

JOURNAL OF AGGRESSIVE CHRISTIANITY

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Editorial Introduction

by Major Stephen Court

JAC89 is here. Welcome. What a line-up! Hallelujah.

We're blessed, as usual, by the range of contributors and subjects, as we range from holiness and prayer to dreams and revival. Our hope is that these thoughts and convictions will stir you and your friends to love and good deeds.

Colonel Richard Munn – Militancy – An Army of Salvation

Colonel Munn contributed a chapter to Commissioner Hedgren's Army Essentials – Essential Army project, and this is as classic Munn standard that tackles the issue straightforwardly and authoritatively. This will be a go-to resource for many readers.

Colonel Brian Tuck – When Will Revival Come?

Last year Colonel Tuck's detailed War Cry feature on revival caused quite a stir. He's sharing it with the JAC audience for us to read, share, and apply. One reader called Tuck 'the best evangelist I've ever met'. You'll look forward to poring over his contributions.

Captain Andrew Bale – Don't Do It Again

Captain Andrew Bale provides a preview for his forthcoming UKI DON'T DO IT AGAIN with a tentative 2014 publishing date. It's a foretaste of a great take on holiness, one of the essentials of salvationism. You'll dig it.

Commissioner Joe Noland – Embarrassing

Commissioner Noland's contribution this issue is also an excerpt from a forthcoming book. This one is called SLIGHTLY IRREVERENT: Wanderings and wonderings, and promises to build on the Noland legacy.

Major Robert Evans – Radical Discipleship

Major Evans has done a fair bit of interesting research on radical discipleship in the context of The Salvation Army's global war. This will be a handy resource for you as you seek to live out the call to take up your cross.

Commissioner Wesley Harris – A Wakeup Call

Commissioner Harris's Wakeup Call is something you might blog, announce on a Sunday or in a small group, or share with your friendship networks... after heeding it yourself, of course.

Major Danielle Strickland – What Time Is It?

Well, we're wondering when revival comes, and we're issuing a wakeup call. And Major Strickland asks, "What Time Is It?" Catching the spiritual waves inspires us for the exciting as well as the preparatory aspects of the war...

Major Stephen Court – Warfare Decrees

This is collection of Biblical declarations of spiritual truth that promises to jack up your praying and your confidence in your position in Christ (if you're saved – if not, we urge you to repent and believe now). This is handy to use daily in prayer.

Commissioner Wesley Harris – Competence and Confidence

Commissioner Harris reflects on the foundation of our great reputation and how we can most effectively build on it.

General Andre Cox – Dream

General Cox, upon his election as General last August, shared a dream that he has for The Salvation Army. It has been shared in different forms and contexts across the salvosphere but we include it here, plainly, so that you can dream and pray into it unadulterated by commentary and punditry.

We're grateful also to you for reading and sharing JAC89 as well as JAC1-88, all available right on this site for the glory of God and the acceleration of the advance of the salvation war.

Militancy – An Army of Salvation

by Colonel Richard Munn

Introduction

A popular British TV comedy series featured a cast of theatrical types consigned to entertain military troops. You can picture the comedic tension – sensitive artists' misfit in a soldier's world and garb. How about us? Is our military environment a comedic misfit; or, are we actually engaged in the reality of warfare? Let's look through the lens of the Wesleyan Quadrilateral for some clarity.

Scripture

'For though we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.' 2 Corinthians 10:3-4

'Having canceled the written code, with its regulations, that was against us and that stood opposed to us; he took it away, nailing it to the cross. And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.' Colossians 2:14 - 15

Tradition

'We are revolutionists.' *Commissioner George Scott Railton*

'Without excuse and self-consideration of health or limb or life, true soldiers fight, live to fight, love to fight, love the thickest of the fight, and die in the midst of it.' *General William Booth*

'This is not a time for comfortable Christianity. There is too much at stake. Too much to be lost. Too much to be gained. The Church of Jesus Christ – this Army of God – is under mandate to fight, until our conquering King comes in glory to claim his Kingdom.' *General Paul Rader*

'I don't want The Salvation Army to demilitarise. I would say it should arm up and go for it; because there's a world here that needs a fighting company.' *General John Gowans*

'We need to proactively see the issues that our faith is going to be facing, and thinking through the consequences of cultural change. In the increasingly pluralistic culture of the West we need incisive thinkers to assist us to map our distinctiveness beyond shouting louder and reaffirming the rhetoric of previous eras.' *CSM Phil Wall*

Reason

Certainly the most visibly distinguishing feature of The Salvation Army in the Body of Christ is our 'quasi-military pattern' of organization. The accompanying symbolism and imagery truly reflect the second word in our name - Salvation **Army** - and include such features as uniform wearing, a rank system of soldiers, officers and a General as well as a

structure of Brigades, Corps, Divisions and Territories. This identification with a military motif permeates the Army with flags, a crest and a shield and a heritage of unique – even quaint – phraseology where bible memorization is known as a ‘sword drill’ and tithing as ‘firing a cartridge.’

This, however, is simply the form. To identify with only the form and to miss the essence, the rich biblical imagery regarding spiritual warfare as a reality to be engaged, is to miss the true militant spirit of The Salvation Army. From the Old Testament depictions of God's covenant people capturing land from the grip of evil to the New Testament image of Christians waging war, demolishing arguments and pretensions that set themselves against the knowledge of God, and taking opposing thoughts captive, there are numerous references to our spiritual lives as ones of quite raging conflict with the forces of evil.

This is the driving force of Salvationism. It revolutionizes the manner with which we perceive our spirituality and our role in the church.

A militant spirit was especially prevalent for the founding soldiers of The Salvation Army. They experienced this with great clarity. General William Booth included the idea of ‘Holy Warfare’ in his address during the 1904 Congress as one of the ‘seven spirits of Salvationism,’ and made reference to ‘aggressive Christianity’ and a ‘spirit of boldness’ and ‘adventure.’

Key to Christian militancy is the notion of taking initiative against the forces of evil; not simply being defensive or reactive, but, actually taking the offensive against the Kingdom of Darkness. The New Testament teaching that the ‘gates of hell’ shall not overcome the church naturally implies an offensive action from the Kingdom of God. Gates are defensive structures. Salvationists, therefore, sing with vigor ‘Storm the forts of darkness bring them down!’

Historically, the name change from The Christian Mission to The Salvation Army in 1878 had dramatic results. ‘An irresistible spiritual offensive swept over cities, towns and villages in every direction’ writes Army historian Robert Sandall. The change in name and structure seemed to mobilize the energy of the movement, set its destiny and define its character. This was no mere sentiment or Victorian cultural expression; rather, it reflected clear biblical theology from the founders regarding spiritual militancy. Memoirs reveal a mindset of spiritual warfare in prayer meetings, open air strategies and evangelistic campaigns.

In practical terms this means The Salvation Army often engages in service and ministry where spiritual warfare is toughest and where evil is most rampant. Whether it is the vice and squalor of urban ghetto, the front line of national military action or the catastrophe of natural disaster - The Salvation Army is mobilized as a Christian presence.

Soldiers are under no illusion regarding the enormity of the strife. ‘No discharge in this war’ wrote General Frederick Couetts. From the moment individuals become soldiers and sign their ‘Articles of War’ until the day they are ‘promoted to glory’ there is righteous

warfare to be waged. Paul Harvey, veteran news commentator, understood this and described The Salvation Army in ringing militant language: 'Every day. Around the clock. All over the world. Tough battles. Down-in-the-dugout street fighting. Hand to hand. Heart to heart. Always with a love that knows no bounds.'

Experience

Oasis: The Oasis Youth Support Network is The Salvation Army's major response to youth homelessness in Australia. Situated in Sydney, Oasis provides cutting edge programs that offer critical points of intervention and support for homeless and disadvantaged young adults. In addition to these holistic and life changing support services on any given night Oasis also helps to accommodate and feed more than 100 homeless young people. The weekly schedule includes Friday night Street Church.

Featured on a national TV documentary Oasis galvanized the Australian people and established Majors Paul and Robin Moulds as prominent spokespersons for the scourge of teen homelessness. Such ministry requires a militant spirit. 'The street kids don't run up to us and say, 'Please change my life,'" Moulds says. 'We have to start to get them to see life can be different.'

Sally Ann: Originally birthed in Bangladesh as a ministry to prostituted women and their children the Sally Ann fair trade (not aid) project provides women with chance to utilize basic craft and seamstress skills in return for real income from their items sold in the West. The mission is to fight poverty, pay fair wages for fair work, provide safe and clean places of employment, promote gender equality, give dignity to the workers and to develop self-esteem.

The project helps the workers to feed clothe and educate their children, afford better housing, access better nutrition and help themselves get out of the vicious circle of poverty. Commenced in 1997 Sally now employs over 350 workers in 5 countries and is partnered with 4 'retail' territories. This is not a hand out to the needy; it is a militant spiritual initiative incorporating the finest principles of entrepreneurship and micro enterprise.

614 Corps: Originally commenced in the inner city neighbourhood of Regent Park, Toronto in 2000 the 614 corps model has a clear mission to 'rebuild, restore and renew' blighted urban communities. (Isaiah 61:4) Key to this is the principle of incarnation – officers and soldiers intentionally live amongst and amidst the residents of the community. 614 corps are currently networked in 6 territories around the world, and the concept stands as fresh militant initiative against the grip of urban decay and poverty.

The Salvation Army was birthed in the grimy streets of London's notorious east end; today that is still our natural habitat.

Conclusion

For Salvationists spiritual warfare is not a metaphor. There are real casualties to tend, a tangible foe to counter and proven strategies to deploy. Far more than rank or uniform,

militant Salvationism has 'a divine power to demolish strongholds, arguments and pretensions' that set themselves against God.

This is most surely our call to 'fight the good fight.'

Further Reading

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When Will Revival Come?

by Colonel Brian Tuck

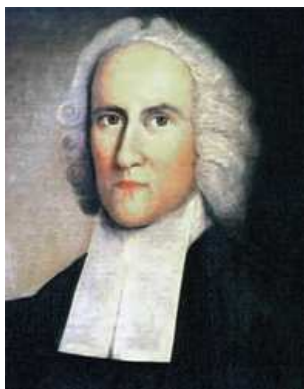
Revivalism is the Protestant movement concerned with the conversion and salvation of the individual and includes the attempt to appeal to the masses on behalf of Christ. This term refers to strains of 17th and 18th century strands of Anabaptism, Puritanism and Pietism, which stressed personal religious experience, the ideal of a holy life and the priesthood of all believers. It was set against the spiritual lukewarmness and sacramentalism of the established churches of the day. Yet, sadly, what began as revival degenerated into “revivalism” as we know it today.



Second Awakening revivalist and Oberlin professor Charles Finney claimed that revival of religion suggests first a declension: “It presupposes that the Church is sunk down in a backslidden state and a revival consists in the return of the Church from her backslidings, and the conversion of sinners ... ” Revival brings fresh impulses to the saints in a new beginning before God. The charm of the world is broken and the power of sin is overcome by the power of the cross. Believers enjoy a new foretaste of heaven and have new desires for union with God. The worst of human beings are softened and transformed into the beauty of holiness.

For all this to occur, the Church first needs to repent and be reformed by the power of God.

What is Revival?



In our day the term revival is greatly misunderstood. To some it is merely the holding of evangelistic meetings; to others it means the restoration of backsliders. But these are the by-products of revival, not revival itself. William Sprague said that revival occurs when religion rises from depression to life and strength and Christians are more faithful in their obligations. G.J. Morgan called it “reviving humanity ... to the sense of God ... to reanimate the life of the believer, not the regenerate.” Arthur Wallis defined revival as “God revealing Himself to man in awful power and holiness.” Finney spoke of it also as a new beginning before God, a breaking down of heart, a getting down

into the dust before God with deep humility and a forsaking of sin. Jonathan Edwards described it as “the goings of God.”

Biblical Basis

According to J. Edwin Orr, the best definition of revival lies in Acts 3:19: a “time of refreshing from the presence of the Lord.” Our spiritual deadness must be reanimated,

our declension reversed as we pray with Isaiah, “O, that you would rend the heavens and come down ... ” (64:1-3). Second Chronicles 28–29 indicates what must be attended to if revival is to come to the house of God:

- The abused holy things must be restored and the way of access reopened to God (28:24)
- The quenched lamps of testimony must be relit (29:7)
- The incense of prayer must ascend once again (29:7)
- We must return to the sincere worship of God (29:6)

Revival holds back God’s anger, according to Psalm 85:5-6. The Lord who walks among the lampstands (Rev. 2:1-5) searches our hearts about non-attendance at necessary worship (Heb. 10:25), unreliability of service (1 Cor. 4:2) and unholiness of heart and life (1 Thess. 4:7, 1 Peter 4:17). “But if anybody does sin, we have one who speaks to the Father in our defense – Jesus Christ the Righteous One” (1 John 2:1).

To all who seek Him, He will disclose His lovely face and quicken all our drooping powers. Too often we are like Absalom, who did not see the face of his father for three years (2 Sam. 13:38). How long has it been since you walked and talked with the Lord? He alone “makes His face to shine upon you” (Num. 6:24-26).

In revival we become aware of God’s grace (Rom. 6:14): “You are not under law, but under grace.” Legalism and censoriousness are dealt a deathblow. “We back up the hearse,” as Bud Robinson used to say, “load up carnality and cart it away!”

Revival also makes us aware of God’s pace . By that I mean we learn to distinguish between the voice of God and the voice of Satan. The loud feverishness of Satan’s demands gives way to the “still, small voice.” Satan’s driving gives way to God’s leading—the vague generalities of Satan yield to the specifics of the known will of God. The “I want” of our lower instincts becomes the “I ought” of the higher Christian life. Revival brings the stilling of the heart: “Be still and know that I am God” (Psalm 46:10, Mark 4:39).

Church History



← Photo: Salvation Army Open Air meeting in New York City’s Bowery, 1915

Beginning with the Book of Acts, the history of the Church is a history of revival. Those 28 thrilling chapters abound in instances of God breaking

supernaturally into the ordinary affairs of men. Central to multiple conversions and the manifestation of spiritual power was the person and work of the Holy Spirit. By 200 AD, Tertullian could write, "We have filled all quarters of the world."

Sixty years later the historian Eusebius told of people flocking to the religion of Christ, with pagan altars deserted and the cultic mystery religions virtually put out of business.

Patrick (A.D. 395 – 493), the "apostle of Ireland," said that "I was reformed by the Lord that I should concern myself for the salvation of others." Columba and others in the spirit of revival founded churches, schools and monasteries. We "swarmed like flies," declared Augustine of Canterbury, "into the dark places of heathen Europe." In the 12th century, the Waldenses, for whom "every rock was a monument," prepared the way for the Bohemian Revival in which John Huss was martyred.

A new emphasis on the Bible and preaching sprang from the 15th century Lollards (preachers) under John Wycliffe. At the heart of the revival was "making known the Scripture." John Savonarola, unprecedented as a preacher, changed the very face of the corrupt city of Florence so that even the Sultan of Turkey ordered his sermons to be translated into Turkish! Savonarola's aim was simple: "to be a regenerator of religion."

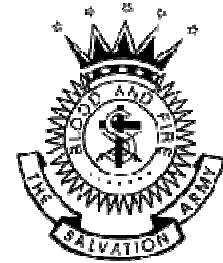
During the Reformation Martin Luther was used by God to free millions from spiritual bondage, much of it through his prayers, study of the Word of God and an emphasis on strong doctrine. John Calvin was converted by reading the Bible and led a revival in Geneva which caused the taverns and bars to close down. John Knox, mighty in prayer, changed the face of history in Scotland in 1559. "O Lord," he prayed incessantly, "give me Scotland or I die!" God gave him Scotland!

In the mid-17th century, with thousands adrift from the Church, George Fox heard a voice declare, "There is one, even Jesus Christ, that can speak to thy condition." He yielded his life to Jesus, stressing prayer, the Bible and the "inner light," and founded the Quakers (Society of Friends), which influenced The Salvation Army.

We could go on to describe the "Methodist Pentecost" which began, at a love feast in Fetter Lane, London on January 1, 1739, but was itself preceded by the Moravian Revival under Count von Zinzendorf. Their "bands" underlined the settling of differences and disputes and the ever-burning flame of prayer. Jonathan Edwards helped to bring in the Great Awakening in America in 1735 with a new emphasis on family life and the Lord's Day when "the goings of God" were discerned in His sanctuary. And so the movement continued through Whitefield, Asbury and Finney with an emphasis on being "endued with power from on high" and "constant fillings" of the Holy Spirit. And Finney was a huge influence on Catherine Booth. Revival fires burned on both sides of the Atlantic.

The Role of The Salvation Army

The Army was born in the superheated fires of revival, coming into being through obedience, dedication and holy courage. It arose out of the Home Mission of the Second Evangelical Awakening in 1859, known as the “Year of the Right Hand of the Most High.” William Allen wrote of “the amazing growth and worldwide ministry of The Salvation Army” and “the spiritual causes of this revival of religion.” The heart of William Booth, a 16-year-old pawnbroker’s apprentice, was cleansed by the blood and filled with Holy Spirit fire until “Blood and Fire” became less a motto and more a way of life. There were more spiritual luminaries in one square yard of Salvation Army sky, claims one biographer, than in the century span of many other organizations. Yet we may rightly question this in the today’s climate of spiritual declension. How are the mighty fallen and the fallen become mighty!



Revival has motivated Salvationists in every country and territory. In South Africa, early Salvationists were cast into prison, but revival broke out in the jails! The individual foot-soldiers of Methodism led to the shock troops of Salvationism as men and women lived, sacrificed and died for the sake of the Gospel. Holiness blazed from our banners and prayers and tears were our meat and drink. Vibrant testimonies blistered our lips and knee drills were crowded with earnest, believing prayers. But what of today? That sovereign, sudden, searching work of God (Hab. 3:2-6) appears to be missing except in isolated pockets of “old-fashioned” resistance to post-modern theologies with the emphasis on “bricks, budgets and bucks.”

Are we content with a “baptized” self-indulgence, our identity blurred by a pseudo-gospel which equates divine approval with affluence? Have we forgotten the meaning of practical holiness with its moral obligation to reach the socially poor and the spiritually lost? Are we marked by a Christian character that will stand the test of the Judgment Seat (1 Cor. 3, 2 Cor. 5)?

Duncan Campbell tells the story of the Lewis Revival on that Scottish island in 1947. At one meeting where the heavens appeared to be as brass, an old deacon prayed in a climate of unusual spiritual hardness, “Lord, you promised to pour out floods of water on the dry ground ... and you’re not doing it!” This was followed by a silence and then he prayed again, “Lord, I challenge you to now honor your word!” Then, said Campbell, that great building, made of granite, shook like a leaf and people all over the village were calling on the Lord to save them! That is the revival that we need! And it is gloriously possible.

The Way Forward

Revivalist Leonard Ravenhill suggested that the way forward, among other things, required less playing and more praying, less feasting and more fasting, less profession and more possession, less popularity and more persecution, less lust and more trust.

To be revived we need a divine discontent, a homesickness for holiness, for revival will only come when we are desperate, when we no longer trust in religious organization or political correctness, in material prosperity and popular preaching that tickles the ear. We need to stand before the Lord in our true state, "poor, miserable and blind," desperate for revival.

The secret of William Booth was not merely that he laid all on the altar, but that he never took it back! There must be a return to simplicity, to New Testament study and methods, with the Bible as the model for service. Our focal point must again be the preaching of the cross, the priority of the salvation of Christ as man's greatest need. Speculative theology and cold orthodoxy must be put aside.

Then will "the Lord turn again the captivity of Zion ... our mouths filled with laughter, and our tongues with singing: then said they among the heathen, The Lord hath done great things for them ..." (Psalm 126:1-6).

*O Holy Ghost, revival
comes from Thee,
Send a revival, start the work in me;
Thy word declares Thou
wilt supply our need,
For blessing now, O Lord,
I humbly plead*

'Don't Do It Again' by Captain Andrew Bale

A book excerpt, chapter 1, from the forthcoming book on holiness called 'Don't do it again' by Captain Andrew Bale, (hopefully) to be published soon by The United Kingdom Territory, watch this space!

When I was a little boy I wanted lots of things; I wanted to be a professional footballer, I wanted to play the guitar, I wanted to get married and have a family, I wanted to live in a nice house... Yet never far away, alongside all of these desires, was the desire to be good. I can clearly remember how as a child on many occasions when - having once more failed to be good - I would cry myself to sleep, continually repeating the simple prayer, 'Dear God, help me to be good.' I can also remember the moment when as a teenager I first heard the words of Samuel Horatio Hodges and the intense empathy I felt with him:

*'Tell me what to do to be pure in the sight of the all-seeing eyes;
Tell me, is there no thorough cure, no escape from the sins I despise?
Tell me, can I never be free from this terrible bondage within?
Is there no deliverance for me from the thralldom of indwelling sin?'*¹

Goodness doesn't seem to come naturally to most of us – certainly not to me! We try to be good but we are distracted by the 'sights that dazzle' and 'the tempting sounds'. We want to be holy, we want to be good, and we want to be effective, but there is an enormous gulf between how we want to live and how we actually live. Merely wanting to be better, though a step in the right direction is not enough:

*'If wanting could make us better, we would be better... If desire of itself could transform us into men after God's own heart, we would have been that long ago.'*²

The purpose of this book is to try and answer in a very positive way the questions set by Samuel Hodges in his hymn outlined above; questions which have undoubtedly at some time or other been on the lips of all Christians. My aim is to show that holiness, far from being an elite form of Christianity available to only a few, is actually the strengthening hand of God offered to all who occasionally feel unsteady and weak. I hope that the following pages will convince the reader in a practical and easy to understand way that there is indeed an escape from 'the sins (we) despise'. I'm not writing this book in some distant academic haven far removed from the heat of spiritual warfare; I'm sending out a despatch from the frontline. What I hope to share isn't just based on theoretical knowledge but is backed up by experience. The stumbling blocks I identify are only known to me because they caused me to fall, the familiarity I have with the tactics of the enemy are mine only because of the many defeats I have suffered at their hands.

¹ Hodges, Samuel, *The Song Book of The Salvation Army*, London: Campfield Press, 1986, Song 459

² Coutts F.L. *The Call to Holiness*, London: SP&S 1964, 2

If we, as Christians, are constantly plagued by secret sin, caught in a never-ending cycle of wrong-doing, confession and forgiveness, then we are only enjoying a part of the salvation that God wants to give us. In years gone by, Christians talked and sang about an experience they called 'full salvation'. Although our challenge is to define holiness in a post-modern world we may actually find that old fashioned phrase helpful. Salvation introduces us to the love of God, but like some divine appetiser it leaves us hungry for more. Once we have tasted that love, once we have experienced God's grace we will never be satisfied with a life that constantly moves between good and bad. Forgiveness always leaves the believer with a yearning to do better, and nothing whets the appetite of a Christian quite like the prospect of a victorious life:

*"The forgiven soul cannot be content to remain forgiven only. When theologians declare that 'a justification which does not issue in sanctification is no justification at all', they are but stating in their own idiom what simpler believers instinctively realise. For the ideal of Christian holiness has a most disconcerting power."*³

When Jesus, in the very early days of his ministry, set out the mandate given to him by his Father this is how Luke reported what he said:

'He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. And he stood up to read. The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written: "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour." Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him, and he began by saying to them, "Today this scripture is fulfilled in your hearing."' (Luke 4:16-20)

Many years later, one of Christ's disciple, wrote to the young Church saying:

'Dear children, do not let anyone lead you astray. He who does what is right is righteous, just as he is righteous. He who does what is sinful is of the devil, because the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil's work. No one who is born of God will continue to sin, because God's seed remains in him; he cannot go on sinning, because he has been born of God. This is how we know who the children of God are and who the children of the devil are: Anyone who does not do what is right is not a child of God; nor is anyone who does not love his brother'. (1 John 3:7-10)

It would have been impossible for Luke or John to be clearer. Jesus doesn't offer the prisoner bail or parole but freedom; he doesn't offer the blind person a guide dog and a white stick he offers them sight! John tells his readers that they can have lives completely free from habitual sin. There is no other way to interpret these passages. 'The son of God appeared... to destroy the devil's work' says John 'no one who is born

³ Coutts F.L. The Call to Holiness, SP&S London 1964, 3

of God will continue to sin...' (John 1 3:8-9) John does not mince his words, he calls it like it is, if you keep on doing the things that you know you're not supposed to do then you have not been *fully* 'born of God'. John passionately believes in the possibility of victory over sin but he does recognise that for most of us this is going to be a struggle, for in the same letter he also writes:

'My dear children, I write this to you so that you will not sin. But if anybody does sin, we have one who speaks to the Father in our defence-Jesus Christ, the Righteous One. He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world. We know that we have come to know him if we obey his commands. The man who says, 'I know him,' but does not do what he commands is a liar, and the truth is not in him. But if anyone obeys his word, God's love is truly made complete in him. This is how we know we are in him: whoever claims to live in him must walk as Jesus did.' (1 John 2: 1-6)

Yet John's overriding message remains clear:

'I write this to you so that you will not sin... we know that we have come to know him if we obey his commands... whoever claims to live in him must walk as Jesus did.'

The idea that Christianity holds the key to victory over temptation is well established throughout the New Testament. When Jesus promised the Holy Spirit to the disciples the emphasis was on the role of the Spirit as teacher but Jesus also speaks about the importance of obedience. In fact Jesus describes obedience as the evidence of love. Look at the following verses from John 14:23-26

"Jesus replied, 'If anyone loves me, he will obey my teaching. My father will love him, and we will come to him and make our home with him. He who does not love me will not obey my teaching. These words you hear are not my own; they belong to the Father who sent me. All this I have spoken while still with you. But the Counsellor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you."

Christ's main purpose in sending the Holy Spirit was to enable the disciples to carry on with the establishment of his kingdom when they no longer had his physical presence to guide and encourage them. Such a task, as the young church would quickly realise, could not be fulfilled by men and women who were constantly 'tossed with temptation then haunted by fears.'

When contemporary consider the role of the Holy Spirit the emphasis is often placed upon what he can do for us rather than what he can do through us. All too often we are tempted to see the Holy Spirit as a blessing factory designed to deliver fresh tingles down the spine every time we attend church. The connection between the ministry of the Holy Spirit and the power to obey is all too often missed. Of course, it goes without saying that the Holy Spirit is about blessing, but his main function is to educate and empower believers. Whilst some of the most intensely passionate moments of the

Christian life will be spent relaxing in the embrace of the 'Comforter' the purpose of such intimacy goes well beyond our own happiness. Love remains the most powerful motive that God has at his disposal and it is not given to us so that we might simply indulge ourselves in isolation from the lost. Christ's love is always given to us to encourage obedience.

When our ability to obey is limited by the ball-and-chain of habitual secret sin we are not enjoying the complete salvation that God longs to give us. When we take the salvation that Christ offers us to its fullest possible extent - that's holiness. Sometimes the most difficult concepts are best expressed in the simplest of ways:

*'He died that we might be forgiven,
He died to make us good,
That we might go at last to Heaven,
Saved by his precious blood.'*⁴

A Christianity which willingly forgives but doesn't have the power 'to make us good' leaves us sitting targets for the enemy; a Christianity which declares we will continue to sin until the day we die presents death rather than Jesus as our ultimate saviour. However, the good news is that Christ not only forgives us, he also promises to deliver us. The verses of Scripture we have already quoted make it quite clear that Jesus can, if we cooperate with him fully, consistently and completely save us from sin and not just from the consequences of sin.

In the Sermon on the Mount (Matthew 5:8), Jesus promises that 'the pure in heart will see God'. In Hebrews 12:14 this idea is picked up again in the statement 'without holiness no one will see the Lord'. Who is it that sees God? The pure in heart, those who live a life of holiness, they are the ones who 'see the Lord'.

The link between holiness and obedience stands like a theological chicken and egg. Which comes first? Does obedience lead to holiness or is obedience the consequence of having a pure heart? Obedience and holiness are dependent upon each other and they are both born out of love. This is a concept we will return to many times as we explore what holiness is, what it does, how it is achieved and how it is sustained. The whole purpose of Christianity is to enable our lives to draw people's attention to God and increase his glory. My life, the way I act and react, must be righteous if I am to allow Christ to achieve this end.

'Let your light shine before men, that they may see your good deeds and praise your Father in heaven.' (Matthew 5:16)

Colin Fairclough perfectly summarises the way in which holiness reveals Christ to others through our lives with the following words:

Gracious lord, thy grace apply,

⁴ Alexander, C.F. *The Song Book of The Salvation Army*, London: SP&S, 1986, Song 133

*Both to save and sanctify;
All my life wilt thou control,
Calmly ordering the whole,
That the world may ever see
Christ, and only Christ, in me.*⁵

For most Christians the idea of presenting Christ so clearly in our lives remains a distant and unfulfilled ideal. Whilst many Christians accept that holiness sits at the very heart of the gospel and is in itself the peak of God's hopes for humanity, far too many of us still see it as an elite form of Christianity, an optional extra for advanced believers.

Ask a group of Christians to give you a definition of salvation and most will show you in their answer a solid understanding of redemption, yet ask the same group to define holiness and you will probably get a different answer from everyone you ask. This hasn't always been the case; indeed in the 200 years prior to the turn of the 20th century, holiness had many champions who practically promoted and preached its benefits. Once we go beyond the 1950s a clear consensus as to what holiness is starts to slip from the Church's grasp, by the 1960s the definition of holiness has become veiled in a fog of liberalism and compromise — today in many quarters holiness has become almost forgotten altogether.

When I was growing up as a young Salvationist in the late 1960s and early 1970s the Sunday morning meeting was still called the 'holiness meeting'. If you had asked me as a child how the holiness meeting differed from the salvation meeting I would have simply replied that we don't clap when we sing in the holiness meeting, the songs are generally quieter and more reflective and the band only plays for the opening tune. I can't say that holiness was never taught in these meetings, indeed when I look back at some of the Corps Officers whose ministry I sat under it almost certainly was, but what I can say is that as a child and as a teenager *I never* heard it – maybe I just wasn't listening or perhaps it wasn't presented in a way that held my attention.

However fashionable or unfashionable, popular or unpopular it might be, holiness remains an obligatory experience for all disciples. To have to describe holiness as an obligatory experience for Christians seems utterly absurd - what Christian in their right mind would not want to have the power to overcome temptation? What Christian in their right mind would refuse a life set free from the burden of habitual sin? Holiness has always been the subject of passionate debate within the Church; there have always been Christians who have argued fiercely against the possibility of a life without sin. The problem that such Christians have with holiness is that they confuse a life in which we don't sin with a life in which we are not tempted. Temptation is not sin, giving into temptation is sin and 'holiness is not an end of war with outward sin but a career of uninterrupted victory over it⁶.' This is a book all about that 'uninterrupted victory', all about holiness – what it is, what it isn't, how it works, what it does, what it costs, how it is maintained and why it is essential.

⁵ Fairclough, C. *The Song Book of The Salvation Army*, London: Campfield Press, 1986, Song 479

⁶ *Orders & Regulations for Field Officers*, London: the Salvation Army Publishing Department, 1908, 137

Once again the Holy Spirit seems to be bringing holiness to the attention of Christians; the future of the Church will be determined by our response to this call. When Christians experience holiness collectively, then Christ becomes visible in everything they do. In a 'holy' Church, society will see Christ fighting against social injustice, feeding the hungry, clothing the naked, visiting the sick, setting the enslaved free and performing all kinds of miracles. In a Church like this, Christ will be seen at the local council meeting opposing harmful developments and defending the cause of the vulnerable. He will be seen standing up against politicians and projects that seek to take advantage of the weak. In a holy Church, Christ will be seen freely associating with sinners and outcasts, living with, and loving, those on the very edge of society. In a Church like this, Christ will be seen whip in hand cleansing the temple and re-establishing the fundamental principles of righteousness. In a holy Church, Christ will be seen in the way members of the congregation interact with each other, the world will notice the love they have for each other and this will mark them out as Christ's disciples. In a Church like this, Christ will be seen in the family life of those who gather for worship, in the way parents address their children and in the way children respond to, and respect, their parents. In a Church like this, the lifestyle and values of Christ will clearly and always be reflected in the lifestyle and values of those who attend. Holiness can do all of this because it fills the individual believer with a perfect love for God, a perfect love for their neighbour and gives them that all-important ability to 'stop doing wrong and learn to do right'.

Writing in the preface of a book called 'Holiness Readings' (a series of articles originally published in *The War Cry* in 1880 to 1882), William Booth says:

*'But, ah! I know what will prevent anyone from getting a blessing from the reading of this book. It is the unwillingness to leave all - to sacrifice all - to endure all. Do not hope to get any good out of this or any other book until you have come to that point to which, alas! so few come before they reach their deathbed - that point of willingness to leave all and follow him who left all to seek for you, and to set you entirely free from sin, and fear, and spiritual weakness, that you might be a worthy labourer together with him - a willing sharer of his sufferings and so made fit to be a joint heir of his crown.'*⁷

Are we willing to sacrifice everything and to fully cooperate with God in a reckless daredevil attempt to find full salvation? Then let's look again at what the Bible has to say about sin, about victory over sin and about holiness because 'those who seek shall find'.

⁷ *Holiness Readings*, Ohio: Schmul Publishers, 1984, Preface iii

Embarrassing

by Commissioner Joe Noland

*An excerpt from the forthcoming book,
'SLIGHTLY IRREVERENT: Wanderings and Wonderings'*

When in Hawaii, we live in a little one bedroom flat, third floor, no elevator, 34 steps down and 200 additional steps to Kuhio Beach, of Waikiki surfing fame, count 'em.

Ah yes, a bit of heaven on earth. Or is it? Could this image, perhaps, be an artificially created façade, one purposely designed to cover a darker, seamier side? Is it possible that heaven and hell can coexist together in these islands?

To illustrate the point, we never know what new experience our evening constitutional stroll down Kalakaua Avenue will bring. It may be a pusher peddling "Maui Wowie" (Marijuana) or a prostitute (male/female/who knows?) propositioning a John (a Joe on those occasions when Doris isn't with me) or someone stoned out of their mind, lying unconscious spread-eagle on the sidewalk, tourists delicately stepping around him or her. Ah yes, a bit of heaven on earth.

Walking past the International Marketplace, street performers are out in force: A clown sculpting balloons; living statues, painted silver or gold from head to toe, standing for hours immobile; cartoon caricaturists, street massage therapists and musicians of every color and stripe, all performing with evangelistic fervor. The crowds gather continuously, intrigued by their offerings.

On Sundays, strolling past Duke's shrine, a hyper, elderly man sits on the grass, frantically striking guitar strings and singing (more like screaming) at the top of his lungs. Listening closely, you can decipher the lyrics – Scripture verses – bellowing forth with wild-like ferocity. The sound is unpleasant and grating to the ear. No crowds gather.

Embarrassing!

My church used to do that kind of thing, "Open-air" and Street-Corner Meetings" they were called. There were some strange ones for sure. Ah, I remember them well. Early on in one of my congregations, an overzealous worshipper used to shout "Hallelujah" and "Amen" at the most inappropriate times.

Embarrassing!

Every once-in-a-while at special events, you will hear the following words to an old song proudly sung:

How many queer folk in the Army we see, good old Army... though our methods are strange and oft misunderstood, we do it all for the best you know, telling poor sinners wherever we go, they can be made as white as snow in Jesus blood.

It's cute looking back, but embarrassing now, so we don't do them anymore. We've matured over the years, you see, climbed far up the social ladder, a much more sophisticated church today. We've attended Church Growth Conferences and mimicked those who have become popular and more respected, in look and worship style – but not statistically for some strange reason. Go figure? None-the-less, we're much more sophisticated now, thank God!

Continuing on our walk through Kapiolani Park, we see a gal high-stepping backwards at a fast clip, and all the while balancing a bottle on top of her head. Passers by fasten on to her with fascination, a sight peculiar to the eye. My first thought is, *What a great witness this would be if she were wearing a T-shirt or holding a sign that read, 'ANYTHING FOR JESUS!'*

On second thought, that would be...

Embarrassing!

An open-air cable car on wheels, filled with tourists, drives by. The sign on the side reads, "Waikiki shuttle, Free ride." My fertile imagination starts to run wild. If I were The Salvation Army's spiritual guru in Hawaii again, I would buy one of those cable cars, offer free rides wherever, hand out creatively designed tracts saying, "This ride is free, but it will soon end. We can also offer you the ride of your life, one that will last forever. Heaven is a free gift," or something to that effect, you get the drift. We would have clown balloon sculptors, Christian magicians, cartoon caricaturists, massage therapists and musicians on board performing at varying times – and with evangelistic fervor, I might add.

Then again, maybe not...

Embarrassing! (Besides, what would our donors think?)

Other than that strange, elderly man, we have seen no other spiritual outreach expressions during our constitutionals. The need is there, no question about it. Sin and degradation abound. The people are there, coming by the planeloads – "the good, the bad and the ugly." We're not there, however, and understandably so. You see, the modern church growth movement has taught us a better way, a more popular way, an unembarrassed way. Mimic its model and the Church will never have to face persecution or ridicule again.

HALLELUJAH!

If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of him when he comes in his Father's glory with the holy angels (Mark 8:28 NIV).

Uh, oh!

Radical DiscipleShip?

by Major Robert Evans

At our church we are currently exploring clearer discipleship pathways to effectively equip people on a faith journey to discover what it means to live as a Christ follower and how to fully engage in Christ's mission on earth as a part of His Church.

In our context of The Salvation Army, this discussion has an added dimension to explore, as we also evaluate the relationship between DISCIPLESHIP (a Biblical imperative) and SOLDIERSHIP (a Salvation Army distinctive). Are they interchangeable terms in a Salvation Army context? If so, does that mean soldiership is the primary pathway for discipleship? If not, what's the difference and what are the options? What makes this part of the discussion interesting is that there seems to be no uniform definition of what a Soldier is, nor a consistency in the preparation material used to prepare people for such a commitment.

In order of date of publication, here are just some of the diverse definitions of soldiership and descriptions of being a "Salvationist" I found from various Salvation Army sources:

*"To be effective, the **warriors of the Cross** must be more than saints; they must be **soldier-saints!**...We are a **Salvation people** - this is our specialty - getting saved and keeping saved and then getting somebody else saved." - William Booth, Salvationist, January & February 1879.*

*"My comrades, you must answer in purpose and character to the name of the great Salvationist. You must have the **self-sacrificing soul-seeking** spirit of Jesus Christ, or you are none of His...You are to be a redeemer, a saviour, a copy of Jesus Christ Himself. So wake up all the powers of your being and consecrate every awakened power to the great end of **saving your fellow-men**. Be a Salvationist!" - William Booth, 1879.*

*"The Salvationist is a soldier, an idea purely scriptural. '**Fight the good fight,**' Paul commanded Timothy (1 Timothy 6:12) and congratulated himself on having 'fought a good fight' (2 Timothy 4:7). We are soldiers in an Army committed to **soul-winning**. Every soldier is , therefore, an **evangelist** at all times, in all places." - Preparation for Soldiership, 1956.*

*"A Soldier of The Salvation Army is a person who **knows Christ as his/her personal Saviour**; who **believes in the Army's purposes, standards, and doctrines**; who has signed the Articles of War, and who has then been duly and properly enrolled as a Soldier under the Flag." - Manual of Salvationism, 1968.*

*"No one is a **full member** of The Salvation Army who has not been enrolled and sworn-in as a soldier of a corps." - Chosen To Be A Soldier, 1977.*

*"Having **accepted Jesus Christ as my Saviour and Lord**, and desiring to **fulfil my membership of His Church** on earth as a soldier of The Salvation Army, I now by God's grace enter into a **sacred covenant**." - Articles of War (A Soldier's Covenant), 1989.*

*"We call Salvationists worldwide to recognise that the swearing-in of soldiers is a public witness to Christ's command to make disciples and that soldiership demands ongoing **radical obedience**. We affirm that Jesus Christ stills calls men and women to take up their cross and follow him. This wholehearted and absolute acceptance of Christ as Lord is a **costly discipleship**. We hear our Lord's command to make disciples, baptising them in the name of the Father, the Son and the Holy Spirit. We believe that soldiership is discipleship and that the public swearing-in of a soldier of The Salvation Army beneath the Army's Trinitarian flag fulfils this command. It is a public response and witness to the **life-changing encounter with Christ** which has already taken place, as is the believers' water baptism practiced by some other Christians." - Robert Street, Called To Be God's People, 1999.*

*"Soldier preparation classes are our form of discipleship and the **soldier's covenant is our form of baptism and membership**." - Geoff Ryan, Sowing Dragons, 2001.*

*"Salvation Army church **members are known as soldiers**. Soldiers worship at their local Corps (church) and may wear a uniform." - Adherent Membership Leader's Manual, 2007.*

*"Salvation Army soldiership is about developing warriors in the mode of Jesus Christ with the DNA of William & Catherine Booth; **people converted, consecrated, and commissioned to declare war on the kingdom of darkness**, wherever it may be found." - Salvationism 101, 2008.*

*"There is no question that one of the distinctives of the Army's identity is soldiership. We are called to be **"a good soldier of Jesus Christ,"** as the Apostle Paul put it to Timothy in 2 Timothy 2:3. This is a **radical call to action** against the enemy of our souls, not passive church membership. We need soldiers of Jesus Christ **fully engaged in the battle**." - Lt Col James Condon, Pipeline, January 2009.*

*"Soldier: A person who is **'converted'**, i.e. came to **faith in Jesus Christ**. Soldiers must be at least 14 years of age and meet with the approval of the census board. They are sworn-in after signing the articles of war." -*

<http://www.salvationarmy.org.au/en/Who-We-Are/About-Us/glossary-of-terms/>, 2012-2013.

*"Soldiership in The Salvation Army is about choosing to make a **covenant with God**; a promise to fulfil God's work without distraction, to **live by the beliefs, values, and mission of The Salvation Army**, and to **live a life of personal holiness and devotion to God**." - <http://my.salvos.org.au/get-involved/membership/soldiership/>, 2013.*

Despite the diversity of thought among these individual descriptions, they collectively capture common themes that gives us some insight into the etymology of a soldier: Conversion to Christian faith, focus on evangelism and salvation, a consecrated life of holiness and sacrifice, radical expression of discipleship, call to action, covenant relationship, fully engaged member, spiritual warrior.

Scripture describes a disciple as a 'follower' (Matthew 16:24) and a 'student' (Philippians 4:9) whose purpose is to become like their 'teacher' (Luke 6:40) in thought, word and deed (John 13:13-17) and to fulfill His mission to reproduce 'disciples' (Matthew 28:19-20).

When you bring these two descriptions together, you get a fully devoted follower of Jesus Christ who is fully committed to Christ's mission and fully armed and engaged in the spiritual battle against the forces of darkness. A soldier, therefore, is a disciple who enlists in The Salvation Army and embraces a covenant relationship to sacrificially engage in a radical mission for the salvation of the whole world! Soldiership is a brand of discipleship that gives a unique expression to a common calling shared by all believers.

While we continue to explore and discover effective discipleship pathways for our church, a redefinition of this unique expression of being a disciple in The Salvation Army challenges us to rediscover soldiership as a relevant and radical form of discipleship to advance our "saved to save" mission today. The journey continues...

See more at:

<http://ephesiansfour12.blogspot.com.au/2013/10/radical-discipleship.html#sthash.NKhR1Rcv.dpuf>

A Wake Up Call

by Commissioner Wesley Harris

PARENTS of young children may well have very early wakeup calls on Christmas morning. I heard of some whose children even got up in the middle of the night to explore their presents themselves to the chagrin of their parents!

The original manuscript of the carol 'Christians awake, salute the happy morn' had 'For Dolly' written on it and was a Christmas present from the author, John Byrom, for his daughter Dorothy.

But the opening line of the carol could well be a wakeup call for Christians everywhere and an echo of the verse of scripture, "Wakeup, O sleeper" (Ephesians 5.14). The Church somnolent needs to be stirred and ready for action! It is time to be up and doing and the challenge is immense.

Waking up may be a process rather than an event and there is always a danger of missing out on something which God intends for his people to be and do when their eyes are opened. Thousands must have passed people reduced to sleeping on London's Thames Embankment at night but William Booth had his eyes open to their plight and resolved to do something about it which led to the opening of Army hostels around the world

Glimpsing opportunities may imply responsibilities. It is true we can't do everything but we may well be able to do something and what we can do we should do for God and others. But first, we must wake up.

What Time Is it?

by Major Danielle Strickland

Christian leaders are like surfers. We really are. We are in love with the surf. I think in another life I would have been a surfer cause surfing is the coolest thing I've ever seen. I remember visiting Australia and going to 'Bondi' beach in Sydney – famous for it's surf. I walked into a rental place on the beach and asked for a surfboard – once they quizzed me and realized I only ever saw surfing done in movies (an avid fan of point break and blue crush) they relegated me to a boogie board and told me to stay between the flags. I was crushed. My hopes for surfing were dashed but I wasn't destroyed – I still embarked on the boogie board of a lifetime. By that I mean I almost died trying to 'body surf'. After a few hours of being pummeled by the sheer magnitude of the power of the ocean and the riff of the waves I took a break and talked to a real surfer on the shore.

I asked him the secret to good surfing. What he told me was more than information – it was revelation. He told me the secret to great surfing was working and waiting. He expressed that this is hard to swallow when you've been lured by the story of the 'wave'. Surfers are in love with the wave – the moment when all the working and the waiting is culminated in this incredible force greater than themselves that they somehow harness and use and participate in propelling them into an anti gravitational experience that suspends time. In other words what happens when they actually catch a wave is 'epic dude'. And it really is. Have you ever watched it? It's magical. On the beach that day I realized something really important – ministry is just like surfing.

Now, I'm a Christian leader who is in LOVE WITH THE WAVE. The moment when God shows up is indescribable. I remember the first time someone actually decided to follow Jesus after I told them about the good news that Jesus wanted to save them. It was like time was suspended and all of earth stood still and God descended and everything in me was completely and totally alive. And actually, that's kind of exactly what happens. See, the scripture has two words for time. Chronos and Kairos. Chronos is the measurement of time in quantity. In other words – it's the time we keep. Our calendars mark off Chronos, our clocks keep us in the Chronos variety and our lives revolve around the seconds, minutes and hours, days, weeks and years of Chronos inevitability. Time ticks by. Most of our lives are spent that way. Working and waiting. And here's the awful truth – most of the time for every hero, every reformer, every heroic Christian, every Bible character, every famous person who ever existed on the face of this time trapped planet, is spent in Chronos time. As my surfer friend explained this is the working and waiting bit. It's Chronos baby. It's quantity time. Seconds adding up to minutes adding up to hours and days and months and years... and it just seems like a lot of working and a lot of waiting. But then something happens.

You know about this as much as me. A kid you've been working with for several years, actually you figure it's already too late – you've missed the possibility in them, they have a 'moment' they have a breakthrough – it was a blue bird in the sky one day that pooped on their head and when they were scrapping off the sticky white stuff they had

the 'revelation' that everything you had deposited in them actually dropped at the same time and they hit 'epic dude' in a spiritual sense, got saved, delivered and committed in one big moment and it was like time was suspended and something magical happened.... and it did. This is called *Kairos*. This is the kind of time God works in. This is the time that is measured in quality not quantity. In other words it's the 'time of your life' (which of course no one ever asks how long it lasted), it was epic dude.

This is why God is always present. This explains why 'now is the time' and 'today is the day' of salvation. God is always measuring time differently than us – he is *Kairos* and we are inevitably trapped (on this side of eternity) in *Chronos* time. So what does that all mean?

It means that if we are real surfers – not the poser kind who 'wanna be' surfers but don't put in the time working and waiting – we will be people committed to both kinds of time.

When I preach I mostly stick to the wave descriptions. That's what surfers do too. You never hear surfers or preachers talk much about the working and the waiting. I LOVE the *Kairos* stuff but the truth of the matter is that I live in *Chronos* time. This year the Lord began to challenge me to tell you about the process – the working and the waiting. I'm meant to remind you of the 'in-between' *Kairos* moments in all of God's people as they crossed deserts, waiting in prison, were shipwrecked and beaten, beheaded, and lost. I'm telling about the *Chronos* time when I'm bored stiff of preaching one more time, taking another flight, leaving my kids, or trying to talk to another desperate person on the phone in 'crisis' while I'm with my own family at the park. I want to tell you about the hours and hours and hours I spend praying - locking myself in a prayer room so I can't escape the boring inevitability of my own pathetic doubts and fears and requests... I want to tell you about the endless seemingly circular conversations I have with the same people about the same issues over and over and over again. Most times, they never listen to me. Not really. Sometimes I'm tempted to think I made up the wave. Sometimes I think it's never going to end. But then, in the nick of time, in the fullness of time, the *Kairos* moment interrupts the hum drum of my own quantity and I'm up and surfing the wave. Epic indeed.

And this is what I want to get to.

You can't have the wave until you do the time. If you can't swim. If you can't wait. If you can't learn to balance – you can't surf. Even if the wave comes, you'll be tossed and spit out on the shore. Surfing is not for pansies or posers. It's more than a funky haircut, some funky slang and a cool wardrobe. So is ministry. It's for people who are committed to the work. It's for people who love the wave enough to commit to train and spend the time, positioning themselves in the right places at just the right moments.

I've met too many leaders who watch other leaders surf and think it's easy. When they try it out they find themselves like me on a boogie board on Bondi beach – they are beaten by the exhausting reality of just trying to break the surf. Seriously. Ministry is mostly hard work. You have to spend a lot of time swimming against the current.

And this is when it hit me. Real surfers love *all the time* in the ocean. Once you break yourself in and learn to swim and paddle and hang out on the board. Once you sense the rhythm and learn to read the signs and signals of the ocean – real surfers **love it all**. They forget that it's 'work' and 'waiting' and they just enjoy all the different aspects of surfing... and that's how you can tell a real surfer from a poser. They just love to be in the ocean. They love to be part of the sea – to play a part – to enjoy the creative energy of the whole thing. And that's when it hit me - God is looking for real leaders who love the whole thing.

God is not just in the Kairos moment – He's in every single moment. He's in every second of Chronos time! He's in the waiting and the working. He's using every single event and thing in your life and ministry to work His purposes out in your life. He is growing your faith, stretching your perseverance, infusing you with hope, uplifting you with joy. He is training and using and surfing with you.

And that's when revelation really sinks in. When you are in that moment when you think the three kids that showed up for your bible study are a failure and that the whole night was a waste of time. When you are preaching and even you wish you could just stop speaking and the 'no visible results' rings in your head for days. When you are wondering why you are spending four nights a week with rowdy teenage girls when you can't even find time to go on a date with your own wife. Those moments. All of those moments and people you think are a waste of your 'time'. They are part of the ocean. They are part of the ultimate epic pattern of God.

I wonder if the disciples understood that the hours of giving out bread and fish to hungry (and most likely ungrateful) people after they were already ministering for the whole day and were tired and hungry themselves – I wonder if they fully understood at that moment that that was Chronos in the Kairos of God's timing. That was our time and God's time merging together. What about the time spent walking in between towns with Jesus – what did they do? Cards? Eye spy? How 'bout the bits they had to struggle and beg and fear and hide from the Jews and what about after the resurrection when they were still stuck in the reality of this time and this space and this world... beaten, mocked, mistreated, misaligned – well you get the picture. Paul seemed to suggest (as did all of the written disciples accounts) that every little bit of this journey is about God showing up on the earth. Every single prayer. Every single conversation. Every single movie clip used for God's glory is Chronos and Kairos in a cataclysmic event. It's God's kingdom coming to earth. All of it.

So, I'm back in training. Top Ten Training Pointers:

1. I'm committed to being a real leader – not a poser. It's not about the haircut or the lingo. It's not about the image or the hype. It's about the substance. Can I swim? Can I paddle? Can I go the distance, against the current?
2. This requires a lot of practice. I will not despise the small beginnings. I will not be discouraged by crashing and falling. I will get back on my board and try again. I will

use every opportunity to grow the substance of faith required to get past the surf and on my board.

3. I will be disciplined. This will require me waking up early to pray. To actually read God's word for what He wants to say to me. To study and learn and engage in culture. I've got to have the physique to match the challenge.
4. I will speak often about the wave. I will watch others surf with longing and desire but with awe and fear. I will listen and hear the stories of the Kairos with joy because every time God shows up for anyone is evidence that He will show up for me too. I will help others to fall in love with God by talking about His amazing power and revelation of His love.
5. I will try and not stop trying. I will knock on doors and show up at schools and feel like a dork all over again as I try to speak to kids who look way to cool for me. I will fall and not stop falling if it means that one time I might be able to stand and surf for a while. I will crash and almost drown if necessary to learn to stand up and ride the wave.
6. I will enjoy the ocean. I will choose to see time from God's perspective. I will commit to enjoying the journey – to revere the ocean that I love – to consider it pure joy, even in the trials, to be present in the plan of salvation God has for the earth.
7. I will spend the time. All the time I can will be spent in the ocean. Practicing, hanging, waiting, balancing, learning, trying, swimming, etc...
8. I will remind myself that surfing cannot be learned through a book, a website, an article or a movie. There is only one way to learn to surf – you gotta surf. I'm going to minister. Evangelise. Pray. Serve. By DOING IT not talking about doing it, reading about doing it, listening to someone else doing it, berating myself for not doing it - I'm going to just get out and do it.
9. I'm going to learn to surf when NO ONE IS WATCHING. This is not about the public image, what people think of me, or what will get me the most positive feedback or best 'professional gig' – this is about me and the ocean. This is a private battle. When I get really good – I won't care who is watching anymore... I'll be lost in the ocean – captured by the wave.
10. I'll be proud to be called a surfer. I'll identify completely with the calling of God on my life. I won't apologize for not being like others or living a different way. I will embrace what God has called me to and invited me in. This will be my joy.

Warfare Decrees by Major Stephen Court

As we prepare for battle we put on the full armour of God and we declare biblical truths (with Bible references provided in case you want to look them up) that apply to those who are not only saved but ready to fight⁸. We claim some of these in faith, intending that as we continue to humbly and boldly obey God, they will apply to us. We pray them to the Father prophetically.

Warning: these verses do not apply to people who are living independently of and in rebellion against God. If you find yourself in this situation, today is the day to turn from your sins and trust the Lord Jesus for salvation.⁹

Spiritual Basics

It is good to get back to basics and remind ourselves of what God has done for us. He is the great Initiator. He loved us first. He started the romance. He created us, saved us, regenerated us, forgave us, justified us, redeemed us, established us, and so much more. We declare these spiritual basics out loud so that all the powers in the heavenly realms can hear what God has done for us.

We Have Been...

We have been created in Your image. Genesis 1:27

We have been fearfully and wonderfully made. Psalm 139:13,14

We have been born of You and the evil one does not touch us. 1 John 5:18

We have been saved by grace. Ephesians 2:8-9

We have been justified. Romans 3:23,24; 5:1

We have been redeemed and forgiven of all our sins. Colossians 1:13-14

We have been established, anointed and sealed by You. 2 Corinthians 1:21-22

We have been given the Holy Spirit. 2 Corinthians 1:22

We have been assigned our portion and cup by You. Psalm 16:5

We Are...

We are redeemed by the blood of the Lamb. Revelation 5:9

We are free from condemnation. Romans 8:1

We are friends of Jesus Christ. John 15:15

We are known by You. Galatians 4:9

⁸ These are chosen straight from Scripture or collected from various sources, including <http://www.prayertoday.org/2004/PDF/Guides/Who-I-Am.PDF>, DECREE by Patricia King, and the website <http://encouragingbiblequotes.com/verses2a.html>

⁹ You can speak directly to God. Repent of your sins – confess them, ask Him to forgive you, and resolve to leave them behind. Thank Him for His death and resurrection for you at the Cross. Accept His invitation into His life (He says, “Come, follow Me”). Ask Him to cleanse you and help you to follow Him all the way to heaven...

We are united to You, Lord. 1 Corinthians 6:17

We are seated with Jesus Christ in the heavenly realms. Ephesians 2:6

We are secure. Psalm 16:3

We are assured that You work for our good in all circumstances. Romans 8:28

We are confident that You will complete the good work You started in us. Philippians 1:6

We Have...

We have direct access to the throne of grace through Jesus Christ. Hebrews 4:14-16

We have boldness and access with confidence to You through faith in Jesus Christ. Ephesians 3:12

We have a love with You from which nothing can separate us. Romans 8:31-39

We have not been given a spirit of timidity but of power, love and self-discipline. 2 Timothy 1:7

Spiritual Identity

As a result of the spiritual basics we've just prayed, our identity has changed. We are continually being changed, from glory to glory, according to God's great plan for us, as long as we are submitted to Him. We speak out these new aspects of our identity in direct opposition to the enemy who seeks to drag us back to our old sinful lives and in joint celebration with the angels in heaven for God's transforming power.

We Are...

We are Yours. 1 Chronicles 12:8

We are Your children. Romans 8:14,15; Galatians 3:26; John 1:12

We are new creations in Christ; old things have passed away and all things have become new. 2 Corinthians 5:17

We are in Christ. Galatians 3:26,28

We are heirs with You, Father, and joint heirs with Christ. Galatians 4:6,7; Romans 8:17

We are saints. Ephesians 1:1; 1 Corinthians 1:2; Philippians 1:1

We are Your workmanship, created in Christ for good works. Ephesians 2:10

We are chosen by You, holy and dearly loved. Colossians 3:12; 1 Thessalonians 1:4

We are children of light. 1 Thessalonians 5:5

We are an expression of the life of Christ. Colossians 3:4

We are branches of Jesus Christ bearing much fruit as we abide in Him. John 15:5

We are Your temple. 1 Corinthians 3:16; 6:19

We are delightful inheritors. Psalm 16:6

We are a model to the believers. 1 Thessalonians 1:7

We are trees planted by streams of living water, bearing fruit in season. Psalm 1:3

We are citizens of heaven. Ephesians 2:19; Philippians 3:20

We are members of Christ's body. 1 Corinthians 12:27

We are righteous and holy. Ephesians 4:24¹⁰

¹⁰ If you aren't holy yet, now is an excellent time to get sanctified. Repent of any sin God reveals to you, consecrate every part of your life (including your relationships, future...), believe that He wants to sanctify you (if you aren't convinced of this, just keep reading this chapter – there is a whole section on it), and ask God to sanctify you through and through.

We are partakers of the heavenly calling. Hebrews 3:1
We are a chosen generation, a royal priesthood, a holy nation. 1 Peter 2:9
We are the devil's enemy. 1 Peter 5:8
We are aliens and strangers to this world. 1 Peter 2:11
We are Your children who always triumph in Christ and release His fragrance in every place. 2 Corinthians 2:14
We are recipients of every spiritual blessing in the heavenly places in Christ.
Ephesians 1:3
We are part of the Bride of Christ and are making ourselves ready for Him.
Revelation 19:7
We are those who shall not be shaken. Psalm 16:8

Spiritual Preparation

This is a book on Warfare Prayer. But God doesn't just throw us into the crossfire. He doesn't leave us alone. The Lord prepares us. We decree these and other stages of preparation by which God readies us to stand against every attack of the enemy and to prevail against the gates of hell.

We Are...

We are counseled by You, and are set before You, Lord. Psalm 16:7-8
We are satisfied by You. Psalm 91:16
We are protected. Psalm 20:1; Psalm 91:14
We are guarded by You. Psalm 97:10
We are anointed by Your Spirit, Lord. 1 Chronicles 12:18
We are empowered by Your Spirit to be witnesses. Acts 1:8
We are dwelling in Your shelter, Most High. Psalm 91:1
We are resting in Your shadow, Almighty. Psalm 91:1
We are renewed in our youth. Psalm 103:5
We are reconciled to You and are ambassadors of reconciliation for You.
2 Corinthians 5:18-19
We are rooted and built up in You, strengthened in the faith as we were taught, and overflowing with thanksgiving. Colossians 2:6,7
We are approved by You. 1 Thessalonians 2:4
We are not ashamed of the Gospel, because it is Your power for everyone who believes. Romans 1:16

We Have...

We have received Christ Jesus as Lord. Colossians 2:6
We have been brought near by the blood of Christ. Ephesians 2:13
We have been delivered from the power of darkness. Colossians 1:13
We have hidden Your word in our hearts that we might not sin against You.
Psalm 119:11
We have every spiritual gift we need. 1 Corinthians 1:7
We have the fruit of the Spirit – love, joy, peace, patience, kindness, gentleness, faithfulness, goodness, self-control. Galatians 5:22,23
We have been given, in good measure. Luke 6:38

We have been forgiven of all our trespasses. Colossians 2:13
We have been given all things pertaining to life and godliness. 2 Peter 1:3
We have been given authority over the power of the enemy. Luke 10:19
We have been given all wisdom and prudence. Ephesians 1:8
We have been given Your great and precious promises. 2 Peter 1:4

We Can...

We can be strengthened with power through Your Spirit in our inner being.
Ephesians 3:16
We can have power together with all the saints to grasp how wide and long and high and deep is the love of Christ. Ephesians 3:18
We can know Christ's love though it surpasses knowledge. Ephesians 3:19
We can be filled to the measure of all of Your fullness. Ephesians 3:19
We can be sanctified through and through. 1 Thessalonians 5:23

Spiritual Truths

Truth is central to our warfighting. The devil is a liar and the father of lies. He specializes in twisting, bending, and denying the truth. We decree these spiritual truths about who we are, what God does for us, and our biblical potential in the fight. We shine light on the darkness. And the enemy hates it.

We Are...

We are complete in Jesus, who is the head of all principality and power.
Colossians 2:10
We are ready for You to use, prepared for every good work. 2 Timothy 2:21
We are kept from falling. Jude 1:24
We are kept by Your power, God. 1 Peter 1:5
We are seated in the heavenly places with Christ. Ephesians 1:3
We are the head and not the tail. Deuteronomy 28:13
We are the light of the world. Matthew 5:14
We are a city set on a hill. Matthew 5:14
We are the salt of the earth. Matthew 5:13
We are Your sheep. Psalm 23
We are more than conquerors through Christ. Romans 8:37

We Can...

We can see the Kingdom. John 3:3
We can participate in the divine nature. 1 Peter 1:4
We can escape the corruption in the world caused by evil desires. 2 Peter 1:4
We can struggle with all Your energy which so powerfully works in us. Colossians 1:29
We can find rest in You alone. Psalm 62:1
We can purify ourselves from everything that contaminates body and spirit.
2 Corinthians 7:1
We can perfect holiness out of reverence for You. 2 Corinthians 7:1

Spiritual Power Through Purity

Two of the main strategies of the enemy against us pertain to the issue of purity. On the micro-level, the devil is quick to exploit any impurity in our lives since it weakens us and exposes us to his attacks. And so demonic spirits oppress and bind us, rendering us useless on the battlefield.

On the macro-level, the devil deceives many followers of Jesus by convincing them that they cannot be pure in this lifetime. They settle with a compromising Christianity that renders them impotent against the enemy. And so the demons neutralize a potential danger.

We decree these biblical exclamations, expectations, and possibilities to bolster our faith and bash the enemy.

We are... (in a single act...)¹¹

We are dead to sin. Romans 6:7

We are crucified with Christ. Galatians 2:20

We are delivered from the law of sin and of death. Romans 8:2

We are created to be holy. Ephesians 1:4

We are sanctified in spirit, soul, and body. 1 Thessalonians 5:23

We are sanctified in Your truth. John 17:17

We are confirmed in holiness. 1 Thessalonians 3:13

We are perfected in holiness, cleansed from all the filth of the flesh. 2 Corinthians 7:1

We are clothed with virtue from on high. Luke 24:49

We are immersed in the Holy Spirit. Acts 1:5

We are partakers of Your hallowing. Hebrews 12:

We are filled in all the plenty of You. Ephesians 3:20

We Have... (in a single act)

We have put off the old self. Ephesians 4:22

We have put away all negative things including wrath, rage, malice, blasphemy and foul words. Colossians 3:8

We have put away all deviousness and deceitfulness, envy and insincerity, and slander.
1 Peter 2:1

We have clothed ourselves with our new self, created by You to be like You in true righteousness and holiness. Ephesians 4:24

We have clothed ourselves with tenderheartedness, compassion, humility, gentleness, and patience. Colossians 3:12

We have been called into holiness. 1 Thessalonians 4:7

We have been reconciled with You through Christ's physical body to be presented holy.
Colossians 1:22

¹¹ All these verbs are a single act in the 'aorist tense' – Milton Agnew. TRANSFORMED CHRISTIANS. 1974 Beacon Hill Press. p189. But it is important here that this is 'possible' but not yet experienced by most people. It CAN be your experience if you repent completely, believe faithfully, and consecrate absolutely.

We Can...

We can serve You without fear in holiness and righteousness before You all our days.
Luke 1:74,75

We can live holy, righteous, and blameless. 1 Thessalonians 2:10

We can control our body in a holy and honourable manner. 1 Thessalonians 4:4

We can live a holy life. 1 Thessalonians 4:7

We can be spiritual siblings in holiness with Jesus and other holy people. Hebrews 2:11

We can be holy in all we do. 1 Peter 1:15

We can live holy and godly lives. 2 Peter 3:11

We can continue in our holiness. Revelation 22:11

We can be blameless. 1 Corinthians 1:8, Revelation 14:5

We can fulfill Your purposes for us in holiness. Ephesians 1:4

We can be holy and blameless. Ephesians 5:27

We can be pure and blameless until the day of Christ. Philippians 1:10

We can be blameless and pure, shining like stars in the universe, without fault in a crooked and depraved generation. Philippians 2:15

We can be blameless and holy as You strengthen us. 1 Thessalonians 3:13

We can be sanctified through and through – our whole spirit, soul, and body preserved blameless. 1 Thessalonians 5:23

We can meet Your expectations of holiness and blamelessness. 1 Peter 1:16,
Titus 1:6,7

We can make every effort to be found spotless, blameless, and at peace. 2 Peter 3:14

We can be perfect. Matthew 5:48

We can be holy when Jesus returns in glory. 2 Thessalonians 1:10

Spiritual Roles

We sometimes diminish our role in the salvation war. We use words like ‘tool’ and ‘instrument’ and exercise bad theology when we spout conventional ‘wisdom’ (heresy!) like ‘if it’s God’s will it will happen’ and other fatalistic philosophy. These biblical roles are ours! Let’s decree them. And let’s live up to them.

We Are...

We are brave warriors. 1 Chronicles 12:8

We are ministers of reconciliation for You. 2 Corinthians 5:17-21

We are faith workers and love labourers. 1 Thessalonians 1:3

We are true worshipers who worship You, Father, in spirit and in truth. □John 4:24□

We are those who rise up and stand firm. Psalm 20:8

We are followed by goodness and love. Psalm 23:6

We are in violent opposition to evil. Psalm 97:10

We are able to handle the shield and spear. 1 Chronicles 12:8

We are fitted with the expression and resolve of the lion. 1 Chronicles 12:8

We are swift as gazelles. 1 Chronicles 12:8

We are Spirit-empowered witnesses. Acts 1:8,9

We are more than conquerors. Romans 8:37

We are good soldiers of Jesus Christ. 2 Timothy 2:3
We are trained up – hands for warfare, fingers for battle. Psalm 144:2
We are ready for battle. 1 Chronicles 12:8
We are victorious. Psalm 20:5
We are agents of change as salt and light. Matthew 5:13-14
We are feasting in the presence of our enemies. Psalm 23:5
We are saved from the fowler's snare. Psalm 91:3
We are observing the punishment of the wicked. Psalm 91:8
We are expert builders. 1 Corinthians 3:10
We are kings and priests to You, God. Revelation 5:10
We are crowned with glory and honour. Psalm 8:5.

We Can...

We can do all things through Christ who strengthens us. Philippians 4:13
We can find mercy and grace to help us in our time of need. Hebrews 4:16
We can boldly approach the throne of grace. Hebrews 4:16
We can present every person perfect in Christ. Colossians 1:28
We can quench all the fiery darts of the evil one. Ephesians 6:16
We can tread on serpents and scorpions. Luke 10:19
We can declare liberty to the captives. Isaiah 61:1
We can put ten thousand to flight! Deuteronomy 32:30; Leviticus 26:8...
We can overcome the enemy. Revelation 12:11
We can stomp all over satan's head. Romans 16:20
We can reign on the earth. Revelation 5:10

Competence and Confidence

by Commissioner Wesley Harris

IN MANY countries the confidence in the Army felt by most people is amazing and paradoxically should make Salvationists 'humbly proud and praying that we may be as good as many think we are.

Our reputation is not merely due to good PR work or clever marketing – although that may have helped - but essentially is due to the good work of many who went before us. In Australia a common phrase about 'Salvos "is that 'they're there when they're needed". May that be the case!

To the extent that our reputation is justified must be due to the grace of God and the competence of the service rendered through the years. The deliverance of a cup of tea to troops within range of shot and shell continues to be quoted. The competent tracing of a missing relative is not forgotten by family members. The keeping of a promise to call on someone with a problem is well remembered. But a failure in consecrated competence would also be shared and reduce the level of confidence people may have in the Army. We should not let ourselves, our Army or our Saviour down.

More than ever there are training courses for both officers and soldiers to help us be the best we can be and it behoves all of us to equip ourselves for testing days which may be ahead.

Dream

by General André Cox

General André Cox's dream:

"I dream of a committed, effective and joyful Army, rooted and confident in the Word of God and on its knees.

I dream of an Army that truly reflects the mind of Jesus in our commitment to the poor and the marginalized.

I dream of an Army that practises what it preaches from the top leadership down, an Army that is a visible and living example of kingdom values.

I dream of an Army that values its youth, where our young people feel that they have a voice.

I dream of an Army with strong, relevant and streamlined administrative structures and a much more effective use of our financial and material resources.

I dream of an Army where all cultures are equally accepted and celebrated through the spiritual ties that bind us all together.

I dream of an Army that shuns the dependency culture."