

# **JOURNAL OF AGGRESSIVE CHRISTIANITY**

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## **Editorial Introduction**

by Captain Stephen Court

### Editorial Introduction

Greetings in Jesus' name. Mercy and peace to you from God our Father. Welcome to JAC62.

Our sixty-second issue of JAC promises to encourage and instruct, provoke and edify. As usual, contributors receive no remuneration for their articles. They are presented here to the glory of God.

Canadian Salvationist Ian Gillingham starts off JAC62 with some deep teaching called 'The Love and The Hidden Treasure'. Grab your Bible so that you can have it open as you dig into this one.

Major Geoff Webb, Training Principal in Pakistan, provides an excerpt, 'Individual v. Corporate Holiness', from a forthcoming book, HOLINESS INCORPORATED, called ". You'll have to wait until later in 2009 to read the whole thing.

Canadian Captain Michael Ramsay could be accused of having a one-track mind – COVENANT. In his latest offering, also an excerpt from a forthcoming book, 'O.T. Salvationists', Ramsay does some solid teaching on Numbers 6.

The Bible emphasis continues with American Sergeant Cory Harrison and 'New Exodus'. Cory also makes a challenging application of Old Testament teaching to Salvationist experience.

I've got a short response to General William Booth's vision 'Who Cares?' called 'Who Cares?'

Australian Major Daryl Crowden, who has served on a few continents in his day, offers up 'The Art of Gentle Revolution', some solid teaching on change and transformation from the perspectives of enculturation, acculturation, and 'conculturation'.

The Welshman Commissioner Wesley Harris gives us a thumbnail sketch of a famous old Australian Salvo, 'Fighting Mac'.

Australian Salvationist Anthony Castle shares 'Stuff I've been thinking about.' Don't let the title fool you. This is explosive, incendiary stuff. Put on your seat belt before attempting this one.

American Major David Laeger continues an occasional series with a poem, 'Uttermost' based on Hebrews 7:25.

'Demonised Salvos?' is the title of a short piece that puts this aspect of spiritual warfare into Salvation Army context.

And Commissioner Harris, inspired by an old song and a new soul-saving campaign, wraps up this edition with 'Then Who Wouldn't Be a Soldier?'

Thanks for your patronage. If you finish up before JAC63 is due, feel free to dig through the complete archives, a decade's worth of salvo resource.

God bless The Salvation Army  
The Editor

## **The Lover and The Hidden Treasure**

by Ian Gillingham

God is a lover. And He's looking for a lover to enthrall and draw close to Himself. The opening chapters of Genesis commence the unfolding the heart of the lover and the love story but it is purposeful for this Decree chapter to look much later in the Scriptures and see how the story ends.

You may be like some, who, in wanting to find whether the story is worth reading, jump to the last pages to know the conclusion before they dive into the novel. The Bible doesn't disappoint such readers for the windup in Revelation 19-21 offers glimpses of the grand conclusion and peeks into eternity. But along the way God yields clues and secrets of treasure, much of it hidden from the masses but disclosed to the wise and understanding seeker by revelation.

### **The First and the Last**

When Jesus performed his first miraculous sign at the wedding banquet (John 2) it exposed a gripping clue into the great mystery between God the Lover and His beloved. That the Father chose to manifest this clue at a wedding is astounding. For what better place than a wedding to foreshadow an aspect of the dramatic conclusion of history which will climax in eternity? What better place than a wedding banquet for a Host to extend to all the guests an invitation to an eternal marriage?

Read John 2: 1-11 aloud. Pay close attention to what the master of the banquet says in vs. 10 ("you have saved the best till now.") It could be said that Jesus saved the best wine till *last*. Now recall that this is the *first* of his many miracles. Do you see the clue? (Hint - It's found in the opposites or extremes.) Jesus decreed of Himself, "I am the First and the Last." (Revelation 1: 17)

Is it accidental that God reveals "The First" performing his first miracle at a wedding in order to foreshadow that His last and greatest miracle could also be at a wedding? Could it be that God might be saving His best wine for last? For as history closes, God, the Host of the banquet, will usher in the great wedding banquet in heaven for His Son and His beloved.

And who are his beloved, His precious redeemed? Rev. 5:9 answers that question. (Read the entire chapter aloud. Decree it with the authority God has given you as a believer.)

Some have concluded that the redeemed refers only to the Church. A wise and understanding saint looking at the whole counsel of Scripture would find holes in that theology. Standing on the premise that the redeemed is the Church alone would require cutting out hundreds, if not thousands, of verses concerning another beloved - Israel; His hidden treasure. You'll find out more on this descriptor later.

### **The beloved**

The scriptures teem with overtures of love between God the lover and his people. They begin flowing between God and our ancient fathers, Adam, Abel, Enoch and Noah, etc.

Each man dedicated to following God but largely following on his own or within a small community of believers.

Then the love story takes a dramatic turn when God sovereignly chooses to set apart an entire people for Himself beginning with Abram and his seed. When Jacob arrives on the scene and ultimately struggles and overcomes, the love story heightens all the more for Jacob ultimately represents the whole house of Israel for ages to come - struggling with God.

The saga ebbs and flows through the rest of the Old Testament. Following and rebelling. And being divorced. Yes, divorced. Read Jeremiah 3:8 And therein, lies the trap. Israel rejects God in the O.T. and then, in part, rejects Christ in the N.T. and the early church fathers jump on the divorce bandwagon, ignoring the remnant God kept for himself and the rest is ugly history. Yet, if God could remain opposed to His ancient people forever, then where does that leave us, the Church? What if we rebel and turn our backs on God as the house of Israel did?

Those who conclude that the beloved of God only includes the Church forget that immersed within the Genesis account is an irrevocable covenant that remains forever. It is not conditional on man's obedience. It was initiated by God their Father and it will be fulfilled by the finisher of our faith.

### **The Abramic covenant**

God initiates covenant by declaring the terms in Gen. 12:2-3; 6-7 & 15:5. He then confirms the terms by cutting covenant with Abram in 15:18-21. In the midst of the darkness the smoking firepot passed between the pieces symbolizing that God, who is a consuming fire, authored this covenant.

As promised on oath, descendants miraculously came forth from Abram. They settled in various places, including Egypt, due to famine in the land of Canaan. But again as promised, God delivered Israel from oppression and drew them out of bondage by his mighty hand. The God of Abraham, Isaac and Jacob led his chosen people back to the land of their inheritance promised on oath in Genesis 15:18-21. He demonstrated his mighty power by showing Israel that he is a covenant keeping God.

Then periods of history unfolded wherein Israel swung back and forth in her obedience. From our reading of scripture we know that Israel regularly rejected the prophets who called her to repent of her wicked ways and turn back to God. Interspersed throughout the call to repent, God repeatedly "held out his hands to an obstinate people." (Isaiah 65:2) He lavished hope (Jeremiah 29:10-14) but Israel would have none of it. And when her sin reached its full measure she was exiled, she lost her means of worship, ie connection with God and her land was turned over to foreigners and destroyed. Thus marked a dark chapter in God's love story with Israel.

### **A new covenant with the house of Israel**

Can God be forever frustrated? Would God be angry with Israel forever? Would He prolong His anger through all generations? Read Psalm 85:5, then read the entire chapter. You will pray into it later.)

Never outdone by their sin and steadfast in love that overwhelms, God renewed His love by announcing another covenant with the house of Israel (Jeremiah 31:31-34) prior to their exile to Babylon. Decree this passage. It has been fulfilled in Christ Jesus, the King of the Jews.

### **The second dispersion**

In 586 B.C. the house of Israel was exiled to Babylon signaling the first dispersion. They were gathered back by their lover 70 years later and restored as God's beloved. Centuries past. The Messiah came as foretold by the prophets and when Israel again repeatedly rejected their Lord and their God, He set into motion another exile. In fulfillment of the words of their lover they were dispersed a second time in 70 A.D. But this one was different from the first in that they were dispersed en mass to the nations. The exile would reach its culmination in seeing them go to the ends of the earth because of their sin.

Read through and decree Ezekiel 36: 16-20 with the emphasis that these verses *have* taken place. It is vital to know that what you have decreed is past tense. It is done. They will not be exiled a third time. It is time for them to come home!

### **The second & final return for the sake of His Name**

The house of Israel has **never** returned a second time to the land of Israel after being dispersed to the ends of the earth. They have not yet been regathered entirely since Jesus uttered those sobering words just prior to his death, "Look, your house is left to you desolate. I tell you, you will not see me again until you say, 'Blessed is he who comes in the name of the Lord.'" (Luke 13:35)

Nevertheless, behold saints of God, for the Lord God is the First and the Last. He shall have the final word for He knows what is coming. He foretold centuries beforehand through the prophet Isaiah that Israel, though dispersed, would return a second time. Read through and decree Isaiah 11:10-12.

It has commenced and you are a present part of fulfilling that very scripture. It is a "**now**" verse. Some prophetic verses wait for years, even centuries, for their fulfillment. Yet this is the hour in which the Almighty has chosen to restore his ancient people unto Himself. What a time in which we live!

Now decree Psalm 85 mentioned earlier and place yourself as an intercessor on behalf of the house of Israel. The first application the psalmist writes about, is them. Other applications, whether personal or corporate can apply, but remember that the scriptures

came **to the Jew first**. So from verse 4 on, substitute accordingly using “their” and “them” instead of “our” and “us.”

So significant is this move of God; He has reserved hundreds of scriptures concerning the restoration of the house of Israel. But is it for their sake that He is doing these things? Read on.

There is nothing made that is ever to be worshipped. God has set forth a decree. “I am the LORD your God who brought you out of Egypt, out of the land of slavery. You shall have no other gods before me.” (Exodus 20: 2-3). Here is the clincher. Read through and decree Ezekiel 36: 21-22. Nothing on earth shall be worshipped. No nation, no people, nothing - except the Sovereign LORD. And His name shall be the only name.

Read through and decree the following verses concerning their return.

Ezekiel 36:24-32

Jeremiah 31: 7-14

Jeremiah 16: 14-15

Isaiah 43: 1-7

Isaiah 49: 13-23

Jeremiah 32: 37-41 (Do you know of another verse where God is putting His whole heart and soul into the matter at hand?)

Ezekiel 39: 21-29 (Do you realize the earth shaking upheaval and significance of **every** Jewish person leaving their present home in exile and returning to the land of their inheritance?)

There are other reasons why the Lord does these things. Here are two more:

1. So that the nations would know that God rebuilds what he destroys and replants what was desolate. Read through and decree Ezekiel 36: 33-36

1) So that the nations would know that God is the LORD. Read through Ezekiel 36:23.

To “know” God signifies relationship. Concisely put, that verse is nothing less than global harvest. Holiness in Israel preceding massive end time harvesting of nations.

Now decree Ezekiel 36:23.

### **The hidden treasure**

Back to that descriptor of Israel, “the hidden treasure,” mentioned earlier. Let’s look at scripture to unearth more clues in God’s amazing love story.

Read Deuteronomy 7:6. “The LORD your God has chosen you out of all the peoples on the earth to be his people, his treasured possession.”

Deut. 14:2 “...For you are a people holy to the LORD your God. Out of all the people on the face of the earth, the LORD has chosen you to be his treasured possession.”

Deut. 26:18 “And the LORD has declared this day that you are his people, his treasured possession as he promised....” Psalm 135:4 “For the LORD has chosen Jacob to be his own, Israel to be his treasured possession.” Now decree each of them. Praise the LORD for His wisdom. Praise Him. He is sovereign. He is their Father. What the LORD has foretold, He will do. Fullness for Israel! Glory to God.

You may ask, 'why are they treasured'?

Deuteronomy 7:7-9 yields the answer. God's love endures forever and He is a covenant keeping God. Bottom line.

"How great is the love the Father has lavished upon *them* (emphasis mine), that they should be called children of God! And that is what they are! (1 John 2:1) What a grand plan of redemption! It's the great exchange! Saved from wandering in exile and brought into citizenship in heaven. Every willing Jewish person drawn by the eternal love of God back into His embrace - a people belonging to God. How can we hold back praise from the Father? Stand in the gap and thank God on their behalf. You'll fulfill your role as an intercessor by thanking the Father for the Jewish people he has drawn and captivated with love already. But don't stop there. Ask Him to graciously draw many many more. Join your brother Paul in Acts 10:1 as he pleads, "Brothers, my heart's desire and prayer to God for the Israelites is that they may be saved."

Why can they be considered hidden?

Read Matthew 13:44. The field is often described as the world. That God would sovereignly choose to hide his treasure in the field is just one aspect of the eternal wisdom of God. Such insight is not my own.

We have an awesome privilege as Gentile believers to join the lover as He gathers His treasure unto Himself. Take in what the Holy Spirit reveals to us through Paul in Ephesians 3:1-9. Note the specific wording concerning Israel. We Gentiles are heirs *together with Israel, members together of one body....*

Concerning their being "hidden" note carefully the following phrases:

"...made known to me by revelation...," "not made known to men in other generations as it has now been revealed by the Spirit...," and "**this mystery**, which for ages past **was kept hidden** in God..." Though hidden for ages past, they remained under his banner of love. Call forth the eternal love of God to now be manifested, made abundantly clear to them and received in their hearts. This is the hour of their destiny! God's will be done on earth as it is in heaven.

### **The great wedding in heaven**

So here we are, looking forward to the great wedding in heaven. Yet how can there be a wedding when the bride is not complete? Since God divorced Israel in Jeremiah 3:8, how can she be considered "members together of one body" with the Gentiles, as Paul writes? For we know that God is bound by His own laws. Israel was guilty of harlotry and was

thus divorced. And He plainly records in Deuteronomy 24:1-4 that if a woman is divorced (note vs.4), "then her first husband, who divorced her, is not allowed to marry her again after she has been defiled. That would be detestable in the eyes of the LORD."

God is a husband to Israel. (see Isaiah 54:5) As we apply Israel to be the woman and her first husband to be God, then we discover that after the divorce, God is not allowed to remarry her because of her harlotry. How can God remarry Israel whom He has

divorced? He is bound by His own word. The ramifications in answering this are crucial, yes even foundational, to our entire understanding that God is the truth and that He is love. If God can make exceptions and break His own word then it undermines what He has recorded in Scripture. Our trust in Him erodes. But...if the Holy Spirit would grant revelation with another look in the Scriptures, then we should pursue it.

As an intercessor, I trust you are continually looking for answers to biblical questions beyond your understanding, with more Scripture! "Blessed are you who hunger now, for you will be satisfied." (Luke 6:21) Look at Romans 7:1 "The law has authority over a man only as long as he lives." Read on. "For example, by law a married woman is bound to her husband as long as he is alive, but if her husband dies, she is released from the law of marriage." Is there a stirring in your spirit? God grant it! God is bound to his law on marriage as long as the man lives. The incarnate God, Jesus Christ, was Israel's husband in the flesh, making the implications of this verse nothing short of stellar. Because by his death it means that Israel (the woman) could be released from the law of marriage! That's freedom. And now Christ lives and is eagerly getting his beloved ready to be remarried at a later date!

This is love! This is redemption incarnate. Rejoice! Give thanks! This is God's master plan of redemption for the whole world. May your spirit burst forth right now with longing, yes, even yearning for the bride to be complete. May deep things in your spirit call to the deep regions of God's heart concerning the restoration of Israel. May God grant you the spirit of prayer for this matter. Ask for it! May you have tears, groans with understanding, and intercession for the bride to come forth in fullness. Jew and Gentile together. May the Lord dismantle any wrong theological beliefs you have held concerning the church and Israel and put you back together with right understanding. But above all may God grant you a heart of love. Yes, for the house of Israel, but especially for the whosoever. If you want it - it's yours!

### **You have saved the best till last**

God is a lover. He loves to party. Weddings are parties. Joyous occasions. They are celebrations between a husband and wife. These earthly gatherings foreshadow the greatest wedding of all time that is about to take place. The Host has seen fit to prepare a beautiful bride, the beloved, for His One and Only Son, the Bridegroom. Since creation those who have followed God wholeheartedly and kept His commands, comprise this great company of people called the beloved. Commencing with Abram, the Jewish people were chosen as a people to convey God's love to the nations. Then God sovereignly chose to graft Gentiles who believed, along with the Jews. As history draws to it's grand climax we will see this beautiful bride arise as a glorious gift to the lover.

Jew and Gentile. One beloved. One bride. For one lover.

## Individual v. Corporate Holiness

by Major Geoff Webb

(excerpt from forthcoming *Holiness Incorporated*)

Rarely do we hear sermons preached about the holiness of the church. While we may acknowledge that Christian holiness finds its basis in the holiness of God, we appear happier to address matters of how God's holiness makes *me* different. Although it is true that the grace of entire sanctification is thoroughly personal, and it also is true that a life marked by Christlikeness is personal, yet it is not *private*. [Samuel Logan] Brengle ... taught holiness is meaningless without its corporate expression.<sup>1[i]</sup>

The first creative tension that we must maintain, then, is between the centripetal "force" of individual holiness and the centrifugal "force" of corporate holiness.<sup>2[iii]</sup>

Holiness is not purely an individual matter, but something worked out in community as we express loving relationships to each other. The holiness of God exists within the eternal community between Father, Son and Spirit. Therefore, holiness is *primarily* corporate; it is individual only in a *secondary* sense. Human holiness experienced in relationship to God may only be experienced in relationships to the holy people of God. As the community of faith we express likeness to Christ. Jonathan Raymond rightly comments that, '[t]here is no individual, personal holiness outside of social holiness. Holiness must be grounded in the social context of our relationship with God and others.'<sup>3[iii]</sup>

Why, then, is holiness so often conceived exclusively in individual terms? Perhaps it is partly because it is difficult to speak of the holiness of the church. True, holiness is one of the "marks" or "notes" of the church, along with unity, catholicity and apostolicity.<sup>4[iv]</sup> But in the same way that the unity of the church has always been relative – often less than more! – so too for the holiness of the church. In fact, throughout the centuries the holiness of the church has been a source of considerable difficulty.

Some theologians have asserted a distinction between the holiness of the church and the sanctity of its members. But this may create a theoretical problem since it suggests a kind of disembodied church without connection to its members. This view would seem to avoid maintaining the tension between the two forces at all.

Some – including such notable figures as Augustine – have felt that the holiness of the church is purely "positional." They believe that God chooses to see the church as holy

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<sup>1[i]</sup> Geoff Ryan "It's our business: holiness and politics" in Shaw Clifton *New Love: thinking aloud about practical holiness*, Wellington, NZ: Flag Publications, 2004, p181.

<sup>2[iii]</sup> In everyday terms, "centripetal force" is the "push" or "pull" on a moving object toward the center of its curved path. "Centrifugal force" is not a real force, but feels like a force throwing you outwards. In reality, Sir Isaac Newton would tell you that you are just trying to move in a straight line. But these two "forces" must equal each other to maintain the circular motion, or orbit. When you spin a bucket of water over your head without spilling a drop, you are applying these forces. The following diagram demonstrates what happens to a ball on a string:

For the purposes of this book, "centripetal force" refers to those tendencies that cause us to "collapse in" to some form of excess; and the "centrifugal force" refers to those tendencies that cause us to "spin out" and lose effective connection.

<sup>3[iii]</sup> Jonathan S. Raymond, "Social holiness: journey, exposure, encounters", p 10.

<sup>4[iv]</sup> The Apostles' Creed affirms that "I believe ... in the holy, catholic church." In this case "catholic" refers to "universal" (whereas "Catholic" refers to the Roman Catholic Church).

even though it is clearly not, since there are people within it who are often far from holy. Such a view is not unlike how many have viewed holiness at the individual level: it is *imputed* to us by God at justification, but *imparted* at “glorification” – after we have died.<sup>5[v]</sup>

But against this view, we need to remember that it is difficult to think of any ‘imputed’ righteousness that lacks personal reality. How can we suppose that a holy God would choose to continue to see us as holy in Christ throughout our lives after justification, when we are functionally “unholy.” *Holiness as heart purity* is necessary.<sup>6[v]</sup> Augustine’s view – and those who follow it in some form – suffers from the problem of failing to consider the significance of individual holiness.

At the other extreme, the Donatist and Anabaptist movements emphasised the ‘empirical holiness of church members, leading to the exclusion from the church of members who were deemed to have lapsed from these public standards of sanctity.’<sup>7[vii]</sup> The controversies that arose as a result of such views provide us with a focus when we consider how church discipline should be exercised. (This will be the subject of a later chapter.)

This view suffers from a failure to understand the difference between holiness as being *blameless* and being *faultless*. *Holiness as perfect love* is a way of addressing this problem: we should be blameless with a perfect attitude of love to God and others, rather than faultless in terms of perfect performance. The Donatist and Anabaptist controversies arose partly because of a tendency to focus too much on the holiness of the individual. As such they collapsed the tension into a kind of private piety as the measure of holiness.

Some have chosen an eschatological (end-time) perspective. The church will be made holy at the coming of the Lord. Against this we must remember that the concept that the church is holy is a matter of faith and hope, yet it is not entirely future in its orientation. The church is clearly called to *holiness as Christlikeness* in a realized (now) rather than merely future (not yet) sense.

None of these views fully recognises the New Testament emphasis that the church *is* a holy people – separated from the world so that it can bear witness to God’s saving grace. If we are to pursue corporate holiness, then, we must address holiness in these three aspects taught within the New Testament: holiness as heart purity, as perfect love, and as Christlikeness. We will return to these aspects later.

An important development occurred in the eighteenth century, when John Wesley promoted the idea that there is no holiness but social holiness.<sup>8[viii]</sup>

<sup>5[v]</sup> For further discussion of the contrast between Reformed and Arminian positions on holiness see Geoff & Kalie Webb, *Authentic “fair dinkum” holiness for ordinary Christians*, Melbourne: The Salvation Army Southern Territory, 2007.

<sup>6[v]</sup> Heart purity may be a term that needs re-defining for some, while for others the concept itself might be a problem – especially if holiness is considered solely in terms of a process of maturity.

<sup>7[vii]</sup> Alister E. McGrath *Christian theology: an introduction*, 4<sup>th</sup> edition, Malden, MA, Blackwell Publishing, 2007, p413.

<sup>8[viii]</sup> “Wesley’s view of genuine Christianity emphasizes not only personal transformation, but societal transformation as well. As Wesley saw it, holiness, without which no one will see the Lord, is unitary. That is, holiness is both individual and social. For example, the rules for the Methodist classes uniformly inculcated both personal and social holiness. Methodists were instructed explicitly to do good to all.” (John H Tyson, “The relevance of Wesleyan evangelism in a post-modern culture” *Wesleyan Theological Journal*, Fall 2000, vol 35-2, p62.)

While Wesley had emphasised social holiness, which involved relationships and social transformation, he did not appear to have grasped the importance of such social transformation. By the time of the nineteenth century holiness movement, an intense individualism had become the primary focus. The creative tension was not maintained. They were unable to recognise that if we place too great an emphasis on the individual nature of holiness we are in danger of our holiness teaching collapsing inward to a purely personal piety that fails to respond to the needs of others. Such an approach can become disconnected from social concern.<sup>9[ix]</sup>

A few managed to avoid this intense individualism – one notable person being General William Booth, the Founder of The Salvation Army. His concept of *corporate* holiness involved the idea that only a holy people could achieve the holy work of ushering in the Kingdom. Sanctification was not only for the individual, but for the entire movement. What General Booth identified was that the ‘natural result of personal holiness would be corporate righteousness: a righteous government administering just laws; a righteous business world conducting fair business practices; and righteous family relationships.’<sup>10[x]</sup> This was far-reaching, especially for a hierarchical organisation that was rapidly developing an international impact. While social holiness recognised the importance of social relationships, and addressing societal transformation, General Booth’s concept of *corporate* holiness would also examine how holiness should look organisationally.

But his emphasis was quickly lost – even within his own Salvation Army. Perhaps this was because of a reaction among conservative evangelicals against the rising influence of the “social gospel” – an outgrowth of late nineteenth century Protestant liberalism.<sup>11[xi]</sup>

The problem that conservative evangelicals recognised within the social gospel movement is that if holiness becomes a form of social struggle then it is in danger of so emphasising the social dimension that it spins outward into something associated *only* with justice issues, alignment with the poor, and the struggle for liberation.

Some elements in the church resolved the issue by offering reactive responses to social concerns. However, providing welfare-type programmes for those in poverty or to people with other needs such as substance dependencies, has often been likened to placing an ambulance at the bottom of the cliff. Meanwhile, others are seeking to have a fence built at the top.

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<sup>9[ix]</sup> “When we continue to think of sanctification as a personal victory over a mountain of sin, inherited and actual, we lose sight of what is really important about holiness. All too often it seems “holiness folk” tend to get locked into holiness ethics and lose sight of a holy God, thus exchanging holiness for moralism. We tend to seek security in lifestyle and miss our mutual dependence on God. We begin to seek an experience instead of a God who is being-in-communion. We may seek our confidence in rigorous standards, but through time we tend to place the standards first, instead of Spirit-engendered praxis.” (Henry W. Spaulding II “Good Conscience Or Good Confidence: A Postmodern Re-Thinking Of Ethical Reflection In The Wesleyan-Holiness Tradition” *WTJ* 2000, p63.)

<sup>10[x]</sup> Roger Green, “Theological roots of *In darkest England*” *WTJ* 1990, 25\1.

<sup>11[xi]</sup> “[M]any early twentieth-century Methodists found the social gospel an attractive theological option. Sanctification validated for them the imperative for social struggle and clarifies how the movement defined social holiness. McConnell noted that the goal of entire sanctification was that all social groups come to find themselves under the influence of a Christian spirit.” (Christopher H. Evans, “History and theology in American Methodist social gospel: the public/private split revisited” *WTJ*, Fall 2000, vol 35-2, p171.)

So what we do we need to consider in this twenty-first century in order to maintain the creative tension? We need to consider *social* dimensions of holiness that go beyond reactive responses. '[T]he true holiness of the church is seen not in impeccable conformity to conventional moral rules but in the courageous criticism of injustice, acts of solidarity with the poor and the outcast, the sharing of friendship and power with the weak and despised.'<sup>12[xii]</sup>

Commissioner Phil Needham calls for The Salvation Army – as part of the Holiness Movement – to move away from an exclusive individualism in its understanding of holiness, and to an integration of the concepts of holiness and community.<sup>13[xiii]</sup>

We also need to consider *corporate* dimensions of holiness, including the need to examine the structures operating within churches themselves. It is possible to demonstrate grace and love to those *outside* while remaining judgmental or unfair to those *inside*. Equally, it is possible for structures and their impact to be negative. Every church needs to 'question itself and its systems of power, to ensure that it remains responsive to God's call to justice and genuine community.'<sup>14[xiv]</sup>

Lest we consider corporate holiness to be just another way of expressing corporate *ethics*, it is important that we remember the understanding of corporate holiness in the New Testament. A quick review of the New Testament shows us that holiness finds its full meaning when sanctified individuals are part of a sanctified church.

Jesus' high-priestly prayer in John 17 is a *corporate* prayer. And everywhere in the New Testament discipleship is seen within the context of the community of faith. The Sermon on the Mount (Matt 5-7) is programmatic for the holy people of God. In it they discover the demands of holy living – seemingly unattainable were it not for the empowering presence of the Spirit of Christ. The injunction in 1 Peter 1:15-16 echoes that of Matthew 5:48: we are to be holy as a reflex of God's holiness.

Paul calls to holiness relate to holy people. He addresses churches, reminding them that they are 'sanctified in Christ Jesus, called to be saints' (1 Cor 1:2 NRSV). They (corporately) are one body in the one Spirit (1 Cor 12:12-13).

The holy people are 'a chosen race, a royal priesthood, a holy nation, God's own people' (1 Peter 2:9). Elsewhere, members of the church are told they are blessed with every spiritual blessing, and sealed by the Spirit (Eph 1:1-14). They are the household of God, and are built *together* into a holy temple for the Lord to indwell (Eph 2:19-22).

<sup>12[xii]</sup> Daniel L Migliore *Faith seeking understanding: an introduction to Christian theology*, Grand Rapids: Eerdmans, 2001, p202.

<sup>13[xiii]</sup> Phil Needham, "Integrating Holiness and Community: The task of an evolving Salvation Army", *Word & Deed: A Journal of Salvation Army Theology and Ministry*, Vol. 3., No. 1, Fall 2000.

<sup>14[xiv]</sup> Rees goes on to say "The Church will also, by its very existence as well as its overt statements, challenge the secular interpretation of life and all those values and ways of living that diminish human worth and close off the inviting possibilities inherent in God's creativity. The Church's witness must champion freedom and hope, by repudiating sin and shallowness and by witnessing to the creativity inherent in God's world." (Frank Rees, *Wrestling with doubt: theological reflections on the journey of faith*, Collegeville, Ma: The Liturgical Press, 2001, p218.)

Paul calls those in the Galatian church to heart purity, evidenced through living by the Spirit; and he notes the differences in behaviour of those who show spiritual fruit in their lives, compared with those who live according to the sinful nature. (Galatians 5:16-26)

The problems associated with a lack of heart purity are outlined in Eph 4:22-31, and the church is called to be clothed in holiness (Eph 4:24).

Paul considers holiness to be perfect love, reminding us that love is the fulfilling of the law (Romans 13:8-10), and that harmony should characterise our relationships (Romans 15:5-7)

Jude reminds the believers that they should 'build yourselves up on your most holy faith ... keep yourselves in the love of God.' (Jude 1:20-21)

The Ephesian letter repeatedly makes the connection between love and holy living, whether it is 'bearing with one another in love' (Eph 4:2 NRSV), 'speaking the truth in love' (Eph 4:15 NRSV), being built up in love (Eph 4:16), or simply the command to 'live in love' (Eph 5:1 NRSV).

The letter to the Colossians similarly reminds them that they are holy and loved, and that they should therefore clothe themselves with qualities that echo the character of Christ. More than anything, they are instructed to 'clothe yourselves with love, which binds everything together in perfect harmony' (Col 3:15).

Ephesians 5:26-27 reminds us of God's desire for a holy church as well as holy people: 'Christ's love makes the church whole. His words evoke her beauty. Everything he does and says is designed to bring the best out of her, dressing her in dazzling white silk, radiant with holiness (Eph 5:26-27 TMNT).

Taken as a whole then, New Testament teaching makes clear the need for the corporate holiness of the church, expressed primarily in behaviour and relationships. Corporate holiness must result in corporate ethics. Commissioner James Knaggs calls prophetically for such corporate holiness.

'Every nook and cranny of the [Salvation] Army needs to be washed in the blood of Jesus, resulting in a truly holy movement to the point where corporate holiness is our standard. While I'm certain this is our intention all over the movement, we need to keep it on the front burner and raise our expectations, never accepting minimalist approaches to communication, employment matters, officer concerns—in fact—in any facet of our ministry.'<sup>15[xv]</sup>

What could that mean? There is always a danger that corporate holiness becomes something that we *do* – a programmatic approach by itself will inevitably lead to a "to-do-list" mentality. There are programmatic aspects that we need to address – as other chapters will consider. But a "to-do list" approach may not foster a mindset of corporate holiness. Stephen Covey, writing about time-management for leaders, speaks of the need

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<sup>15[xv]</sup> James Knaggs, *One Day*, Melbourne: Salvo Publishing, 2007, p10

to use the *compass* rather than the *to-do* list. Even more so is this necessary for our approach to corporate holiness.

Part of the problem with a programmatic approach is that *personal* behaviour relates to corporate holiness, as well as *corporate* behaviour. So we come back to the three facets of holiness as heart purity, Christlikeness, and perfect love, and we will consider some implications – and raise some questions – for personal and corporate behaviour.

The first one to consider is ***holiness as heart-purity***. The issue of heart purity (or the lack thereof) of individuals within the church, and the effects of it, can be illuminated from Scripture. Isaiah 42:6 speaks of the people of Israel being holy and a light to the Gentiles; so what is clearly in view is not merely individuals being holy but also the need to be a holy *people*. Out of the reality of God's holiness-in-community, people are called to live out the demands of holy living in community. Some do this well – others less well. It is clear from both Testaments that not every individual among the people was holy. Thus, there is an inevitable tension between the corporate holiness of the people of God and the failure of individuals to act in a way that is consistent with being the holy people of God.

We recognise that corporate holiness will always be a more-or-less thing, because of the continuing presence of individuals for whom heart purity is a problem. 'People who do not intend to be inwardly transformed will not be. God is not going to pick us up and throw us into transformed kingdom living.'<sup>16[xvi]</sup>

The way we express our holiness teaching must testify to the fact that the *whole* people of God are called to be holy. This call involves both command and provision. It is more than a sum of the parts. The New Testament makes clear that the holy church is more than a collection of holy *individuals*. The life of the community of faith should be characterized by holiness.

Of course, we have already noted that this has interesting implications for that most sensitive of issues in maintaining the holiness of the church – namely, church discipline. Geoff Ryan has an interesting perspective on this. He calls for a denominational Jubilee that would help people – especially church leaders – deal with lingering fears concerning past wrong-doing.<sup>17[xvii]</sup> This could be one way of addressing the issue of heart-purity, and

<sup>16[xvi]</sup> Dallas Willard, *Renovation of the heart*, Leicester: IVP, 2002, p62.

<sup>17[xvii]</sup> "I think that there are ... maybe thousands of pastors throughout Canada and the United States who live their daily lives and work their ministries in various stages of "quiet desperation" due to the fact that somewhere along the line they messed up and sinned. Maybe it was an isolated incident, maybe more than once ... [but] they gave in and are now trapped...That's how it is if you are in the ministry in the church, if you are a leader in evangelical circles. Who do you tell? How do you tell?... The price to be paid is too high. The higher up the ladder you may have climbed, the farther the fall and the deeper you bury it and more trapped you become. Admitting fallibility may be hard simply due to pride. But even pride aside, the reality is that there simply is no way to admit that you have failed. Failure ... is the unforgiveable sin. Truth has a way of outing itself though and so the fear becomes a daily, aching burden..." He goes on to say that "Catholics own their prodigals far more readily than we Protestants, we evangelicals. They send them to retreat houses and try to heal and restore them in most cases. The bent is to deal in mercy, dispense grace and maintain respect for their fallen colleagues. The Catholic church defrocks with far more reluctance and fear than we do in giving the boot to an errant leader. Our eagerness for condemnation and swift judgment is a little embarrassing ... And we evangelicals pick our sins, do we not? Illicit sex, financial impropriety, addictions, abortion, divorce, homosexuality – all the obvious biggies. Yet simultaneously will accommodate such things as materialism and consumerism, worldliness, power and control issues, theological infidelity and hate, to name a few ... So here is my idea ... Hold a denominational jubilee year. Announce an amnesty!... If our denominational and ministry heads are chosen and hired by us, but also appointed by God, then the challenge is for them to be the

therefore address the centripetal force of individual holiness. It also addresses the corporate aspect, since the more that individuals are holy in their behaviour, the more the church will be holy in a corporate sense.

***Discussion:*** *what do you think about the concept of a “denominational jubilee year” or similar? Would it contribute to or detract from the corporate holiness of the church? Could it be done in some form – or is there another way in which the issue of heart purity could be addressed?*

How can a holy people be holy without each individual being holy? We can resolve the apparent contradiction if we consider holiness in terms of *relationship*. The idea of holiness as relationship enables us to hold on to both a corporate *and* an individual understanding of holiness. As a holy people, we relate to a holy God – whether all individuals are holy or not.

This concept of relationship is at the heart of an understanding of ***holiness as perfect love***. Perfect love is needed to be exercised in *relationships* for corporate holiness to be effective. At a corporate level, however, there can be a problem. Dallas Willard speaks of two basic forms of evil in relationships: *assault* and *withdrawal*.

We *assault* someone when we act against what is good for them, even with their consent. It is not only when we harm them or cause them pain against their conscious will. Hence, seduction is assault, as is participation in or compliance with institutionalized wrongdoing or evil... We *withdraw* from someone when we regard their well-being and goodness as matters of indifference to us, or perhaps go so far as to despise them. We don't care... [W]e always 'distance' ourselves from those we assault, and withdrawal is nearly always a way of assaulting those we withdraw from. So we should think of the distinction between assault and withdrawal as only a matter of emphasis, useful for the understanding of how lovelessness works.<sup>18[xviii]</sup>

When we seek to establish corporate holiness, we recognise that it will always be a more-or-less thing, because of the human tendency of individuals to engage in assault or withdrawal. The relative impact of such assault/withdrawal becomes more significant depending on the “breadth” of the position of a leader within the church.

But corporate holiness is not merely a matter of reducing the assault/withdrawal phenomenon. That is the “negative” expression of perfect love within corporate holiness. Corporate holiness is much more than a group of Christians being pious

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“Father” in the parable of the prodigal son. Could a denominational head not travel from one end of his or her responsibility, stopping in strategically targeted towns and cities, central points covering that are announced well beforehand, and in each stop set up shop in a particular place ... and wait. Pastors and other leaders within travelling distance would know that on certain days, their leader will be waiting at this certain place ... waiting to hear confession... Leaders would come to privately confess their sins, receive prayer and absolution and then go on their way. Sins forgiven and forgotten. No retribution, no comebacks, to “... go, and sin no more” as Jesus would say. I can hear the protests now. Sure it would be messy – but grace is messy. Sure there are people who would take advantage of it. But that's ultimately between them and God ... There are some parameters that would have to be in place and legal breaches might have to be considered. This is all understood. But the concept is doable – it can be done!” (Geoff Ryan *The Siren call of a dangerous God*, Canada: Credo Press, 2004, p142-148).

<sup>18[xviii]</sup> Willard, *Renovation*, p150.

together. It is the community of faith actively serving each other and engaging a broken world with acts of sacrificial love and service. The book of Acts shows the life of the earliest Christians as being together and serving each other (Acts 2:44). Corporate holiness is seen in the church laying down its life for outsiders – for its neighbours. The holiness ethic of “perfect love” (1 John 4:18) is developed at this point.

***Discussion:*** *‘Do assault and withdrawal adequately cover the range of evils people inflict on others? Think about the role these play in ordinary life. [How] is it possible to disagree with or correct others without assault or withdrawal?... How would loving as Jesus loved eliminate assault and withdrawal in personal relationships.’<sup>19[xix]</sup> In a practical sense, how can we be “laying down our life for our neighbours”?*

The third facet to consider is **holiness as Christlikeness**. There is a need for Christlikeness in character and action – both in individual and corporate terms. This is the area that can readily be the arena for a programmatic approach to corporate holiness. Indeed, it *needs* to be. Corporate holiness requires that we pursue organizational structures, processes, and content that promote radical obedience to Jesus Christ.<sup>20[xx]</sup>

The fullest biblical description of what a spiritually transformed social dimension looks like is in Romans 12:1-21. The first call within it is to show Christlikeness by avoiding the pressure to conform to our surrounding culture (Rom 12:1-2). What implications for corporate holiness might there be in seeking to be counter-cultural?<sup>21[xxi]</sup>

Sometimes it is difficult to realize the extent of cultural impact on us until we are able to re-immense into our culture after withdrawal from it; or alternately, we may need to hear from people from another culture how they perceive it. For example, a Christian from Africa might show Western Christians how materialistic and consumer-driven their culture is; or a Christian from a Muslim-majority culture such as Indonesia or Pakistan might help Western Christians understand how “sexualised” Western culture has become. Such mutuality and openness can help us to avoid the potential problem of becoming too well-adjusted to our culture.<sup>22[xxii]</sup>

The second call involves operating corporately according to the way the Spirit has gifted and empowered us. One of the issues that some churches may need to address in terms of corporate holiness include their ‘emphases on obedience and conformity [that] could lead to promoting managers over leaders. This includes the threat that some in positions

<sup>19[xix]</sup> Willard, *Renovation*, p167.

<sup>20[xx]</sup> “The vision of Christlikeness and the solid intention of obeying Christ will naturally lead to seeking out and applying means for achieving those ends” (Willard, *Renovation*, p61)

<sup>21[xxi]</sup> “Men and women of Christian character and discipline should be formed within this community who are able to resist the style of life characteristic of a self-centered consumer society, they lead the way in opting for a simpler way of life, and who show openness to the needs of others, especially the poor.” (Migliore *Faith seeking understanding*, p202.)

<sup>22[xxii]</sup> “Holiness people, while themselves influenced by culture, must convey the holiness message within multiple cultures. Culture affects the holiness message and churches because we are socially shaped human beings. Culture challenges us to mediate holiness in ways that are relevant and transforming without losing the integrity of the message.” (Don Thorsen “The Holiness Manifesto: an ecumenical document” *Word & Deed*, May 2008, p16.)

of authority might feel from those who "color outside the line" or who in other ways challenge presumptions held by the organization.<sup>23[xxiii]</sup>

A third call involves reflecting Christlikeness in relationships. If we really believe what we say we believe about holiness then our relationships as brothers and sisters in Christ should not so regularly remain broken by unforgiveness.

The spiritually transformed social dimension described in the Romans 12 passage is depicted in the *Holiness Manifesto*:

The essence of holiness is that God is holy and calls us to be a holy people. The challenge is reflecting Jesus Christ in a relevant and contextual way that transcends social location and diversity. Indwelled and empowered by the Holy Spirit, holy people live and love like Jesus Christ. Walking intimately with him overflows in compassion and advocacy for those whom God loves.<sup>24[xxiv]</sup>

**DISCUSSION:**

*How can you embody holiness in your present context – both personally and in your ministry? Could Paul's picture of the holy community (Rom 12:1-21) work where you are? **How** would this work? What issues might need to be addressed?*

Maintaining the creative tension between the centripetal "force" of individual holiness and the centrifugal "force" of corporate holiness prevents the possibility of our theology and praxis either collapsing inward to purely individual piety, or spinning outward to an emphasis focussed solely on social-justice and liberation dimensions of the gospel.

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<sup>23[xxiii]</sup> Allen Satterlee *Turning points: how The Salvation Army found a different path*, Alexandria, Va: Crest Books, 2004, p22.

<sup>24[xxiv]</sup> Thorsen "Holiness Manifesto" *Word & Deed*, p16.

## **Numbers 6:1-21: Covenant and Old Testament Salvationists**

by Captain Michael Ramsay

In the Salvation Army we have an opportunity to be separated for God in a very important covenant. Salvation Army soldiers voluntarily take a significant oath. We enter into the Soldiership Covenant before God and this vow is not dissimilar from one recorded in Numbers 6 that the Lord used to greatly bless some of the ancient Israelites: the Nazirite vow. This was a special vow of separation unto the LORD and the LORD himself told Moses that if a man or woman wants to take this special vow of separation to the LORD then there are some things she must do (Numbers 6:1,2).

Most of us, if we think about it, can probably name two or three famous people from the Bible who were bound to the LORD through this Nazirite vow: Samson. Samuel, John the Baptist. It is good to keep these three in mind as we think about the Nazirite vow but we should recognize that there are some key differences between the vows of these three and the other people who have been bound to God through a Nazirite vow.

1) None of these three people - Samson, Samuel, John the Baptist - entered into the Nazirite vow of their own accord;

2) And their vows, which were made on their behalf were for their entire life (which is the default position for vows, covenants, and oaths unless otherwise specified)

This is different than most times when a Nazirite vow would be taken; in general, the Nazirite vow was voluntarily entered into by both men and women and it was for a specified period of time (Numbers 6:4): unlike Samson's vow, The Salvation Army Soldier's covenant, and the Christian marriage, the Nazirite vow usually comes with an expiry date.

### Grapes

The vow itself, as outlined in Numbers 6, is very interesting in that it does have some important similarities to our Soldiership vows that we take before the Lord in The Salvation Army. Similar to the Soldier, the Nazirite, "must abstain from wine and other fermented drink and must not drink vinegar made from wine or from other fermented drink. He must not drink grape juice or eat grapes or raisins. As long as he is a Nazirite, he must not eat anything that comes from the grapevine, not even the seeds or skins" (Numbers 6:3,4).

This is interesting. As many of us may know The Salvation Army soldier does not drink.[1] He swears that, he "will abstain from alcoholic drink...and all else that could enslave the body or spirit." Abstaining from alcoholic drink is common to both the Nazirite and the Soldier.

You can see how this would be beneficial for setting one apart for the Lord. In The Salvation Army, when God raised us up in London's East End over a century ago, alcohol was one of the primary things that the Enemy was using to enslave people. They would even serve drinks to young children. We were separated from that societal evil of alcoholism for God.

Today, we can see how much good God can do in delivering people from alcohol still. I know that I have heard more than one exciting testimony from people who have actually found God through the Alcoholics Anonymous programme. Their first seven steps that they take in enjoying sobriety are as follows:

1. We admitted we were powerless over alcohol - that our lives had become unmanageable.
2. Came to believe that a Power greater than ourselves could restore us to sanity.
3. Made a decision to turn our will and our lives over to the care of God as we understood Him.
4. Made a searching and fearless moral inventory of ourselves.
5. Admitted to God, to ourselves and to another human being the exact nature of our wrongs.
6. Were entirely ready to have God remove all these defects of character.
7. Humbly asked Him to remove our shortcomings.

In order to turn our will and our lives over to the care of God, as we understand Him, we need to seek Him and when one truly seeks out God, He promises that we will find Him (Matthew 7:7-8; Luke 11:9-10; cf. Matthew 6:33). One friend of mine recounts frequently at AA meetings how when he told a priest that he didn't believe in God; the priest asked him, "well what if God didn't believe in you?" This gave my friend some food for thought and he – like so many others through AA – came into a saving relationship with Jesus Christ as he began his life of separation from alcohol.

There is more than abstaining from alcohol to this part of the commandment though. This separation from alcohol for the Lord is part of it but there is more. You see the Nazirite is not permitted any grapes – not just fermented grapes- so Welch's grape juice is out of the picture[2] as well as those little packages of Sun-Maid raisins that so many kids have in their lunches. Many people, like we said, could readily find reasons why one might want to abstain from alcohol for a time (at least) but why would one want to abstain from raisins, grapes, grape juice, etc.?

Grapes were generally seen as frivolous for the Israelites. They were seen as extra. They were dessert while they were in the desert (as they were in the book of Numbers).

No one needs to drink grape juice; we can just drink water. This is reminiscent of the primitive Salvation Army as well. In the old days we were not allowed to wear earrings (Cf. 1 Tim. 2:9) or even engagement rings. I have been told that Soldiers weren't even allowed to have a feather in their hat.

These we seen as frivolous; they weren't necessary so why would we want to spend the money that God has given us stewardship over on something as frivolous as a feather or an engagement ring? In the Army today, we have moved away from that and both my wife and I wear rings – and before my daughter accidentally pulled it out, when she was two, I had an earring as well (cf. Exod. 32:2-3, 35:22; Num. 31:50; Judges 8:24). I know many good Salvationists who even have tattoos (cf. Lev. 19:28)!

That being said, we do come back to our roots of self-denial at this time of year. During the Lenten season, The Salvation Army concentrates on missions and we used to even call this season 'Self-Denial'. It is when we put aside money that we would normally spend on dessert, going out for dinner, or renting a movie, for example. We are – for this season at least – to deny ourselves, take up our cross in this way for Jesus and His mission through us (Matt 16:24, Mark 8:34, cf. Luke 14:27).[3] This self-denial is similar to the first part of the Nazirite vow.

#### Uniform, Long Hair

The next part of the Nazirite vow refers to the hair. Nazirites were not supposed to cut their hair for the whole time that they were separated from society for God. We, of course, are all familiar with the story of Samson (Judges 13-16). The cutting of his hair was the straw that broke the camel's back as it were. He strained against his covenant more than once in his life but it was when he provided for his hair to be cut that the strength of his covenant was no longer available to him – for a time.

This part of the vow is certainly noticeable, as the bulk of the Israelite population at this time - Israelite men, anyway - would have had short hair. People separated for the Lord would let their hair grow long (Num 6:5; cf. Lev 21:12, 2 Sam 14:25-26). It was a distinctive feature of their vow.[4] The Nazirite would intentionally stand out, drawing attention to the fact that he is separated; he is holy unto the LORD.

This is akin to The Salvation Army uniform. We are noticeable when we are in uniform and if people know anything about the Soldiers' covenant then they know that we are separated from a number of societal behaviours – all that can 'enslave the body or spirit' – specifically for God. They know we are separated for God. When in uniform, we are immediately recognisable to someone who finds himself in need of help from a servant separated for God. This has been exciting part of ministry for me. I have literally had people running up the street behind me yelling 'Captain, Captain!' and even 'Priest!

Priest!' The uniform also came in very helpful when offering emotional and spiritual care after Hurricane Ike struck Galveston Island in the fall and immediately following the explosion that hit Nipawin a year ago. After that tragedy, a number of evangelical

pastors in this town lamented that they did not have some sort of uniform (like ours) to show themselves as distinct, separated for God. The uniform, like the Nazirite's long hair, is a way that people can know that indeed we have been set apart; we have been made holy for God.

This is of course what holiness is: it is a setting apart, a separateness for God. Therefore, when we don our uniforms, as every soldier in The Salvation Army is eligible to do, we are easily recognisable to people, as an instrument of hope in the Lord. Therefore, when we are in uniform - as well as at all other times - let us strive to be holy as the Lord our God is holy (Lev 11:44-45, 19:2, 20:7-8; 26).

Habeas Corpus?

This brings us to the third aspect of the Nazirite vow and this is no less significant than the first two parts but it would be a stretch to say that it has its direct equivalent to our Soldiership vow. It does however have its parallels and it is no less important to the Nazirite of ancient Israel than the other aspects of their vow: this is the prohibition against contact with dead bodies. Numbers 6:7 states specifically that the Nazirite is not to come in contact with a dead body: even if the dead person is your own mother or father. If your mother or father passes away during your Nazirite vow, you may not attend the funeral ceremony. You may not! Ordinarily the Israelites have very special responsibilities pertaining to the passing of one's parents, even though it would make them ceremonially unclean (Num 5:2, 19:11; Lev 21:1-3). For the Nazirite, she is not allowed to be unclean – even for her parents (Cf. Lev 21:10-12). One must choose between one's family responsibilities and one's responsibilities to God (cf. Lev 21:10-12; Matt 10:35, 12:22-48, 19:29; Mark 3:23-35, 10:29-30, 13:1-28; Luke 8:19-21, 14:25-26; John 19:27). This is important. God is more important than anyone else in the holy person's life. To the covenanted Nazirite and to the covenanted Soldier, to the devoted spouse and to the fully committed Christian, God is first. What good is it to gain the whole world and yet lose your own soul? (Matt 16:26, Mark 8:36).

There is even more to this though: verses 9-12 are very important for the Nazirite and equally significant for Soldiers in The Salvation Army or anyone else taking a covenant before the LORD. If a person dies in the Nazirite's presence, the Nazirite is STILL guilty of sin.

Even though the Nazirite did not mean to break his vow, he still broke it and needs to be restored in his covenant relationship. Numbers 9-12 (NIV):

“If someone dies suddenly in his presence, thus defiling the hair he has dedicated, he must shave his head on the day of his cleansing—the seventh day. Then on the eighth day he must bring two doves or two young pigeons to the priest at the entrance to the Tent of Meeting.

The priest is to offer one as a sin offering and the other as a burnt offering to make atonement for him because he sinned by being in the presence of the dead body. That same day he is to consecrate his head.

He must dedicate himself to the LORD for the period of his separation and must bring a year-old male lamb as a guilt offering. The previous days do not count, because he became defiled during his separation.”

Even though the Nazirite here is guilty of breaking her vow, the covenant remains in tact. It is even renewed: the previous days do not count; she gets a fresh start. This is important. The covenant remains until it is fulfilled. We are not released from covenants and vows simply for disobeying them. This is VERY important. The covenantal tie is not broken when we disobey God. Even when we are faithless, God is faithful (Romans 3:3,4). There are consequences for transgressing the covenant. There are natural and logical results of not living up to our vows, our promises, our covenants with or before the Lord – but we are not released from them for simple disobedience. This is one of the very important aspects of covenants that we enter into with and before the LORD. When we disobey that covenant there are consequences but He is still there for us. Until the successful completion of our covenant (if it has an expiry date) or until our death (if it does not) our covenant remains in tact, binding us to the Lord (Romans 7:1-3). Our covenants in this way are like seatbelts. When the car crashes, we don't take off our seatbelts and say that we are never going to wear them again. No, this is when we praise the Lord for our seatbelts more than ever.

Covenants are also like car insurance. It is like last spring when my daughters and I were coming home from Tisdale. We were driving that highway like we did a couple of times every week when all of a sudden we hit black ice, we swerved into on-coming traffic and then off our side of the road where the car proceeded to flip: it rolled over a time and a half. We did not see the accident coming and therefore could do nothing to prepare for it anymore than a Nazirite could prepare for someone suddenly dying in his presence. Even though the experts admitted that there was nothing we could do to avoid the accident, I guarantee you that the insurance company declared that it was our fault. This is the same with the Nazirite. YHWH Insurance, so to speak, declares that they are at fault and demands payment. In this case the payment is their hair and as far as their clean driving record was concerned, they have to start over again – but the insurance isn't cancelled. Similarly when the Soldier runs into troubles her covenant isn't cancelled; it remains in place to protect her.

It is the same with seatbelts. In my accident the seatbelts did not break and this too is like our covenants before the Lord. Even though the car was totalled, the seatbelts held. This is important. Like sometimes an alcoholic makes a mistake and has a drink; like a husband sometimes does not operate perfectly as a loving husband; like at times we might sin before the Lord and like there are times when our lives just come crashing down all around us; when my car rolled over, there was that moment of panic as I looked back to see if my daughters were all right. To my relief they were safe and sound – even though we were all dangling upside down after the accident – they were all right

because the LORD protected them through their seatbelts that did not break. We were safe and sound and soon restored to our normal life.

Likewise, for all of us when our lives come crashing down around us, we will be safe and sound as long as we rely on the strength of our holy seatbelt -our covenant with the Lord- because the Lord will not let His covenant with us break no matter what happens to the automobile of our life. So then, let us enjoy the security of this holy seatbelt and, like the ancient Nazirite, through our covenant, let us rely fully on His strength rather than our own so that we may indeed be holy as the LORD our God is holy.

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[1] There are some exceptions to this rule, i.e.: France.

[2]...and non-alcoholic communion wine, if it existed then; they, due to this art of the oath, were separated from rituals as well.

[3]Cf. Irving L. Jensen, Numbers: Journey to God's Rest. Moody Press, Chicago, 1964., P.37.

[4] Cf. Irving L. Jensen, Numbers: Journey to God's Rest. Moody Press, Chicago, 1964., P.37.

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## **New Exodus**

by Cory Harrison

In my community we believe that we are on a journey. An exodus if you will. We call this trip the New Exodus, a concept that we picked up from Mars Hill Bible Church. The New Exodus is simply a phrase used to describe one of the greatest redemption stories in history. It takes us through four main locations in the Hebrew Scriptures.

You see, in the beginning, God created all things good, but humans didn't live according to how God meant them to live. They rebelled against God, and we call this rebellion "sin." When sin entered the world, it began to grow, fracturing our relationships and communities; eventually building an empire of itself. But God did not abandon his creation to destruction and decay, and promised to restore this broken world. As part of this promise, God chose a people, Abraham and his descendants, to represent him in the world. He blessed them and instructed them to use that blessing to bless others. It is Abraham's descendants who we find enslaved in Egypt.

### **EGYPT**

#### **Exodus 3:7-8a**

*The Lord said, "I have indeed seen, the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. So I have come down to rescue them..."*

Egypt is the place where people are in bondage and not only is it the place where they are in bondage but it is also the place where God hears the cry of the poor and oppressed. They are enslaved to a pharaoh.

Pharaoh: oppressive dictator who enslaves people through violence all to build his own empire.

So this cry changes history.

When these people cry out, it moves God to answer because God always hears the cry of those who are oppressed and in bondage.

Now for us that means that Egypt is not just a real place but it is a metaphor for our lives. We have all been born into Egypt, bondage, into sin and we need a rescuer.

Egypt is also first and foremost an example of a whole system of slavery. It can be an individual thing representing the sin that we are all born into, but it can also be a systemic thing. Sin can gather a head of steam and become a whole system of oppression and keep people in bondage.

Now in my sect of the Christian church, we found, in our beginnings, this same system of Egyptian Empire forming in the 1800's. There were people who were living in

bondage, addiction, slavery to their sins, poverty, oppression, and ultimately living life for Pharaoh not God.

They needed a rescuer. Thus came the birth of The Salvation Army. The Movement came to say, "You don't have to live this way any longer. God has heard your cry."

## **SINAI**

Now God does not just rescue the Israelites to be some sort strange club of people who have been rescued. But he has a plan and a purpose for them, a path for them if you will.

We know that God brought them out and...

### **Exodus 19:3-6**

*"Then Moses went up to God, and the LORD called to him from the mountain and said, "This is what you are to say to the house of Jacob and what you are to tell the people of Israel: You yourselves have seen what I did to Egypt, and how I carried you on eagles wings and brought you to myself. Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me a kingdom of priest and a holy nation."*

Sinai is the place where God gives people a mission and identity.

On Sinai God establishes a kingdom of priest.

What is a priest? A priest shows you what the god is like that that priest is representing.

So the invitation to these people is to be the kind of community that when others look at them and the way they live they will see in a very mystical and yet tangible ways see what God is like.

They are given a mission and identity.

God is looking for a body.

In Exodus, God says to Moses, you will be like God to Pharaoh. So the medium is the message. So you are the message to the world. You are God to the world. Your light is the light to the world. We are flesh and blood: God to the world. What is the message? That God is alive, that God is real, that God is up to something good in the world.

So it is not just the rescued from slavery and bondage that God wants for His people but it is mission and identity.

All of the theology from the New Testament about the church being the body, the hands

and feet, the idea that God is dwelling in the midst of his people, the basic idea of the 'church' then is already present back at Sinai. It is not a new idea but one that existed long ago. It has been there since the beginning it is just getting a rebirth in the New Testament. God has been looking for a body. He has been shopping for hands and feet to show this world what he is like.

So the Israelites are brought out of bondage in Egypt and placed on Sinai and given mission and identity.

The beginnings of The Salvation Army were much the same. The goal wasn't to have a bunch of rescued and redeemed people but to give them purpose and identity (i.e. uniforms, covenant, rank). They were to use these tools to show the world what God was like.

Did they do it? The Jews, or the Salvationists?

With this new identity and purpose that have been given by God, we find that there are 2 ways it can go.

## **JERUSALEM**

The Israelites end up living in Jerusalem. When the Jews get to Jerusalem and they have been given all of this blessing from God, there are 2 directions they can go with it.

This is what we find out about them.

### **1 Kings 10:9**

*"Praise be to the LORD your God, who has delighted in you and placed you on the throne of Israel. Because of the LORD's eternal love for Israel, he has made you king to maintain justice and righteousness."*

And so we discover that the reason God gives them this blessing and identity is so that they would maintain justice and righteousness. He gives them a heart for those who have been stepped on, pushed out, marginalized and oppressed.

The problem is that they don't stay true to the mission. And something significant happens: the fall. We read 2 dimensions to the fall of Solomon's empire.

### **1 Kings 9:15**

*"Here is the account of the forced labor King Solomon conscripted to build the LORD'S temple, his own palace, the terraces, the wall of Jerusalem..."*

We discover that King Solomon now has slaves.

Notice the second dimension in the fall of this empire.

**1 Kings 11:3-4**

*“He had seven hundred wives of royal birth and three hundred concubines, and his wives led him astray. As Solomon grew old, his wives turned his heart after other gods, and his heart was not fully devoted to the LORD his God...”*

In Jerusalem we learn that Solomon not only has forced labor, he has slaves and we learn that he has 700 wives.

So what they began to build was this empire of comfort.

Life became a bit about maintaining their own system and what they liked versus what God wanted, which was justice and righteousness.

Here is why it is fascinating: they had slaves and his heart was turned away by his own lust. Just like with Egypt where we read that there was an individual dimension and a group or corporate or systemic dimension. It is the same with Jerusalem. There is an individual dimension with Solomon's heart being turned but also a group dimension with slaves.

These people were slaves. They then began to build their empire on the backs of slaves.

They have now become the system of injustice and oppression that they once needed rescued from.

The oppressed have now become the oppressors.

This is why a key word in all of the Jewish festivals is: REMEMBER.

Why?

Because we may forget.

Remember Egypt was always the theme. Remember Egypt, remember Egypt, remember Egypt. When they get to Jerusalem, have they remembered Egypt?

They have forgotten. They are now causing evil to people in the exact same way it was caused to them.

So this is what can happen in the movement when “God has made you king to maintain justice and righteousness but all of your resources go into protecting and preserving all you have been given.

This is what can happen in The Salvation Army when we use the resources that we have been given not to bless those who have need but to further our own comfort. I am afraid that in the Army we have come dangerously close to following the way of

Solomon. We have come dangerously close to abandoning the mission of maintaining justice and righteousness and have instead furthered our own comfort.

And so it can go two ways in Jerusalem.

## **Babylon**

For the Israelites it doesn't go so good and leads straight to Babylon.

### **2 Chronicles 36:15-20b**

*The Lord, the God of their ancestors, sent word to them through his messengers again and again, because he had pity on his people and on his dwelling place. But they mocked God's messengers, despised his words and scoffed at his prophets until the wrath of the Lord was aroused against his people and there was no remedy. He brought up against them the king of the Babylonians, who killed their young men with the sword in the sanctuary, and spared neither young man nor young woman, the elderly or the aged. God gave them all into the hands of Nebuchadnezzar. He carried to Babylon all the articles from the temple of God, both large and small, and the treasures of the Lord's temple and the treasures of the king and his officials. They set fire to God's temple and broke down the wall of Jerusalem; they burned all the palaces and destroyed everything of value there. He carried into exile to Babylon the remnant, who escaped from the sword, and they became servants to him and his successors...*

God has rescued his people from slavery and oppression from Egypt. He has given them mission and purpose in Sinai. But when they arrive in Jerusalem, they begin to lose that mission and purpose.

God sends them prophets who keep warning them, "Come back. Return." Return to your mission and identity. Don't keep going down that route. Return. Come Back.

The story goes to a forth location which is Babylon. They are in a foreign land and they become servants. Another word for servants is what? Slaves.

So the Old Testament centers around these 4 locations. And God allows them to be crushed, they end up as slaves in a foreign land which takes us back to where the story began.

What a pivotal time it is for The Salvation Army.

We are standing in our proverbial Jerusalem with our mission, purpose, and identity before us.

We have been called to maintain justice and righteousness. And continually lurking at our door is the temptation to maintain our own comforts.

Is Babylon in our future or will we heed the warning of the modern day prophets that God has given to warn and remind us to return to the mission.

## Who Cares?

by Captain Stephen Court  
(from 1999, JAC4)

*A Response to General William Booth's vision, WHO CARES?*

Some people care. You'll see them in the strangest places, struggling to rescue the drowning victims. They're in the coffee shops and malls. They're in factories and gyms. They're in pubs and clubs. And they're straining and striving, selling out without concern for their health, wealth or reputation.

On the surface, they're a lot like you and me. Beyond that, they're fairly easy to distinguish. They've got bright, intent eyes. There is purpose in their stride and fire in their heart. They could care less what people think of them. They'd rather be people of great ends than of great means. They'd rather be well known in heaven than to be well known on earth. They're not as interested in making history as they are in making eternity.

Their lives are both a rebuke and a challenge to us. They are extreme while we remain moderate. They are fanatical while we are conservative. They are driven while we coast. They are heroes and we are spectators. What a rebuke!

And yet, what a challenge! For the most part they are no more intelligent, no better looking, no better educated or trained, no more adept, no more blessed with skills or opportunity or advantage.

All of these factors shout out to us this essential revelation: We can do this, too! We can successfully put the boots to the enemy! We can rescue eternal souls from the gaping jaws of hell! We can live out the holy life of Kingdom of God Christianity! How?

We must do more praying. I can see easily how, in the rush of all this mighty sweeping work we can be taken off from God. The great problem we have to solve is to keep equally a hold of God and (people), trusting Jehovah, and yet using every human method that is possible to be devised. (William Booth)

In other words, keep our eyes on Jesus, hold on tight to Abba, and fight like maniacs, doing whatever it takes to achieve results.

Or, as Paul put it,

I didn't take on their way of life. I kept my bearings on Christ. I entered their world and tried to experience things from their point of view. I've become just about every sort of servant there is in my attempts to lead those I meet into a God-saved life. I do all this because of the Message. I didn't just want to talk about it. I wanted to be in on it. (1 Cor. 9:21-23, The Message)

General Booth asserted,

I am determined to be more faithful- more personal than I have been. To this end I must have more of the power and wisdom of the Holy Spirit. It is God the world wants... The Salvation Army will only be a blessing as it carries God to the heart of (people). That's our business. To baptise with Fire. (William Booth)

Here is the acknowledged need to be more faithful, more personal with Jesus and with people who don't know Jesus yet, and a desire for Holy Spirit power and wisdom (both gift and anointing) so that the baptism of Fire can be transferred. General Booth wants more of the anointing (2 Cor. 1:21) to accelerate the fulfillment of Jesus' world winning prophecy (Acts 1:8).

No (one) could do the works that are being done in your midst except God was with them. All glory to Jesus. He is enabling you to give proof of your heavenly calling. But how much more might be done had you all received this pentecostal baptism in all its fullness? If every soul was inflamed, and every lip touched, and every mind illuminated, and every heart purified by a hallowed flame. (William Booth)

Here there is not only a proclamation of the Gospel but also a demonstration of the Gospel all in the power of the Spirit. The description is almost like Chadwick's translation of Judges 6:34, "The Holy Spirit clothed Himself with Gideon." Souls, lips, minds, and hearts all ignited by the supernatural flame of the Holy Spirit can actually do much more.

Let's pull this discussion out of theory and rhetoric to wrap it up. As one of General Booth's acquaintances, Sir Winston Churchill, used to ask his generals, 'What have you done to help win the war today? '

## The Art of Gentle Revolution

By Major Daryl Crowden

### INTRODUCTION

Being an agent of change can be an addictive behaviour, the more you see the more you want. Two warnings:

- Being (so called) 'successful' at change can be an amazing ego builder – it can give you a big head. Don't seek change, or the position of change agent for what you can get out of it – you'll fail. And always remember:
- I change no one – God changes people and people change themselves, I am at best a facilitator, a conduit through which God works. Always keep that in the forefront of your mind, because there will be times when you enjoy the glory!

### 1. DEFINE CHANGE Spiritual (Conversion)

In the context in which we are speaking this week, change is essentially the act of putting aside one position and adopting another. It can be anything from small stuff – like changing clothes, or hair style or colour – to changing jobs, countries, lifestyles.

For the sake of time, (since its limited) I want to suggest to you that what we want to talk about ultimately in our context of church, or TSA, is deep, spiritual change – and traditionally we have called that **CONVERSION**.

Conversion is the ultimate goal! It's the essential foundation for TSA's mission imperatives – to grow dynamic disciples and to increase numbers of soldiers - it's a change of allegiance or relationship from 'whatever' to God.

How do we change people – or how can we be part of God's process of change?

### 2. THE GOAL: CHRIST LIKENESS - 2 Corinthians 3:7-18

The glory of God revealed in and through the new covenant. If the Old Covenant resulted in such glory that people could not look at Moses even though he was veiled, can you imagine how amazing the glory of the new covenant would be (2:8)?

Imagine what it would be like if verse 18 was actually a reality – that you and I reflected the glory of the "Lord with uncovered faces".

Have you ever looked into the eyes of someone who has just got it? Have you ever seen that look that says, "Yes! I understand! I know! And I'm going to change because of it!"?

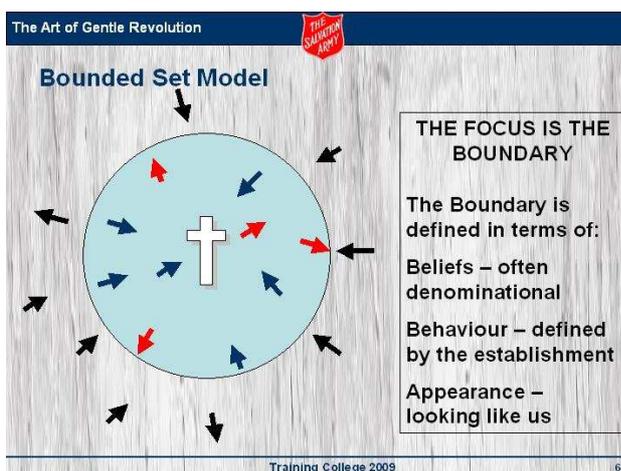
When a person turns to the Lord they have that look – the look of recognition, freedom, transformation – it’s a look that says ‘the knowledge has finally drowned the soul; now I know.’

Being transformed into the likeness of God by the Spirit. When you “see the glory of God come down” that’s an awesome experience. And it doesn’t just happen at a specific moment of conversion – it happens in all kinds of situations – some even apparently secular, irreligious occasions.

### 3. Bounded Set Model

The Focus is the Boundary  
The Boundary is defined in terms of

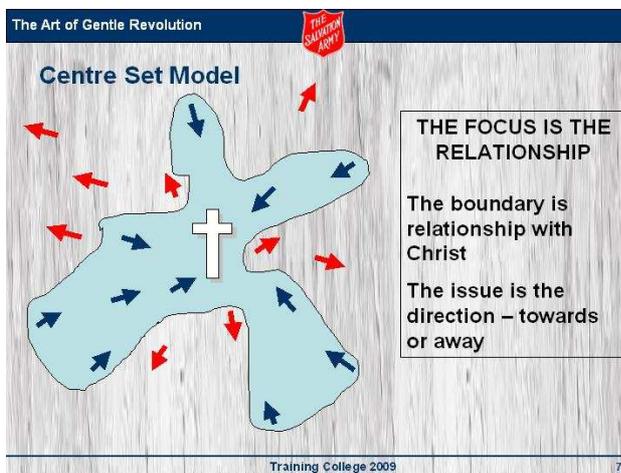
- Beliefs – often denominational
- Behaviour – defined by the establishment
- Appearance – looking like us



### Open Set Model

The Focus is The Relationship

- The boundary is defined in terms of relationship to Christ
- The issue is the direction the person is moving – towards or away from Christ



### Modified Engel Scale.

The Art of Gentle Revolution 

**E  
N  
G  
E  
L  
  
S  
C  
A  
L  
E**

-12	No God framework
-11	Experience of Emptiness
-10	God Framework
-9	Vague awareness and belief in God
-8	Wondering if God can be known
-7	Aware of Jesus
-6	Interested in Jesus
-5	Experience of Christian love
-4	Aware of the basic facts of the gospel
-3	Aware of personal need
-2	Grasp the implication of the gospel
-1	Challenged to respond personally
0	Repentance and faith
+1	Holy Spirit and 'baptism'
+2	Functioning member of local Church
+3	Continuing growth in character, lifestyle & service
+4	Part of Team Leadership

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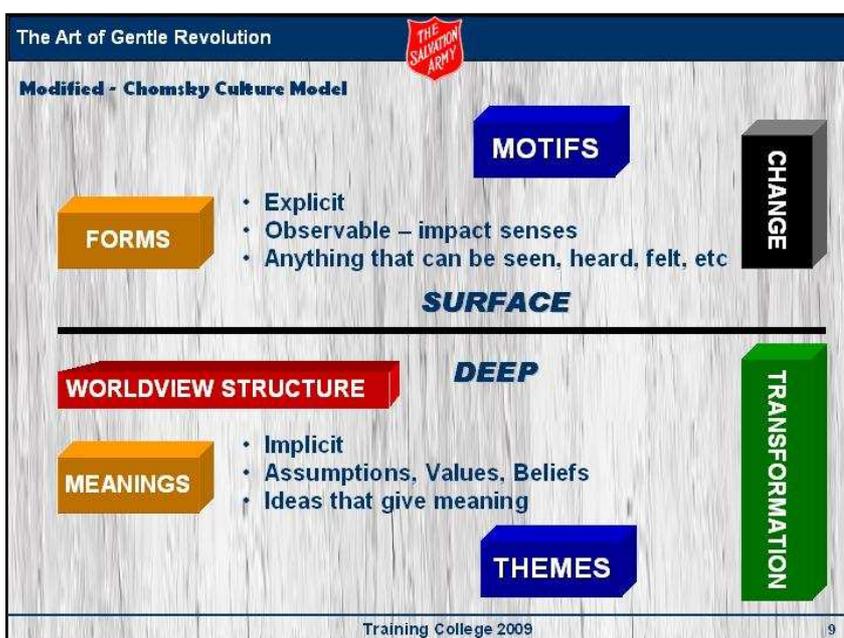
## 5. CHOMSKY'S MODEL

### Distinction Between Change & Transformation

TSA has a good reputation for changing people. As a church we are reputed to have an excellent success rate when it comes to converting people. We, and the church in general, are good at changing people – we are good at putting people in uniforms (of what ever kind) – we are good at including them in 'groups' – getting them to clean up their language: but we are not so good at soul level transformation!

Having said all I have about change, I want to suggest that it is not actually change that we want, it's TRANSFORMATION. And I don't think it's just a matter of words...

### Modified Chomsky...



MODERN  
PREVELANT  
(TSA)

Behave = Surface Level

Believe = Deep level

Belong = both

P-MODERN  
CD PRINCIPLE

Belong = both

Believe = Deep level

Behave = Surface Level

- Change occurs at the surface level. Change occurs in form (clothes, image...) and does not necessarily impact on the deep level.
- Transformation occurs in the deep level. It is soul/spirit level change. Transformation is a change of ideas/beliefs/meaning that results in a change of form, attitude, habit, etc...

Romans 12:2

Do not conform yourselves to the standards of this world, but let God transform you inwardly by a complete change of your mind. Then you will be able to know the will of God - what is good and is pleasing to him and is perfect.

What God is looking for is TRANSFORMATION:

- Change happens easily, quickly, cheaply!
- Transformation is usually hard, slow and costly!

## 5. TAKING SIDES

### Insider/Outsider/Alongsider

There are three ways, as agents of transformation we can engage others: Insider, Outsider, or Alongsider.

#### **Insider – (enculturation)**

You are an insider and member of the community by birth only

#### **Outsider – (acculturation)**

Often an 'expert' – but not someone that is a member of the community, or group.

#### **Alongsider – (conculturation [my word])**

Often the best we can hope for. An outsider who is invited to live/walk alongside – it is a person that accepts and is accepted by a second culture.

An outsider/alongsider will not/can not be a change agent. These people can only ever be advocates for change. Sustainable change/transformation is driven locally and occurs in the deep level and is implemented by the person themselves or someone they trust.

## 5. GOD'S GOAL

### **God looks at the heart - 1 Samuel 16:7**

### **Stop judging by mere appearances - John 17:24**

God's Goal is heart transformation – because it is in changing the heart, enlivening the spirit and stirring the soul that a revolution will begin and be sustained.

Transformed people will revolutionise and transform their families, their friends and their community.

But we have to be careful when we judge others, as we will, and remember that just because they don't look like us doesn't mean they aren't on God's or our side.

1 Samuel 16:7

the LORD says, "Pay no attention to how tall and handsome he is. I have rejected him, because I do not judge as people judge. They look at the outward appearance" [the changes in habit, clothes, language] "but I look at the heart" [the change in belief, idea, value which result in the other].

Transformed people look like Jesus and the world recognises that 'look'.

John 17:22-23

<sup>22</sup>I gave them the same glory you gave me, so that they may be one, just as you and I are one: <sup>23</sup>I in them and you in me, so that they may be completely one, in order that the world may know that you sent me and that you love them as you love me.

Christians are Outsiders! We are all born Insiders but by our decision to follow God we become Outsiders – we don't belong to the world. But... to transform others, to fulfil God's commission of being agents of transformation, we must become Alongsiders (in the world but not of the world)

John 15:19

If you belonged to the world, then the world would love you as its own. But I chose you from this world, and you do not belong to it; that is why the world hates you.

2 Corinthians 10:3

It is true that we live in the world, but we do not fight from worldly motives.

1 John 2:15

Do not love the world or anything that belongs to the world. If you love the world, you do not love the Father.

## 8. BENEDICTION (Michael Leunig)

God help us to change.  
To change ourselves and to change our world.  
To know the need for it.  
To deal with the pain of it.  
To feel the joy of it.  
To undertake the journey  
    without understanding the destination.  
The art of gentle revolution.  
Amen.



**INSIDER (ENCULTURATION)****Born**

*An insider is born into the community: from birth the values, ideas and beliefs indelibly inform the life script*

**Question of Prior Trust (QPT)**

*There is an innate social capital (including trust) that comes with birth. (It can be lost with 'sin'.)*

**Home Community / Life****Indigenous Voice**

- *By birth a member of the community*
- *Has an indigenous voice*

**Influencer / Change Agent**

*Respected Insider is best advocate and agent of change.*

**Change**

*Indigenous, Process, Example, Trust,*

**Advantages**

- *Indigenous: culture / language / beliefs / world view*
- *Acts accordingly*
- *Lives accordingly*
- *THINKS locally*

**Disadvantages**

- *Ethnocentrism*
- *Cultural protectivism*
- *Community & historical investment*
- *Blind Adherence to Creation/Public myth*

**Values Model**

*Collectivism / Family / Acceptance*

**The Salvation Army**

- *Historical – 'life' missionaries*
- *Identify, equip and empower influential insiders*
- *Recognise & celebrate the indigenous voice*

**Indigenous Development & Aid Agents****ALONGSIDER (CONCULTURATION)****Invited**

*An outsider becomes an alongsider by intentional commitment to the host, by earning respect and by invitation to journey*

**Question of Prior Trust (QPT)**

*Trust (and respect) is earned – it does not come with 'contract' - but it remains indispensable to influence*

**Long Term / Chosen Commitment / Life****Incarnational Voice**

- *Takes on the lifestyle and culture of the host: language, food, appearance – but not as a means to an end.*
- *Earn the right to have a voice*

**Influencer / Change Agent**

*Respected Alongsider can advocate for change, but best results remain in partnership with an insider*

**Change**

*Indigenous Partnership, Facilitation, Process, Trust,*

**Advantages**

- *Invited Indigenous: lives the culture / language / beliefs / world view*
- *Acts accordingly*
- *Lives accordingly*

**Disadvantages**

- *Adopted ethnocentrism*
- *Protective of adopted culture & community*
- *Tension: multiple cultural paradigms*
- *Tension: multiple agenda*

**Values Model**

*Change / Family / Acceptance / Collectivism*

**The Salvation Army**

- *Leaders must begin by recognition of 'host' capacities*
- *Leaders must commit to existing cultural mores – listen / commit / earn respect and trust (not demand)*
- *Best scenario for Officer – Officers will never be insiders!*

**Development Agencies (Community Ministries)****OUTSIDER (ACCUULTURATION)****Forced / Tourist**

*An outsider remains divorced from the heart of the host community.*

**Question of Prior Trust (QPT)**

*Trust (and respect) is earned – it does not come with 'contract' - but it remains indispensable to influence.*

**Short 'Fixed' Term / Contract****External / Alien / (Objective) Voice**

- *May eat the food and even speak the language – but remains 'deliberately' divorced from the culture.*
- *Partner with an indigenous voice*

**Influencer / Change Agent**

*Outsider can only force change from position – often unsustainable – at best is a consultant.*

**Change**

*Force, Agenda, Facilitation, Partnership*

**Advantages**

- *Objectively external*
- *Observes 'error' / problem and is able to challenge*
- *Observes and challenges cultural 'blind spots'*
- *Observes & Defines capacities*

**Disadvantages**

- *Agenda / Contract driven*
- *Lack or rate of change*
- *Inability to influence*
- *Bull in a China Shop*

**Values Model**

*Detachment / Elitism / Individualism*

**The Salvation Army**

- *Trains to be outsiders*
- *Perpetuates outsiders by short term appointments*
- *Leaders assume need/agenda without input from 'host' & without recognition of 'host' capacities*

**Aid Agencies (TSA Officers!)**

**As you have sent me into the world, so also have I sent them into the world. (John 17:18)**

## **Fighting Mac**

by Commissioner Wesley Harris

IT IS said that Australia was defined as a nation at Gallipoli and that there amid the blood and guts of battle the Anzac spirit of 'mateship' was born. It might also be said that it was there that the legend of Salvos always being where needed was epitomised in the first Australian Salvation Army military chaplain, William McKenzie or 'Fighting Mac' as the Scottish-born Aussie was known.

He was a big, tough man with a great sense of humour, ready as the next to carry a kit bag for a mate, march for miles or dig a trench and his practicality opened the door for his spirituality enabling him to lead 3,000 diggers to Christ. His signature chorus was, "And so to keep my heart from ever growing weary, I'll carry my sunshine with me wherever I go". And that is what he did.

Gallipoli was a terrible tragedy which has become an enduring testimony. Fighting Mac and his 'boys' as he called them were in at the beginning of the ill-fated operation. If the chaplain had a bible in one hand he had a spade in the other for according to his biographer he buried 647 young men he described as the best soldiers in the world.

Under heavy fire he would crawl out into 'no-man's land' to comfort a dying soldier or in a crouching position conduct a funeral service for one who had died. Then Mac would dig a shallow grave. He had no rest for three days and nights at Lone Pine where corpses were piled up, sometimes on top of the wounded and the sights and sounds were to haunt fighting Mac to the end of his days.

This man whose biographies would be among the most moving I have ever read not only had a ministry to the soldiers but also to their anxious families to whom he wrote hundreds of letters. Again and again he would risk his life to reach a body and take a precious memento to send to grieving relatives. With this in mind he would often have many identity discs hanging from his belt.

Later when he had returned to Australia he traveled all over the country taking keepsakes to grieving families. No halls were big enough to contain the crowds wanting to meet him. For example, 6,000 packed the Exhibition Building in Melbourne with many unable to get in.

After the withdrawal from Gallipoli Mac had an interlude in Egypt and then saw service with Aussie troops amid the mud and blood of France where again he had to cope with harrowing scenes of mass slaughter.

Following the war he became the territorial commander in China. He loved the Chinese although my mother-in-law who was his secretary told me that some of the Chinese people were a little frightened of him because he was so big compared with them. His

final appointments were as the territorial leader in each of the Australian territories. and then came retirement when he still relived the costly experiences of the war.

Today Salvationists have a wonderful heritage of acceptance. In Australia the Salvo legend is incredible and we can be humbly proud. But let us remember that it was bought with a great price by people of whom we may feel all unworthy.

## **Stuff I've Been Thinking About**

by Anthony Castle

Been thinking about the future of our movement in the world. Here's what's on my mind...

1- Faith Fidelity. We believe...

Tattoo the doctrines into your flesh. Marry them. You know that page in the back of the songbook? They aren't formalities. It's the stuff. This isn't hype. I recently stayed up all night talking to a young man fleeing a suicidal life of drugs, casual sex and prostitution. He met Jesus, stumbled through a few churches and here's what he's been taught:

'Call on Christ and be saved. Try and hold on to faith amongst the sin in your life. Avoid the world and wait for the rapture. Just hold it together, then you'll get a nice job in heaven.'

I'm not making this up. That's it.

We got the goods. Here's what I see:

Hope and Action- We believe that God is waiting patiently for all to be saved (2 Peter 3:9), and that once the gospel has been preached to the nations the end will come (Matthew 24:14). Post-millennialist eschatology results in active evangelism and evangelical activism. It expects the world to be a better place and acts accordingly. It's optimistic. It's relevant. It's beautiful. Remember our Mother's words, 'I believe we shall win...'

(I'm loathe to ever to suggest such a practice as book burning, but Left Behind's a great place to start, followed closely by Twilight, simply for the sake of good taste.)

Dangerous Saints- We believe in full Salvation, born of free will and maturing in holiness. It makes for a better faith and a better world. Too many have been told they are just sinners holding on till judgement day. Too many believers left toothless, castrated. Yuk. No more tame saints.

I looked my friend in the eye and said something like this,

'God doesn't want you safe. He wants you unleashed. No one meets Jesus and stays the same. Think Peter, Paul, Zacheaus. Transformed. Think Pentecost- Holy Spirit comes. Ka-Boom. Thousands saved. You met Jesus. You got the Spirit. You can rise above sin. Free. You can reach out to the lost. Unstoppable. Don't hide in your closet waiting for the rapture. You can lay down your life for love. You change the freaking world.'

Like I said, we got the goods.

Disclaimer: There may be a fallacy that strict doctrinal fidelity necessitates an uninformed, uber-literalist approach to scripture. An undying passion for our doctrines still leaves room for tough questions and the humility that acknowledges the many mysteries and tensions inherent in theology. Enjoy.

2- Innovation. The 20th century is dead.

Fukuyama was right(kind of).Traditional meetings, seeker sensitive services, mega-church models, etcetcetc. What do they have in common? They are all forms of religious activity born out of the 20th century. Let me get one thing straight, if you do any of the above well (and I know plenty of corps and programs who do) then please continue. Souls saved and sanctified is the aim and far more valuable than hip aesthetic.

...but...

The data states that these religious traditions are in sharp decline in western society. Folks just don't go to church and religious sub-culture is anathema. We gotta get real. Some of what we do just is not working anymore. We can't play catch up. This old dog needs to learn new tricks.The world has moved on.

So I'd reckon three issues are key to innovation in the western world:

Flexibility-We should at least ask the question 'is a strictly regimented corporate structure, born of Victorian England, equipped for activity in the 21st century global village'?

It may be. It may not. How many spaces have we allowed for fluid experimentation, organic growth and mutation? Do we desire diversity or dread it? How flexible are we?

Progenation- (Yes I made that word up)Do we thrive throughgenerational progression? I'm not just talking about biological reproduction, but the process of evangelism, discipleship and mobilisation of 'the next'. Do we value young people or try to control them?Do we view gen Y and Z as our future, or as the present in their own right?

At in our inception we were a youth movement. Inversely, will we meet our demise as a seniors movement? This isn't just about wresting control from the baby boomers. This is the next phase in our history. The next step in our evolution.A passing of the torch.

Frontline- Where are the arenas where Christian spirituality works best now? How do we live out our faith as a radical movement in the western world?

Well, in my soundbyte, Arts and Activism.

You heard it here first. The innovative Christian faith of the 21st century Western world will be identified by its presence amidst the public arts and social activism. If I was a betting man (and I'm not of course coz I'm a soldier) then I'd wager my most valuable possession on this prophetic maxim (my most valuable possession being a 1979 Superman pinball machine by the way). One more time...

Arts and Activism. Pass it on.

Disclaimer: As for innovation, I'm not saying trash the mercy seat and buy a gasmask. This isn't euthanasia. We remember the old and sow in the new. We drop tradition and claim heritage. Salvationism, in an organic 21st mode. I'm saying keep the meaning, rebuild the form (I'd actually argue that rebuilding the form will rescue the meaning).

3- Everything Online. The Big Bang of Cyberspace.

The Internet happened. I know you know, I'm just saying. But sometimes I think we missed it. We now have a global database. That's a big deal. Then, web 2.0 popped up. The web ceased being about corporate information and company websites and became a society. It became about people, for the people, by the people. The web now exists to connect individuals and manage relationships. Some have called it the new socialism.

Now, the brains are discussing the coming of web 3.0, known as the Semantic Web. In short, the Semantic web will make sense of the internet. Web 3.0, will give information a qualified context and link data through meta-tags processed via artificial intelligence. The web will be bigger, smarter and easier. It will likely yield previously undreamt of global access to knowledge and human connection.

What has this got to do with anything?

Well, everything. Everything is online now- mail, jobs, banking, news, the weather, road maps, shopping, movie listings, music, games, networks, encyclopaedias, friends, family etc. It's not stopping. It's at our jobs, in our homes, on our phones. It's our lives- more and more. Constant connectivity is inevitable.

From an evangelical POV, it may seem a little unfair. The Salvation Army has spent the last 150 years in careful mobilisation and negotiation, infiltrating 118 countries, only to have an entirely new realm of human society blast into being. This is of course, actually an advantage.

We quite literally, have the globe at our fingertips.

Can you imagine how the innovative evangelist William Booth would have grabbed this opportunity by the throat? (I'm actually friends with William Booth on Facebook, honestly...)

We have to take the web seriously. We must advance. Prioritise. Stake the flag. We have to evangelise. Preach, teach, chat and poke. We gotta develop networks, applications, publications, blogs, myspaces, twitters, forums, podcasts, music, viral videos and resources. We must pioneer. We must plant online corps. We have to connect.

Now.

Disclaimer: We don't pursue mission in the digital matrices at the expense of the material world. You can't feed the hungry or sober the drunk with a keyboard. However, we recognise they are interconnected and act accordingly.

#### 4- Social Justice. Duh!

I almost didn't include this inasmuch as it is simply a given. The world's need for justice and the church's call to live it out is quite literally and paradoxically, ancient history. Look around- the greed of the rich has thrown the globe into flux and caused untold suffering, 20,000 kids starve to death every day and Coca-cola is hiring militia to kill defiant union reps in South America. If we remain motionless in the midst of this madness then we beggar extinction.

The thorough thinking and theology is there. Justice, as the foundation of God's throne, inherent in the Law, proclaimed though the prophets and acted out through Christ's example is a must. We must live out the mantle of our movement, the commands of scripture and the call of our faith. We must fight for justice in our communities or be shamed by pagans whose altruism leaves us in the dust.

This is for real. The last century saw the fall of apartheid and aggressive communism, the rise of the NAACP and the nascent of universal human rights. The next may see the end of poverty, industrial exploitation and divisive strife.

Science may be drawing in on biological disease and industrial anachronism. The world's economies are starting to talk honesty and equity. Celebrities are activists. Hope is in vogue. The world is changing. For God's sake, let's be involved.

So that's your lot. Just some queries and theories from my limited perspective. So, may "the God of peace soon crush Satan under your feet. The grace of our Lord Jesus Christ be with you." Romans 16:20

Amen.

## **His Uttermost**

by Major David Laeger  
*Based upon Hebrews 7:25*

I have heard of Paradise,  
where Eden's name meant pure delight;  
I have heard of the Abyss  
meant for angels of the night.  
Between the two extremes I stand and sigh –  
blue skies above fade into space  
beyond my upward sight;  
beneath green earth are unseen things  
lingering near, ominous with fright.

I long to rise with holy wings,  
heart-purified to sing  
in chorus with countless saints  
before the Mighty King.  
I fear to sink into that lower realm  
where terror reigns – where life is lost  
and love replaced with dark regret and pains.

The uttermost of Heav'n,  
where Spirit-laws and Spirit-love set free,  
or uttermost of Hell  
where souls His face will never see –  
a choice of destiny finds no power in me,  
until this conscience seared  
He wakes to immortality.

One stands here with me  
who knows each uttermost – thus I'm known.  
To lowest chasm's deepest fissure He alone  
descended with His might  
to touch Hell's fiery stones;  
then rose through heavens  
reaching far above all thrones -  
from uttermost to uttermost He has the right to own the universe in its extremes,  
yet it is for us – for us He longs.

The meanest place, the worst of crime,  
the errors of all time  
cannot hide from Him their varied kind –  
from uttermost to uttermost  
no realm untouched remains;  
every grade of sin is met by Him the same,

the penalty of all met Him at Calvary.

He has the power that reaches every part  
from outward flesh to inmost heart.  
He searches not by Light alone,  
but also by His Life applied -  
His wounds meet mine, He feels my guilt,  
His Love exceeds my crime.

I watch the pattern of His ways  
to see how He obeys -  
a pattern in His steps an even love portrays.

Our Great High Priest, in beauty wears  
more than a golden crown engraved -  
"Holiness unto the Lord," it says  
Holy Life in truth is His,  
He by piety must daily live.

He rose before each dawn to pray  
as Servant of the Lord;  
then, as Servant Lord,  
He humbly offered us His way -  
the way through prayer not to be swayed  
by prejudice, by circumstance, by thoughts  
to disobey.

His harmlessness describes refined  
but humble courtesy;  
to heal and not to wound, to raise to dignity -  
though well He knew our twisted minds  
could not His love perceive.

Undefined - without blemish, stain, deformity;  
no scar, no fall, no accident, for angels watched His feet;  
and every plan before His time  
would always see defeat -  
from uttermost to uttermost  
the Mediator must have no flaw  
to make Him weak.

My Lord was separate from sin  
Adam's germ of sin was not in Him;  
nor did He will Himself to sin -  
free will to Him was will to win;  
Virgin-born, Seed of Abraham,

His mind was set to cure the sting,  
the cause of death an end to bring.

Inebriant of ecstasy and Agonist of pain,  
He prayed one night more strength to gain

They placed His arms upon the beam  
they thought it pleasure to be mean,  
not knowing that the ugly scene  
was more than just some earthly scheme.

It was for God the Son an offering  
portraying love's extensive covering;  
His arms outstretched displayed His power  
to reach from uttermost to uttermost -  
across the span of Hell's abyss  
from inth degree of its duress  
up through the Highest Holiness.

He tasted death for every land  
while touching God's redemptive Hand –  
both enemies converged and made demand:  
God for His righteousness,  
man with guilt he must confess.

My Lord rose high above the heavens  
now to Him all power is given;  
stigmata wounds, those hands yet riven  
will soon be shown again to every tribe  
and they will mourn the Crucified.

Rejecters of His Gift of love  
will never see the things above.  
Receivers of His Gift Divine  
will see Him there beyond all time.

Should we explore from end to end  
what Christ has done to banish sin  
from uttermost to uttermost,  
always would the venture just begin.  
For God alone knows God alone –  
we know the most when called "His own."

## **Demonised Salvos?** by Captain Stephen Court

Really? Can Salvos be demonised? Can Christians be oppressed by evil spirits? Can they be freed?

Historically, The Army assumed deliverance to be part of the process of (entire) sanctification. General William Booth instructed Salvationists, "Make haste and let the Blessed Spirit, who wants to sanctify you wholly, cast out the enemies of your soul!" The classic SASB song (436) Whiter Than Snow features the prayer, "Break down every idol, cast out every foe." And we didn't make it up.

Our spiritual grandfather, John Wesley, regularly saw it happen. Theologically, it is an important step toward sanctification. It gets rid of demons lodged in strongholds opened up by personal sin. Demons, strongholds, and sin all have to be dislodged before someone can be sanctified. It was Salvationist hero Commissioner Frederick Booth-Tucker's testimony:

"Being convinced that this was God's will, even my sanctification, I was enabled to break off all the devil's bonds and rejoice in full salvation."

And she taught, "He delivers His people from their spiritual enemies, and from the power of sin itself." These enemies can be active well into someone's salvation experience. Our Prophet of Holiness, himself, Commissioner Samuel Logan Brengle, testified,

For weeks I walked in agony of mental and spiritual suffering that is hard to describe, if not impossible... Then I saw that these must be the devil, and instantly it was as though an octopus loosened his long arms from around my mind and flew away.

And of another solid Christian, he once cried, 'How the devil has been deceiving her and mocking her, and how a heart of unbelief has given the devil an opportunity'.

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

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

"God in His omnipotent mercy awakens him and gives him grace to turn the devil... out of his soul" (Catherine Booth). Sanctification is not only possible, it is absolutely imperative that the soldier take advantage of this deliverance. "Perfect weakness himself, his life must be incessantly harassed with doubt and fear unless he feels that he commands power sufficient to defeat any possible combination" (Commissioner George Scott Railton).

To be empowered to defeat any combination we need to be clean and free. Perfect weakness is helpful so that, "Christ's power may rest upon (us)" (2 Corinthians 12:9).

"The reason the Son of God appeared was to destroy the devil's work" (1 John 3:8). The word 'destroy' is 'luo' and is also translated 'break' (e.g. Matthew 5:19), 'dissolve' (2 Peter 3:11,12 NKJV), and 'loosen' or 'untie' (e.g. Luke 13:15,16). Shadrach, Meshach, and Abednego engaged in a power encounter in which they were stubbornly loyal to God despite the odds stacked against them (Daniel 3:17,18). They got thrown in a fiery furnace, but the only thing God burned off were the bindings (Daniel 3:27). Jesus unties the spiritual bindings on us and those whom we are trying to free. Just as Lazarus was brought to life but still bound by grave clothes, so many Christian have been raised from spiritual death but are still bound by the enemy.

And General William Booth gives the War Cry! "We cannot bow, or notice, or persuade the devil out of his favourite citadel or stronghold... there is only one way to drive him out and that is by actual, self-sacrificing warfare. There is nothing for it but to fight and to fight to the death. Who is willing for this?"

## **Then Who Wouldn't Be A Soldier**

by Commissioner Wesley Harris

AN EARLY- DAY Salvation Army officer – Staff Captain Jackson – wrote what became a popular chorus with our forebears in the faith:

*Then who wouldn't be a soldier,  
An Army soldier, a valiant soldier?  
Every soldier goes to war,  
Which we've all enlisted for  
And we don't want any dummies in the Army.*

I have to say that my becoming a soldier was singularly lacking in ceremony. I still have the rather tatty copy of the Articles of War handed to me when I was fifteen with the request that it be returned the same day. There were no preparation classes and no public swearing-in. Only years later did my local officer brother come across my signed copy and give it back to me for safe keeping.

However, the significance of the undertakings I made has become increasingly evident to me through the years. The promises have been solemnized and confirmed again and again and by God's grace I have tried to live in accordance with them and found great joy and fulfillment in so doing.

Then who wouldn't be a soldier? Unfortunately there must be many because in some, though not all parts of the world, the number on soldiers rolls has been in decline.

That may be because we live in an uncommitted generation when people are less willing to enter into formal undertakings. As an increasing number shy away from formal commitments in marriage so many seem to prefer a kind of de facto relationship with the Body of Christ which doesn't sit easily with the idea of God's people as an army.

Some are intimidated by the ethical requirements of soldiership and particularly by the insistence on total abstinence from alcohol although just as most people now accept the wisdom of our longstanding prohibition of smoking mounting evidence of the evils of alcohol would confirm the rightness of Salvationists being examples of the alcohol free life-style. Certainly, this is not the time for a lowering of standards. We do not entertain a 'holier than thou' attitude towards others but neither should we balk at the acceptance of the disciplines of soldiership but dare to be different, for Jesus' sake.

Some people do not become soldiers because they have never been asked. Recruitment has not always been a strong point with us. From long and wide experience I would say that around most corps there are people who could well become soldiers if someone thought to ask them. The rolls of the youth group, the home league or the companion club could 'happy hunting grounds' for keen recruiting sergeants and others who could well include all Salvationists able to speak a word in season.

Face it, no soldiers no Army! Our friends in the United States currently have a campaign with the slogan, 'Come join our Army!' What would stop something similar in other places? In the words of another old chorus, 'I'm glad I'm a salvation soldier' I can think of nothing better!