cannot exaggerate the importance of the intrusion of sharia into Nigeria. He predicts that the Nigerian population could be 300 million in 2050 and posits that Nigeria could become a global power and Muslim super-state).
- 24 (Philip Jenkins. THE NEXT CHRISTENDOM. 2002. p172)
- 25 Geoff Ryan and Bramwell Ryan, "A Line In The Sand: Mission Essentials In The Coming Anarchy," JOURNAL OF AGGRESSIVE CHRISTIANITY. Issue 1, June/July 1999).
- 26 Thomas F. Homer-Dixon , "On The Threshold: Environmental Changes as Causes of Acute Conflict," INTERNATIONAL SECURITY, Vol. 16, No. 2. Fall, 1991.
- 27 (Robert Kaplan, "The Coming Anarchy," THE ATLANTIC MONTHLY. February, 1994)
- 28 (Morgan Norval, "Cultural Revolutions," CHRONICLES. November 2001).
- 29 (Martin van Creveld, cited in Morgan Norval, "Cultural Revolutions," CHRONICLES. November 2001).

The Good, The Bad, The Ugly
(Practical Tips for Salvation Army Planters)
by Major Miriam Gluyas

1. THE ESSENTIALS

A Planter:

i) An Opportunity....

Vision Casting:
Building on the Movement's early history.
Teaching:
Promoting sponsoring a Corps.
Identification
Assessment :
Movement
Parent church
Recognition and Celebration
Based on suitability not availability.

ii) A Coach....

Objective
Wise
Gifted/Training/experienced
Available
Appropriate
Intentional

iii) A Support Base – A Network....

A 'Parent' or sponsor
A Prayer network
Organisational:
- funding
- belonging
- identity
- understanding and communication
- relevant resourcing
Boundaries:
- self-awareness
- modelled by Leader
- taught, communicated and clarified
- awareness of high-maintenance people
- know your personal limitations.

- practical issues
- ideal vs reality

iv) A Team - A Process

Aim for a balanced team

Know each other:

- initially and on-going
- histories
- personality types
- TMS
- giftings

Accept each other

Dream together

Commit together :

- covenants
- tithing

Develop together:

- spiritually
- personally
- with training

Account together:

- to senior leadership
- to reaching others
- to a coach
- to the movement
- conflict resolution

Worship together

Share stories together

2. THE GROUNDWORK

A Planter...

i) A Foundation - A Shape....

Biblical :

- prayer
- -spiritual warfare
- giving (stewardship)
- teaching

The Movement:

- doctrines
- mission statement
- history
- culture

- community perception.
 - deal with expectations.
- Owen Identity:
- values
 - strategy
 - acknowledgement of differences.
 - temptation to adopt rather than adapt.
 - build time to dream into team-life.

ii) A Focus - A people with purpose....

- Relationship based ministries
- Develop relationship
- Establish connections
- Foster responsive faith
- Define communities:
 - wider community/worship
 - community/relational/leadership
 - covenant.
- Form covenants:
 - that clearly explain levels of belonging
 - and commitment.
 - Support
 - Belong
 - Believe
 - Commit
 - Propagate
 - Reproduce
- Develop and Empower leadership

iii) An Approach – Be Adaptable

- Submerge or attract
- Any place or one place
- Any time or set time/s
- Varied response or set response
- Anybody or specialists

- iv) The Key Milestones – To be Timely
- Movement expectations
- The timing of a public launch
- Facilities
- Ministries

v) A Base - Functional

Quarters
Facilities
Land (options)
Options of partnering
Strategic and timely acquisition is vital

3. REALITY CHECKS

i) A DNA - Transferable

Clear teaching
Revisit
Review (appropriate indicators)
Adjust
Correct
Improve

ii) A Sustainability - Self Support (not self-sufficiency)

Sacrifice
Assets
Volunteer base
Debt
Biblical teaching
Assistance – What is acceptable? (finance, personnel)
Alternative funding structures
Commitment to wider movement/church
Faith factor
A willingness to face reality of viability

iii) A Commitment - Individuals to Kingdom Community

Soul saving
Discipleship
Team balance
Leadership strength

iv) A Future - An Orientation

Local ownership
Relevance
Change Issues
Consultation on appropriate replacement
Workshopping the journey

4. TRANSITIONS

i) Leadership - The Hand over

Consultation and timeliness of changeover is critical.

Documentation

Team Preparation

Engaging new leadership

ii) Community - Processing the history

Workshop the journey thus far.

Workshopping the culture

Debriefing:

- Grief

- Relationships

- Hurt

- Mistakes

- Misunderstandings

iii) New Leadership – Orientation

Consideration of appropriate leadership style

Consultation for appropriate successor

The Vision and Mission

Re- teaming

The Community

The Stage of Development

Diffusing the threat factor