

# **JOURNAL OF AGGRESSIVE CHRISTIANITY**

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## **Editorial Introduction**

by Major Stephen Court

Greetings in Jesus' name. Welcome to the 80th edition of Journal of Aggressive Christianity – August and September 2012.

We are so blessed. We have an excellent line-up of contributors and some immediate classic articles. This issue is slated to become one that will be downloaded and referenced and quoted for years to come around the world.

Jonathan Evans, principal of The War College in Vancouver, kicks things off with TRAINING WARRIORS TO WIN THE WORLD FOR JESUS: The Salvation Army's 'War College' Wesleyan Arminian Theology. This is an extensive missional theology for training warriors to win the world for Jesus.

Lieut-Colonel Janet Munn, international secretary for Spiritual Life Development with IHQ and author of the new book ARMY ON ITS KNEES, wrote NOT SO WITH YOU: Power in the Church and The Army. She answers the question, "How is power handled in the Christian Church?"

Major Howard Webber, UKI evangelism specialist and Book of the Year author of MEETING JESUS, writes the first of a three part series on THE LOST PASSION. "Christ's greatest desire was and is to see men and women reconciled to God. He made it quite clear too that it was indeed man's greatest need, and that they could only be reconciled to God through him." How has the passion dissipated? Webber answers.

Tina Laforce, a soldier at the Crossroads Corps in Canada, starts off her preach, I BELIEVE; HELP MY UNBELIEF – "I grew up in an abusive home as a child." This incredibly raw testimony compellingly woven into Scripture is sure to elicit a heart-felt response from each reader.

Lieutenant Matt Kean, Australia Southern Corps Officer, breaks down a little Scripture while calling out Salvationists in BE BRAVE OR GO HOME. He bases his exhortation on this text: "Then the officers shall add, "Is anyone afraid or fainthearted? Let him go home so that the others will not become disheartened too."" (Deuteronomy 20:8)

Dawn Volz, a soldier from Salvo Publishing in Australia Southern Territory, writes a review of prolific Salvo author Commissioner Wesley Harris's brand new title, MY DEAR GENERAL. "Written in part to commemorate the centenary of the promotion to Glory of the Founder, the letters celebrate William Booth's legacy while at the same time addressing momentous issues facing The Salvation Army of today."

Carla Evans, spiritual formation director of The War College in Vancouver, writes about THE CULTIVATION OF A DISCERNING HEART. Of our developing relationship with God, she explains, "This growing openness to God is crucial and is grounded in freedom and love."

Crossroads Corps Cadet Guardian Kerri Taylor preaches on that favourite Salvation Army text, ACTS 2. As she says, "It wasn't easy to follow Christ in the first century. Times were tough and they faced constant persecution. The early believers were bound together into a fellowship, a community. They needed each other; there is strength in numbers. It isn't easy for us to follow Christ and truly live for Him all of the time either. Discouragement. Temptation. Sin. Apathy. Failure. Materialism. Unbelieving family and friends. Doubts. Rejection. Addiction. We face so many obstacles in our desire to live for the Lord. But God, has not left us on our own to run the race and fight the battle. He has given us each other."

Commissioner Wesley Harris, biggest selling author in The Salvation Army today and a CS/TC for 18 years, exhorts us all in A DO AS YOU LIKE ARMY. He teaches, "A leader has to strike a balance between a cramping control which prevents the exercise of local initiative and a laxity which could spell the end of united action."

Envoy Charles Roberts, founder of The Connection network on Long Island New York, explains THE LEADERSHIP CHALLENGE, from Nehemiah. "After Nehemiah rallied the troops, giving the sense of reality, recalling the move of God in his life, they became bold and stouthearted, and answered the call: " Immediately they replied, Let's start building now!" (2:18b.)" Roberts goes on to apply this and other biblical principles to our war fighting.

International College for Officers Principal Lieut-Colonel Richard Munn's contribution to JAC80 is FOR SUCH A TIME AS THIS: Reflections on married officer leadership. How's this for an introduction?

*"From her very conception she was different. Born on the grimy streets of London's east end and encircled by Victorian gin houses and other establishments of ill repute her open air preaching, uniform wearing, drum banging, brass playing, and flag-waving irreverence infuriated church officialdom and delighted the impoverished masses."*

And the last piece is called Halftime, a long-time-coming sequel to an old article called Kick-Off. It looks back. It takes stock. And it aims forward. Maybe it will also be challenging for you.

Please read it all. Share it all. Apply it all. And let's press in for the revolution. God bless you.

## Training Warriors to Win the World for Jesus

by Jonathan Evans

*The Salvation Army's 'War College' Wesleyan Missiology*

The Salvation Army traces its spiritual parentage to John Wesley and Methodism. "To me there was one God, and John Wesley was his prophet." William Booth, the founder of The Salvation Army, declared. "I had devoured the story of his life. No human compositions seemed to me to be comparable to his writings, and to the hymns of his brother Charles."<sup>1</sup> Consequently, the interpretive foundation of The Salvation Army's missiology is Wesleyan. The War College (TWC) of The Salvation Army continues to emphasize Wesleyan missiology through the *modus operandi*, "Training Warriors to Win the World for Jesus." This paper will outline TWC's Wesleyan distinctives that inform and nourish TWC's mission in Vancouver's notorious Downtown Eastside (DTES). TWC's missiology explores first the Trinitarian nature of God; secondly Humanity's creation and fall from the Image of God; thirdly the resulting in a Community of Grace who Participates in the Victory of God; and finally the establishment of Jesus' Kingdom on Earth.

### Trinity

To understand mission we must first discover whose mission The War College undertakes. Quoting Isaiah 61's prophetic mandate, Jesus declared:

*"The Spirit of the Lord is upon me,  
because he has anointed me  
to proclaim good news to the poor.  
He has sent me to proclaim liberty to the captives  
and recovering of sight to the blind,  
to set at liberty those who are oppressed,  
to proclaim the year of the Lord's favour"* (Luke 4:18, emphasis added).<sup>2</sup>

The mission of God is Trinitarian. Jesus is anointed by the Spirit and sent by the Father. Jesus prays that his followers would participate in this mission through him, "that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me" (John 17:21). Being one with the Father and the Son through the fellowship of the Holy Spirit requires that Christians actively know God in Trinity. TWC undertakes this devotion as its starting point. Engaging with the Trinity through the privilege of prayer informs and energizes the mission of God in this World.

John Wesley's emphasis was on God's Triune essence as love. The community of three and one permits loving interaction to a fullness that an individual could not express. Charles Wesley expresses God's loving nature in his hymn *Wrestling Jacob*:

'Tis Love! 'Tis Love! Thou diedst for me;  
I hear thy whisper in my heart.

<sup>1</sup> Frederick Booth-Tucker, *The Life of Catherine Booth: The Mother of the Salvation Army, Volume 1* (New York: Fleming H. Revell Co., 1872), 74.

<sup>2</sup> *The Holy Bible English Standard Version (ESV)* (Wheaton, IL: Crossway Books, 2007).

The morning breaks, the shadows flee,  
 Pure Universal Love Thou art:  
 To me, to all, thy mercies move—  
 Thy nature, and Thy name is LOVE.<sup>3</sup>

“The [Trinitarian] text (1 John 5:7), and so also presumably the topic,” Outler remarks on Wesley’s Sermon, *On The Trinity*, “must have been a favourite in Wesley’s oral preaching, for its use is recorded twenty-three times.”<sup>4</sup> Wesley understood the Trinity as the source of all love for those who believe in Christ and who have received the Holy Spirit. He explains in *The Scripture Way of Salvation*, “We feel the ‘love of God shed abroad in our heart by the Holy Ghost which is given unto us’, producing love to all mankind and more especially to the children of God.”<sup>5</sup> The Trinity’s mission is relational because God is relational. Wesley described how the Word and Spirit work conjointly in God’s revelation of himself. Paul Chilcote summarizes Wesley’s concern for meeting God, “He explained that unbelievers were those who are strangers to the work of the Holy Spirit bearing witness to the Word in their hearts. They have no familiarity with God, and the love of God is a foreign concept to them.”<sup>6</sup> Wesley’s Sermon, “On Predestination,” emphasizes the Triune call unto Himself:

Could you take a view of all those upon earth who are now sanctified, you would find, not one of these had been sanctified till after he was called. He was first called, not only with an outward call by the Word and the messengers of God, but likewise with an inward call by his Spirit applying his Word, enabling him to believe in the only-begotten Son of God, and bearing testimony with his spirit that he was a child of God.<sup>7</sup>

The mission of God is both personal and active as exemplified in the economic revelation of the Trinity. The Father’s personal agents, the Son and Holy Spirit are sent with purposes to fulfil. Through the incarnation, TWC, is given an *incarnational* model of mission. Jesus commissioned his disciples, “Peace be with you. As the Father has sent me, even so I am sending you” (John 20:21b). Jesus was sent from the Father, not in power, but as a vulnerable child to inhabit an afflicted people-group who would plot his death. Jesus was therefore baptised with the Spirit of resurrection power, “and the Holy Spirit descended on him in bodily form, like a dove; and a voice came from heaven, ‘You are my beloved Son; with you I am well pleased’” (Luke 3:22). Indeed this is the same call believers hear by the inner witness of the Spirit, “For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, ‘Abba! Father!’ The Spirit himself bears witness with our spirit that we are children of God, and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him”

<sup>3</sup> Charles Wesley, Hymn 136, “Wrestling Jacob” in *A Collection of Hymns for the use of the People called Methodists*, ed. Franz Hildebrandt and Oliver A. Beckerlegge, vol. 7 of *The Bicentennial Edition of The Works of John Wesley* (Nashville: Abingdon Press, 1976–), 253.

<sup>4</sup> Albert C. Outler, Sermon 55, “On The Trinity: An Introductory Comment” *Works*, 2:373.

<sup>5</sup> John Wesley, Sermon 43, “The Scripture Way of Salvation” *Works* 2:158.

<sup>6</sup> Paul Wesley Chilcote, *Recapturing the Wesleys’ Vision: An Introduction to the Faith of John and Charles Wesley* (Downers Grove: InterVarsity Press, 2004), 35.

<sup>7</sup> Wesley, Sermon 58, “On Predestination” *Works*, 2:419.

(Romans 8:15-17). Christ's embodied and sacrificial mission to the church is empowered by the Holy Spirit rather than by human or earthly powers. The Church represents of the community of God (relationship) with a message of adoption (vocation). A relationship with God precludes any mission the church undertakes. The dialectic between relation and vocation can be illustrated by the story of a brother who came to Mother Theresa for counsel, "My vocation is to work for the lepers. I want to spend all my life, my everything, in this vocation." He declared.

"You are making a mistake, brother," she responded. "Your vocation is to belong to Jesus. He has chosen you for himself and the work is only a means of your love for him in action. Therefore it does not matter what work you are doing, but the main thing is that you belong to him... and that he gives you the means to do this for him."<sup>8</sup>

The idolatry of mission is prevented when God is the source and aim of all love, making him the proper object of religious worship. A loving relationship with God is expressed in good works.

### Faith and Works

Wesley's missiology encompasses the proper link between faith and works. In his sermon, "The Law Established Through Faith, 2" he argued that faith and works are conjoined. He states that the doctrine of salvation by faith is the response to God's unconditional love. Secondly, he argues that the purpose of this salvation is the restoration of God's image: Love. Faith is the means to Love's end.<sup>9</sup> The War College carries the motto, "Fight with Love,"<sup>10</sup> which beckons the response, "Because love never fails" (1 Cor 13:8). Wesley was adamant that Christian mission represents the loving nature of the Trinity:

Above all, stand fast in obedient faith, faith in the God of pardoning mercy, in the God and Father of our Lord Jesus Christ, who hath loved you, and given himself for you. Ascribe to him all the good you find in yourself, all your peace, and joy, and love, all your power to do and suffer his will through the Spirit of the living God. ...Abhor every approach, in any kind or degree, to the spirit of *persecution*. If you cannot *reason* or *persuade* a man into the truth, never attempt to *force* him into it. If love will not compel him to come in, leave him to God.<sup>11</sup>

This implies those who confess Jesus as Lord and are filled with the Holy Spirit undertake Wesleyan mission. If the ultimate goal of mission is the love of God, loving and knowing God are essential. It does not mean, however, that non-believers have no part to play or that they would 'taint' God's mission. Rather, Wesleyan missions are in

<sup>8</sup> Mother Theresa, *My Life for the Poor* (New York: Harper and Row, 1985), 87.

<sup>9</sup> Wesley, Sermon XX "The Law Established Through Faith, 2" *Works* XX:XXX.

<sup>10</sup> William Booth's attributed last speech inspires this motto. "While women weep, as they do now, I'll fight; while little children go hungry, as they do now, I'll fight; while men go to prison, in and out, in and out, as they do now, I'll fight; while there is a drunkard left, while there is a poor lost girl upon the streets, while there remains one dark soul without the light of God, I'll fight-I'll fight to the very end!" quoted in, Cyril J. Barnes, *The Founder Speaks Again* (London: Salvationist Publishing and Supplies, 1960), 171.

<sup>11</sup> John Wesley, "Advice to the People Called Methodists" (1745), in *The Works of John Wesley*, ed. Thomas Jackson, 14 vols., CD-ROM edition (Franklin, TN: Providence House, 1994).

fullness when God's glory and purposes are revealed and people are introduced into the personal and social life of the Triune God through his disciples and anointed by the Holy Spirit. "It was by a sense of the love of God shed abroad in his heart that every one of them was enabled to love God." Wesley preaches, "Loving God, he loved his neighbour as himself, and had power to walk in all his commandments blameless." Charles Wesley expressed that sharing in the loving the Triune God is the goal of the Christian life:

O that we now, in love renewed,  
Might blameless in thy sight appear;  
Wake we in thy similitude,  
Stamped with the Triune character;  
Flesh, spirit, soul, to thee resign,  
And live and die entirely thine!<sup>12</sup>

### **Image of God**

Now that it is established that The War College undertakes the Triune mission of God whose aim and means is Love, we will look at the mission of restoring God's image of Love in Humanity. The Hymn above examines God's restoration of His image through grace:

Come, Father, Son, and Holy Ghost,  
Whom one all-perfect God we own,  
Restorer of Thine image lost,  
Thy various offices make known;  
Display, our fallen souls to raise,  
Thy whole economy of grace.<sup>13</sup>

The War College aims to develop its students in God's image while also restoring this image into our neighbours through the offer of salvation and continued discipleship. Wesley asserts God created humans in a perfect state:

In the image of God was man made, holy as he that created him is holy; merciful as the Author of all is merciful; perfect as his Father in heaven is perfect. As God is love, so man, dwelling in love, dwelt in God, and God in him. God made him to be an "image of his own eternity," an incorruptible picture of the God of glory. He was accordingly pure, as God is pure, from every spot of sin. He knew not evil in any kind or degree, but was inwardly and outwardly sinless and undefiled. He "loved the Lord his God with all his heart, and with all his mind, and soul, and strength."<sup>14</sup>

Again, the loving nature of the Triune God is the basis for humanity's nature. Wesley understood this nature in three spheres for love to be expressed: the natural image, political image and moral image.

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<sup>12</sup> Charles Wesley, Hymn 253, *Works*, 7:395.

<sup>13</sup> *Ibid.*

<sup>14</sup> Wesley, Sermon 5, "Justification by Faith" *Works*, 1: 184.



“And God,” the three-one God, “said, Let us make man in our image, after our likeness. So God created man in his own image, in the image of God created he him:” (Gen. 1:26, 27:) -- Not barely in his natural image, a picture of his own immortality; a spiritual being, endowed with understanding, freedom of will, and various affections; -- nor merely in his political image, the governor of this lower world, having “dominion over the fishes of the sea, and over all the earth;” -- but chiefly in his moral image; which, according to the Apostle, is “righteousness and true holiness.” (Eph. 4:24.) in this image of God was man made. “God is love:” Accordingly, man at his creation was full of love; which was the sole principle of all his tempers, thoughts, words, and actions.<sup>15</sup>

Being made in God’s moral image afforded sharing in fellowship with the three-one God. Vickers abridges, “Adam was not simply ‘capable of God, capable of knowing, loving, and obeying his Creator,’ but he actually ‘did know God, did unfeignedly love and uniformly obey him,’ so that from this original state and the ‘right use of all his faculties, his happiness naturally flowed.’”<sup>16</sup> Recent scholarship has contributed much to our understanding of what it means to be crafted in the image of God. Images were set up in temples personifying Ancient Near Eastern deities. Creation is rightly be understood as Yahweh’s palace-temple construction and humanity’s creation as Yahweh’s placement of His image in His temple.<sup>17</sup> It is notable that only Israel’s temple had no image of Yahweh because the nation properly observed all creation and all humanity as God’s image bearers.<sup>18</sup> Israel, indeed was different from their neighbours in exclaiming their exclusive God was the only true living God and that all of humanity was valuable as image-bearers. Kellermann asserts that Israel’s narrative is subversively democratic:

Here is an idea so incredibly subversive it may be the most politically loaded claim of all. Who in Babylon, not to mention virtually the whole of the ancient world, was the image of god? The King, of course, who stands in for Marduk in the creation pageant, and whose authority is annually legitimated. Who, however, is in the liturgy of Israel? Humanity. Women and men. Human beings in community.... made for freedom and responsibility.<sup>19</sup>

Making sense of the Scriptural claims upon the entire human race defines TWC intent to recognize the inbuilt dignity of all people. Thus, we endeavour to recognise and offer our knowledge of the love of the three-one God in our love for all of humanity created in God’s image.

God’s intent for humankind was in relationship reflecting his loving nature to all creation. However, Wesley’s experience and observations of Genesis show that humanity’s capability to reflect the image of God is destroyed. It is as a mirror smashed in thousands of pieces whose ability to reflect the image of its creator is almost entirely

<sup>15</sup> Wesley, Sermon 45, “The New Birth” *Works* 2:188.

<sup>16</sup> Jason E. Vickers “Wesley’s Theological Emphases” in *The Cambridge Companion to John Wesley*, Randy L. Maddox and Jason E. Vickers eds. (New York: Cambridge University Press, 2010), 194.

Quoting Wesley, Sermon 60 “The General Deliverance,” *Works*, 2:439.

<sup>17</sup> Rikk E. Watts, “Making Sense of Genesis 1” *Stimulus* 12 (2004): 4 – 11.

<sup>18</sup> *Ibid.*

<sup>19</sup> Bill Wylie Kellermann, quoted in Walter Wink, *The Human Being: Jesus and the Enigma of the Son of Man* (Minneapolis: Fortress Press, 2002), 28.

lost. Wesley stressed the corruption of God's moral image and consequently all avenues reflecting God's image were broken or depraved. Adam no longer carried full image bearing, "In that moment he lost the moral image of God, and, in part, the natural: He commenced unholy, foolish and unhappy. And 'in Adam all died': He entitled all his posterity to error, guilt, sorrow, fear, pain, diseases, and death."<sup>20</sup> The War College stresses the loving nature lost due to our sinfulness. Sin forces us to be distant in all regards, physically, emotionally, intellectually and spiritually. Our communal nature with God and each other is lost and we are in bondage to sin. "Contrary to popular perceptions of Armenianism as implying free will," Vickers argues, "this consequence of the fall into sin was not lost on Wesley. Indeed, Wesley could describe human bondage to sin as vividly as Augustine or Luther." Vickers quotes Wesley's fitting description, "[Our sins]... are chains of iron and fetters of brass. They are wounds wherewith the world, the flesh and the devil, have gashed and mangled us all over. They are diseases that drink up our blood and spirits, [and] that bring us down to the chambers of the grave."<sup>21</sup> The experience in Vancouver's DTES embodies Wesley's description. Identification with our neighbours and the battle against the world, our flesh and the devil are immediate conceptions. Indeed, the context of TWC is essential to developing a Wesleyan missiology because the bondage of the human condition is so apparent. TWC recognizes this condition, in sin and without God, results in a less than human condition of depravity, disease and ultimately death.

Without the love of God, restoration of this image is impossible. Wesley's pessimism of humanity's condition encounters an even greater optimism of God's Grace. Wesley reflects with Romans 5:20, "if sin abounded," yet grace "would much more abound;" in his sermon, "God's Love to Fallen Man." He reasons that because of our fallen nature there is a greater potential for holiness and happiness on earth and heaven "than otherwise could have been!"<sup>22</sup> Undeniably, the incarnation, the climax of God's story offers us a new glimpse into the nature and character of God as we observe God identifying all of humanity:

For whatever reason God chose to make man as he is – limited and suffering and subject to sorrows and death – He had the honesty and the courage to take His own medicine.... He can exact nothing from man that He has not exacted from Himself. He has Himself gone through the whole of human experience, from the trivial irritations of family life and the cramping restrictions of hard work and lack of money to the worst horrors of pain and humiliation, defeat, despair, and death. When he was a man, he played the man. He was born in poverty and died in disgrace and thought it well worthwhile.<sup>23</sup>

Jesus' incarnation epitomises the act of saving-love, fuelling Wesley's optimism of God's covenant of grace. Vickers outlines that Christ inaugurates the covenant of grace in continuation of God's covenant through Moses that counters the covenant of works

<sup>20</sup> Wesley, Sermon 57, "On the Fall of Man" *Works*, 2:410.

<sup>21</sup> Wesley, Sermon 26, "Upon our Lord's Sermon on the Mount, Discourse the Sixth," *Works* 1:86.

<sup>22</sup> Wesley, Sermon 59, "God's Love to Fallen Man" *Works* 2: 425.

<sup>23</sup> Dorothy Sayers, *Creed or Chaos* (Manchester, NH: Sophia Institute Press, 1995), 6-7.

made with Adam.<sup>24</sup> “The atonement for sin undertaken by Christ on the cross was not for a particular group of individuals, but for all.”<sup>25</sup> Wesley asserted this Arminian position over Calvinism in his sermon on free grace:

And “the same Lord over all is rich” in mercy “to all that call upon him:” (Romans 10:12) But you say, “No; he is such only to those for whom Christ died. And those are not all, but only a few, whom God hath chosen out of the world; for he died not for all, but only for those who were ‘chosen in him before the foundation of the world.’” (Eph. 1:4) Flatly contrary to your interpretation of these scriptures, also, is the whole tenor of the New Testament; as are in particular those texts: – “Destroy not him with thy meat, for whom Christ died,” (Rom. 14:15) – a clear proof that Christ died, not only for those that are saved, but also for them that perish: He is “the Saviour of the world;” (John 4:42) He is “the Lamb of God that taketh away the sins of the world;” (John 1:29) “He is the propitiation, not for our sins only, but also for the sins of the whole world;” (1 John 2:2) “He,” the living God, “is the Savior of all men;” (1 Timothy 4:10) “He gave himself a ransom for all;” (1 Tim. 2:6) “He tasted death for every man” (Heb. 2:9).<sup>26</sup>

The covenant of grace was established to save all, however, not all are saved as Universalists ascribe. “To be sure, it was God’s *intention* to save all. Yet, just as Adam was free to reject the covenant of works in creation,” Vickers argues, “so now people were free to accept or reject the covenant of grace. The good news was that they had only to repent of their sins and put their faith in the atoning sacrifice of Christ.”<sup>27</sup> After Wesley’s Aldersgate experience, Wesley upheld Luther’s doctrine of justification by faith as the fundamental doctrine of the church.<sup>28</sup> “In a hundred different ways on a thousand of different occasions, decade after five decades, his one consistent message was,” Albert Outler affirms, “Jesus Christ and him crucified – *Christus crucifixus, Christus redemptor, Christus victor.*”<sup>29</sup> Wesley asserts that the gift of faith is free and vital “All sons [and daughters] were and are under the covenant of grace. The manner of their acceptance is this: the free grace of God, through the merits of Christ, gives pardon to them that believe, that believe with such a faith as, working by love produces all obedience and holiness.”<sup>30</sup> TWC trusts with the disciples of Wesley in God’s atoning work through the life and sacrifice of His incarnate Son Jesus was offered for the whole of creation. We live and preach free grace in our neighbourhood so that whosoever will may be saved. This proclamation is praiseworthy for we who were in bondage have been saved by God’s atoning work.

With Jesus as our example, we value the incarnational model. A Salvation Army anthem captures the imperative of God’s atoning work:

See the brazen hosts of Hell,

<sup>24</sup> Vickers, “Wesley’s Emphases” in *Cambridge*, 196.

<sup>25</sup> *Ibid.*

<sup>26</sup> quoted in *Ibid.*, 197.

<sup>27</sup> *Ibid.*, 197.

<sup>28</sup> Victor J. Shepherd, “John Wesley: Features of His Spirituality,” accessed July 20, 2011, available from [http://www.victorshepherd.on.ca/Wesley/john\\_wesley\\_features\\_of\\_his\\_spirituality.htm](http://www.victorshepherd.on.ca/Wesley/john_wesley_features_of_his_spirituality.htm)

<sup>29</sup> Albert Outler, *Theology in the Wesleyan Spirit* (Nashville: Discipleship Resources, 1994), 45.

<sup>30</sup> Wesley, Sermon 35, “The Law Established through Faith, 1” *Works*, 2: 27.

Their art and power employing,  
 More than human tongue can tell,  
*The blood-bought souls destroying.*  
 Hark! from ruin's ghastly road  
 Victims groan beneath their load;  
 Forward, O ye sons of God,  
 And dare or die for Jesus.<sup>31</sup>

Through faith TWC offers our lives as a living sacrifice for the sake of the gospel to the praise of God. We undertake this battle in an attitude of victory because God has provided grace for the world. Therefore we sing:

O for a thousand tongues to sing  
 My Great Redeemer's praise,  
 The Glories of Our God and King,  
 The Triumph's of His grace!  
 He breaks the power of cancelled sin,  
 He sets the prisoner free;  
 His blood can make the foulest clean;  
 His blood avails for me.<sup>32</sup>

### Grace

Christ's crucifixion is the climax for all humanity, whether cognisant or ignorant of the freedom God offers. Wesley summarized, The benefit of the death of Christ is not only extended to such as have the distinct knowledge of his death and sufferings, but even unto those who are inevitably excluded from this knowledge. Even these may be partakers of the benefit of his death, though ignorant of the history, if they suffer his grace to take place in their hearts, so as of wicked men to become holy.<sup>33</sup>

Indeed, through God's people and creation, the knowledge and grace of God is offered. The free position of humans to respond to God's offer of salvation is not independent. Just as God has initiated Creation and Re-creation through the incarnation and sacrifice of Jesus, He initiates a response to Him through *prevenient grace*. Wesley's term "prevenient" means to come before. God's love exhibited on the cross and revealed by the Holy Spirit draws people to the Father unless grace is resisted. "The grace or love of God, whence cometh our salvation," He declared, "is FREE IN ALL, and FREE FOR ALL."<sup>34</sup> One who responds positively to this grace through faith experiences God's "justifying" and "sanctifying" grace. Thus the prevenient grace of God is available to all enabling humankind a "tendency toward life; some degree of salvation; the beginning of

<sup>31</sup> Robert Johnson, Song 687, "Storm the Forts of Darkness" *The Songbook of The Salvation Army* (London: Salvationist Publishing and Supplies Ltd., 1970), 472. emphasis added.

<sup>32</sup> Charles Wesley, Hymn 1, "O For A Thousand Tongues To Sing" *Works* 7: 1-2.

<sup>33</sup> Wesley, "A Letter to a Person Lately Joined with the People Called Quakers" *Works* (Jackson) 10:178.

<sup>34</sup> Wesley, Sermon 110, "Free Grace" *Works* 3: 544.

a deliverance from a blind, unfeeling heart.”<sup>35</sup> Wesley was adamant that the grace of God is something experienced.

And at the same time that we are justified, yea, in that very moment, sanctification begins. In that instant we are born again, born from above, born of the Spirit: there is a *real* as well as a *relative* change. We are inwardly renewed by the power of God. We feel “the love of God shed abroad in our heart by the Holy Ghost which is given unto us”; producing love to all mankind, and more especially to the children of God; expelling the love of the world, the love of pleasure, of ease, of honour, of money, together with pride, anger, self-will, and every other evil temper; in a word, changing the earthly, sensual, devilish mind, into “the mind which was in Christ Jesus.”<sup>36</sup>

The experience of God’s grace is a yearning within to experience and participate in the love of God over pleasures of sin. Thus, mission is a joy, an adventure of experiencing God at work. When TWC is active in mission, we do not bring God to those in need of grace but rather participate in what God has done and is doing. Our neighbours experience the grace of God through our good works; as we are “God’s fellow workers” (1 Cor 3:9). We can offer fellowship with the God of our Salvation and good works that demonstrate God’s love. We may too, experience Christ in our neighbours, “Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me” (Matt 25:40). Therefore, active mission is an act of devotion where we may participate with the Holy Spirit in extending grace and experiencing the love of Christ in our neighbours.

### **Holistic Regeneration**

The mission of God is all encompassing. Jesus came to “destroy the works of the devil” and by restoring humanity into God’s image. We observe this in Jesus’ healing ministry, “he healed sick bodies, resurrected the dead, drove out demons from tormented souls, and carried his message of joy to the poorest of the poor. Jesus’ message means the realization of the future invisible kingdom now; it is the promise that ultimately the earth will be won wholly for God.”<sup>37</sup> Jesus mission was to give life, “Life to the full” (John 10:10). Consequently, TWC seeks a full salvation in its training of students. A great emphasis is placed on The Salvation Army’s 10<sup>th</sup> Doctrine, quoting 1 Thes 5:23, “We believe that it is the privilege of believers to be wholly sanctified and that their whole spirit, soul and body may be preserved blameless unto the coming of our Lord Jesus Christ.” The next verse, 1 Thes 5:24, Paul declares, “He who calls you is faithful; he will surely do it.” Again, we experience an optimism regarding God’s gracious work. Wesley positively expressed God’s regeneration using the biblical language of “perfection.” He acknowledges the difficulty of this topic in his sermon *Christian Perfection*:

There is scarce any expression in Holy Writ which has given more offence than this. The word *perfect* is what many cannot bear. The very sound of it is an abomination to them. And whosoever *preaches perfection* (as the phrase is,) that

<sup>35</sup> Wesley, Sermon 85, “On Working Out Our Own Salvation” *Works* 3:203-4.

<sup>36</sup> Wesley, Sermon 43, “The Scripture Way of Salvation” *Works* 2: 158.

<sup>37</sup> Eberhard Arnold, *Why We Live In Community* (Farmington: Plough Publishing, 1995), 10.

is, asserts that it is attainable in this life, runs great hazard of being accounted by them worse than a heathen man or a publican.<sup>38</sup>

The difficulty of God's standards should not discourage us, as Wesley asks, "But are they not found in the oracles of God?"<sup>39</sup> Indeed, Philippians 2 exhorts, "... work out your own salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure." Wesley comments, "The original word rendered, work out, implies the doing a thing thoroughly. Your own; for you yourselves must do this, or it will be left undone forever."<sup>40</sup> Here derives TWC's distinctive of training as soldiers in the conquest of our salvation. The figure of a soldier is the most frequent biblical image for a Christian in the world.<sup>41</sup> This battle is in every facet of our living. "You shall love the LORD your God with all your heart and with all your soul and with all your might." N. T. Wright's *Surprised by Hope* exposes the incorrect views of mission that Christians have adopted with their incorrect eschatology. He argues that dualistic philosophies that reject physicality cheapen and discourage proper Christian living in the present.<sup>42</sup> Proper Christian mission incorporates the whole person. Snyder observes that Wesley utilized the healing motif to broaden the normal protestant view of salvation:<sup>43</sup>

Salvation-as-healing makes it clear that God is intimately concerned with every aspect of our lives; yet, biblically understood, it also makes clear that the healing we most fundamentally need is spiritual: Our relationship to God. Biblically grounded (and as Wesley understood it), the salvation-as-healing motif is no concession to pop psychology; it is an affirmation of who God is, what it means to be created in God's image, and what it takes for that image to be restored in Jesus Christ by the power of the Holy Spirit.<sup>44</sup>

By God's grace TWC aims to train students into God's image bearers by adopting an integrated approach that includes all facets of life (spirit, soul and body) while emphasizing the regenerative power of The Holy Spirit.

## COMMUNITY

Wesley was sure that salvation worked beyond the individual. He emphasized the communal nature of this journey, "The gospel of Christ knows of no religion but social; no holiness but social holiness. 'Faith working by love' is the length and breadth and depth and height of Christian perfection."<sup>45</sup> In *Created for Community* Stanley Grenz

<sup>38</sup> Wesley, Sermon 40, "On Christian Perfection" *Works* 2: 99.

<sup>39</sup> Ibid.

<sup>40</sup> Wesley, Sermon 85, "On Working Out Our Own Salvation." *Works* 3: 203.

<sup>41</sup> Harvey Cox, *God's Revolution and Man's Responsibility* (Valley Forge, PA: The Judson Press, 1965), 115-7.

<sup>42</sup> N. T. Wright, *Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church* (New York, HarperOne, 2008) 13-30.

<sup>43</sup> Albert Outler agrees that the linkage between sola fides and sanctification is unprecedented in Protestantism. While the Reformers recognized the linkage, Wesley accounted for a regenerative process between justification and sanctification. Outler, *Wesleyan Spirit*, 39.

<sup>44</sup> Howard Snyder, "What is Unique About a Wesleyan Theology of Mission?" accessed July 28, 2011, available from [http://www.wineskins.net/pdf/wesleyan\\_mission.pdf](http://www.wineskins.net/pdf/wesleyan_mission.pdf)

<sup>45</sup> Wesley, *Preface to Hymns and Sacred Poems* (1739) *Works*. (Jackson) 14:321.

offers a viewpoint of salvation that moves beyond individualism and into an invitation from Jesus, the sent one, to participate in Divine Community:

God wants to save us from sin so that he can bring creation to a higher purpose. God wants us to participate in an eternal community. God's desire is to create a redeemed humankind, dwelling within a redeemed creation, and enjoying the presence of the Triune God." Such a community rightfully holds an *imago Dei*<sup>46</sup>, a corporate reality rather than a "human-spirit-after-the Holy-Spirit-in-me theology."<sup>47</sup>

Therefore TWC embraces the model of a salvific community which is sent out into the world with a gospel invitation.

Robert Bellah has studied extensively the disintegration of community in exchange for the pursuit of individual happiness within North America. Many interviewees reasoned that their circumstances are not optimized for community like past generations. Bellah summarizes that there exists a "profound yearning for the idealized small town" to fill the void for "meaning and coherence" for middle classed Americans.<sup>48</sup> Robert Wuthnow demonstrates that this longing can be characterized in the popularity of support groups such as recovery groups, prayer fellowships, twelve-step gatherings that seem to be replacing more traditional forms of community. He explains support groups are successful because they "provide us with small, portable sources of interpersonal support."<sup>49</sup> Small groups indicates the need for the "other" in our lives to break apart from radical individualism:

Most people, however, seem to believe at some level that this self-centred individualism is no way to live. They may not have the security of a tight-knit neighbourhood, but they want it. They may not enjoy the comfort of a warm family, but they wish they could. They value their individual freedom, but to go through life feeling lonely. They desire intimacy and wonder how to find it. They cling to the conviction that they have close friends who care about them but they frequently feel distant from these friends. They worry what would happen if they were truly in need. Wanting community, and not being able to find it, they turn to other solutions, some of which become their worst enemies."

Wesley saw the theological need for community and established within Methodism the band system and select societies for the purpose of authentic fellowship and accountability. Lyle D. Vander Broek in his book, *Breaking Barriers: The Possibilities of Christian Community in a Lonely World* recognizes a multitude of communities exist and are best defined by defining what the members of a group have in common and the type of relationships they have with one another. Or, "put more simply and personally, we

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<sup>46</sup> Peter R. Holmes, *Becoming More Human: Exploring the Interface of Spirituality, Discipleship and Therapeutic Faith Community* (Waynesboro, GA: Paternoster Press, 2005), 57.

<sup>47</sup> *Ibid.*, 196.

<sup>48</sup> Robert Bellah, Richard Madsen, William M. Sullivan, Ann Swidler, and Steven M. Tipton, *Habits of the Heart: Individualism and Commitment in American Life* (Berkeley: University of California Press, 1985), 282.

<sup>49</sup> Robert Wuthnow, *Sharing the Journey: Support Groups and America's New Quest for Community* (New York: The Free Press, 1994), 38-9.

need to ask *what* we share with the members of our group and *how* we share it.”<sup>50</sup> Scott Peck describes a community as a “group of individuals who have learned how to communicate honestly with each other, whose relationships go deeper than their masks of composure, and who have developed some significant commitment to ‘rejoice together, mourn together,’ and to ‘delight in each other, make others’ condition our own.”<sup>51</sup> Larry Crabb goes further calling for a certain type of community, “The greatest need in modern civilization is the development of communities – true communities where the heart of God is home, where the humble and wise learn to shepherd those on the path behind them, where trusting strugglers lock arms with others as together they journey on.”<sup>52</sup> This picture of growing and learning together embodies the gospel and reflects an educational model after God’s design. Communities that can be described as gospel-centred are distinguished from secular ones by Jean Vanier, founder of L’Arche, “Community is a place of forgiveness.”<sup>53</sup> Wesley’s community practiced forgiveness in their band meetings, “to obey that command of God, ‘Confess your faults one to another, and pray for one another, that ye may be healed.’”<sup>54</sup> TWC implements accountability groups “Squad groups” and encourages the small group gathering of sessional dynamics. Moreover, the cell group is the primary point of our church life where neighbours may receive and express the love of God.

### World Winning

The Community of God has always existed to be a “light to the world” and the “salt of the earth” (Matt 5: 13-17). Wesley viewed the church as a

... body of men compacted together, in order, first, to save each his own soul; then to assist each other in working out their salvation; and afterwards, as far as in them lies, to save all men from present and future misery, to overturn the kingdom of Satan, and set up the kingdom of Christ. And this ought to be the continued care and endeavour of every member of his church; otherwise he is not worthy to be called a member thereof, as he is not a living member of Christ.<sup>55</sup>

Because Christ came to fulfil God’s covenant and the church exists as his body, members of the church contribute to “overturn the kingdom of Satan and set up the kingdom of Christ.” The motif of soldiership is utilised for this emphasis. Luke Timothy Johnson summarizes the militant people motif:

They help reconcile *the world* to God (Rom 11:15; 2 Cor 5:19) and anticipate *the whole world’s* rebirth into freedom (Rom 8:20-22). The Christian community is a place where God’s purpose for *the world* is revealed (Eph 3:9-10)... Indeed, the community participates already in a *victory over the world* (1 John 5:4-5)... This victory will come to complete accomplishment (Rev 11:15)...The experience led

<sup>50</sup> Lyle D. Vander Broek, *Breaking Barriers: The Possibilities of Christian Community in a Lonely World* (Grand Rapids: Brazos Press, 2002), 17.

<sup>51</sup> M. Scott Peck, *The Different Drum: Community-Making and Peace* (New York: Touchstone, 1987), 59.

<sup>52</sup> Lawrence J. Crabb, *Connecting: Healing for Ourselves and our Relationships* (Nashville: Thomas Nelson, 2005), xvii.

<sup>53</sup> Jean Vanier, *Community and Growth: Our Pilgrimage Together* (Toronto: Griffin House, 1979), 10.

<sup>54</sup> Wesley, “General Rules” *Works* 9:69

<sup>55</sup> Wesley, Sermon 52, “The Reformation of Manners” *Works* 2: 302.



to a fundamental release from the cosmic forces... Christians were no longer subject to these “powers and principalities... When Christians spoke of salvation, they meant not only something that would happen but something that had in some way already happened to them.”<sup>56</sup>

Winning the World for Jesus is an experience that has already been inaugurated by Jesus’ resurrection and will be fulfilled at his coming. Oscar Cullmann illustrates the tension of the present and future Kingdom of God through World War II’s D-day and V-day. D-day (June 6, 1944) was the deciding victory was attributed to the “allies.” The war, however, was not concluded until after months of strategy, battle and casualties on V-day (May 7 – 8, 1945).<sup>57</sup> Likewise, the victory for this world against Satan has been declared, the outcome is assured while God’s army is ushering in the rule of God until Jesus’ 2<sup>nd</sup> coming when the victory is fulfilled.

Wesley was previously observed describing the salvation experience following the trajectory of individual to church to all humanity in a new created order including God’s physical creation. By discussing Noah’s covenant we can observe God has a particular interest in his physical creation. “Once again, just as in primeval creation (Gen 1:2),” Bouma-Prediger asserts, “in this act of re-creation [Noah’s ark] God’s Spirit brooded and blew over the chaotic waters, and the waters subsided. Chaos was controlled. Shalom – peace, harmony, balance – was restored.”<sup>58</sup> This shalom is what we can expect when God fulfils his new covenant. “The Noahic covenant, then, is universal in the widest sense imaginable. It is fundamentally an *ecological covenant* that includes not only human beings everywhere but all animals – every living being of all flesh that is upon the earth (9:16 repeating what was said in 6:19).”<sup>59</sup> Christ fulfils all of God’s covenants; establishing shalom through all things:

He is the image of the invisible God, the firstborn of all creation. For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. And he is before all things, and in him all things hold together. And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross. (Col 1:15-20)

Paul was certain to include all things as a component of Jesus’ rule. Wesley too pronounced a comprehensive view of Jesus’ lordship:

“... God is in all things, and that we are to see the Creator in the face of every creature; that we should use and look upon nothing as separate from God, which

<sup>56</sup> Luke Timothy Johnson, *The Writings of the New Testament: An Interpretation* rev. ed. (Minneapolis: Fortress Press, 1999), 100-1. (emphasis added)

<sup>57</sup> Oscar Cullmann, *Christ and Time: The Primitive Christian Conception of Time and History* (Philadelphia: The Westminster Press, 1964), 3, 84.

<sup>58</sup> Steven Bouma-Predinger, *For the Beauty of the Earth: A Christian Vision for Creation Care* (Grand Rapids: Baker Academic, 2001), 98.

<sup>59</sup> Bernhard Anderson quoted in *Ibid.*, 99.

indeed is a kind of practical atheism; but with a true magnificence of thought survey heaven and earth and all that is therein as contained by God in the hallow of his hand, who by his intimate presence holds them all in being, who pervades and actuates the whole created frame, and is in a true sense the soul of the universe.”<sup>60</sup>

Wesley adventured to imagine God’s earthly rule in his sermon “The General Deliverance.” He asks, “In What state will creation be in the full manifestation of the children of God?”<sup>61</sup> N.T. Wright answers today that the resurrection life will take place “On the new earth, joined as it will then to the new heaven.”<sup>62</sup> Thus, the mission of God is to establish now the future reality of God’s rule. Rightly, “Human is thus a kind of midway creature.” claims Wright, “reflecting God into the world and reflecting the world back to God. That is the basis for the ‘truly human’ vocation.”<sup>63</sup> Wesley agrees that the universal human endeavour is in reflecting the political image of God by stewarding (ruling and keeping) over all the earth.<sup>64</sup> Wright further asserts that the gospel mission is, “... the renewal of creation as both the goal of all things in Christ and the achievement that has already been accomplished in the resurrection; and go to the work of justice, beauty, evangelism, the renewal of space, time and matter as the anticipation of the eventual goal and the implementation of what Jesus achieved in his death and resurrection.”<sup>65</sup> Discipleship therefore is working within created order to bring God’s loving rule into all aspects of life.

Therefore, TWC must train its students in the primary human vocation; that they be “revealed as the sons [and daughters] of God” (Rom 8:19). This, as Wesley asserts, is maintaining an individual’s salvation, caring for others and the world, including creation. Consequently, TWC offers “World Creative Justice” and participates in the physical regeneration of the DTES by right living and establishing gardens (God’s physical pronouncement of new life). Moreover, TWC engages in matters of social justice by exploring consistent life-ethics and speaking out on behalf of the marginalised. Theodore Jennings, Jr. claims Wesley’s Gospel results in a transformation of one’s relation to the world, especially as this world was instantiated in mammon, the desire of riches, the ethos of acquisition and expenditure... Those evangelicals who preach a conversion that does not turn us toward the poor, that does not result in a redistribution of wealth... are offering individual salvation as a substitute for meaningful transformation either of persons or of society. Such a project receives no support from either Wesley or the Gospel he sought to serve.<sup>66</sup>

It is TWC aim to create students willing to lay down their lives for a transformation that extends beyond the individual and into the world’s economic and created orders. With

<sup>60</sup> Wesley, Sermon 23, “Upon Our Lord’s Sermon on the Mount: Discourse the Third” *Works* 1: 516-7.

<sup>61</sup> Wesley, Sermon 60, “The General Deliverance” *Works* 2: 438.

<sup>62</sup> Wright, *Surprised*, 159.

<sup>63</sup> N.T. Wright, *After You Believe: Why Christian Character Matters* (New York: HarperOne, 2010), 74.

<sup>64</sup> Wesley, Sermon 45, “The New Birth” *Works*, 2: 188.

<sup>65</sup> Wright, *Surprised*, 270.

<sup>66</sup> Theodore Jennings Jr., *Good News to the Poor: John Wesley’s Evangelical Economics* (Nashville: Abingdon Press, 1990), 17.

this goal in focus we can claim that our mission is to “train warriors to win the world for Jesus.”

### **Conclusion**

TWC's understanding of the mission of God is ultimately Wesleyan. Firstly, the 3 and 1 God is the owner, initiator and fulfiller of a whole world salvation. Secondly, the mission is modelled after the life of Jesus in the relational and gracious natures of God that ushers in the holistic restoration of humanity's image. The Holy Spirit goes before the church inviting humanity to participate in God's grace together through life in community. Finally, this community endeavours to participate in bringing God's future rule as a present reality in all aspects of life, stewarding creation and establishing justice.

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## **Power in the Church and The Army**

by Lieut.-Colonel Janet Munn  
"Not so with you" – Matthew 20:26

Power. How is power handled in the Christian church? Consideration will be given to Jesus' leadership example relative to use of power, the spiritual and social power of clergy and church leaders, the dangers as well as positive potential therein. Finally, an examination of power, trust, and transparency will be explored.

### **Power in the Church – Jesus' Example**

Linda Bond, current international leader of The Salvation Army, in her lectures on spiritual authority, establishes Matthew 20:26 as foundational for the Christian leader regarding the use of power. These words of Jesus to his disciples, "Not so with you" are set in contrast to the domineering use of power demonstrated by Gentile leaders, who "lord it over" their subordinates (Mt 20:25-26 TNIV). Further, Bond emphasizes that a truly Christian paradigm relative to use of power never involves exercising power "for one's own authority but for those under it" (Bond 2011). Jesus demonstrated this in his foot washing (John 13) and is expressed by Paul in the kenosis hymn (Philippians 2: 5-11).

Bond applies this in the context of The Salvation Army, a Christian organization with a quasi-military structure and a clear hierarchy. She makes the point that this approach to the use of power transcends any formal structures, roles, or personalities but is rather the appropriation of Jesus Christ's own nature (Bond 2011). Referencing Jesus' example of servant-leadership Hill confirms Bond's point: "It is true that servant-leader behaviour flows only from servant-leader attitudes, and attitudes are notoriously unamenable to legislation. They have to be caught as well as taught" (Hill 2006, 305).

### **Power in Church Leadership – It's Real**

According to Beasley-Murray much of the power held by a "minister" is based on position (Beasley-Murray 1998, 90). The officer's commission and ordination, calling, office, and authority to teach and lead in mission all add social power though these would vary greatly by culture. The author insightfully adds, "in an almost unparalleled manner, ministers are given freedom to enter into people's homes in the course of pastoral care and to have access into their lives" (Beasley-Murray 1998, 90).

Further reinforcing the reality of clergy power, McIntosh reminds us: "Leaders have the power to cast either shadow or light by the exercise of their leadership, thus creating the ethos in which others must live" (McIntosh 2007, 47).

### **The Power is Real – Some Cautions**

Paul A. Rader, retired international leader of The Salvation Army, raises an important point regarding the self-emptying of Philippians 2:

Rowan Castle comments: "A self-emptying and sacrificial commitment to any task should only be in submission to God himself. Any leader requiring this level of submission should think seriously about the position in which they place themselves and the level of loyalty they demand. As spiritual leaders we should

be concerned that a 'kenotic' (self-emptying) devotion be directed towards God and God alone" (*Holiness Incorporated*). (Rader 2011)

Bond, Rader, and Castle address the challenge of a Christlike use of power, servant leadership, and the dangers of a hierarchical religious quasi-military structure such as The Salvation Army has. Similarly, Salvation Army officer Harold Hill encourages safeguards for leadership in order to prevent abuse of power to which all leaders are vulnerable. Further, Hill, in referencing Salvation Army context, believes that abuse of power is "especially hard to prevent in a hierarchical system" (Hill 2006, 303).

What follows was offered as a warning to The Salvation Army when it was still in its infancy (1898) regarding the use of power in a hierarchical Christian organization. The exhortation is entirely relevant today and came from a Salvation Army senior soldier/member:

Now, autocratic authority, and in military form, is surely a remarkable thing in a religious organization. It seems to me that such authority makes its appeal to fear rather than to love. It tends to summary action and to the suppression of legitimate opinion. It will not bend to compromise; it dare not admit mistakes. And in the present case, however wise and good our leaders may be, mistakes occur, offences arise, injustice is sometimes done. (Hollins 2010, 48-49)

### **Power Can Be Good - So Use It**

Power is real and its use by Christian leaders has influences both divine and human, as well as relevant cautions as outlined above. It is argued that power in itself is morally neutral, but takes on a moral dimension based on human agency. Power can be used creatively or destructively, to heal or to damage relationships, to liberate or to oppress, depending on the one exercising it (Beasley-Murray 1998, 144-145).

However, there is much goodness to be released through godly leadership. Christian scripture forms and frames the foundational view of power for those in church leadership. For example, it is from the opening chapters of the bible that we first learn that God purposefully gave power to humankind to exercise responsibly (Gen 1:26). God's own power is used for creation and recreation through redemption so powerful even to bring life out of death. His Spirit in human beings provides that same power (Acts 1:8; Romans 8:11).

In defiance of secular social science as the model of bases of social power Simons recognizes that spiritual authority is never to be coercive nor reward based, except the reward of the power to live a holy life (Marshall 2008, 114; Beasley-Murray 1998, 150).

However, the necessity of non-coercion does not at all indicate abdication of one's divine calling to lead. Rather than using the intrinsic social power given through ordination for selfish aims, it can be argued that with power comes moral responsibility, and that responsibility is not simply avoidance of actions and activities that harm, but also *to refuse to neglect the potential good to be done as empowered Christian leaders*. All the powers of one's calling to Christian leadership are to be rallied in service to

others, a calling to servant-leadership, but a calling to lead nonetheless. We are reminded that to neglect such an opportunity and responsibility for positive use of power is still a misuse and abuse of power (Beasley-Murray 2008, 149-150).

Whatever the niceties of theological interpretation as far as ordination is concerned, one thing is certain: if today's churches are to face up today to the challenges offered by contemporary culture, then it desperately needs leaders who will think through those challenges and who will offer strategies for enabling their churches to fulfill Christ's mission today. If such strategies are to be effective, then churches will need leaders who will help enable them to make the necessary changes to their life in order to adopt the necessary strategies. (Beasley-Murray 1998, 146)

The empowerment of the Lord, His calling upon the lives of those in Christian leadership and the great need of the times require nothing less.

### **Power Can Be Dangerous**

Coercive use of social power is evident among Christian leaders. Consider the following:

When spiritual leaders declare categorically what they conceive to be the truth in moral or spiritual matters and allow for no questioning, no inquiry, and no discussion, they are using task authority in a spiritual situation. And when they classify any contrary views or alternative interpretations as rebellion against anointed authority, they are also misusing task authority. (Marshall 2008, 115)

There are enough examples of the abuse of power in the church either directly or indirectly as described by Marshall for us to recognize it. The familiarity of Marshall's description raises questions. How is it possible for dedicated, hard-working, Christian leaders to devolve into using the power of their office coercively?

At a personal level McIntosh notes in that many Christian leaders are:

Leaders who need to have success to validate themselves are driven to acquire these things [rewards] and are willing to pay virtually any price to do so . . . Because ambition is so easily disguised in Christian circles and couches in spiritual language, the dysfunctions that drive Christian leaders often go undetected and unchallenged until it is too late. (McIntosh 2007, 20-21)

The result, while tragic, is predictable, leading to "a loss of spirituality and to loss of touch with one's own morality" (Schaefer and Fassel 1988, 135-136).

Over one hundred years ago Hollins cautioned those in power in The Salvation Army against these very things stating:

The demands in the Salvation Army, physical and otherwise, are very severe . . . We however, seem to be working up to the extreme limit of our powers of endurance; we leave no margin of strength; we lack some element of calm; we have scarcely a green place for rest and recuperation. (Hollins 2010, 51)



The implications for personal spirituality and morality are serious as referenced by Schaef, Fassel and McIntosh (Schaef and Fassel 1988, 135-136; McIntosh 2007, 20-21).

### **Power, Trust, and Transparency**

Trust is defined as belief that those on whom we depend will meet our (positive) expectations of them and it becomes an issue when others have power over something that is important to us (Shaw 1997, 22). A proliferation of rules indicates an effort to control or exercise power over others (Schaef and Fassel 1988, 164-165). Even from a managerial viewpoint procedures of a low-trust organization are known to include extensive rules and regulations (power over people), secrecy and non-transparency (information power), and the making of decisions without consultation, communication, or explanation (power in isolation) (Shaw 1997, 123).

In essence, the abuse of power is about depriving others of their power. It creates emotional climates where trust is impossible and "conditions for personal growth are severely limited". A subtle and damaging abuse of power is to discourage the thinking capacity of others (Beasley-Murray 1998, 10). In expressing the need for transparency in the early Salvation Army Hollins rightly states, "Bad men and bad institutions rightly fear examination, but the Salvation Army is sound enough and strong enough to profit by an honest exchange of opinion amongst its members in their councils and publications" (Hollins 2010, 46-47).

To conclude this section we turn our attention again to the direct example of Jesus who "shows us the way, leading us as he did by love which respected the other and the decisions they chose to make, some of which must have grieved his heart" (Beasley-Murray 1988, 8).

### **Keeping power positive -- Accountability**

Power. Does power corrupt? Does it have to? What can be done to safeguard the proper use of power?

In an effort toward a positive use of power Janeway recommends "a boundary, both to the abuse of power and to our fear of it" (Janeway 1980, 93). One boundary to the abuse of power is accountability, defined as "the sense that one's actions are personally identifiable and subject to the evaluation of others" (Keltner 2003, 278).

Following the sobering abuses of power and of human rights during World War II, the United Nations set forth a Universal Declaration of Human Rights in 1948 in which the need for vigilance on the part of national governments was made clear. "The obligation to protect requires States to protect individuals and groups against human rights abuses. The obligation to fulfill means that States must take positive action to facilitate the enjoyment of basic human rights" (Universal Declaration of Human Rights).

Nearly sixty years after the Universal Declaration of Human Rights, The Salvation Army International Social Justice Commission was established in 2007 with comparable intentions -- to impress the urgent needs of powerless people upon world leaders. One

means to this end is through the development of its relationship with the United Nations. In this relationship:

The Salvation Army engages with those who can effect policies and programmes that will ease the burdens on and enrich the lives of millions around the world . . . The Salvation Army supports and cooperates with efforts to recognize human rights, root out corruption in business and government, promote fair trade, and preserve and protect the environment . . . The Salvation Army seeks to promote economic justice . . . [and] is pledged to use its own power wisely and well in relation to all who receive its services, who belong to it, who work for it or who collaborate in its mission. (The Salvation Army International Position Statement)

*Many questions arise regarding this noble pledge – “to use its power wisely and well in relation to all”. What are the specific measures in place to ensure that The Salvation Army is living up to this commitment, particularly in relation to the proper use of power by Salvation Army leaders? In what ways do our structures assess and support the pledge to proper use of power?*

### **The Power Paradox**

Keltner points out *the paradox of power*. On the one hand, the skills most important to obtaining power and leading effectively such as empathy, social intelligence, and attentiveness to the needs of others tend to deteriorate once people have power. He notes that “once people assume positions of power, they’re likely to act more selfishly, impulsively, and aggressively, and they have a harder time seeing the world from other people’s points of view” (Keltner 2007-2008). Lammers and Stapel give force to Keltner’s view concluding that the possession of power increases dehumanization. Dehumanization is defined as the process of “denying essential elements of ‘humanness’ in other people and perceiving them as objects or animals” (Lammers and Stapel 2011, 114).

Hill reminds us that:

Power is the shadow side of servant leadership, and must be recognised, faced up to and incorporated knowingly and with boundaries if it is not to usurp total control. Without structural safeguards, all talk of servanthood too easily becomes an instrument of spiritual abuse. (Hill 2006, 304)

The power paradox requires vigilance from the broader community against the corruptive effects of power and the potential for mistreatment of others thereby. *The results of this social research indicate the increased need for accountability the more empowered a person becomes.*

### **Accountability – Who Needs It?**

Joannides offers a definition of accountability: “the interplay between demanding and giving of reasons for conduct based on common rules for justification” (Joannides 2007, 439).

In addressing the territorial leadership of The Salvation Army USA Central Territory in June 2011, Paul A. Rader connects the divine and the human aspects of power in the church in contending that Salvation Army power structures assume holiness in its leaders as well as its followers. He admits that this likely has not been a safe assumption, indicating a point of vulnerability relative to the appropriate use of power within the Army in the relative lack of accountability of empowered persons by those not vulnerable to misuse of power by those same people. Our safeguards are chiefly in matters of financial management not in matters of personal accountability as to use of power (Rader 2011 and Johannides 2007, 439).

*It seems strange that we are explicit when it comes to financial matters but not when it comes to personal accountability as to the use of power in relation to the treatment of people.*

Marshall honestly observes, "When those who are exercising authority are not themselves living in obedience to a higher authority – what happens? What comes out is not authority at all, but will-power, emotional pressure, or forceful argument" (Marshall 2008, 107). Rader urges:

Army leaders, whatever the constraints within which they must operate, will continue to have considerable authority to act independently and sometimes, arbitrarily. It is all the more critical that we know ourselves accountable to the Highest Authority as Paul did. "Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood" (Acts 20:28). It is *his flock* purchased with his blood that we are privileged to shepherd, His Body within which we serve by grace alone. We must never forget it. (Rader 2011)

The contrast between Rader's warning for accountability to leaders of "the flock" and Barna's research on the state of the same, is striking (*italics added*):

We essentially do not have an intelligent and reliable means of holding pastors accountable to perform as leaders of *the flock*. Beyond being in the pulpit a specified number of times, conducting himself properly with members of the congregation and managing staff meetings as they occur, few standards exist by which the pastor's performance is examined. (Barna 1993, 146)

Regarding accountability of church leaders relative to use of power Beasley-Murray bluntly calls pastoral accountability a myth. In his view, pastors generally have few restrictions put upon them. "Put crudely, provided they 'pay the rent' by conducting . . . services and visiting some key members" they can get away with whatever they wish (Beasley-Murray 1998, 57-58).

### **Accountability – Speak Truth to Power**

Common sense may dictate that where there is trust there is no need for accountability. Marshall argues for just the opposite, that trust necessarily creates accountability. But to who are leaders responsible or accountable for the way they use power? Marshall pushes for a 360 degree accountability matrix for Christian leaders – with the people

who have trusted them -- subordinates, peers and superiors (Marshall 2008, 150). Speaking from the vantage point of a typical church member Hollins notes, "If a person is given a regulating voice in anything, his interest is deepened, his sense of responsibility quickened, and whatever of wisdom or experience he possesses is placed at the public service" (Hollins 2010, 49-50). Hill contributes with clarity to the request for such an accountability matrix within The Salvation Army:

Political systems often incorporate checks and balances to prevent abuse of power . . . It would be helpful if ways could be found of making [accountability] flow both ways, so that those in the hierarchy owed a duty of transparency and accountability to those below them as well as to those above. (Hill 2006, 304)

One can only imagine the damage prevented and the strengthening of Christian witness by such an approach to accountability in the church and especially among empowered leaders.

### **Power Distance – Closing the Gap**

In social science research, power has been considered a corrupting force in organizations. However, in a recent study that assumption has been challenged. Tjosvold et al. have demonstrated that the relationship between high and low power people can be cooperative not competitive and that high power people can use their power to be of help and support to low power people. This in turn has a positive impact on the views of the high power people toward the low power people, namely that they are capable and appreciative. This is in contradiction to one aspect of Mulder's power distance reduction theory, specifically the downward power distance mechanism - that is the tendency of the more powerful "to increase and maintain the distance between themselves and the less powerful" (Extra 1982, 419). The results of Tjosvold et al. "suggest limitations to traditional organizational power theories that assume a competitive context between the powerful and those subject to power. Cooperative goals appear to be an important basis for developing the positive face of power in organizations" (Tjosvold et al. 2005, 645).

In other words, even among secular social scientists there is research evidence of both the positive inclination toward downward power distance reduction and of its benefits to the entire community practically and in terms of attitude changes.

Marshall's observations from a Christian leadership perspective regarding power distance reduction are analogous to those of Tjosvold et al. (2005). First, Marshall speaks from the perspective of empowered church leadership as to the dangers of power on the leaders themselves:

The distance that status establishes between leaders and people encourages arrogance by subtly inducing in the leaders, the sense that they somehow belong to an elite superior to other people. From there it is a short step to believing that they ought not to be challenged or questioned, or that the standards and moral restraints that apply to other people do not apply to them. (Marshall 2008, 89)

Then, in unity with the findings of Tjosvold et al. Marshall throws down the gauntlet to church leaders to intentionally “dismantle the status syndrome”. Marshall gives personal example of his inner dialogue in status dismantling with the questions, “Is this [privilege] intrinsic or extrinsic to my job?” or, “Do I really need this to do my job properly or is it a disposable extra?” (Marshall 2008, 92-93). If the privilege or perk in question is not intrinsic to the work, Marshall sees the temptation to seduction, vanity, and lust for power. Thus concluding, “That I would rather be without” (Marshall 2008, 93).

### **Checks on Power -- Application**

There is much to be said by way of application in response to the preceding study as it relates to safeguarding the appropriate use of power. At this point a few specific ideas are proposed ranging from individual to organizational.

Beasley-Murray offers several specific recommendations regarding checks and balances to the Christian ministers’ use of power. These include: Creation of a detailed pastoral job description agreed between leader and church that will be the point of reference for an annual appraisal by local leaders; commitment to regular spiritual direction; adopting a personal code of ethics to strengthen self-control; and working under supervision such as counsellors do (Beasley-Murray 1998, 150-151, 153, 156,159). These are all applied on an individual level. Shaw agrees in concept but goes further and offers some suggestions organizationally.

First, Shaw recommends such an accountability matrix at all levels of leadership and management (not just for the individual pastor), recognizing that a double standard in such things breeds suspicion and works against trust (Shaw 1997, 159, 161). Additionally, the culture of an organization (or church) can unwittingly motivate people to misuse power based on what they reward. This was also indicated by Schaefer and Fassel (1988) in their study of addictive organizations. Where misuse of power is evident by individuals Shaw calls for an organizational audit, as he believes that “rarely are individuals’ actions completely independent of a larger set of cultural norms and practices” (Shaw 1997, 165). Every level of a given organization would be examined including leadership, structure, performance expectations and organizational rewards (Shaw 1997, 165).

### **Conclusions**

Perhaps Janeway is of most help in creating a mind-set in response to the content of this study. For Janeway, one of the most potent “powers of the weak” is that of *disbelief*. Namely, “the capacity to imagine alternatives to accepted roles and behaviour” (Janeway 1980, 160). From a Christian framework we *disbelieve* that human motives cannot be sanctified resulting in positive use of power by leaders in the church. This confronts the social dominance orientation that causes people to accept inequality and the justifications behind them. It refuses to accept the hierarchy-enhancing myths that legitimize misuse of power (Schmitt 2003, 162-165). By this means “the weak” begin to create the 360 accountability matrix encouraged by Marshall and Hill (Marshall 2008; Hill 2006).

We have seen such *disbelief* demonstrated through social scientists in several ways. The research of Tjosvold et al. asserts *disbelief* in the notion that high power people uniformly protect the power distance between them and low power people. Rather, they demonstrate the opposite – that high power people can use their power for the betterment of others, can experience changes of attitude toward low power people, and can intentionally reduce the power distance between them. If this is true of people in a corporate business context in an atheistic communist culture like China, surely we can disbelieve what is any context and culture, including our own – and even across the gender gap.

Finally, the work of Chen et al. informs us that motives have a significant impact on behavior, including the way in which power is used. Importantly, people tend to use power in more socially responsible ways when they are communally oriented. This presents hope for restoration of positive use of power in collectivist cultures (Triandis 1995) where the challenges of social dominance orientation and large power distance are enormous. These findings relative to communal commitment and positive use of power also confront the self-serving motivation for power use in individualistic cultures.

The integral nature of Christian leadership lived out in community is supported by these social research findings as well.

Nouwen summarizes well these conclusions regarding appropriate use of power in the church:

Therefore, true ministry must be mutual. When the members of a community of faith cannot truly know and love their shepherd, shepherding quickly becomes a subtle way of exercising power over others and begins to show authoritarian and dictatorial traits . . . The world in which we live -- a world of efficiency and control -- has no models to offer to those who want to be shepherds in the way Jesus was a shepherd. Even the so-called 'helping professions' have been so thoroughly secularized that mutuality can only be seen as a weakness and a dangerous form of role confusion. The leadership about which Jesus speaks is of a radically different kind from the leadership offered by the world. It is a . . . leadership which is not modeled on the power games of the world, but on the servant-leader, Jesus, who came to give his life for the salvation of many". (Nouwen 1989. 44-45)

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## **The Lost Passion** by Major Howard Webber

*We cleared the last lamp post in the World – Invercargill (New Zealand) - on a boisterous dark evening when General Booth came on board. I saw him walking backward in the dusk over an uneven wharf, his cloak blown upward, tulip fashion, over his grey head, while he beat a tambourine in the face of the singing, weeping and praying crowd who had come to see him off...I saw no more of him till I picked up my P. and O., which happened to be his for Colombo, at Adelaide. ...I talked much with him during that voyage. Like the young ass I was, I expressed my distaste at his appearance on Invercargill wharf.*

*‘Young feller,’ he replied, ‘if I thought I could win one more soul to the Lord by walking on my head and playing the tambourine with my toes, I’d...I’d learn how.’*

- ‘Something of Myself’ by Rudyard Kipling

‘Soul saving is our avocation, the great purpose and business of our lives,’ Booth wrote to his soldiers<sup>67</sup>

### **Founding Passion**

The passion of the early Salvation Army was that of its founder - to get people saved, saved from a fate far worse than death, whatever the cost, however difficult the task. What has happened? Jesus Christ’s mission statement was a very simple brief one, ‘The Son of Man came to seek and to save what was lost,’ (Luke 19:10) and he called us to be partners in finding men for him, ‘go and make disciples of all nations’. (Matthew 28:19) St Paul referred to us as “fellow workers with God.” (2 Corinthians 6:1) Christ’s greatest desire was and is to see men and women reconciled to God. He made it quite clear too that it was indeed man’s greatest need, and that they could only be reconciled to God through him.

We do a wonderful work providing social care and helping the community; we are loved and appreciated for the good we are seen to do, all commendable. But where is the conviction, the passion, the burden that we once had for the lost? What has happened to the prime purpose for which God created this army? Has the objective on which our movement was founded been smothered by a multitude of other objectives, interests and concerns?

### **The things that distract**

It was George F. Dempster who wrote, ‘All about us are the means of fulfilling God’s high purposes, but we miss them, being so preoccupied by lesser things, to which we ignorantly attach such importance, that they entirely blind us to the things of real value.’<sup>68</sup> Again, ‘he calls us to be ‘fishers of men.’ This is his commission still to the Church on earth. But we are too busy, too encumbered, too distracted often, to even hear his voice.’<sup>69</sup>

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<sup>67</sup> *The Salvationist*, January 1879

<sup>68</sup> George F Dempster ‘*Lovest Thou Me?*’ p128 Hodder & Stoughton

<sup>69</sup> George F Dempster ‘*Until He Find It*’ p44 Hodder & Stoughton.

So often, it seems to me, that we are more concerned with ourselves as a movement; our image, promoting ourselves, worrying about our future as our numbers diminish, and maintaining the public's financial support for the good we do, than the eternal welfare of those who are lost. Look at the reaction that occurs when we have a financial crisis, yet how exercised are we for the far more serious ongoing crisis that there is of millions eternally lost around us? 'Loyalty to organisations, movements, has always tended over time to take the place of loyalty to the person of Christ.'<sup>70</sup>

### **Passion rediscovered**

Jesus said, 'Whoever wants to save his life will lose it, but whoever loses his life for me will find it.' (Matthew 16:25) I believe his words apply to both corporate groups of believers and individuals. Christ's heart was filled with compassion at the sight of the multitudes; 'they were harassed and helpless, like sheep without a shepherd.' (Matthew 9:36) When he looked upon Jerusalem he wept over it, crying, 'if you, even you, had only known on this day what would bring you peace.' (Luke 19:41-42) Is that how we feel when we look at the crowds in the high street, the faces in the queue in the supermarket, those on the bus or train? I believe that if we were much more concerned and burdened for the issues that concern and burden God most, we would be a far more God-honouring army, and God would honour us and take care of us, as he promised he would; 'those who honour me I will honour.' (1 Samuel 2:30)

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<sup>70</sup> Francis Schaeffer letter 12<sup>th</sup> Nov 1954

## **I Believe, Help my Unbelief**

by Tina Laforce

*Sermon from Mark 9:17-24*

### **UNBELIEF**

1. The withholding of belief; doubt; and skepticism.
2. The state or quality of not believing; especially in matters of doctrine or religious faith.

### **doubt**

to be uncertain about; consider questionable or unlikely; hesitate to believe.  
to distrust. to fear; be apprehensive about.

### **WHO DO WE DOUBT?**

Do we doubt that God is really concerned about us?  
Has anyone ever doubted themselves??

I know I did, BIG TIME!

I grew up in an abusive home as a child. I've experienced many disappointments under the hands of my foster parents. The people that were supposed to protect me and take care of me, abused me. I was abused mentally, physically and sexually. I was never told that I was loved or did I ever know what hugs were. My real father had an accident when I was four and my mother lost me and my older siblings due to alcohol. It became her support after my father's death. My foster mother constantly yelled at me and ingrained into me that I was worthless, ugly and stupid. She kept telling me that I was going to end up just like my mother. My foster father, who was supposed to raise a young girl to become a young lady with values and good morals, stole my innocence. He would come to my room or take me out somewhere to get what he wanted. I would run away or lock myself in an attic crawl-space. I became fearful, shy, needy and insecure. Then, in two separate occasions, I was raped at 14, then at 16. I doubted the people around me, mistrusted intentions, yet craved love and acceptance. I thought "maybe this one is honest and trustworthy" and then end up with another disappointment. I was raped by a cop at the age of 18. I felt like I had asked for all this and that I brought this all onto myself. I gave up on myself and quit fighting back. I figured that being treated like dirt was my lot in life. All men are not to be trusted and neither was anyone else for that matter. As an adult I felt a cloud of depression hover over me. I was the person that sat in the back of the room or never versed my opinion or thoughts because I didn't think anybody wanted to know how I felt. I dressed dowdy and drab. As long as no one noticed me or looked at me, that was fine. I could not look at anybody in the eye. I felt incompetent, degraded and oblivious of what was happening around me. Life was passing me by and I merely existed from day to day. At my jobs whenever I was called to the office it was "Oh..oh.. What did I do wrong now!" I became a people pleaser and always went by their decision or accepted things no matter how disappointing they were. I just caved in to gloom and sadness. I met someone who loved me and actually asked me to marry him. I was happy but it was

short lived. After two years of marriage and a baby, I was raped again by some friends of my husband. That was the last straw. I was no good, I was trash. I doubted myself as a wife and mother. I felt like the worst person on earth and the world would be better off without me. IN DESPAIR, I ATTEMPTED SUICIDE. I DIDN'T WANT TO GO ON BEING USED AND ABUSED BY MEN..I LEFT THE HOUSE AND JUMPED IN MY HUSBAND'S TRUCK. YET, ON THAT DAY, GOD INTERVENED. I tried to drive myself over a huge embankment in a rain storm. My tears came faster than the wipers on the windshield. As I picked up speed I felt my foot come off the accelerator. I cried "NO!" I don't want to live! I ended up in front of a church talking to Jesus on the cross and asked Him if He really saw me and if He really cared for me. **"Do you even know that I exist?"**.

He must have because two years later I heard Him call my name. He introduced Himself to me. They said He loved me. Me? They said if I was the only person on this earth, He would have still gone to the cross. Really? They said I will be forgiven and all my sins would be washed away.! They said that all I had to do was accept Him into my life and He would always be there to love and forgive me for everything that I did in my life. **EVERYTHING!?**

I sobbed and sobbed. I surrendered my life,my past and my future into His hands. So I CONFESSED. REPENTED and accepted Him into my life. I was a new creation. The OLD IS GONE AND THE NEW HAS COME.

I was doing pretty good for awhile but somehow, life took over, I stumbled, I would confess and ask for strength. Then down I went again. I tried and tried not to fall into sin but I just couldn't do it. More disappointments and my doubts returned. How can God use me?. I am such a failure in being a good Christian. I could not seem to accept Him at face value. It said He loved me and He will protect me but I couldn't see how. I didn't think I qualified for that in my life. I feared the worse and expected that I would be asked to do the impossible. I stumbled and fell many times. I couldn't understand how anyone could love this person who constantly sinned over and over again. I walked my walk with my head down, under that same cloud of depression. I struggled financially, emotionally and thought I didn't have what it took to walk a good Christian life. I was a pessimist. No victory, no joy. Only self-doubt and fear. I was my worst judge.

IDENTIFIED WITH EYORE. Eeyore is a character characterized as a pessimistic, gloomy, depressed, old grey stuffed donkey in Winnie the Pooh. He has a long, detachable tail (with a pink bow on the end,) of which he is very fond, but that he is also prone to losing. Eeyore lost his tail in the Hundred Acre Wood. Once, Christopher Robin found it, he pinned it back on with a drawing pin. Eeyore lived in the Hundred Acre Wood, in an area labeled "Eeyore's Gloomy Place: Rather Boggy and Sad". He has a stick house therein, which collapses rather regularly. Nearly all of Eeyore's houses have been bounced down by -woozles. Eeyore is not good at rebuilding the houses;. Yet he soldiers on and rebuilds them time after time. His catchphrases are "Thanks for noticin' me" and "Ohhh-kayyy".

I was still battling loneliness and my desire to find love and security. I would go out to the bars once in awhile, get involved with the wrong guy and hate myself even more. I would cry out to God one night and crave affection the next. Was God really with me? Can He really help me? Doubt, doubt and more doubt.

Then one night after another disappointment with 'umph' a man, I had a powerful encounter with God. I cried out to Him just sick and tired of being sick and tired. I was so lonely and felt like I was the only person in this world with no one to love me. That night, I distinctly heard God say, Tina "What are you looking for in a man?" I said... I want to be **loved**. He said, "I love you" "What else are you looking for in a man?" I said.... **Acceptance**. He said, "I accept you for who you are" "What else are you looking for in a man?" I said.... **Appreciation**. He said, "I appreciate you, your special to me" "What else are you looking for in a man?" I said.... **Security**. He asked. "Can you not trust in me to provide your every need?" "What else are you looking for in a man?" I said. **I need someone to hold me and be there for me**. He said "Can you let me hold you, comfort you and doesn't it say, 'I will never leave you nor forsake you'?" He never stopped. He asked me again and again and for everything I replied, He had an answer or a question, usually from His word. "What else are you looking for in a man?" I said, **intimacy, fulfillment**. He said, "I can supply ALL, not some, but ALL your needs. I want an intimate relationship with you. I can fill you with my Spirit. Can you trust me to do that?" "What else are you looking for in a man?" **I want someone to talk to and someone who will talk to me**.. He said. "Are we not having a conversation?" I said, "YES Lord" and I cried as though He was holding me.

A Scripture that spoke volume to me is found in John 8: 7-11. The story of the woman caught in adultery. The scribes and the Pharisees were prepared to stone her. Jesus said to the crowd gathered:

*"He who is without sin among you, let him throw a stone at her first." 8 And again He stooped down and wrote on the ground. 9 Then those who heard it, being convicted by their conscience went out one by one, beginning with the oldest even to the last. And Jesus was left alone, and the woman standing in the midst. 10 When Jesus had raised Himself up and saw no one but the woman, He said to her "Woman, where are those accusers of yours? Has no one condemned you?" 11 She said, "No one, Lord." And Jesus said to her, "Neither do I condemn you; go and sin no more."*

From that moment on, I finally believed in His Love, in His Power and His Spirit. I realized that I was going by works and by my own strength. I needed HIS STRENGTH. Zechariah 4:6: *Not by might nor by power, but by My Spirit,' Says the LORD of hosts.*

I stopped trying and gave up the fight. I allowed Him to work in my life and was set free from the bondage of loneliness and lust. There was no doubt in my mind about His love for me and my position in Him. I saw that if I was willing, He could use me to touch lives. In Him I am a conqueror, an ambassador and a soldier. I fight for His Kingdom and my desire is to change lives through Him, with Him and for Him. Whenever I stumbled, I never let it get me down. I didn't give up on myself.

Someone said to me many years ago. "Whenever you stumble, (which you will), don't give up. PICK YOURSELF UP, BRUSH YOURSELF OFF AND KEEP ON GOING.. So now I pray, read His word and allow Him to work in my life. I am prepared to take risks, to trust and I can talk, and yes, I have a voice. I am no longer gripped by fear of the unknown and. I am more of an optimist instead of a pessimist. And best of all I I can give and receive hugs too.

Was I putting my faith and trust in God before that? NO!

**UNBELIEF** - How do we deal with unbelief? How do we put our faith into practice?. How do we stop listening to the criticism, the condemnation and to the lies of the enemy?.

**FIRST:**

**Surrender your life to Him. Ask him to become Lord in your life. Don't try being in control.**

Romans 10:9

*That if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.*

**SECOND:**

**Stop and Listen. Take Him at his word**

1 John 1:9

*If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.*

2 Corinthians 12:9

*And He said to me, "My grace is sufficient for you, for My strength is made perfect in weakness*

Deuteronomy 31:6

*Be strong and of good courage, do not fear nor be afraid of them; for the LORD your God, He is the One who goes with you. He will not leave you nor forsake you."*

Hear what God is saying to you. What helped me was personalizing the scriptures

Like, Tina Be strong and of good courage. Do not fear.

**THIRD:**

**Walk away from Temptation.**

Turn around, redirect or make a U-Turn.

My GPS says – “Whenever possible and safe to do so – MAKE A U-TURN”. I THINK THIS WOULD BE SAFE TO DO SO.

Sometimes God provides a way out. Like a phone call or a friend in need of help. Maybe a knock at the door. Or you can call a friend. Go out and help someone else. It's called distraction.

#### **FOURTH:**

**Let us Pray continuously, Trust in Him and Believe in Him.**

Story!

A guy falls into the river. He said to God. GOD.....IF YOU LOVE ME YOU WILL SAVE ME. A log went by him and he didn't notice it. . Not long after he saw a raft on the banks but payed no attention to it. A man in a rowboat went by. He asked him if he needed any help. He said, no thank you – God will save me. He drowns and goes to heaven. He asked God. How come you didn't save me? God said “I tried. I sent you a log, a raft and then a row boat. Why didn't you accept my answer?”

Recently I heard someone say: “Hope for the best and prepare for the worst”.

I say: “Pray for things at its worst and expect God to give you His best”

Therefore, pray to God for everything. By yourself or with friends. But pray and keep on praying.

In Matthew 17:20, we read, *“He replied, “Because you have so little faith. Truly I tell you, if you have faith as small as a mustard seed, you can say to this mountain, ‘Move from here to there,’ and it will move. Nothing will be impossible for you.”*

And

Mark 11:23 says: *“Truly I tell you, if anyone says to this mountain, ‘Go, throw yourself into the sea,’ and does not doubt in their heart but believes that what they say will happen, it will be done for them.*

Let God help us touch lives through us

**Believe. Stop with the doubt.** Let God take away what is holding us back from believing what He says in His Word. Let's not be like Thomas. Let us take that step of faith and believe.

It says, He will supply our every need, He will protect us. He will give up power to trample down serpents-- , power to heal the sick . We can bring freedom to the ones bound by whatever addiction or sin that enslaves others and even ourselves.



Do you have to get rid of any unbelief? Do you doubt that God even does care for you?  
Do you believe that he will answer your prayers?

Can we just give Him our unbelief and ask for His help to believe that He does care for us.

In a bit, The Mercy Seat is OPEN!

...Let us surrender our unbelief.

## **Be Brave or Go Home** by Lieutenant Matthew Kean

*Then the officers shall add, "Is anyone afraid or fainthearted? Let him go home so that the others will not become disheartened too." (Deuteronomy 20:8)*

In time of war there is dire need for hearts of iron. In other words, the person who cowers at the thought of fierce combat has volunteered themselves for the wrong vocation. No soldier can successfully stand against an adversary with a fearful heart. They become the weakness of the lot. Fear and timidity is as dangerous as the enemy simply because it paralyzes, as well as disarms, the soldier... and it's not long before disarmed soldiers create a disarmed army.

When God gave instructions to the Israelites in regards to them engaging in warfare, His instructions begin with "Do not be fainthearted or afraid" (v. 3). This was not simply a suggestion, but an insistence that the nation of Israel ought to trust in His faithfulness. After all, their God was YHWH - the Great I AM, the All-Consuming Fire, the Almighty, the Most High! He had proven Himself so many times before and His power and glory were unmatched. There was simply no need to fear or become weak at heart... victory was certain because the God of Israel was certain! Interestingly, although His instructions begin sternly with telling the soldiers not to fear, He also gives clear instruction to not allow anyone who is fearful to fight (v. 8). The reason is explained: A soldier that is afraid or disheartened before war is a detriment to the whole army.

Now, at first glance, this seems a little unfair. What soldier is comfortable with war? But, in light of the first order, "Do not be fainthearted or afraid", allowing a soldier to enter the ferocities of battle with such a sickly condition of heart would be blatant disobedience. Basically, it didn't just convey fear, but also a complete lack of trust in the faithfulness of God. Then came the second order... ringing clear as a bell... "Any soldier that does not trust ME should go home!" They could be of no good use to an army of the faithful.

Already, I suspect it's not difficult to discern who I am writing to – Of course I'm writing to the soldiery of The Salvation Army; to every individual who claims to be covenanted to God within these ranks. I've wanted to say these few things for quite some time, and admittedly, they are born out of some frustration and disappointment. In truth, I am tired of trying to muster up some kind of spiritual gumption within too many of the Salvation Soldiers I come across. I find many to be a sleepy, groggy lot who quiver and quake at the thought of battle, and I am certain God is calling us to change – He must be!

As a soldier of the gospel of Christ, I take very seriously the fact that I am in the middle of a massive war against sin and evil. The devil is MY enemy because he is the enemy of God. Jesus went so far as to describe him as a strong man who is fully armed, but assuring as well that He is indeed much stronger and able to disarm this clever snake (see Luke 11:21-22). Without a doubt, Christians are in the midst of a war, but even more so are us Salvationists! We, like the Israelites, have only one assurance – the certainty of our God! If then we have the same assurance as they, it is equally certain

that we have been given the same instructions. They are the words of God and they will forever remain unchanged! They were an army, as are we. They had a very real, very persistent enemy, as do we. We must heed the same orders because they come from the same King!

Any soldier that attempts to fight against an adversary as sinister and vicious as ours with a faint or fearful heart is only able to weaken the rest of the army. Too often, people who call themselves soldiers - men and women who are supposed to be brave and true - come to the field with a faint heart and it cracks the morale of the faithful. Within only moments their concern turns to carnal things (the lack of provision or resources, loss of comfort and luxury, worry about failure, a poor worldly image or reputation, and the like). Christians who will not open their mouths and be a witness for their Saviour, but yet assume they are a benefit to the army, should go home! I realize my words are frank, but the war is too great! Souls are too precious and they continue to die in darkness! Unless we are an army made up of ones who will boldly carry The Light we are useless in this war.

Our army ought not to be recognized by our uniforms! Any civilian can play dress up. No! Our army ought to be recognized firstly by the ruthlessness and ferocity of our fight! We should be seen by the people of this world as being vicious in our pursuit of the enemy of God, and known very well for it! We should be known by our Christian siblings in the church as a mighty throng of Christ-slaves mesmerized with spilling demon-blood. We should be known in hell because we are masters in Sword combat and our leader is the Right Hand of God. We are soldiers, with an unstoppable Source of Power, who has an undying love for the people who have no love for Him. His desire is for them, but the enemy has claimed them with tricks. This father of lies must be defeated, and already is defeated, simply because Jesus Christ lives and has sworn a terrible vengeance. Because of Him, dear Soldiers, because of our victorious Saviour, fear and a faint heart have no place in the breast of a Salvation Soldier.

Please... my Comrades! For the sake of Jesus... forget your fear, cast off your faint heart, trust the faithfulness of our Mighty God, and fight... or go home!

## **'My dear General'**

Book review by Dawn Volz

Doyen of Salvation Army writers, Commissioner Wesley Harris, who for more than 60 years has enjoyed what he terms a 'parallel ministry' of writing for the Army, has completed his 11th book, entitled *My dear General: Letters to William Booth from the 21st century*.

In this latest book from Salvo Publishing, the Commissioner writes a series of rhetorical letters to the Founder, walking with William Booth through his long and extraordinary life and regaling him with stories of the Army of the 21st century.

Written in part to commemorate the centenary of the promotion to Glory of the Founder, the letters celebrate William Booth's legacy while at the same time addressing momentous issues facing The Salvation Army of today.

Throughout his officership, Commissioner Harris had contact with a number of people, including family members, who knew the Founder personally. A feature of *My dear General* is its previously unpublished 'oral history', including recollections by William Booth's former private secretary, George Jolliffe, who as a retired commissioner was mentor to the young Wesley Harris.

Unsure 'whether saints in Glory have information about what is happening on Earth', Commissioner Harris recounts the growth of The Salvation Army over the past 100 years and canvasses a wide range of issues including soul-winning, holiness and prayer, as well as celebrating the distinctive joy of Salvationism.

Broaching the intriguing question of how William Booth would view The Salvation Army in 2012, the Commissioner suggests that firstly he 'might want to do something about a lack of urgency in soul-saving'. 'You would galvanise us into action and urge us to do "better than our best" as soul-winners,' he declares.

Other letters discuss Army music and literature, the sacraments, social work, the role of women in the Army, and modern technology as a means of evangelism.

The Commissioner's hope is that the book will provide unique insights into the character of the Founder and inspire Salvationists around the world to honour William Booth's legacy of love, service and seeking the lost.

In a first for Salvo Publishing, *My dear General* is available in multiple formats: as a book; an audiobook, narrated by Commissioner Harris (CD and digital download); and an eBook.

## The Cultivation of a Discerning Heart

by Carla Evans

I've never forgotten what my teenaged friend Paul said one day when we all were hanging out as usual. He was talking about how he was tired of living for the future. Now just hadn't seemed to do it for him – he thought he would be happy once he got his driver's license, or his first car, or his first job to have his own spending money. Yet he realized that these things never satisfied and always left him looking for the next thing, the next season of life. I'm not sure that I personally reflected on this notion for long at that time, however, as I thought of living with God, day to day, this memory recently came to mind. "There must be more than this" is often the cry of our hearts as we are desperate to have our souls satisfied. God has spoken to me through a song by Matt Redman entitled *Seeing You* that expresses the idea that our hearts and praise are awoken to only what we have seen and experienced:

This is a time for seeing and singing  
This is a time for breathing You in  
And breathing out Your praise  
Our hearts respond to Your revelation  
All you are showing, all we have seen  
Commands a life of praise

No one can sing of things they have not seen  
God, open our eyes towards a greater glimpse  
The glory of You, the glory of You  
God, open our eyes towards a greater glimpse  
Worship starts with seeing You  
Our hearts respond to your revelation<sup>71</sup>

Now is the time to see and sing, to breathe Him in, and to respond in a life of praise and obedience that is prompted by love. I hope to express in this reflection that in order to live a life of fullness we must be attentive to God. In every activity we can habitually discipline ourselves to recognize and worship God and finally, that submission to God brings peace and internal transformation.

As I read through Brother Lawrence's Fourth Conversation it struck me as he notes: "That the end we ought to propose to ourselves in this life is to become the most perfect adorers of God we possibly can, as we hope to be His perfect adorers through all eternity."<sup>72</sup> Our relationship with God begins here, on earth, and is developed from a base of a loving encounter with Him. William Barry suggests that "Only when people believe in such a God and experience such a God will they be able to reform their lives in accordance with the demands of being true to that relationship."<sup>73</sup> This orientation of

<sup>71</sup> Matt Redman, "Seeing You," *Facedown*, B00026WVEA, 2004, compact disc.

<sup>72</sup> Brother Lawrence, *The Practice of the Presence of God* (Boston, MA: New Seeds, 2005), 39.

<sup>73</sup> William A. S.J. Barry, *Paying Attention to God: Discernment in Prayer* (Notre Dame, IN: Ave Maria, 1999), 19.

life as adorers of God sounds so appealing to me and conducive to a life of knowing God's will and being in tune with it.

Thomas Kelly wrote, "For sole preoccupation with the world is sleep, but immersion in Him is life."<sup>74</sup> We can walk around, spiritually asleep if we have not "seen" God and oriented our lives towards Him. This attention and orientation is a life task and depends fully on Him. As people created in the image of God, meaning and fulfillment are found in a habitual divine orientation towards our Creator. John Ackerman writes "That image of God may become the center of our life more and more as we surrender to God, and as Christ dwells in our hearts by faith. Our ego is not destroyed but reconfigured, recentered, remade."<sup>75</sup> In her foreword to Ackerman's book Alice Mann explains that attention to God is also "the source of all authentic ministry and the basis of spiritual authority."<sup>76</sup> In order to live well, in relationship with Him and in an outward life of compassion and ministry, we must be attentive.

Why do we often seem so far from this regular attentiveness, as individuals and as a Body? I have wondered why so many of us are off track, growing up with an expectation that the things of this world will satisfy us, or ignorant that there is a more fulfilling way to live. "There has been little or no room to accept the fact that our lives are God-breathed and God-loved" Jeff Imbach offers. "We are in touch with God inside, and the fundamental outworking of our Christian growth is from the inside out."<sup>77</sup> It is from this understanding of God as our Creator and one who breathes new life within us that we cultivate this orientation.

Brother Lawrence wrote so simply and plainly about this continual life with God. What exactly, though, is a habitual divine orientation? He explains "it consists of renouncing once and for all everything that we know does not lead to God, so that we might accustom ourselves to a continual conversation with Him, a conversation free of mystery and of the utmost simplicity."<sup>78</sup> Further, he said it is to "concentrate on being always in His holy presence; I keep myself in His presence by simple attentiveness and a loving gaze upon God which I can call the actual presence of God or to put it more clearly, an habitual, silent and secret conversation of the soul with God."<sup>79</sup> In every activity we can habitually discipline ourselves to recognize God's movements and distinguish them from our own.

Attaining such a constant state of awareness and attention to God seems lofty. As I read and began to set myself apart from the "superheroes" of the Christian faith I was deeply encouraged and affirmed as Thomas Kelly writes about the lapses and failures and returns in this life of orientation: "Lapses and forgettings are so frequent. Our occupations are so exacting. But when you catch yourself again, lose no time in self-

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<sup>74</sup> Thomas Kelly, *A Testament of Devotion* (San Francisco, CA: Harper San Francisco, 1992), 14.

<sup>75</sup> John Ackerman, *Listening to God: Spiritual Formation in Congregations* (Herdon, VA: The Alban Institute, 2001), vii.

<sup>76</sup> Ackerman, *Listening to God*, 20.

<sup>77</sup> Jeff Imbach, *The River Within* (Abbotsford, BC: Fresh Wind Press, 2007), 64.

<sup>78</sup> Brother Lawrence, *The Practice of the Presence of God*, 37.

<sup>79</sup> *Ibid.*, 55.

recriminations, but breathe a silent prayer for forgiveness and begin again, just where you are. Offer this broken worship up to Him and say: This is what I am except Thou aid me."<sup>80</sup> Amidst my self-recriminations, God has been reminding me that He is tender and gentle; wooing me like He was with wayward Israel as we see in Hosea 2:14, 15:

"Therefore, behold, I will allure her,  
and bring her into the wilderness,  
and speak tenderly to her.  
And there I will give her her vineyards  
and make the Valley of Achor a door of hope."<sup>81</sup>

The orientation of fixing our eyes on Jesus worshipfully lifts us up out of self-condemnation and failure as we choose to live differently, to look to Him and pray that we see with new eyes. Discernment is "a gift that has been given all of us. We don't create it; we don't receive it from someone" Rose Mary Dougherty writes. "Perhaps we might say that we uncover it and nourish it. We uncover the gift and then we nourish it through the skillful means of noticing, through our prayer, and through our growing openness to God in all of life."<sup>82</sup>

This growing openness to God is crucial and is grounded in freedom and love. As we draw near to God, He draws near to us and obedience is birthed in our hearts as we are transformed through the work of humility and holiness. David Benner writes in *Desiring God's Will* that as grasping and willfulness and determination rule the 'Kingdom of Self', God's Kingdom is ruled by release and willingness and transformation.<sup>83</sup> It seems the more we determine our course and even the ways we ought to change or improve in our life with Him, vitality is lost. I am reminded of my reading of Benedictine Spirituality last year where Joan Chittister wrote, "Change that is real is change that is not willed."<sup>84</sup> Thomas Kelly echoed this thought as he exhorts: "Don't grit your teeth and clench your fists and say, 'I will! I will!' Relax. Take hands off. Submit yourself to God. Learn to live in the passive voice... and let life be willed through you. For 'I will' spells not obedience."<sup>85</sup> I am realizing that we cannot will ourselves to surrender to God's love or to make spiritual changes on our own. We cannot finally will ourselves to choose God's will over ours once and for all. We can choose to turn to Him in all things, to fix our eyes on Him, the author and perfecter of our faith, and to give in to His love. Under the banner of His love we learn and grow to prefer God's will to ours.

God has given me a deeper awareness of my own longings this year. I literally had to sit with them, staring me in the face, during a silent retreat I attended this year. Like my teenaged friend Paul, I finally recognized my strivings that needed to cease because they did not lead to satisfaction or peace. Benner writes:

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<sup>80</sup> Thomas Kelly, *A Testament of Devotion*, 12.

<sup>81</sup> The Holy Bible English Standard Version (ESV) (Wheaton, IL: Crossway Books, 2007).

<sup>82</sup> Rose Mary Dougherty, *Discernment: A Path to Spiritual Awakening* (New York, NY: Paulist Press, 2009), 6.

<sup>83</sup> David Benner, *Desiring God's Will* (Downer's Grove, IL: InterVarsity Press, 2005), 44.

<sup>84</sup> Joan Chittister, *Wisdom Distilled From the Daily* (San Francisco, CA: Harper & Row Publishing, 1990), 53.

<sup>85</sup> Thomas Kelly, *A Testament of Devotion*, 34.

When I desire nothing more than God alone, I experience a deep sense of well-being and connectedness. Paradoxically, this is a longing that leaves me feeling not empty but complete. It is a longing that draws me not only toward God but also toward others. It is a longing that leaves me feeling open and alive.<sup>86</sup>

I've been experiencing this kind of internal transformation. I see God more clearly and keep an ongoing prayer aflame in my heart while being infused with a spirit of worship and submission. Life feels simpler, clearer and joyful. I feel more confident as I sense and follow the Spirit, not only for action but also in rest and knowing. Thomas Kelly wrote that the real business of life is determined in the more profound level of life marked by "prayer and adoration, song and worship and a gentle receptiveness to divine breathings."<sup>87</sup> I liken this level of life to the undercurrent of the ocean that is typically opposite that of surface currents and tends to remain stable. I desire that my inner life, my attention to God, and this process of internal transformation would be moving, counter cultural and steady.

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<sup>86</sup> Benner, *Desiring God's Will*, 86.

<sup>87</sup> Thomas Kelly, *A Testament of Devotion*, 9.



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## Acts 2 preach

by Kerri Taylor

*41 So those who accepted his message were baptized, and that day about three thousand people were added. 42 They were devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. 43 Reverential awe came over everyone, and many wonders and miraculous signs came about by the apostles. 44 All who believed were together and held everything in common, 45 and they began selling their property and possessions and distributing the proceeds to everyone, as anyone had need. 46 Every day they continued to gather together by common consent in the temple courts, breaking bread from house to house, sharing their food with glad and humble hearts, 47 praising God and having the good will of all the people. And the Lord was adding to their number every day those who were being saved.*

The huge redwood trees in California are amazing. They are the largest living things on earth and the tallest trees in the world. Some of them are 300 feet high and more than 2,500 years old. You would think trees that large would have a huge root system, reaching down hundreds of feet into the earth. But that is not the case. Redwoods have a very shallow root system. The secret to their strength is that the roots of these trees are, intertwined. They are tied in with each other; interlocked. So when the storms come and the winds blow the redwoods still stand. With an interlocking root system they support and keep each other going. They need one another to survive. So do we!!!

### TEXT

Our text for this afternoon tells us that the very first community of believers gathered together on a regular basis for worship, prayer, study and fellowship. Acts 2:44 says, "...ALL THAT BELIEVED WERE TOGETHER..."

It wasn't easy to follow Christ in the first century. Times were tough and they faced constant persecution. The early believers were bound together into a fellowship, a community. They needed each other; there is strength in numbers. It isn't easy for us to follow Christ and truly live for Him all of the time either. Discouragement. Temptation. Sin. Apathy. Failure. Materialism. Unbelieving family and friends. Doubts. Rejection. Addiction. We face so many obstacles in our desire to live for the Lord. But God, has not left us on our own to run the race and fight the battle. He has given us each other.

Acts 2:42 shows us the proper focus of a community of believers. It says, "THEY DEVOTED THEMSELVES TO THE APOSTLES' TEACHING AND TO FELLOWSHIP, TO THE BREAKING OF BREAD AND TO PRAYER."

They devoted – made an effort, decided to do something and followed through with it. They worked at it. They actually desired and wanted teaching and to be with each other. They chose to share meals with each other and to pray together. It's like they fell in love with God and each other. If you have been in love you remember how you just can't wait to see the person you were in love with. You would go all the way across town just

to see them. Didn't matter if you had to work the next day you didn't want to go to sleep so you wouldn't have to be apart. You became interested in what they loved. You even spent time learning about things u didn't understand. You gave up things you were used to doing and enjoyed doing. You didn't even care because you enjoy being with them even more. Can you imagine if we were that in love with God and each other? We would be so sickening to the world. Tee Hee. Actually the world would look at us and want that. They would want to feel that love. They would want to be a part of what was going on. It would spread like wildfire!!!

That is how the early church grew. Humans have this desire to be loved. To have someone completely devoted to them, and to care about everything going on in their life. We desire to be entwined together like the roots of a Redwood forest. You can have your space (redwoods do, they have to, they are huge,) if you are joined together in the foundation and grounds of Jesus. If we want to grow taller and wider and stronger than our roots need to go deep down into God, we have to desire Him and to know Him more. But our roots also need to spread out and connect with the roots of others like those redwoods. They achieve what no other tree can because they stand together. Let's put roots down as we grow in God and let's spread those roots out wide as we grow with each other into a community, into a family. This scripture<sup>5</sup> begins and ends with a statement about the unusual growth of the church. Verse 42 lists four of the activities to which the church devoted itself; verses 43-47 serve to further define these four activities. Teaching, fellowship, praying and sharing meals were the focal points of the first Christian community. These were not options. These were the fruit of a genuine salvation and of life in Christ.

The teaching they devoted themselves to was about Jesus . The apostles taught that Jesus is the divine Son of God, and Savior, who was crucified and buried, and then He rose from the dead. Their teaching included the words, actions, and teachings of the Lord. Teaching, fellowship, praying and sharing meals were the focal points of the first Christian community.

What do you do with 3000 new Christians? You teach them God's word. Isn't that what Jesus said to do? He didn't tell his apostles to just make believers, He said, make disciples. The definition of a disciple is 'one who follows and learns from another; they listen to and follow another's teachings, living by them.'

It should come as no surprise that a Spirit-filled Christian would have a desire to consume God's word. After all, Paul tells us that the Scriptures are the sword of the Spirit. The Word of God is the way He brings conviction of sin, encourages us, and instructs us in godliness. How much do you value, and love God's word? Can you ever get enough it? You will be filled with the Spirit as you devote yourself to the teaching of the Bible.

## **FELLOWSHIP**

As I was reading and meditating on this scripture one thing leapt out at me. It's about being together in community. It's cool that it's pronounced 'come unity'. It's all about

unity. When we face trials, troubles and tragedies in life, God intends that we be supported, strengthened, and encouraged by each other. As we face the storms and temptations of life we should receive strength from each other. That is God's plan. When we wonder if God really does love us and care for us, we need God's people. Through other Christians we can sense and know God's love and care. When we are loved and cared for by another believer, especially during painful times, we gain a new sense of God's love at work through them for us.

We were not made to do this on our own. We were made for relationship and the church community is God's plan to satisfy this need in all of us. We don't have any examples of the saints in the NT being encouraged to go it alone or to isolate themselves from the body. They are taught again and again that to accept Christ is to become part of a family, to be a part of the body of Christ.

When a part is disconnected from the Body it shrivels up and dies, it's only together that we can experience and fulfill God's purposes in our lives. That's why God has given us each other. In the bible we are called the body of Christ. Meaning not only are we to be the hands and feet but the eyes and heart. Some are the kidneys- they filter through everything that comes in and get the poison out. Some are the lungs- they breathe in the atmosphere and bring in vital oxygen to bring life, and breath out the co2 which is toxic to the body. Even the blood, it travels through the whole body bringing life and nutrients. It also filters and fights infection. There are so many parts of the body that filter out the toxic poisons of our body. I never thought about that part of the body much till now. What happens if there is so much poison in the body that the ones that are supposed to remove the infection get infected too? It can lead to death. It's so important to fight the infection that can take one part of the body over because it effects the rest of the body. What if the body just said 'oh well, that's their problem, they aren't anything to do with me'. What if the blood decided to not send any white blood cells to fight the infection of a little toe? I mean why go way down there and bother with it? Too much trouble. So we lose a toe, no big deal. Soon that toe is cut off from the body. Left alone. What happens to that toe? It dies, festers, gets all stinky and finally dries up. No part of the body can survive on it's own. As soon as it is separated it dies. The body can't make those decisions to not help each other – thank God!!! When we are saved we become part of the body of Christ Jesus. When we belong to Jesus we belong to each other. Fellowship with Christ means fellowship with each other. Through Christ God has made us a family, a community of faith. This is our God-given support system and it is intended to meet some crucial needs in our lives.

### **BREAKING BREAD**

The early church, community came from a large group setting, the church. But it also came from more intimate setting with people spending time and/or eating together. They went to each other's homes. Having people over to our homes or getting together for coffee is a great way to make community. I know some of you are at the drop in almost every day and that is a great way to get to know each other. Seeing each other at church is great but we need to be getting together regularly to share who we are. Both

ways of building relationships are essential. We need to be intentional about this as we grow in God.

The last thing it mentions in the 42nd verse is prayer. "And they devoted themselves to ... prayer." Prayer was important to these early Christians. Here, we are told that they devoted themselves to prayer. That is, they committed themselves to spending time talking to God, not just as individuals on their own, but speaking to God in prayer gathered together in their worship, and in brigades in their homes.

The truth is, you cannot develop a relationship with God without prayer. Not as individuals, or a corps. You can't have spiritual power from God apart from prayer. You will be weak and useless in your fight against sin. You will be less willing to live as God wants you to. The power of God comes to our lives because of prayer. John MacArthur says, "Prayer is the slender nerve that moves the muscles of omnipotence." (God's complete power)

The things the early church did together and accomplished together, is an impressive list.

They met together, they prayed together, they ate together, they counselled each other, they planned together, they witnessed together, they encouraged together, they shared what they had together, they handled conflict together, they worked together, they stood against attack together. And the list goes on. God wants for all of us to be in this together; not just for one hour on Sunday, but through the day to day course of life.

I'm so thankful that God brought me to The Salvation Army and particularly to Crossroads! I've been reading a book called *The General Next to God*. It's an amazing story about how the Salvation Army began. General Booth was so driven to see people saved. The Army started because he couldn't stand to see people suffering. He did something about it. He implemented the same things that the early church did. He fed them, taught them, put roofs over their heads, prayed with them. He developed a strong community. Just like the NT church, the Salvation Army saw many people saved. This corps is doing the same thing so I'm expecting to see tons of people saved in this city. We have the rations guide so we can go through scripture everyday together and stay on the same page of what we learn. We have brigades to get together and discuss the word and adapt it to our life. We have the drop in center as a chance to meet and eat together. Different people are having Shabbat or weekly meals in their homes. We also have DisCo groups for discipling and covenanting with each other. The disco involves telling others in the group what we want to be accountable for and holding each other to it. We also have a prayer room where we can pray together or alone continually. As we continue to what the early church did we won't be able to do anything but see the same results – SALVATION!!! That's what being a part of the salvation army is about.

As a part of this community we share a common calling. When God enters in, we are called to put off the old and put on the new. We are called to holiness and obedience. We are called to begin that process of looking less like the world and more like Jesus.

Knowing that we are all called to the same thing, that we share that common calling to glorify God in our lives, helps us to be accountable to one another (sounds like 'disco' to me).

Now let's go back to what I said before about the body. When a part of the body gets infected, do you think they can see that infection is there? Does it care? It's just sitting there growing that infection. Without the nerves it can't feel anything, without the brain there is no sense of heat or pain. It's like leprosy. The body rots away and eventually falls off bit by bit. It's proven that the nerves can't tell the brain there is pain so the body doesn't know to pull away when it's getting burned. The brain can't tell the blood to send more white blood cells to fight infection. It's a terrible thing. The eyes just sit there and watch as the body is eaten away without being able to send help to that area. Leprosy is often compared to sin. Nowadays people think someone is being hateful to them when they bring out sin in their lives. You may even hate me for bringing this up. Believe me I don't want to. I'm the type of person that wants to be loved so badly. I'm really pathetic about it. If anyone says anything that hurts me I feel unloved right away. Even if they have done 100 things to prove their love before and after. I hold on to that hurt far too long. I let it fester in me. Just ask my husband. That is one of my many pet sins. When I knew I was going to be saying these things to you I was beyond horrified!!!! I can't stand for anyone to be mad at me. Especially people I love. I have to talk about this even though I don't want to. I don't want any part of this body to die! Let's be a part of this body and depend on each other to rid ourselves of any infection. I don't want you all to come and tell me about your sins. Don't tell anyone if you don't really want to get rid of it. But if you do, tell the part of the body that is meant to help fight the infection or sin. You don't just broadcast it to everyone. The eyes see and expose the sin but they aren't the ones that actually get rid of it. You sure don't want to go and tell the mouth about what's going on. :0 Go to someone that has a relationship with God and you. Someone you know cares about you enough to help you confront that sin and fight against it. If you are ready to get healthy, confess your sin to a sin fighter. Let's annihilate all infection within, so we as a body can stop fighting itself, and start fighting our real enemy.

I've been reading a lot of the New Testament written by Paul lately. In a lot of his letters he's talking to the people that are already saved. He's continually telling them to quit living like they used to. That they aren't what they used to be. This shows us that as long as time began, or ever since the fall of Adam and Eve, humans in general have wanted to go back into the sin they came from. Even the people in the church that saw tons of miracles wanted to go back to living like they used to. Living like that is easier and let's face it, it feels good. Every sin I have done felt pretty good to my body. The bible doesn't say it doesn't feel good to sin. It says sin is a PLEASURE for a while. It just says the result is death.

I've chosen not to do a lot of the things I used to. There are things I used to do that many of you couldn't even imagine me doing now. I made up my mind to renew my mind with God's word and with the strength of Jesus I was able to completely stop. It wasn't easy at first- believe me - but as time went on, it got better. Sometimes I still

have the urges to do certain things if I get angry or sad enough. Sometimes I slip up. That's when I turn to the body of God. I get back up and start fighting the good fight again. If I can change from the things I used to do, you can too!!

In I Corinthians Paul confronts them about a sin someone in their church is doing. He holds the whole church accountable for what a couple of people are doing. They might not be actually doing it but they were standing by letting it happen. He used harsh words. Made out like they were proud of what those people are doing. They were furious with him at first. They were hurt. Then he was hurt because they were hurt. That is why I don't want to talk about this topic because I hate all these kind of feelings. But in the end they dealt with it and changed the way they were acting and all moved forward. It tells in II Corinthians how they confronted it and dealt with it and the healing took place. They moved on and grew together, healthier. They went on looking to the future. The past sin was in the past and they were not defined by it anymore. They were truly new creations.

Believe me I'm not telling you all to go around telling each other what you are doing wrong. I'm not wanting a free for all. I'm not saying anything about anyone in particular either. I'm saying if someone is your friend and you love them, let them tell you what they are doing wrong and you fight it together. You are the same body what effects them effects you. I'm also saying if you tell someone your sin, don't get mad at them if they call you on it. Sure it hurts when you deal with it but continue to deal with it and it gets better eventually. Call sin 'sin'. Sin is not what you are. Don't own the sin. It's not what defines you. What defines you is the choice you made to become the body of Christ. Cut the sin out, don't get mad and protect it. As long as the sin is there you feel that it is what defines you. Its hard to get rid of, it's easier to keep it. The thing is, you can get rid of it. It doesn't own you. And once you do get rid of it, it's in the past!!! For good!!! You are better than letting it run you. You can overcome!!! You are worth more!!! You are overcomers!!! Through Christ Jesus!!! It says in God's word if we confess our sin He is faithful and just to forgive us and make us clean. Tell God you are sorry and turn from your past ways and you can be right with God. It's that simple.

Please feel free to come and rid yourself of any infection. Lets become a healthy body ready to fight together.

## **A Do As You Like Army?**

by Commissioner Wesley Harris

REFLECTING on more than sixty years as a Salvation Army officer I have the impression that oversight and control is less rigorous than it used to be. If asked whether that makes the Army more or less effective my reply would be both yes and no. In most organizations there is reaction against a too tight yoke of control by headquarters but at the same time if every one does what seems good to them an organization can cease to be organized and certainly an army can't live up to its name.

A leader has to strike a balance between a cramping control which prevents the exercise of local initiative and a laxity which could spell the end of united action. (Paradoxically, if someone joins a football team they may both enlarge and limit their scope for action. Left to themselves they could accomplish little but while in a team they must subordinate some of their notions.)

I have heard some officers complain that their leaders restrict their initiative but whether as a corps officer or as a territorial leader I never found this to be the case. Subject to reasonable financial and other limits there was encouragement for initiative and experimentation, as indeed there should be.

At one time I was involved with others at IHQ in vetting possible changes to orders and regulations and learnt about the efforts made to ensure that a change in one territory would not cause problems if applied in another. Cohesion as an international movement means that we must have a care about how our actions affect others for in many ways we are indeed our brothers' keepers.

Our general has well reminded us that we are one army and not a series of little armies around the world. Of course, methods and means will vary from country to country. Initiatives will save us from being imprisoned in the patterns of the past. New occasions will call for new duties and, according to our Founder, there must be 'adaptation of method but continuity of principle'. Part of the genius of our Army is that this can and does happen all the time.



## **The Leadership Challenge – Get Supporters**

by Envoy Charles Roberts

Nehemiah's first position in leadership was on his knees: he wept, mourned, fasted and prayed. Then God gave him the opportunity, means and the strategy to go forward. In Chapter 2 of his journey, Nehemiah travels to Jerusalem. "Three days after arriving in Jerusalem, I got up during the night and left my house. I took some men with me without telling anyone what I thought God wanted me to do for the city." (Nehemiah 2:11-12) As soon as was feasible, Nehemiah gathered himself to make a survey of the city, and he took along men unaware of what God had told him to do. In this way, they could be independent witnesses of the ruined condition of city, and could make their own unbiased assessment.

"I went through Valley Gate on the west, then south past Dragon Spring, before coming to Garbage Gate. As I rode along I took a good look at the gates that had been torn down and burned. On the east side of the city, headed north to Fountain Gate and King's Pool, but then the trail was too narrow for my donkey. So I went down to Kidron Valley and looked at the wall from there. Then before daylight I returned to the city through Valley Gate." (2:13-15)

Nehemiah gave exact coordinates as to where he rode, looked at the conditions, and then took a vista-like view of the wall from the Kidron Valley; in other words, he looked up to the city on a hill, to assess its lack of defensive capability from an outsider's view. When he appeared in the early morning, he gave the people his unbiased assessment; he told them just like it is.

"Jerusalem is truly in a mess! The gates have been torn down and burned, and everything is in ruins. We must rebuild the city wall so that we can again take pride in our city." (2:17)

What did Nehemiah do "here"? Kurt Lewin, author of field theory, says to make change, there are three things the change agent must do:

- 1 - Unfreeze at the current level
- 2- Create a picture of the preferred future
- 3 - Freeze at the new level

In other words , in order to get from here to there, one must talk plainly about what "here" is, and how miserable we are "here," paint a new preferred future or how "there" is going to be better, and then celebrate where we get "there," remember who and how we got there along the way. Nehemiah is not candy-coating the situation, nor is he wearing rose-colored spectacles, but he calls it just like he sees it; Jerusalem is in ruins. Then he rallied the people, saying, "we MUST rebuild the city wall..." Why? "so that we can take pride in our city again." The new future that is envisioned by Nehemiah, and now by the people, was of a city that one could stand tall in, and not be disgraced...but

there's more. He further reminded them of what God had done to get him from his "here" - being a cupbearer, from "there" - the leader of a revival movement!

After Nehemiah rallied the troops, giving the sense of reality, recalling the move of God in his life, they became bold and stouthearted, and answered the call: "Immediately they replied, Let's start building now!" (2:18b.)

In the King James Version, Nehemiah 2:18b. is rendered, "Let us arise and build!" This distinction is important to recognize, because this rendering of the verse depicts the two-step process needed for the people; they needed to arise and build.

"Arise" means to become erect and turn about. The people who had been repatriated to Jerusalem were a downtrodden people, living in a slum, a war-torn city. Think of living in Gaza, or London during the bombings. In order for a people who have been laid low by affliction to become builders, they must arise - they must stand, become erect, and come about.

We live among a people who are downtrodden: life has lain many low in these days. But Christ has come to give a spark to those who have been dead in transgressions and sins. He has brought new life, to a new creation, new hope to an adopted people who had been cut off from life. The prophet Isaiah has brought a relevant word to us: "You will rebuild those houses left in ruins for years; you will be known as a builder and repairer of city walls and streets." (Isaiah 58:12)

In order to be used as a builder, we must first arise, stand erect: God is my glory and the lifter of my head. Then we must come about, in confession and repentance: "God we have been acting like downtrodden ones, and not rejoicing in the finished work of Christ, and not acting like our new identity in Him calls us to be.

For the New Testament church, this building motif has less to do with the physical structure and institutions, and more to do with the organic growth of individuals in community. "For we are God's field, God's building." (1 Corinthians 3:9) We are co-laborers with God, under divine orders, under the loyalty oath, delivered to us by the blood of Jesus, and His broken body and shed blood are two permanent witnesses of God's unbreakable covenant.

Will you arise, and build?

## **For Such A Time as This? Reflections on Married Officership**

by Lieut.-Colonel Richard Munn

### **Ecclesiastical Indignity**

From her very conception she was different. Born on the grimy streets of London's east end and encircled by Victorian gin houses and other establishments of ill repute her open air preaching, uniform wearing, drum banging, brass playing, and flag-waving irreverence infuriated church officialdom and delighted the impoverished masses. She unabashedly discarded the sacraments as ritualistic impediments to new birth in Christ and repeatedly called sinners to the 'mercy seat' instead. She impiously composed new religious lyrics and inserted them onto jaunty music hall tunes, all for singular aim of attracting attention and reaching people spurned by the established church. The assault incorporated both men and women as evangelists, preachers and leaders. In the eyes of many, it was the latter gender that added yet one more ecclesiastical indignity to this ragamuffin battalion of embarrassing enthusiasts.

From this inauspicious beginning, The Salvation Army has evolved into a multi-faceted international movement that is well respected for its discipline, pragmatism, frugality and compassion. The rowdiness of the early decades may have tempered, and yet today's cast of characters still evokes bemusement, people not quite appropriate for refined sanctuary or reflective academia.

Along the way an interesting thing happened. As others adopted her ideas and strategies, they became humdrum for her. What originally seemed so innovative now seems routine.

The use of husband and wife teams is a good example. The effectiveness and sheer novelty of the arrangement is now commonplace to most Salvation Army communities of faith. It has been that way as long as Salvationists can remember. Others are catching on. Small businesses, large corporations, medical establishments, institutions of higher learning – and even the church – are beginning to see that a husband and wife team has something distinctly advantageous to offer.

What's going on here? Are the Army's once distinctively sharp features now camouflaged amidst a more conventional landscape? Or is the movement poised to incisively engage a culture that is steadily inclining towards to her once avant-garde thinking? Are the men and women of The Salvation Army ready 'for such a time as this?'

### **Married Officer Couples**

The Salvation Army has commissioned and given leadership to both men women since William and Catherine Booth founded the movement in 1865. While William is often recognized as the dominant founding figure, there is no doubt that Catherine had a vital influence upon both him and the theological framework of the Army. Roy Hattersley

poignantly writes, “Without her it would have been a different movement, as William Booth, without her, would have been a different man.” The expectancy that both husband and wife candidates apply together for Officership was thus assumed from the early years of the movement.

In most territories today, it is not that The Salvation Army permits – or even encourages – the ordination of husbands and wives; it insists that for either a husband or a wife to become a commissioned officer both spouses have to serve together. One spouse alone cannot become commissioned. Both husband and wife must profess a joint calling. Both are commissioned together. It is a uniquely identifying feature and theological distinction of the movement.

The resulting fundamental leadership model for its community of faith is the married officer couple. With 85% of its communities of faith headed by specifically appointed husband and wife teams The Salvation Army has the highest percentage of dual clergy couples of any protestant denomination. Suffice it to say, the married officer couple is an inherent facet of the culture and organizational framework of The Salvation Army. Management guru Peter Drucker even describes the husband-wife officer team ministry as one of the reasons for The Salvation Army’s “staying power.”

This legacy positions The Salvation Army to speak with some authority on the subject of dual clergy couples. The denomination has had to wrestle with the pragmatic considerations of implementing dual clergy couple leadership for many decades. As a result the movement is qualified to share its experiential reflections. The Salvation Army has hundreds of experienced married officer couples that can offer counsel, insights and experience on the matter.

## **Conclusion**

Missionally, The Salvation Army is effectively poised to engage a culture that is wrestling with the familial and marital ramifications of fully employed parents. A healthy married officer relationship can publically model restoration amidst the broken relationship between men and women as a result of the fall. In this sense it is powerfully evangelistic.

Structurally, The Salvation Army is positioned to attract the increasing numbers of couples looking for ministry opportunities together. Ecclesiologically, The Salvation Army is well qualified to contribute towards church dialogue that is now underway concerning couples in ministry.

Yes indeed, Salvation Army married officer leadership seems primed “for such a time as this.”

Are we ready to say, ‘I do?’

## Halftime

by Major Stephen Court

Back in the day THE OFFICER magazine was gracious enough to print a long-forgotten article I wrote just before my commissioning, called KICK-OFF!

Though precise math is difficult in light of the recent random service extensions given to officers and the increase in the retirement age in my home territory's country, I'm at about halfway through my active service. (draw your own conclusions about the first half based on the periodical in which this sequel is running)

It is as good a time as any for some reflection. In 18+ years of officership I've fought under seven DCs, 10 TCs, and seven generals in nine appointments (though only eight consecutive).

Over that time there have been all kinds of highlights and some of it even sounds impressive, including participating in people being saved and sanctified, opening corps, extraordinary prayer, preaching in 14 countries and more than 100 cities, publishing 14 books, starting a number of initiatives, and fighting alongside some excellent people. Here's one highlight. The One Mission conference close to a decade ago in Adelaide Australia closed with a long, fervent meeting with the mighty band Soteria leading worship, distinct intimacy with God, results in terms of conversion, sanctification, deliverance, healing, calling, and more. Glory to God for the privilege of those experiences. Let's live up to what we have already attained.

There have been all kinds of lowlights, too. There have been disciples who have fallen, momentum that has petered out, decisions that haven't advanced the salvation war, projects that have failed, efforts that have missed the mark, opportunities that have been missed, good intentions that haven't come to fruition, and more. Here's one. We tried to organize a network of small groups throughout corps around the world called 'The Hub'. Not heard of it? Exactly. No discredit to God for any of those lows. There is no condemnation for those who are in Christ Jesus!

There have been all kinds of challenges. Here's one. At the Administrative Leaders Training Course in Melbourne, one of the delegates had a short brochure introducing him in English to hosts and other delegates. Featured in it was his life's goal of a billion souls. A billion souls. A billions souls. I had to meet Major ST Dula. Let's be always on the lookout for people who could say to us, 'imitate me as I imitate Christ'.

There have been all kinds of struggles. Here's one. It is so tempting to settle, and to be distracted from the Multiplication Mandate of 2 Timothy 2:2. You remember it. Paul instructs Timothy, "And the things you have heard me say in the presence of many witnesses, these entrust to reliable men who will be qualified to teach others also." It is so easy to be consumed with the status quo. It is easy to search for quick 'results' rather than go deep with a few disciples. God is gracious with reminders, though. And His grace is sufficient for us. Hallelujah.

The original KICK-OFF article of which this is the sequel was focused on persuading readers that our mission is to win the world for Jesus. I'm still convinced of that aim and, with God's help, will more effectively advance the salvation war on my front(s) toward that end.

How? In the second half of my officership, toward winning the world for Jesus, with God's help, here are six emphases to which I'm committed:

. discipling. (see Multiplication Mandate above!) On some fronts this is the Year of DISCO – discipleship covenant groups. These groups started January 1 of 2012 and have spread to several continents and many countries and dozens of cities. You might want to start and multiply some, too (more information at <http://www.armybarmy.com/JAC/article2-77.html>). With God's help, William Booth's vision of 100,000 officers and 'millions and millions' of soldiers is possible!

. evangelising. We go for souls and we go for the worst. We don't settle with rehabilitating or domesticating or educating or or sobering or employing or housing or feeding. We are Saved to Save. This is part of the salvo modus operandi – capture, train, deploy. (try [http://sacrossroads.com/sacrossroads.com/how\\_to\\_find\\_God.html](http://sacrossroads.com/sacrossroads.com/how_to_find_God.html) ).

. praying extraordinarily. About 2/9 of my active service has been connected with non-stop praying. May God grace me to continue to be involved in such foundational spiritual exercise and to help spread it around the world to fuel the spiritual war on every front (see <http://www.saglobal247.org/> for resources).

. multiplying cells and outposts. The old Salvo Ward System provides an effective template for explosive Salvationism. God give us the vision and strategy to see cells and outposts in every nation in this generation! William Booth commanded us to get a barracks on the corner of every street. And there are a lot of streets in this world...

. spreading the Holiness Gospel. Holiness is the solution to every problem. 'Jesus came to save us from our sins, not in them' (Catherine Booth). Holiness and covenant most precisely and succinctly characterise Salvationism. Salvationists truly 'love to fight and fight with love.' (here's a salvo holiness resource page: <http://sacrossroads.com/sacrossroads.com/Holiness.html> )

. fighting for justice, particularly that The Salvation Army become pro-life, without any exceptions. This might seem, at first glance, out of place with these transcendent emphases. But I wonder what kind of priority God will give it come judgement day. It will help us advance the salvation war in immeasurable ways. (see [www.justsalvos.com](http://www.justsalvos.com) for great ideas).

The mission remains to win the world for Jesus. Hallelujah. We shall win if we fight in the strength of the King.

To what are you committing your remaining days?