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Editorial Introduction

By Major Stephen Court, editor

Greetings in Jesus' name. Mercy and peace to you from God our Father. I trust the battle progresses well on your front.

Welcome to JAC155!

Before we get started, we salute the Promotion to Glory of General Paul Rader, an inspiring legend of warrior of Jesus, days before JAC155 went to press.

For those looking to bask in inspiration, here are a few JAC Rader outtakes from over the years:

The JAC Exclusive Interview of the Raders from 2010:
<http://www.armybarmy.com/JAC/article37-100.html>

Reaching For Metaphors Of Grace:
<http://www.armybarmy.com/JAC/article2-72.html>

That Christ Alone Might Have First Place In All Things!:
<http://www.armybarmy.com/JAC/article2-92.html>

Now, to this current issue...

Captain Christopher Button (UKI) leads of JAC155 with Who Is My Neighbour? A Reflection on Luke 10: 25-37.

Steve Bussey (USE) riffs on the Inspiration Of George Scott Railton.

There's a corps up in Canada (Harvest Community) that is running a preaching series on Acts 26:17b-18 - every week it is the same text, preached by different junior and senior soldiers. We're including a few in this issue (the first couple by junior soldiers, and the second a by a senior soldier):

Merna Dabbagh (C&B) preaches on Turning Darkness into Light: God's Call for Us.

Judah Strickland (C&B) preaches on Show The Light; Share The Choice.

Shadrach Akhaure (C&B) preaches on Light In The Dark.

Your JAC editor offers 25 in '25?

And then we run a Grok Win The World For Jesus series. Over at our sister site - armybarmy blog - we had a Grok Great Commission series in which we asked the artificial intelligence how different SA leaders advise us to strategise to complete the great commission. The current limits of (free?) AI are such that Grok filled in a lot of blanks online about 'great commission' from each of the leaders with generic content about the great commission. So, limited usefulness.

So, we're correcting that weakness in JAC155 by substituting 'great commission' with 'Win the world for Jesus', a phrase that is much more limited in popularity and much more characteristic of Salvation Army vocabulary. You can enjoy the results here:

Catherine Booth Grok - Win the World for Jesus
William Booth Grok - Win the World for Jesus
GSR Grok - Win the World for Jesus
Booth-Tucker Grok - Win the World for Jesus
Brengele Grok - Win the World for Jesus
William Pearson Grok - Win the World for Jesus
Slater Grok - Win the World for Jesus
John Lawley Grok - Win the World for Jesus
General Buckingham Grok - Win the World for Jesus

And that's a long JAC155 - chock full of orthodox provocation and edification. Enjoy deeply; share widely; apply faithfully. And if you finish up before the next issue is due out (and Jesus hasn't returned yet), then feel free to dig into the JAC archives reaching back into the last century.

God bless The Salvation Army.
Stay close to Jesus.
Much grace.

Who Is My Neighbour?

By Captain Christopher Button

A Reflection on Luke 10: 25-37

Love God with all we are and love our neighbour as ourselves. This is the whole of the Law. To be obedient to God means obeying those commands. But sometimes simplicity is complicated. The expert in the Law wanted to justify himself. He knew what the Law said. But he tried to justify his behaviour by asking who his neighbour was. He was probably a bit unsure about how well he loved his neighbours. Deep down, he probably knew the answer already. But he is like us. He wanted an excuse for not obeying the two love commandments. Just like we do. Just like the Serpent in Genesis. "Did God really say...?" Is the same kind of question as "Who is my neighbour...?"

Jesus is having none of it. Jesus gives the lawyer a parable. We normally think of parables as a story with a meaning. A helpful and handy way to teach. However, John Caputo offers a different approach. He says that a parable is like a projectile which punctures our projections. Jesus uses parables to lure us into a false sense of security. Then, with a twist in the tail of the story, our expectations are turned upside down. The puncturing of our assumptions reveals the truth. A truth which should have been obvious anyway. This is what Jesus does with this story.

We know the story, but familiarity sometimes means we stop paying attention. The road from Jerusalem to Jericho was famous for being so dangerous that it was called the 'Way of Blood.' It's a long, winding, and steep road. It is about 18 miles long, starting at Jerusalem, roughly 2300 feet above sea level, and finishing at Jericho, 800 feet below sea level. The listeners would not have been surprised that the traveller had been robbed and beaten on the 'Way of Blood.'

Then we have the Priest and the Levite. Two people associated with the Temple in Jerusalem. Both are religious figures. Both are expected to follow the Law properly to be able to do their jobs. Numbers 19:13 says that anyone who touches a dead body is unclean. For the Priest and the Levite, being unclean means not being able to serve in the Temple. The Jewish audience knew this. The religious pair were good, obedient followers of God's Law. However, the Jewish audience would also be aware of the oral interpretation of the law. The Rabbinic Mishnah made exceptions for neglected or abandoned bodies so they could be properly taken care of.

They could have used the Law to justify helping the man or equally to justify avoiding the man. Just like the lawyer, they wanted to justify themselves. They put more weight on completing their religious duties than taking a risk with their spiritual purity by checking on the possibly dead body. They walk by on the other side of the road to keep themselves pure at the expense of the person in need. Their religious ethics were more important than a broken and bleeding body. But for the audience, that was understandable. For Priests and Levites, it was even to be expected. They were doing what they were meant to do.

Then comes a Samaritan onto the scene.

The hated Samaritan. For Jesus's audience, the Samaritan is the bad guy. They would never guess that the Samaritan would be helpful. They probably guessed that the Samaritan would rob the poor man again. The Samaritans were the descendants of the Northern Kingdom of Israel. But they had inter-married during the Assyrian occupation. They worshipped the same God as the Jews. But they did not share the same books of the Bible. They worshipped in different places. They used different prayers. They were similar enough to be hated. The Jews destroyed the Samaritan temple on Mount Gerizim. But the Samaritans desecrated the Jewish temple by putting human bones in it just before Passover. Jews and Samaritans hated each other. The Samaritan would only make things worse.

Except he doesn't.

Along comes the Samaritan. The Samaritan is not worried about breaking the Law, even though he also follows the Law. He puts the needs of the wounded person above his religious needs, caring for the person, spending money on him, and making sure he's okay.

Jesus asked the student of the Law who the neighbour was. The lawyer couldn't even say 'Samaritan.' Instead, he said, 'the one who showed him mercy.' Jesus commanded him to go and do the same. This is where our familiarity with the story lets us down. We sometimes fail to understand who our neighbour is.

Like the lawyer, we want to know who our neighbour is. We ask the question even though we already know the answer. Sometimes, we think a neighbour is someone who lives near us or someone like us. Other times, we might think that everyone is our neighbour. But none of this is what Jesus is saying. The neighbour is the person who shows mercy. The person in need is not the neighbour. The neighbour is the person showing mercy.

A neighbour is not a status a person possesses. People are not neighbours because they are not me. I become someone's neighbour when I show mercy to them, when I care for them, and when I love them. Someone else becomes my neighbour when they are in need. This should fundamentally change how we see the world. Jesus commands us to love our neighbour. Who is our neighbour? Not everybody, but the person in need.

The oppressor, the abuser, the tyrant – these are not our neighbours. They are fellow children of God, in need of Jesus, but they are not our neighbours. The people they are abusing, oppressing, and dominating are our neighbours. We are called to love them, which means caring for them, serving them, and showing them mercy. Loving the neighbour is not a neutral activity. It means taking sides.

Loving God means loving the neighbour, and loving the neighbour means actively caring for the person in need. This is a challenge for all of us, but one that Jesus has commanded us to fulfil.

Inspiration Of George Scott Railton

By Steve Bussey

Commissioner George Scott Railton is such an inspiration. Many do not realize how significant his contributions were to the founding and formation of The Salvation Army. From his prolific writings to his first drafts of Orders and Regulations, his theological insights alongside Catherine Booth, his relentless work ethic, his extensive and unparalleled global travel, and his multiplicity of languages mastered - it is hard to begin to capture all that this one man did for spreading the blood and fire gospel to the ends of the earth!

And yet, he was also considered an oddball and iconoclast. Frederick Booth-Tucker called him, "one of nature's thoroughbreds who required neither whip nor spur" - but, left to his own devices could throw the whole mission off a cliff, except for the "iron hand in a velvet glove of the Booths which held the reins" and channeled his idiosyncrasies into productive kingdom building.

Bramwell Booth eventually stepped into the role that Railton was fulfilling as second-in-command (Chief of Staff), and Railton was gracious to empower him in this role.

Demonstrating ultimate humility, he knew that what mattered most was the glory of God and the salvation of the world.

In his biography of William Booth, published a mere eight months before he himself was "promoted to Glory" on a train in Germany, Railton said the following:

"The organization of The Army has been, and is, in all countries a steady, careful development. But it has only been made possible by continual maintenance of a complete confidence in God for the needed supplies of wisdom and grace to enable each to submit to others for Christ's sake, to bear and forbear for the good of the whole Army, seeking ever to learn to do better, and yet being willing to be forgotten, and even to be undervalued and misunderstood, by a superior, for Christ's sake.

The teaching and enjoyment of this great blessing, with all the deliverance from self-seeking and pride which it brings, has made it possible to go on imposing more and more of regulation and discipline on all sorts of men and women without either souring their spirit or transforming The Army's system into mere machinery. The Army will go on to carry out its Founder's purpose better and better the more it learns how to sit constantly at the feet of the one great Master."

- George Scott Railton. (1912). General Booth. London: Hodder & Stoughton. p.71.

What an inspiration! What a role model! May we all seek to trust fully in God's confidence and place no value on the applause or recognition of people - living "soli deo gloria" - for the glory of God alone!

Turning Darkness into Light: God's Call for Us

By Merna Dabbagh

"I am sending you to them to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me."

Acts 26:17b-18

Good evening, everybody! I'm so excited to share this message with you today because it connects perfectly to something my friends and I have been doing lately. A group of us (you know u are!) decided to challenge ourselves to read one chapter of Acts every single day until we finish the whole book by the end of January. Let me tell you, it's been a journey—some chapters have blown my mind, while others made me scratch my head a little. But every single day, God's been teaching us something new, and it's been so great to see all of their responses and what they thought about it. It's truly so motivating to do these types of stuff with friends.

Today, we're going to talk about the powerful words in Acts 26:17-18, where Paul is recounting what Jesus told him: "I will rescue you from your own people and from the Gentiles. I am sending you to them to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me." Isn't that just powerful? It's like Jesus giving Paul (and us) a giant, neon-highlighted mission. Let's break it down together and see how it applies to our lives.

God's power to rescue

Jesus starts by saying, "I will rescue you". That's a big promise! Paul's story shows us how real that promise is. He was once chasing down Christians, convinced he was doing the right thing. Then BOOM—God shows up, blinds him with light, and completely turns his whole life around.

But this isn't just about physical rescue. God also rescues us from things like guilt, fear, bad decisions, and even those moments when we feel completely lost. Have you ever been in a situation where you thought, "There's no way out of this"—and then God showed up? That was the story for many people living at the time.

Matthew 5:3-6 says, "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they will be comforted. Blessed are the meek, for they will inherit the earth. Blessed are those who hunger and thirst for righteousness, for they will be filled."

After Paul's conversion and after he regained his sight, he looked at the churches around him and saw how distant they were from God's path. In response, he wrote letters—lots of them—talking about God's love and grace. In Romans 12:1, Paul says, "Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship."

Paul is urging us to live in such a way that we carry the altar with us, living as a sacrificial offering to the Lord. This ties back to what Jesus taught His disciples. In Luke 9:23, Jesus said, “Whoever wants to be my disciple must deny themselves and take up their cross daily and follow me.”

What does this mean? It means we shouldn’t conform to the patterns of this world. Instead, we should be transformed, allowing our minds to be constantly renewed in Christ. We’re called to live in His light and salvation and to walk in humility.

Humility doesn’t mean showing off or drawing attention to ourselves. Instead, it’s about being devout Christians who follow Jesus sincerely. Think about Paul. He was persecuting Christians everywhere, yet God still revealed Himself to him. That encounter blinded Paul, but it also transformed him. God brought him into the light, showed him salvation, and set him on the right path.

We need to humble ourselves. The world often encourages us to think, “I’m better or more important than others.” But Christianity flips that mindset and asks, “How can I think about others? How can I treat everyone as equal?”

The answer is simple: we put our faith in God and trust in His actions. We live selflessly, believing that our good deeds, done with humility, can inspire others to change. It’s not about expecting something in return. As Jesus taught, “When you give to the needy, do not let your left hand know what your right hand is doing.”

Keep being a good person—not for recognition, but because it’s the right thing to do. When we live this way, we reflect God’s love and light to the world.

A mission with a purpose

Next, Jesus says, “I am sending you to them”. Hold up—you mean the people Paul used to fight against? Yep. That’s classic God for you: taking our weaknesses and turning them into strengths. When God rescues us, he gives us a mission. He doesn’t save us so we can stay the same. He saves us so we can make a difference. Paul’s mission was to go to both Jews and non-Jews to help them see the truth about Jesus.

Guess what? This mission isn’t just for Paul. Jesus gave us all the same job in Matthew 28:19-20: “Go and make disciples of all nations.” But before you freak out, thinking you need to preach on the street corners, let’s make it simple. Sharing the Gospel isn’t only about preaching or having all the right words to say—it’s often supported by showing God’s love through your actions. Those actions could look like being a good friend, someone who listens, supports, and is there when others need you most. They might look like standing up for someone who feels overlooked or defending someone who is being treated unfairly, even if it’s not the popular thing to do. Sometimes, it’s as simple as choosing kindness, even in situations where it’s easier to respond with anger, impatience, or indifference. When we reflect the love and grace of Jesus in how we treat others, we are sharing the Gospel in a way that goes beyond words. It shows people what God’s love looks like in real life, and that can be a powerful testimony.

But let's not sugarcoat it—living out this mission isn't always easy. Sometimes, we're afraid of what people might think or say. Other times, we might feel like we're not qualified enough to share God's Word. But here's the thing: God doesn't call the equipped; He equips the called. Just like He transformed Paul from a persecutor of Christians into a missionary, He can use you, no matter where you are in life.

Your mission might look different from Paul's, but it's just as important. Maybe you're called to reach out to someone who feels invisible. Maybe you're being asked to stand up for what's right, even if it's unpopular. Whatever it is, trust that God has placed you in this moment for a reason. You are part of his bigger plan to bring light to the world. So, here's a fun challenge for you: think about one person (or multiple if you'd like!) in your life who might need a little hope or encouragement. How can you show God's love to them this week?

Turning Darkness into Light

Jesus told Paul to "turn them from darkness to light, and from the power of Satan to God". Woah, that's some serious business. Darkness represents everything that pulls us away from God—fear, sin, lies--while light represents God's presence, truth, love, and grace.

Think about how light works. Even a small light can brighten a dark room. Jesus said in John 8:12 "I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life." When we share Jesus with others, we are inviting them to step out of the darkness into God's light.

But turning from darkness to light isn't a one-time thing. It's a journey. It takes courage to let go of old habits, doubts, or fears and step into the life God has for us. Paul's transformation was dramatic, but for many of us, it happens little by little. Each day, we have a choice to live in the light of Christ or remain in the shadows.

And here's the incredible part: When you live in God's light, it's contagious! People notice. They see the way you treat others, the way you handle challenges, and the joy you carry, even in tough times. Your life becomes a representation and reflection of God's love, and that's what draws people in.

The enemy's power is real, and it's easy to feel overwhelmed by the darkness in the world. But don't forget: God's light is stronger. He calls us to be his hands and feet, bringing hope to those who need it most.

The Gift of Forgiveness

God's mission is about helping people "receive forgiveness of sins". Forgiveness is the heart of the Gospel. Jesus died on the cross so that we can be forgiven and have a relationship with God. But forgiveness isn't just about what we receive, it's also what we give.

Romans 3:23 reminds us "For all have sinned and fall short of the glory of God" That's every single one of us. None of us are perfect. But the good news is found in 1 John 1:9 "If we confess our sins, he is faithful and just and will forgive us our sins

and purify us from all unrighteousness” God’s forgiveness is a gift we could never earn. It’s his grace, freely given, because he loves us.

Accepting forgiveness is the first step, but it doesn’t stop there. Jesus calls us to forgive others just as we’ve been forgiven. That’s not always easy. Sometimes, we hold on to grudges or feel like someone doesn’t deserve our forgiveness. But here’s the truth: forgiveness is more about setting yourself free than letting someone else off the hook. When we forgive, we release the bitterness and anger that can weigh us down.

Think about someone you need to forgive. Maybe its a friend who let you down, a family member who hurt you, or even yourself. Take that to God. Ask him to help you let go of the pain and choose forgiveness. Remember, forgiveness reflects God’s love. When we forgive, we show others the same grace God has shown us.

Forgiveness also opens the door to healing and reconciliation. It allows relationships to be restored, and hearts be mended. Don’t underestimate the power of saying, “I forgive you”. It could be the first step in transforming someone’s life—including your own.

A Place Among God’s People

God promises, “a place among those who are sanctified by faith in me”. Sanctification means be set apart for God. It’s not something we do by ourselves; the Holy Spirit helps us grow closer to God.

When we believe in Jesus, we get a new Identity/ We are no longer defined by our mistakes or failures. We are God’s children, part of His family. Ephesians 2:19 says “You are no longer foreigners and strangers, but fellow citizens with God’s people and also member of his household”.

This promise reminds us that we belong to God. Even if we feel lonely or unworthy, God has made a place for us. Let that truth encourage you as you live out your faith.

Belonging to God’s family means we’re never alone. We have a community of believers to support us, encourage us, and help us grow. That’s why its so important to stay connected—to pray together, worship together, and share life together. When we come together as God’s people, we reflect his love and unity to the world.

So, embrace your place in God’s family. Lean on your brothers and sisters in Christ/ Celebrate the joy of being a part of something bigger than yourself. And remember, you are loved, chosen, and called for a purpose.

Conclusion

Acts 26:17-18 reminds us of God’s amazing grace and purpose for our lives. He rescues us, gives us a mission, and calls us to share His light with others. He offers forgiveness and gives us a place in His family.

How will you respond? Will you let God use you to share His light and love? Will you take on the mission He has for you?

Prayer

Heavenly Father,

Thank You for Your Word and for the incredible reminder of Your love and purpose for our lives. Thank You for rescuing us from darkness and bringing us into Your light. We are so grateful for the forgiveness You offer and for the place You have prepared for each of us in Your family.

Lord, we ask that You help us live out the mission You've given us—to share Your love, to be a light in the world, and to bring others closer to You. Give us courage to step out in faith, humility to serve others, and wisdom to follow the path You have set for us. Help us to forgive as we have been forgiven, and to reflect Your grace in all that we do.

We pray for those who are still searching for the light, that their hearts may be opened and their lives transformed by Your love. Use us, Lord, as instruments of Your peace and hope.

As we leave here today, may we carry Your light with us into our homes, our schools, and our communities. May we live in a way that honors You and inspires others to seek You.

In Jesus' name, we pray and say Amen.

Show The Light; Share The Choice

By Judah Strickland

"I am sending you to them to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me."

Acts 26:17b-18

"I'm sending you"

"Open the eyes of the outsiders"

Who's going to tell the outsiders? Who's going to tell the people on the margins. Who's going to tell the alone, the hurt, the different than- who's going free them?

Jesus did. He died on the cross for their Sins; He defeated death and the devil, proving the power of the one true God, and giving us a choice in choosing what is good and evil for ourselves, or in trusting our creator.

But He doesn't make the choice for us.

Tell them what?

Open their eyes to see the light, and the dark. The outsiders have seen the dark. They're stuck in it. What they need to see is the light. They need to see the door out. The Emergency exit sign that's lighting up.

"And choose God"

Show them the door out. You need to dive under the waters to save a drowning person. They need to choose life. You can't make that choice for them, God won't make that choice for them.

You can't push them through that door. You can just show them the way out.

You can't force someone to be saved. You can just clear the choices to them. Clear the fog that has been spread on what is good and evil.

"Present My offer of sins forgiven, and a place in My family"

Show them the choice, red pill or blue pill, the dark or the light, drowning or on dry land.

A place in my family. Show them the community of the Harvest. Show them the family of believers that fight sin. Show them the strength of the Body of Christ. Show them the choice.

"Real living by believing in Me"

The only way to live real, true, pure life is to believe in Jesus.

God is sending you to free people, to break the chains, to heal the sick, to cast out demons-to give them a choice.

People who are stuck, who think that there is no way out. Show them a way out. Give them a choice. Offer them to join the family of Christ.

People feel alone and hurt. How will accepting God's love change them? This is why we show them the family, the love that is God.

People feel that there is no way out, so show them The Way, The Truth and The life.

We need to show people Jesus. God is sending you, so you'd better get ready. Are you ready to preach, pray, or die at a moment's notice for God? If we don't show people the light, they may never see it.

Paul was a tent maker. God didn't call him to be a minister, He called him to tell people about Jesus. No matter what we do for work, God wants us to choose a lifestyle not a job, choose the mission. God wants us to choose Him.

There are real dangers to sharing this choice. Jail, death, attacks, persecution, all of which Paul experienced as he lived out the choice. if this happens to you, you just know you're doing it right.

Because we serve a God who breaks prison doors, so we don't fear getting locked up. We serve a God who was stood strong despite attacks, so we don't fear them. We serve a God who defeated death. The God who came back to life again, and took the power from death, to life. So we don't have to fear death.

Richard Wurmbrand was a Romanian priest who was arrested for preaching the Gospel in his Communist Country. He was thrown into solitary confinement, with no windows, lights or sounds (the guards wore soft shoe soles for this purpose) but every night would communicate via Morse code to the other inmates, preaching to them about Jesus.

Wherever Paul was he told people about Jesus. Stranded on an island, stuck in a prison cell, on home arrest, in Jewish communities and in gentile ones. He was a Jesus follower first, and everything else second.

Wherever we are we can tell people about Jesus.

God is sending us. Let's get ready. Let's share the choice wherever, whenever. Sometimes it means preaching on a street corner, but other times it means have conversations with people, asking if you can pray for them and following it up with offering the choice. Sometimes it's discussion with friends about Jesus.

Let's go show the light, share the choice wherever we are, in whatever way God gives us room.

Jesus is sending you.

We might not be sure how yet, and that's okay.

But right now let's take a moment to pray, let's circle up and pray.

Yahweh fill our hearts and minds. Please inspire and guide us. If now is the moment, send us.

Light In The Dark

By Shadrach Akhaure

“I am sending you to them to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.”

Acts 26:17b-18

Introduction

Saul was an educated man. Saul was a devout, religious man. Saul was a confident, opinionated man. And Saul was convinced that all of the “Jesus of Nazareth” narrative he was hearing from a small group of Jewish people was dangerous. In fact, it was heresy to the Jewish way of life, faith, and worship. Saul waged war against this treacherous narrative and anyone who propagated it. After all, Saul was an educated, devoutly religious, and confidently opinionated man.

Acts 9 records the account of Saul’s life-changing conversion. God literally ‘dropped him’ on the road to Damascus, blinding him with a sudden bright light. After Jesus introduced himself and Saul responded in faith, a follower named Ananias was sent to Saul to lay hands on Saul and pray for him. In this way, the Holy Spirit filled Saul, restored to him his physical sight, and provided spiritual sight in an even greater way.

At this point in his life, Saul was a changed man. He was also a distrusted man, because the Christians of the time knew of his treachery toward people of the faith. It took quite some time for him to gain the trust of the apostles and other church leaders of the time. But Saul was also a sent man, and even though he was initially distrusted, he took the gospel to cities throughout the region on multiple missionary journeys.

Fast forward 25-plus years and many wonderful gospel-centered experiences. Saul, now known as Paul, is nearing the end of his life. He will be martyred in the next three to five years. One of those challenging experiences leading up to his death appears in Acts 26. Paul has appeared before multiple leaders in their culture before appealing to Caesar and eventually standing before King Agrippa. He recounts his own conversion to Agrippa in this text.

“Then I asked, ‘Who are you, Lord?’ ‘I am Jesus, whom you are persecuting, ‘the Lord replied. ‘Now get up and stand on your feet. I have appeared to you to appoint you as a servant and as a witness of what you have seen and will see of me. I will rescue you from your own people and from the Gentiles. I am sending you to them to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.’”

Acts 26:15-18

At first this text appears to be about Paul. But the passage is ultimately about Jesus. In a way only Jesus can, he appears before his greatest human enemy of the time with three actions in mind. Jesus is appearing, appointing and ‘aphesis’ing an entire region through his newfound relationship with Paul.

Let's look at the three things Jesus is doing in this text. Everything begins when Jesus appears before Paul. Paul wasn't looking for Him. This was no doubt Jesus' initiating work in Paul's life and wasn't brought about by any plea or request from Paul himself. Jesus simply appeared to Paul. And His appearing was in spectacular fashion. Ultimately, He got the attention and the allegiance of Saul in the power of His appearing.

A great application for us is to be sincerely open to God's appearing in our lives before we have to be destabilized, blinded, and silenced like Paul was. Remember, Paul was an educated, devoutly religious, and confidently opinionated man. Sometimes those particular characteristics can result in a stubborn response to God. Jesus' bold appearance is in direct contract to Paul's bold defiance of Christ leading up to this moment.

Next Jesus appoints Paul to a specific people and mission. "I have appeared to you to appoint you as a servant and as a witness of what you have seen and will see of me." (Acts 26:16b). Paul is sent to 'open their eyes' and to 'turn them from darkness to light, and from the power of Satan to God" (vs 18). The dark moment where Saul is blinded by Jesus' appearance will ultimately result in the blind gentiles be redeemed from darkness to light. How amazing. This story is about Jesus darkening the eyes of one man to open the eyes of millions.

The final role Jesus is playing in this moment is that of a supernatural 'aphesis'ing. Aphasis is a Greek work used in this text. It is often translated 'forgiveness' but has an even more rich meaning. The word means a 'dismissal' of charges or a 'pardon...' a 'release from punishment' or even a 'letting go' of the anger toward someone's guilt. Paul, a very guilty man, is being chosen to proclaim a release of the guilt of an entire people group.

From an eternal perspective, this is more of an expungement than a pardon. In the process of pardon in our legal system, the punishment is waived although the guilt is still recognized. However, with an expungement, the situation is treated as if the guilt itself never happened and therefore deserves no punishment. This is the work of Jesus in us.

Jesus goes on to use Paul in a very mighty way. Many gentiles prove to be the result of this promise from God. They are forgiven of sins and they receive "a place among those who are sanctified by faith in me (Christ) (vs 18.)

Conclusion

As men and women who have also been recipients of this amazing work of Jesus, we must be thankful for the way Jesus dealt with Paul. And we should celebrate the way he used Paul and millions of others like him over the past two thousand years. And there is no way to celebrate this without asking a question: Am I responding to the grace of Jesus as Paul did? Do I take my own story of salvation and make it a proclamation to those within my sphere of influence, helping anyone and everyone understand the role Christ can play in their lives?

25 in '25?

By Major Stephen Court

Time flies. When I started writing this, it was last year. And the next thing you know, 2025 has kicked off. In other words, it's not too early to begin praying into 2025 and God's plans for you and the great commission.

The social restrictions prompted by the global pandemic—from lockdowns to distancing to mask-wearing—overflowed into many spiritual practices, including evangelism. But that was a few years ago now, and with pandemic firmly in hindsight and gusts of fresh hope billowing through and imminently flipping the page of the calendar to '25, it's time to dust off our passion for the Great Commission.

Let's be intentional. What would happen if each of us reading this aimed to personally introduce 25 people to Jesus in 2025? It would be a vast number. And behind each number would be a story of transformation—lives cleaned up, characters reconstructed, relationships reconciled, families restored.

Easily said. But how? Our first encouragement for evangelism is sanctification. That is, get holy. As the Apostle Paul famously instructed, “Be filled with the Spirit” (Ephesians 5:18). While this is basic for every Christian, you might wonder how it particularly helps evangelism. It does, in four ways:

1. Jesus promises the Holy Spirit to the disciples: “I will send Him to you. When He comes, He will prove the world to be in the wrong about sin and righteousness and judgment” (John 16:7-8). Yes, the Holy Spirit does the convicting. But in some sense, as the Holy Spirit is filling us, He is convicting people of their guilt concerning sin.

2. Holiness is equated by the apostle John with “perfect” or “complete” love: “This is how love is made complete among us so that we will have confidence on the day of judgment: in this world we are like Jesus. There is no fear in love. But perfect love drives out fear” (1 John 4:17-18). One of the big arguments against evangelizing is fear. Perfect love—or, enacted holiness—drives out fear. In this context, holiness equals fearlessness. Impediment gone.

3. We don't have to guess or rely on our own skills and abilities. We can more ably and appropriately partner with the Lord. This is how Jesus describes it: “Very truly I tell you, the Son can do nothing by Himself; He can do only what He sees his Father doing, because whatever the Father does the Son also does” (John 5:19). As the Holy Spirit is filling us, we can more clearly see what the Father is up to in our daily comings and goings. And so, as we're looking to evangelize, we can pray, based on this verse, “Help us to see what you're doing and do what we're seeing.” This helps turn good intentions into divine appointments.

4. Holiness removes the concern that we might be embarrassed or offended. Forensically, the negative side of holiness is the neutralization of our sinful nature, our natural inclination to act selfishly (see Romans 6:6). This is most famously, in Salvation Army circles, celebrated in an old Sunday school song based on Paul's testimony: “I have been crucified with Christ and I no longer live, but Christ lives in

me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me" (Galatians 2:20). So, if we're dead to sin and our life is Jesus living in us—then there is nothing in us to be offended for being insulted or mistreated or ashamed or embarrassed. Holiness makes us offence-proof.

Why not stop now and repent of anything dodgy you're involved in? Why not renounce anything questionable that makes you vulnerable to attack? Why not consecrate every area of your life to the Lord Jesus Christ? Why not ask the Holy Spirit, right this minute, to invade and fill your whole life?

Now 25 in '25 doesn't seem like as much of a stretch! Now that we're relying on the Holy Spirit to convict people of their sin and need; now that we're missionally fearless; now that we're seeing Jesus better and following His lead; now that we're offence-proof; now that God's love is saturating and overflowing us to others, it only seems (super)natural that we will have all kinds of opportunities to represent the Lord Jesus Christ, with his love and plan, to all kinds of people over the 365 days that will compose 2025.

We know one corps that has adopted '25 in '25' as the campaign for the year. Each person has been invited to build a prayer list of 25 friends, teammates, associates, neighbours, workmates, classmates, and others who don't follow Jesus. Evangelism and apologetics training is included.

Salvationists presume everyone we meet needs to get saved unless and until they demonstrate otherwise. We presume every social interaction is a divine appointment. Filled with the Holy Spirit we spread Jesus' love everywhere we can and introduce everyone we can into a saving relationship with Jesus Christ. It's not too late for you to plunge into the campaign.

Catherine Booth (Grok) - Win the World for Jesus

Over at the armybarmy blog we did a series starting at the end of 2024 testing out Grok (artificial intelligence) on questions about how certain SA leaders would advise us to strategise to complete the great commission.

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How does The Salvation Army's "Catherine Booth" advise us to "win the world for Jesus"?

Answer (by Grok):

The phrase "win the world for Jesus" as used by The Salvation Army, particularly in reference to Catherine Booth, one of its co-founders, embodies the organization's mission to spread Christian faith and values through both evangelism and social action. Here's how Catherine Booth's teachings and actions advised on this:

Holistic Ministry: Catherine Booth was a firm believer in what The Salvation Army calls "holistic ministry" — addressing both the spiritual and physical needs of people. She advocated that to truly "win the world for Jesus," one must not only preach the Gospel but also actively engage in social work, helping those in need with food, shelter, and other forms of support. This approach was revolutionary for its time, blending evangelism with social reform.

Women's Role in Ministry: Catherine Booth was a significant advocate for women in ministry, arguing that if the world was to be won for Christ, women must equally participate in all forms of ministry. Her pamphlet "Female Ministry: Or, Woman's Right to Preach the Gospel" laid out her arguments biblically and logically, leading to The Salvation Army being one of the first denominations to officially endorse and practice the ordination of women.

Aggressive Christianity: She was known for her concept of "aggressive Christianity," which meant taking the Christian message directly to where people were, including pubs, streets, and slums. This approach was about meeting people where they are, not where the church traditionally expected them to come. Booth's aggressive style was meant to combat the apathy towards religion by showing Christianity's relevance to daily life and human suffering.

Moral and Social Reform: Catherine Booth saw winning the world for Jesus as also involving moral and social reform. She was involved in campaigns against various social evils like alcoholism, poverty, and prostitution. Her belief was that by improving societal conditions, one could more effectively lead people to Christ.

Personal Holiness: She emphasized personal holiness as a cornerstone of effective evangelism. For Booth, to win others for Jesus, one must first live a life transformed by Christ, which would then serve as a powerful testimony to others.

Adaptability: She encouraged adaptability in methods of evangelism and service. The Salvation Army under her influence was known for its innovative approaches to outreach, including the use of music, drama, and public meetings, which were not conventional in her time.

Catherine Booth's approach was fundamentally about demonstrating Christ's love through action alongside preaching, suggesting that to "win the world for Jesus," one must engage with people in all aspects of their lives, addressing their immediate needs while sharing the Gospel. Her methods and teachings continue to influence The Salvation Army's operations worldwide.

William Booth (Grok) - Win the World for Jesus

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How does The Salvation Army's "William Booth" advise us to "win the world for Jesus"?

Answer (by Grok):

General William Booth, the founder of The Salvation Army, provided guidance on how to spread the Christian faith through his writings, speeches, and the organization's practices. Here are some key ways Booth advised to "win the world for Jesus":

Practical Christianity: Booth emphasized the importance of living out Christian values through direct action. He believed in showing love and compassion through practical means such as feeding the hungry, clothing the naked, and providing shelter to the homeless. His motto was often summarized as, "Soup, Soap, and Salvation," highlighting the blend of physical and spiritual aid.

Evangelism through Social Work: Booth saw social work not just as an end in itself but as a means to share the gospel. By meeting people's immediate needs, he believed one could open doors to discuss spiritual matters. This approach was revolutionary at the time, integrating mission work with social welfare.

Innovative Evangelism: Booth was known for his innovative methods to engage with people. He used music, particularly through the Salvation Army's brass bands, to attract attention in public spaces. He also adapted military terminology to describe the organization's mission, with members called "soldiers" and leaders "officers," making the message accessible and compelling.

Personal Holiness: Booth stressed personal holiness and sanctification, urging Salvationists to live lives that reflected Christ's teachings. He believed that personal transformation should be a precursor to societal change, advocating for a life of purity, prayer, and dedication to God's work.

Adaptability and Flexibility: He encouraged adaptability in methods to reach different cultures and demographics. The Salvation Army was one of the first denominations to ordain women as officers, reflecting a flexibility in approach to meet the demands of the mission.

Aggressive Christianity: Booth's book "In Darkest England and The Way Out" outlines his vision for aggressive Christianity, where he calls for proactive, bold steps in addressing both spiritual and social issues. He advocated for a Christianity that goes beyond comfort zones to reach out to the most marginalized.

Community and Fellowship: Booth fostered a sense of community among the members of The Salvation Army, believing that fellowship could strengthen individual faith and collective action. This community aspect was crucial in supporting people through life's challenges and in maintaining morale among the soldiers of the Army.

Education and Training: He established training colleges for officers to ensure they were well-prepared both spiritually and practically for their mission work. This focus on education was part of his strategy to ensure the mission's longevity and effectiveness.

By combining these elements, Booth aimed to make Christianity not just a doctrine but a dynamic force for change in people's lives, thereby "winning the world for Jesus" through both spiritual and practical means.

George Scott Railton (Grok) - Win the World for Jesus

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How does The Salvation Army's "George Scott Railton" advise us to "win the world for Jesus"?

Answer (by Grok):

George Scott Railton, a pivotal figure in the early Salvation Army, contributed significantly to the organization's mission and methodology, which were designed to "win the world for Jesus." Here's how his philosophy and actions advised this approach:

Militant Evangelism: Railton was instrumental in shaping the Salvation Army's identity as a militaristic organization, which was not just metaphorical but also practical in its approach to evangelism. He believed in aggressive outreach, using methods that were direct and confrontational to reach people, especially those on the fringes of society like the poor and destitute. His approach was to go where the people were, including pubs, streets, and markets, to preach the gospel in a way that was accessible and immediate.

Use of Music and Sensational Tactics: Railton was known for his use of music, particularly hymns set to popular tunes, and other dramatic, attention-grabbing tactics. This was part of the Salvation Army's strategy to make Christianity appealing and relevant to the working class. He believed in using these methods to draw crowds and convey the message of salvation in a memorable way.

Expansion and International Mission: Railton's role in expanding the Salvation Army's work globally was crucial. His missionary zeal led him to travel extensively, setting up Salvation Army operations in countries like the United States, South Africa, Germany, France, and even scouting possibilities in China. His vision was to spread the gospel across different cultures and languages, adapting the message to fit local contexts but always with the aim of conversion and spiritual transformation.

Focus on Social Service: Linked with evangelism was Railton's commitment to meeting physical and social needs. He advocated for and helped establish programs like the Prison Gate work and the Army and Navy League for servicemen, showing that winning people for Jesus involved addressing their immediate life

circumstances. This holistic approach was seen as a way to demonstrate God's love in action, thereby opening hearts to the gospel.

Personal Sacrifice and Commitment: Railton lived a life of personal sacrifice, traveling incessantly and often in poor health, which underscored his dedication to the cause. His personal example was meant to inspire others to similar levels of commitment. His writings and life story have been used to encourage Salvationists to see their life's work as a form of holy warfare for souls.

Training and Mobilization: Railton was involved in the training of officers and soldiers, emphasizing the importance of preparation, discipline, and zeal. His writings on Salvationist doctrine and practice were foundational in shaping the identity and actions of those who would carry forward the mission. This training was not just theological but also practical, focusing on how to engage with communities effectively.

Railton's approach was always about practical, dynamic engagement with the world, using every tool at his disposal—from music to social service—to make the message of Jesus Christ accessible and life-changing for people across the globe. His work laid down a model for the Salvation Army's ongoing mission to "win the world for Jesus."

Booth-Tucker (Grok) - Win the World for Jesus

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How does The Salvation Army's "Commissioner Booth-Tucker" advise us to "win the world for Jesus"?

Answer (by Grok):

Commissioner Booth-Tucker, a prominent figure in The Salvation Army, emphasized several strategies for spreading the Christian faith and "winning the world for Jesus." Here's how he advised:

Social Service as Evangelism: Booth-Tucker believed strongly in the integration of social services with evangelism. He advocated for the Salvation Army to engage in acts of kindness and social welfare, such as providing food, shelter, and rehabilitation services, as a means to demonstrate Christian love and thereby attract people to the faith. His philosophy was that by meeting physical needs, one could open the door to spiritual conversations.

Adaptability and Cultural Sensitivity: He was known for his innovative approach to evangelism, suggesting that methods should be adapted to fit different cultural contexts. This included using local customs, languages, and music to make the Gospel message more relatable and accessible to diverse populations.

Bold and Public Witness: Booth-Tucker encouraged bold and public expressions of faith, much like the early Salvation Army's street meetings and parades. He believed in taking the message directly to the people, where they lived, worked, and gathered, rather than waiting for them to come to a church.

Training and Discipline: He emphasized the importance of training Salvation Army officers in both spiritual and practical disciplines. This training was to ensure that they were well-equipped to handle the challenges of evangelism and social work, maintaining a high standard of personal and communal life.

Holistic Salvation: His vision included not just the salvation of the soul but also the transformation of the whole person and community. This holistic approach meant addressing issues like poverty, addiction, and social injustice, seeing these efforts as part of the mission to "win the world for Jesus."

Personal Testimony: He encouraged personal stories of transformation and faith as powerful tools for evangelism. The personal testimony of individuals who had experienced change through faith could resonate with others in similar situations, making the message of Jesus more real and impactful.

Networking with Other Christian Bodies: Although The Salvation Army was somewhat unique in its methods, Booth-Tucker saw value in cooperating with other Christian denominations where possible to broaden the scope of missionary work.

His writings and speeches often focused on practical, actionable steps rather than abstract theology, aiming to make Christianity not only a doctrine but a visible, lived experience. This approach was intended to make the message of Jesus both appealing and applicable to all walks of life, thereby "winning" them to faith through love, service, and example.

Brengle (Grok) - Win the World for Jesus

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How does The Salvation Army's "Samuel Logan Brengle" advise us to "win the world for Jesus"?

Answer (by Grok):

Samuel Logan Brengle, a prominent figure in The Salvation Army, emphasized several key principles for spreading the Christian faith and "winning the world for Jesus." Here's a summary of his advice based on his teachings:

Holiness of Heart and Life:

Brengle strongly advocated for personal holiness. He believed that to effectively influence others for Christ, one must first be sanctified and live a life that reflects Christ's teachings. This involves personal purity, devotion, and a deep commitment to spiritual disciplines like prayer, Bible reading, and fasting.

Love and Compassion:

He emphasized the importance of love in all interactions. Brengle taught that true evangelism stems from a genuine love for people, reflecting Jesus' love. This involves showing compassion, especially to the marginalized, the poor, and those in need.

Service and Sacrifice:

Brengle was known for his belief in the power of service. He encouraged Salvationists to serve others selflessly, often at personal cost. This service was not just about charity but about living out the gospel through actions that demonstrate Christ's love and sacrifice.

Evangelism Through Personal Testimony:

He believed in the power of personal testimony. Sharing one's faith journey, struggles, and how one came to know Christ can be very influential. Brengle encouraged believers to speak plainly and from the heart about their experiences with God.

Use of All Talents for God's Kingdom:

Brengle advocated that every skill, talent, or profession could be used for God's glory. Whether through music, art, writing, speaking, or any other form of expression, individuals should use their abilities to spread the message of Jesus.

Discipline and Consistency:

He underscored the need for discipline in spiritual life, suggesting that regular, consistent practices in faith would lead to a stronger witness. This included not only personal spiritual disciplines but also consistent outreach efforts.

Humility and Meekness:

Brengle taught that humility is key in Christian service. He warned against pride, which he saw as a significant barrier to effective ministry. Instead, he promoted a life of meekness, where one's focus is on glorifying God rather than self.

Prayer and Dependence on God:

He emphasized the critical role of prayer, both personal and communal, in achieving spiritual victories. Brengle believed that all endeavors to win souls should begin and end with prayer, acknowledging one's total dependence on God.

Brengle's teachings were not just theoretical but were lived out in his life as a Salvation Army officer, making him a compelling example of his own principles. His books and writings continue to inspire those within The Salvation Army and beyond to engage in evangelism with a heart for holiness and service.

William Pearson (Grok) - Win the World for Jesus

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How does The Salvation Army's "Colonel William Pearson" advise us to "win the world for Jesus"?

Answer (by Grok):

Colonel William Pearson, in the context of The Salvation Army, is not a widely recognized figure in the direct leadership or foundational history of the organization, based on the available search results. However, the ethos of "winning the world for Jesus" is deeply embedded in the mission and practices of The Salvation Army as a whole. Here's how this mission is generally approached by The Salvation Army:

Holistic Salvation: The Salvation Army emphasizes a dual approach of addressing both spiritual and physical needs. This is captured by William Booth's philosophy of providing "soup, soap, and salvation," which signifies meeting immediate material needs (soup and soap) as a pathway to sharing the gospel (salvation). This holistic approach is meant to demonstrate Christ's love through actions, thereby opening avenues for evangelism.

Community Engagement: The Army engages with communities in practical ways, offering services like shelters for the homeless, food programs, disaster relief, and rehabilitation centers. By serving those in need, they aim to live out the teachings of Jesus, thereby winning hearts and minds to Christianity.

Military Metaphor: The Salvation Army uses military terminology, with its members referred to as "soldiers" and its leaders as "officers." This metaphor underscores a sense of discipline, commitment, and active engagement in spiritual warfare against social evils. Soldiers are seen as "covenanted warriors" dedicated to spreading the Christian faith.

Evangelistic Outreach: The Army conducts evangelistic meetings, open-air services, and uses music (particularly brass bands) as a tool for outreach. The idea is to make Christianity accessible and appealing to all, especially those who might not enter traditional church settings.

Inclusivity and Empowerment: From its inception, The Salvation Army has included women in leadership roles, reflecting a broader inclusivity that might resonate with diverse audiences, thereby expanding its reach in winning the world for Jesus.

Social Justice: Fighting against social injustices like poverty, addiction, and discrimination is part of their mission. By tackling these issues, The Salvation Army aligns with the teachings of Jesus to care for the least among us, thus showing His love in action.

While Colonel William Pearson is not directly cited in these contexts, these principles reflect the overarching strategy of The Salvation Army in fulfilling its mission to "win the world for Jesus." They focus on living out Christian values in practical, visible, and impactful ways, which are central to their approach to evangelism and service.

Richard Slater (Grok) - Win the World for Jesus

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How does The Salvation Army's "Richard Slater" advise us to "win the world for Jesus"?

Answer (by Grok):

Richard Slater, known as the "Father of Salvation Army Music," contributed significantly to the Salvation Army's approach to spreading its message through music and community engagement. Here's how his contributions advise us to "win the world for Jesus" based on the information available:

Music as a Tool for Evangelism: Slater was pivotal in shaping the musical aspect of Salvation Army outreach. His work in the Army's Music Editorial Department from 1883 to 1913 involved composing, arranging, and editing music that was accessible and appealing to the masses. Music was not just for worship but for evangelism, used in open-air meetings to attract crowds and convey the gospel message in a relatable way. This approach suggests using culturally relevant and engaging methods to spread the Christian message, emphasizing that music can "touch the soul" and inspire individuals to learn more about faith.

Adaptation and Innovation: Slater's era in the Salvation Army was marked by innovation in how music was used for spiritual purposes. He adapted popular tunes of the day, making them suitable for Christian worship, which indicates a strategy of meeting people where they are culturally and socially. This method of adapting existing cultural elements for spiritual ends shows an understanding of how to connect with people in a way that feels familiar yet introduces them to the Christian faith.

Community and Outreach: The Salvation Army's early practices, supported by figures like Slater, involved direct engagement with the community, especially the poor and marginalized. The use of music in open-air settings was part of a broader commitment to go where people were, rather than expecting them to come to a church. This grassroots approach to evangelism underscores the idea of winning the world for Jesus by being visibly present, serving, and engaging with communities in their everyday environments.

Lifestyle and Testimony: While not directly from Slater's personal writings, the ethos of the Salvation Army, which he helped shape through his music, promotes living out one's faith visibly and actively. Soldiers of the Army, including those influenced by Slater's music, were seen as "covenanted warriors" with a "holy passion" to spread the gospel. This implies that to "win the world for Jesus," one's life should reflect the teachings of Christ, making faith a lived testimony to others.

In essence, Richard Slater's contributions advocate for an approach to evangelism that combines the power of music with direct, community-focused outreach, cultural adaptation, and a lifestyle that exemplifies Christian values. This holistic strategy aims at making the gospel message both accessible and compelling to a diverse audience.

John Lawley (Grok) - Win the World for Jesus

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How does The Salvation Army's "Colonel John Lawley" advise us to "win the world for Jesus"?

Answer (by Grok):

Colonel John Lawley, a prominent figure in the early days of The Salvation Army, exemplified several approaches to "win the world for Jesus" through his actions and dedication:

Evangelical Preaching: Lawley was known for his commitment to evangelism, starting from a very young age. He preached extensively, up to 14 sermons a week, demonstrating a relentless effort to spread the Christian message. His approach was to take the gospel directly to the people, often in challenging environments like the streets or amidst hostile crowds, reflecting the Salvation Army's mission to reach those who might not enter traditional church settings.

Intercessory Prayer: Lawley was notably an intercessory prayer warrior. He famously prayed under the stage while William Booth preached, focusing on the conversion of souls. His practice of fervent prayer was seen as vital, supporting the preaching with spiritual backing, suggesting that prayer was as crucial as preaching in the mission to "win the world for Jesus". This aspect of his ministry highlights the importance of spiritual preparation and reliance on divine intervention for effective evangelism.

Personal Commitment and Sacrifice: Lawley's life was marked by personal sacrifice and dedication. His rise from humble and challenging beginnings to becoming a Commissioner shows his commitment to the Salvation Army's cause. His involvement in various roles, from singing to leading prayer meetings, underscores the idea that every aspect of one's life should be dedicated to the mission. His willingness to endure physical hardship and even hostility for the sake of his faith illustrates a model of Christian service where personal comfort is secondary to the mission of salvation.

Community Engagement: Lawley's work with General William Booth involved traveling extensively, both domestically and internationally. This engagement with various communities around the world reflects an approach of not just preaching but also living among people, understanding their needs, and addressing both spiritual

and physical poverty. The Salvation Army's holistic approach to evangelism, combining spiritual salvation with social service, was something Lawley embodied, promoting a message of comprehensive care and transformation.

Moral and Social Reform: Though not directly attributed to Lawley, his alignment with the Salvation Army's broader goals under William Booth's leadership included efforts in moral and social reform. The Army's work to combat issues like alcoholism, poverty, and social injustice was part of the broader strategy to "win the world for Jesus" by showing Christian love in practical, everyday actions.

In summary, Colonel John Lawley's methods to "win the world for Jesus" were rooted in fervent evangelism, deep prayer, personal sacrifice, active community engagement, and participation in the broader social reforms that characterized The Salvation Army's approach to Christian ministry.

General Buckingham (Grok) - Win the World for Jesus

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How does The Salvation Army's "General Lyndon Buckingham" advise us to "win the world for Jesus"?

Answer (by Grok):

General Lyndon Buckingham emphasizes a holistic approach to "winning the world for Jesus," focusing on both the spiritual and practical aspects of Salvation Army work. Here's how he advises achieving this mission:

Preaching the Gospel and Meeting Human Needs: Buckingham underscores that The Salvation Army's mission is to preach the gospel of Jesus Christ while simultaneously meeting human needs without discrimination. This dual focus is central to "winning the world for Jesus," as it combines spiritual guidance with tangible acts of service, reflecting Jesus's teachings and love.

Engaging in Prayer and Spiritual Growth: He stresses the importance of spiritual practices, particularly prayer, for personal and communal growth. Buckingham advocates for a constant development of one's "prayer muscle," suggesting that spiritual readiness and growth are vital in spreading the message of Jesus.

Serving Wholeheartedly: Buckingham calls for a wholehearted commitment to the mission of The Salvation Army. He references the biblical figure Caleb, expressing a desire to maintain zeal for God's work throughout one's life, implying that dedication and passion are key to effectively sharing the gospel.

Being a Demonstration of God's Love: He encourages Salvationists to be visible examples of God's love, suggesting that by living out this love, they can make a significant impact. Buckingham highlights the need for the world to see "God-filled people," indicating that personal transformation and living out one's faith are powerful evangelistic tools.

Global Unity and Mission: Buckingham has spoken about the importance of the Salvation Army's global community working together. His messages often celebrate the collective effort of Salvationists worldwide to advance the mission, suggesting that a unified, collaborative approach strengthens the spread of the gospel.

In summary, General Lyndon Buckingham's advice for "winning the world for Jesus" involves a combination of preaching, serving, personal spiritual growth, and global cooperation, all underpinned by a deep, practical love that mirrors Jesus's own ministry.