

JOURNAL OF AGGRESSIVE CHRISTIANITY

JAC Online

Issue 43, June 2006 – July 2006

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Editorial Introduction

by J.A.C. editors

Greetings in Jesus' name, friends. We trust the battle progresses well on your front.

We present to you issue 43, grateful for the commitment of the writers and the blessing of God who given them something worth reading. This issue promises to spur us all on to love and good deeds.

Major Richard Munn kicks off this issue with **MEN, WOMEN, AND THE BIBLE**. For fans of Biblical equality this will be a faith-builder. For those who still haven't converted, please take the study!

General William Booth dusts off **THE MISSION OF THE FUTURE**, a lengthy 1889 address in which he envisions one great united Missionary Society of the Future. It is bracing thought from a man who actually believed that God's grace was sufficient for us to accomplish the things that we used to and sometimes (in some places) still sing about.

Major Miriam Gluyas dovetails Booth with her **EXPANSION**. A proven pioneer of new outposts and corps, Sydney's Gluyas suggests both principles and practicalities in our endeavour to win the world for Jesus. Faithful readers will know that we're invested in a venture nicknamed **MMCCXX**, a vision quite in line with Booth's article to see new outposts in 2,000 cities in 200 countries in 20 years. Gluyas's article will help inform and equip you to participate (don't worry. We know that more is needed. So plans include a whole issue devoted to **mmccxx** later this year - stay tuned).

Now that we've spilled the beans again on **mmccxx**, Patricia King (based in Phoenix and Kelowna) backs us up with **THE IMPORTANCE OF GOALS**. She suggests prophetically and Biblically that these can focus our efforts and optimise our impact.

But we're not about change for change's sake. Commissioner Wesley Harris (Melbourne) warns of 'change junkies' in his **HISTORY, IDENTITY, AND DESTINY**. This long-term perspective on our Army and where we're headed will be important reading for those concerned for the future. This is one to forward to your friends.

Mary Parks (Philadelphia) offers '**OH, GOD, YOU PROMISED!**' a short reflection on the prayer version of Tommy Tenney's *God Chasers* best seller.

Peter Lublink (lublink.ca) tells us to **SHUT THE HELL UP**. What he means is that we should not give the devil a chance by shooting off our mouths and living and acting hypocritically.

Commissioner Wesley Harris finishes off his **SOUVENIRS OF SALVATIONISM** Series with parts 7 and 8.

Andrew Bale (London) blows everyone away with HOW MANY CHILDREN WILL THAT COST ME? He translates our personal commercial system by cost-benefit analysis into the lives of children who could be saved. From there he crafts a personal lifestyle manifesto that is sure to shake your comfortable Western foundations. Don't read this after having shopped or eaten out at a restaurant.

Patricia King gives us some advice in WHEN YOU WALK THROUGH A STORM. As always, powerful stuff.

Dan White and Kirsten Ivany, Holy Session students at The War College in Vancouver, present their project, ONE CHURCH. This vision has tonnes of potential to unite and enrich and accelerate the great salvation war. Give it a careful read, please.

Next issue (August/September) is scheduled to be based on the theme, WOMEN. We're blessed to have as guest editor, Major JoAnn Shade. If you'd like to contribute, I can connect you with her (at revolution@mmccxx.net).

Until then, feast away on this smorgasbord. And if you finish before August, dive into the 42 issues of archives. And if you get through that, remember that we drip feed daily at armybarmy.com/blog.html.
Enjoy.

God bless The Salvation Army.

Stay close to Jesus. Much grace. I remain,

Yours in the Salvation War,
The Editors

Men, Women, and the Bible

by Major Richard Munn

(based on an outline by Gilbert Bliezikian)

- ◆ Session One
 - “In The Beginning It Was Good!” – Genesis 1-2
- ◆ Session Two
 - “What On Earth Happened?” – Genesis 3
- ◆ Session Three
 - “A Painful Legacy - Polygamy, Divorce And Adultery.” – Old Testament Survey
- ◆ Session Four
 - “Glimpses Of Eden Restored” – Song Of Songs And Proverbs 31
- ◆ Session Five
 - “Jesus And Women” – New Testament Survey
- ◆ Session Six
 - “What Did Paul Really Say?” – Pauline Survey
- ◆ Session Seven
 - “Eros And Porneia – Healthy Sexuality In An Age Of Pompeii” – Matthew 5 And 1 Corinthians 7
- ◆ Session Eight
 - “Men And Women In The Church – Breaking The Curse” – Galatians 3:28

MEN, WOMEN AND THE BIBLE - Session One

“In The Beginning It Was Good!”

Genesis 1-2

Genesis One – The Creation Story

Genesis 1:26 (RSV) - “Let us make man in our image, after our likeness; and let them have dominion...”

Lesson:

God determines to make “man” (singular), but refers to “man” as “them” (plural). “Man” is a generic term for “human beings” and encompasses both male and female. Both man and woman are God’s image-bearers.

Genesis 1:27 (RSV) - “So God created man in his own image, in the image of God he created him; male and female he created them.”

Lesson:

The male/female sexual differentiation reflects realities contained within the very being of God and derived from Him as His image. Femaleness pertains to the image of God as fully as maleness. God is neither male nor female.

Genesis 1:28 (RSV) - “Be fruitful and multiply, and fill the earth and subdue it...”

Lesson:

God’s procreation mandate (the command to reproduce and to populate the earth) offers an added explanation for the sexual differentiation between man and woman. Its purpose was not for one sex to dominate the other.

Genesis Two – Reinforces teachings of chapter one and provides some new insights.

Genesis 2:18 (NIV) - “It is not good for the man to be alone. I will make a helper suitable for him.”

Lesson:

By any standards, Adam had it made in Eden. However, in spite of opulence, Adam was not fulfilled.

He remained alone. He was only half of the story. The image of God in him, itself, yearned for the presence of his female counterpart without whom there was no fulfillment.

Genesis 2:23 - “At last, this is bone of my bones and flesh of my flesh; she shall be called woman because she was taken out of man.”

Lesson:

Adam’s exclamation shows that he was in tune with God. He understood that God was presenting him with a being like himself, the companion perfectly suitable for him, his equal.

Genesis 2:24 (RSV) - “Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh.”

Lesson:

The marital bond is designed by God to take precedence over concern for the cohesion of a man's original family.

He goes to his bride and joins her in the marital bond.

Genesis 2:25 - "And the man and his wife were both naked and they were not ashamed."

Lesson:

Nakedness in the garden is mentioned as a concluding affirmation of the goodness of God's creation. It signified the unhindered freedom of humans in relation to each other and before God.

Notes from Gilbert Bilezikian – "Beyond Sex Roles"

MEN, WOMEN AND THE BIBLE - Session Two

““What On Earth Happened?”

Genesis 3

Genesis Three – The Fall

Genesis 3:6a (RSV)

“When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took of its fruit and ate it”

Lesson:

Eve saw that the tree was “a delight to the eyes.” Pleasure took precedence over revelation. The philosophy of hedonism is born - advocating the satisfaction of desire and the gratification of the senses as being the ultimate value.

Genesis 3:6b

“She took of its fruit and ate; and she also gave some to her husband, and he ate it.”

Lesson:

Adam sins knowingly. He is aware of the meaning of his defiant gesture and yet participates in the rebellion against God.

Genesis 3:7 and 10

“Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves.”

“I was afraid because I was naked; so I hid.”

Lesson:

Original natural innocence and freedom are immediately reversed. There is shame associated with nakedness – a sense of self-consciousness

Genesis 3:11 (RSV)

“And God said, “Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?”

Lesson:

God addresses Adam as an individual. Both Adam and Eve discover their nakedness as the result of sin, but God singles out Adam to inquire. Eve’s turn would come. She would have to speak for herself, as a person in her own right.

Genesis 3:15

“I will put enmity between you and the woman, and between your offspring and hers.”

Lesson:

Intimacy and mutual dependency is replaced by ‘enmity ‘- lit.’ *hostility*’ ‘*hate*’ ‘*antagonism*.’

Genesis 3:16

“I will greatly increase your pains in childbearing, in pain you will bring forth children. Your desire will be for your husband, and he will rule over you.”

Lesson:

The woman is entrusted with the childbearing function. She will yearn for the “one flesh” union that defined the family prior to the fall (2:24). Her desire will be for her husband, and yet instead of meeting her desire and providing a mutually supportive and nurturing family environment, he will rule over her.

Notes from Gilbert Bilezikian – “Beyond Sex Roles”

MEN, WOMEN AND THE BIBLE - Session Three

“A Painful Legacy – Polygamy, Divorce And Adultery.”
Old Testament Survey

Following the Fall - The Dark Side

This is a time of preparation for fulfillment that ultimately comes with the life Christ. The time reflects a dual set of characteristics:

1. The effects of the fall are very much in evidence in the old-covenant community. This is the dark side of the old covenant.
2. However, God is also using the old-covenant people as instruments to accomplish His redemptive program. There are many positive features that prepare the way for the coming of Christ and for the restoration of God’s original creation purposes. This is the bright side of the old covenant.

This lesson will focus in the dark side. Next month will feature the bright side.

Polygamy- Genesis 4:19 – “And Lamech took two wives.”

It takes only 6 generations from Adam to Lamech for hierarchy to disintegrate into polygamy. ‘One flesh’ has morphed into ruler/subject hierarchy. The ruler of woman now becomes the owner of woman. The owner of woman soon becomes the owner of *women*.

Creation Design

God
Adam and Eve
nature

The Fall

God nature
Adam
Eve

Genesis 16:3,4 – “So after Abram had been living in Canaan ten years, Sarai his wife took her Egyptian maidservant Hagar and gave her to her husband to be his wife. He slept with Hagar, and she conceived.” (See also Genesis 25:1-6)

Male dominance transforms the creational relationship of equals into one of superior to subordinate. Wives are now regarded as conveniences and providers of posterity.

- Abraham has several wives and concubines.
- Esau marries three wives (Genesis 26:34; 28:8-9)
- Jacob's twelve sons are born of four different mothers (Genesis 29; 30).
- Gideon has thirty wives and at least one concubine (Judges 8:30, 31).
- David keeps adding wives and concubines to his house (2 Samuel 3:2-5; 5:13-16; 20:3).
- Solomon establishes the biblical record with 700 wives and 300 concubines (1 Kings 11:3).
- Bigamy is recognized as a legal fact - indicating that common people practice it as well (Exodus 21:10; Deuteronomy 21:15-17).

Patriarchal Oppression – (Numbers 30:6-16) Old Testament legislation regarding contractual engagements and individual decisions is an illustration of the oppressive nature of the patriarchal system. Commitments made by a wife prior to her marriage or after her wedding can be overruled by her husband.

Numbers 30:2 – A husband's decisions are not subject to the approval of his wife. The legal status of a married woman is that of a child in relation to the ruler of a house.

Numbers 30:3-5 – The decisions of a young woman living in her father's house can be nullified by him.

Numbers 30:16 – A wife does not enjoy any greater degree of independence than her own daughter

Exodus 21:7 – A father can sell his daughter as a servant – probably to double up as a concubine – as if she is a piece of property

Double Standard on Adultery – Deuteronomy 22:13-30

The different status between men and women that results from "he shall rule over you" produces inequities in the area of sexual behavior. This is reflected in the old-covenant legislation on adultery. Since a married man is ruler over his wife, her unfaithfulness violates his property rights.

Deuteronomy 22:22: An adulterous wife is to be put to death. However, the law prescribes no penalty against an unfaithful husband.

Deuteronomy 22:28-29 – The violation of a single woman is not punishable by death, since she is not the possession of a husband.

Result: The one-sided definition of adultery gives enough latitude to male permissive practices for prostitution to become a persistent affliction in the history of the old-covenant people.

MEN, WOMEN AND THE BIBLE - Session Four

“Glimpses Of Eden Restored”

Song Of Songs And Proverbs 31

Following the Fall - The Bright Side

The old-covenant period was a time of partial accomplishment to sinful realities – resolution would be fully attainable in the new covenant. Positive elements were the lingering effects of the goodness of God’s creation ideal – pointing to the new creation in Christ.

The old covenant gave many indications that men and women would be able to enjoy again the equality for which they had been created. For instance:

Religious Life - The bible refers to several prophetesses and describes them as exercising the same kind of religious authority as their male counterparts

- Miriam – Exodus 15:20,21
- Deborah – Judges 4:4,5
- Huldah – 2 Kings 22:14-16

Civil Life - Several women even alter the course of history

- Rahab – Joshua 6:25
- Esther – Esther 7:3,4
- Ruth – Ruth 4:13

Marital Life – In the middle of brokenness glimpses of the original goodness of monogamous marriage surface

The Song of Solomon – The Song consists of a graceful, emotional, highly lyrical celebration of conjugal love. It is a strong affirmation of the enjoyment of human sexuality in the context of complete mutual freedom and reciprocity. It is a poetical-dramatic commentary on God’s original charter for male/female relations

- The setting is similar to the goodness of creation in its Edenic innocence
- The man and the woman frolic in complete abandon as free spirits
- There are no hints of disparity, manipulation or domination
- The terms of endearment reflect deference and reciprocity.
- Admiration for the beauty of the human body is mutual, and access to the physical being of each other is unhindered
- “My beloved is mine and I am his.” (Song of Songs 2:16)
- God’s *shalom* permeates the whole story.

Proverbs 31:10-31

- Her husband has confidence in her He respects her judgment and her independent decisions - (1-12)
- The implication is that he is well respected in the community because of his wife's industry and competency – (23)
- She is a “working wife” – combining career and home (24)
- She has good relationships with the her children and husband (28)
- The husband affirms the qualities of his wife, and acknowledges that while there are many other women like her, she is the best among them. (29)
- This text projects in everyday life the implications of the relationship described in the Song of Songs.
- It anticipates the restoration of the original pattern of husband/wife relationships that prevailed in creation prior to the fall.

Notes from Gilbert Bilezikian – “Beyond Sex Roles”

MEN, WOMEN AND THE BIBLE - Session Five

“Jesus And Women” New Testament Survey

Introduction:

- A new days dawns with the advent of Jesus.
- He reaffirms creation and repudiates the effects of the fall.
- He intrudes into the sin-laden institutions of the world and releases new life.

Societal Context:

- Women are still generally viewed as being responsible for the evil in the world.
- Women are strictly segregated from social and religious life
- Women are viewed as inferior and unteachable.
- Women are essentially captive in the isolation of their fathers or husbands' homes.

Result: Jesus restores human dignity to women - that experienced by Eve before the fall.

Redefines Adultery—Matthew 5:27-30

- Adultery is perceived as a female sin.
- Men commit adultery with impunity.
- Jesus addresses the root of the problem by denouncing predatory men who look at women and see a body instead of a person.
- He cuts across legalisms by requiring a change of heart.
- He promises hell as the alternative to obedience.

Revokes Divorce—Matthew 5:31-32

- Divorce puts wives at the mercy of their husbands under the cover of the Mosaic legislation.
- To alert His listeners to the dehumanizing implications of such practices, Jesus uses violent language.
- Men who discard their wives reduce them to the status of whores.
- The man who puts out his wife has the heart of an adulterer (Matthew 19:3-8)
- The man who marries a woman who has thus been passed around essentially encourages legalized wife swapping.

Redeems Prostitutes—Luke 7:36-50

- The Pharisee looks at the harlot and sees only a fallen woman.
 - The harlot is unredeemable

- Jesus looks and sees only a repentant sinner.
- It is the self-righteous Pharisee who is in sin.
- Jesus later tells assembled leaders that harlots are far ahead of them in entering the kingdom, because they believe while they reject Him (Matthew 21:31-32).

Affirms Discipleship—Luke 10:38-42

- To sit at someone's feet is the position of the receptive disciple.
- Mary is learning from the Lord
- Martha is busy with pots and pans - fulfilling the role traditionally assigned to women.
- Jesus cites Mary as the person who is making the right decision, one that is of lasting value.

Also:

The First News of the Incarnation—Luke 1:32-35 - The revelation that God will send forth His own son to be born of a woman is first made to that very woman – Mary.

The First Samaritan Convert—John 4:7-42 - A woman becomes the prototypical convert of the universal gospel mission.

The First Gentile Convert—Matthew 15:21-28 - The focus of the story is the faith of a woman, which Jesus later describes as “great.” Jesus establishes her as His first convert in an area He identifies as the Gentile world.

The First Witness the Resurrection—Matthew 28:9; John 20:16 - The women disciples are present when Jesus' body is entombed. They are also the ones who come to the grave early on the third day to complete the embalming of the body.

The First Witnesses to the Resurrection—Matthew 28:10; John 20:18 - The female disciples, who accompany Jesus to the crucifixion and stay with him through the execution are entrusted by Him with the message: “He is risen.”

Conclusion: Jesus teaches His followers - in word and deed - to consider gender difference irrelevant to processes of the kingdom of God.

MEN, WOMEN AND THE BIBLE - Session Six

“Pauline Principles”

Galatians 3:26-29 – Church Relationships – Mutual Identity in Christ

The epistle to the Galatians is considered by many to be Paul’s first extant writing – his inaugural statement. The correlations between this statement and the contents of Peter’s inaugural speech at Pentecost are striking. [Acts 2:15 – 21]

“There is neither Jew nor Greek [or Gentile].” - Commitment has shifted from their Jewish ethnicity or Gentile ethnicity to unity in Christ.

Lesson: Racial distinctions are irrelevant in the church. Therefore, the practice of racial discrimination in the church is sinful.

“There is neither slave nor free” Self-definition shifts from their status as slave or free to the unity they share in Christ.

Lesson: Class distinctions are irrelevant in the church. Therefore, the practice of class discrimination in the church is sinful.

“There is neither male nor female.” Personal worth shifts from their maleness or femaleness to the unity they share in Christ.

Lesson: Sex distinctions are irrelevant in the church. Therefore, the practice of sex discrimination in the church is sinful.

Summary: Christian unity can be achieved despite diversity of race, class, and sex in the church. True unity cannot be achieved without equal opportunity for participation in the life of the church regardless of race, class, and sex.

Ephesians 5:21 33 – Marital Relationships – Mutual Submission In Christ

Mutual submission is the proper attitude of believers toward one another within the church and also within the home. Since mutual submission is the rule for *all* believers, it also applies to all husbands and to all wives who are believers.

Mutual submission pertains to the very nature of Christ and His ministry. The marriage relationship provides the environment where both husbands and wives can exhibit the deeper meaning of Christ’s sacrificial love for the church through the practice of mutual submission.

Husbands: Love for wives is defined according to the standard set by Christ at the cross when He takes the form of a servant, humbles Himself, and becomes obedient unto death, even death on a cross. Any claim to rulership or any assertion of authority makes a mockery of the cross where Christ gives Himself up for the church.

Heavier demands made on husbands correspond to the disproportionate lengths of Paul's instructions to husbands (vv. 25-30: ninety-two Greek words) and to wives (vv. 23-23: forty Greek words).

I Timothy 2:11-15 – Elder Relationships – Maturity In Christ

There are two surrounding references to silence (11 and 12). This is silence of the obedient disciple who receives instruction eagerly and without contradiction or self-assertion. It is a familiar statement of esteem.

Textual Development:

- Women in Ephesus should first become learners (v.11)
- Stop acting as teachers or assuming the authority of recognized teachers (v.12).
- Unqualified persons will get themselves and the church in trouble (vv. 13-14). [As Eve rather than Adam was deceived into error].
- As Eve became the means and the first beneficiary of promised salvation, so Ephesian women will legitimately aspire to maturity and competency and to positions of service in the church (v. 15).
- The exclusion of the Ephesian women from teaching positions is not final.

Context: There were ignorant women in Ephesus who had created considerable trouble because of unenlightened exuberance and knowledge.

Principle: Persons in the learning stages should not be permitted to become teachers. They first must earn their credentials.

Application: Christian communities should remain careful to authorize positions of leadership only those persons who have received adequate training and whose lives are characterized by Christian maturity.

At the core of Paul's strategy is the elimination of all unqualified teachers – both male and female – so that the church's teaching ministry can be carried out exclusively by approved mature people.

MEN, WOMEN AND THE BIBLE - Session Seven

“Men And Women In The Body Of Christ”

Bible Study Series Purpose: To place the teachings of the bible on male/female relationships in a perspective that illustrates God’s design in creation and its restoration in redemption.

Counteracting Fragmentation: The gospel needs to be applied to individual lives *and* to the way Christians relate among themselves. Fragmentation and divisions are successful weapons in Satan’s arsenal directed against believers. Where God wants to create unity and cohesion, Satan seeks to cause alienation and separation.

Wholeness in Christ: Nowhere does the Scripture command us to develop our sex-role awareness as males or females. It calls us—both men and women—to acquire the mind of Christ and to be transformed in His image.

“All of you who were baptized into Christ have clothed yourselves with Christ.” (Galatians 3:27)

“Until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. (Ephesians 4:13)

“Your attitude should be the same as that of Christ Jesus. (Phil. 2:5)

“The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.” (Gal. 5:22-23)

“Therefore, as God’s chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness, and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity. (Colossians 3:12-14)

Some men may indeed have to repudiate the traits that culture portrays as masculine

- Toughness is surrendered for love.
- Ambition is replaced by joy.
- Aggressiveness is subordinated for peace.
- Expeditiousness is relinquished for patience.
- Forcefulness is forfeited for kindness.
- Harshness becomes goodness.
- Lack of commitment is changed into faithfulness.
- Competition is exchanged for gentleness.
- Assertiveness is sublimated into self-control.

Men and Women Together: These qualities are neither masculine nor feminine. Both men and women are to acquire such characteristics because they reveal the image of God. This transformation calls not only for a change of the “inner man” but also for a change of attitudes toward the other sex.

Men and Women Together in Church: Obedience to scripture regarding male/female relationships within the church will release undreamed-of vitalities and potentialities for the work of the gospel. Only as men learn to encourage women to stand strong, courageous, and free can they both discover the magnificent complementarity for which the sexes were created.

Men and Women Together at Home: In family life, such obedience will stem the tide of dead or broken marriages as husbands and wives learn to share together the responsibilities of leadership in their homes. Consistently placing the responsibility for the final word on the husband is the least God-honoring method for resolving such deadlocks. This puts an unrealistic burden on the husband to make always the right decision, and it promotes cop-out mentality for the wife, who then resigns herself to the status of permanent loser or of devious manipulator of the power-wielding male.

Men and Women Breaking the Impasses: Alternate suggestions for honorably and peaceably settling split decisions:

1. Defer to each other
2. Exercise the spiritual gifts for the outcome of problematic decisions
3. Compromise
4. Define the biblical principles involved in the debated issue
5. Pray together for guidance and wait for it
6. Allow God to provide guidance through circumstances
7. Whenever a decision affects one spouse more than the other, the spouse who has more at stake in the decision should have more say in it
8. Initiate joint research projects on the debated issue
9. Decide to refer the matter to a trusted and objective third party

Notes from Gilbert Bilezikian – “Beyond Sex Roles”

The Mission of the Future
by General William Booth

General William Booth gave an address given at Exeter Hall, on May 1, 1889.

Please follow the link to [JAC_Issue_043b_TheMissionoftheFuture.pdf](#)

Thank you.

Expansion

by Major Miriam Gluyas

...the local, multiplication of outposts, congregations, and Corps

The movement Jesus led

Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness. When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, 'The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field' Matthew 9:35-38

"All men dream, but not equally. Those who dream by the night in the dusty recesses of their minds, awake to find that it was vanity. But the dreamers of the day are dangerous men and women, that they may act their dreams with open eyes and make it possible"
T.E. Lawrence

William and Catherine Booth sat around a table with a vision. They had nothing else!

If we are going to plant mission movements we are going to need.....

1. Compassion for the lost
2. Mobilisation of labourers
3. Prayer

.....and then it will happen

How then do I know if I should plant an outpost, corps or new work?

Here are some common characteristics of people who do this effectively.....

1. "Visioning" capacity – *I have been able to see ahead clearly to where God wants my ministry to go, and to lead others in that direction.*
2. Intrinsic motivation – *I have been committed to doing things well despite the cost and can work hard and long without close supervision*
3. Ownership of ministry – *I have been able to inspire others so that they will commit themselves to work together to fulfil a worthwhile goal.*
4. Relating to the unchurched – *I have formed good relationships with unchurched people, and can relate the gospel to their lives in a way that they will understand*
5. Spousal co-operation (if applicable) – *My husband/wife/fiancee understands, accepts and supports my commitment to planting new work and is willing to support me in it*
6. Relationship building – *I relate well to others and I am sensitive to their needs.*

7. Church growth – *I am committed to see the church grow numerically*
8. Community responsiveness – *I am sensitive to the character and needs of the people we are seeking to reach and can establish appropriate ministries to meet their needs*
9. Utilising the giftedness of others – *I have demonstrated skills in the recruiting, training, supervising and supporting of others in ministry according to their giftedness*
10. Flexibility/adaptability – *I have shown that I can adapt well, and take advantage of, sudden and abrupt change and uncertainty*
11. Building a cohesive church body – *I have drawn individuals together into teams engaged in meaningful ministry. I have been able to help them resolve conflicts that have arisen*
12. Resilience – *I have rebounded strongly from setbacks, disappointments and failure.*

Thinking it through.....

- Share with someone specific instances of each
- Which would be your strengths?
- Which ones would you really need to work on and get help with?
- Who could keep you accountable in this?

Do I have a vision for more outposts, corps and new work?

The harvest is plentiful
The harvest is diverse
The harvest is ready
Church planting is the work of Jesus

Thinking it through.....

- What are the most compelling reasons for you to start and multiply new works?
- Where do you see the fields ripe for harvest?
- Where does church multiplication fit with your vision?
- What goals and action plans have you already established?

What sort of values would be important for reproducing new works?

1. Compassion for the unchurched – *cares enough about lost people that significant amounts of time, energy and resources are invested to reach them*
2. Culturally relevant style – *Utilizes a style of ministry that attracts seekers and addresses their needs*

3. Great commission orientation – *sees ministry potential in terms of the number of people who still need to be reached – not limited by finances, facilities etc. Committed to making disciples and multiplying congregations*
4. Developing and releasing leaders – *actively seeks to spot, train and/or mentor potential planters; encourages giving away the best leaders to start new churches*
5. Confidence in God's ability – *makes bold plans for the future, recognising that our faith rests in God's resources and not our own*
6. Kingdom perspective – *encouraging new churches to start nearby even if it takes away from the local ministry. Views the total harvest to be the most important*
7. Generosity – *healthy churches will give people financial resources freely to help get new churches started*

Thinking it through.....

- Give examples of what you have done so far in each of these areas?
- What do you need to work on most?
- What excites you the most?
- Who could keep you accountable on these things?

Are you ready to be a harvest leader?

Local church multiplication flows out of the convictions of the leader. Convictions ignite emotions, determine our priorities, influence our decisions, fuel our ministries, and are fleshed out by behaviour.

A conviction for this ministry will lead us to firm up the following:

1. Personal commitment – “I exist to reap a harvest”
2. Compelling vision – God's picture of what can be
3. Functional strategy – how will I get this happening – what steps are necessary?
4. Effective leadership – people following you - influence
5. Dynamic spirituality – dynamic relationship with Jesus

Thinking it through.....

- In which of the five areas are you most challenged?
- How will you strengthen your role as a harvest leader?
- What is God calling you to do?

What are the ten essentials for multiplication?

1. Spiritual empowerment
2. Shared vision

3. Effective evangelism
4. Empowered leadership
5. Scriptural authority
6. Authentic community
7. Personal and coaching and training
8. Intentional planning
9. Funding
10. Multiplying churches

Thinking it through....

You have planted a new work. You are now 2 years down the track. Write a letter home, sharing what's happened, telling some of the stories of the people, what has happened, what you have put into place, how God has been at work, how you are full of praise for our great God.

Share it with someone.

Reflection time

Spend some time with God asking Him what He wants you to do, where He wants you to do it, what it looks like, and asking Him for all that you will need to do what he requires.

Good news

God is already there. You simply join Him where He is working. That's where you need to be.

The Importance of Goals

by Patricia King

STUDY INCLUDES:

- A. Prophetic Encouragement
- B. Devotional Teaching
- C. Weekly Scripture Meditation
- D. Resource Corner

A. PROPHETIC ENCOURAGEMENT

Set Clear Goals Now and Experience Fruitfulness in the Next 5 Years

I woke up around 4:00 a.m. on March 22, 2006. On arising, the Lord began to speak these words to me: If you make clear goals now, then within the next 5 years you will experience multiplied fruitfulness. He further spoke to me that we could not simply in this hour maintain the vision He gave us last year or the year before but it was very important that we had clear directives from His Spirit for this season. If we established clearly defined, God-inspired goals at this time, then within 5 years we would experience multiplied levels of fruitfulness. If we fail to clearly define goals, then our fruitfulness would be limited and we would be remorseful over this in the coming days. There was urgency in the Lord's tone over this.

Bible Characters were given clear goals from God

Moses had a clear goal to build the tabernacle in the wilderness. God gave him the specific blueprint and Moses put the plan into action. As a result, Israel was blessed in their journey through the wilderness and the coming generations, even to this day, were blessed with the revelation of Christ that was hidden within the tabernacle.

Joshua received a clear goal to take the children of Israel into the Promised Land. When he followed the Lord's instruction carefully, they all possessed and occupied and enjoyed the fruit for years following.

John the Baptist had a clear goal to prepare the way of the Lord.

Jesus had a clear goal to fulfill the eternal, unbreakable covenant between God and man.

The early church had a clear goal to go into all the world and preach the gospel to every creature.

No need to spin wheels

You do not need to spin wheels in this hour. You do not need to live in a rut. The Lord is going to give you fresh vision that will become a solid foundation for you to move forward on. Get ready, you are going to experience new hope and fresh direction. You are living now in what you sowed in the past seasons, but what you sow now you will

reap in the coming years. Plan your harvest this year for what you will reap in the next 5 years.

Seeds are going to grow faster and larger in the next 5 years than ever before. The next five years are important years for you. Be careful what you sow. You will reap what you sow. If you sow to the flesh, you will reap corruption but if you sow to the Spirit, you will reap life. The Lord says that seeds are going to grow faster and larger in the next 5 years, more than in any other time of your life. Those who plant bad seeds (like discord, hatred, enmity, strife, jealousy, etc) in this hour will reap a massive harvest of those things within 5 years, but in the same manner, those who sow good seed, kingdom seed, will reap a bountiful harvest of blessing that will overtake them. This is the best time to sow good seeds. You will receive a huge return. Be careful what you sow. This hour is the best time to set fresh clear goals for your life. You will experience fulfillment beyond your wildest dreams.

B. DEVOTIONAL TEACHING

God's stamp of approval is vital

Your goals must have God's stamp of approval on them. God knows how to set goals and He does. He is the Master Goal Setter. He set His goals in place for the redemption of man. He set His goals in place for the return of Christ. He set His goals for His glorious church. God always accomplishes His goals. He can help you learn to set goals and fulfill them just like He does. He will inspire you to set goals if you wait on Him. Successful goals are to be determined by His Spirit and not birthed from your carnal, soulish desires. Spend time in the presence of the Lord. Wait on Him to give you fresh vision. He will. He is the All Wise God.

Wait with expectancy for God to speak

Ask the Lord to inspire specific vision in your heart. I like to wait on the Lord with pen and paper ready. Wait with determination and expectancy for the Lord to speak. Prepare yourself as you wait. I usually pray the following prayer in preparation to hear from God:

"Father, I come to You and ask that You would convict me of any unconfessed sin. I do not want anything to hinder my ability to hear from You. Forgive me of any thought, word or deed that has been displeasing to You. I turn away from such things and receive cleansing. In Jesus' name I choose to cast down my own soulish thoughts, desires and imaginations. In Jesus' name I bind the enemy's voice. I determine to only hear from You Lord. The voice of a stranger I will not hear. Only Your voice do I submit to. Fill me afresh now with Your precious Holy Spirit and cause me to discern Your voice. Thank You, Lord. Amen."

Now, the beauty of this type of prayer is that you cover all the bases. You have removed the issue of sin so that there is no hindrance there. You have cast down your own soulish inclinations. You have bound the enemy from interfering and you have invited the Holy Spirit to fill you and speak to your heart. That takes care of anything that might

hinder your ability to hear from God. The next thing is to simply believe that what comes to your heart is of Him. Have confidence.

God usually speaks His will into your thoughts and imagination, so don't shake off the dreams that come into your heart and mind. Don't think, "Oh, that's probably just me." Remember, you just prayed the prayer to cast down the things that come from your own soulish nature. You have just prayed to bind the enemy. You have fully submitted and yielded to the Spirit—so trust then, that He is speaking to you. Do not doubt, for the double-minded man is unstable in all his ways and will receive nothing from the Lord (see James 1:5-7).

Have clearly defined goals

The first step in fulfilling a goal is to have one. Make sure that you have clearly defined goals and write them out. Remember the word of the Lord here is concerning the next 5 years, so simply ask Him to give you vision for the next 5 years. Invite Him to give you insight into your walk with Him, your ministry, family, employment, financial areas, health, etc. Get specific. The promise He is giving us is enormous. Remember that what you sow in this next 5 years will reap an enormous harvest, so don't sow small amounts of vision - go for as much as your heart can receive from Him.

Once you have your goals, write them out so that you can see them and be reminded of them. Ask the Lord to give you scripture promises to confirm your goals.

A Plan of Action

When you have your goals defined, you will need a plan of action. Invite the Lord to show you the steps you can take in order to fulfill your goals. Remember that "faith without works is dead". It is easy to have a vision, a clear goal, but if you don't put feet to the goal, then it only remains a vision and will not materialize. Pray into your vision and invite the Lord to give you a plan of action.

Having a visionary gift, I am loaded with vision. It pops up in me like popcorn. I need to discern what is born from the gift itself and what is directed of the Spirit of God for me to walk in at a given time. When I witness that a vision is born of the Spirit and is to be embraced, then I need to develop the plan of action and put things into motion. If I don't, it's only a vision. I can talk about it, but that won't fulfill it. I must have the plan of action. In the same way you wait on the Lord for the vision, you wait on Him for the plan of action. Write it all down and make sure it is clear.

Taking Action

Once you have the plan of action, then the next step is to take the action. The early church received the following clear goal from the Lord: preach the gospel to every creature. They also had a plan of action: "Tarry in Jerusalem until the promise of the Father comes—and— "You will receive power when the Holy Ghost comes upon you and you will be My witnesses—"(see Acts 1:1-8). They had the goal and the plan of action. Then they obeyed.

They did not move to the right or to the left of that plan of action. It was a good thing that they didn't. It was a good thing they didn't take it into their own hands after five days of waiting. They could have said, "Gosh, we have tarried for five days now and still no evidence of power from on high, let's go and preach the gospelŠafter allŠJesus told us to go." Oh my, can you imagine? They were halfway there in their journey of obedience to fulfilling the plan of action. They could have missed the power they needed if they had have taken it into their own minds. They could have totally missed the mark. By waiting, they saw 3,000 added to the church in one day. If they had have gone in their own strength, they probably would have seen no one savedŠjust a lot of work and effort but no results. Jesus said in John 6:63, "Šthe flesh profits nothing." They received the plan of action and then they took action. This brought amazing results.

Dream Big

The next 5 years will be a time of fruitfulness for you. Sow as much as you can. Dream as big as you can. Receive a clear, well-defined goal, then a plan of action, and thenŠ take action. Go for it and reap the amazing results. It is a promise from the Lord for you.

C. SCRIPTURE MEDITATION

1. Week One: Exodus 25
2. Week Two: Joshua 1
3. Week Three: Matthew 3
4. Week Four: Acts 1,2

D. RESOURCE CORNER

For a fuller teaching on the subject of The Importance of Goals, the following resources taught by Patricia King will help you. The items can be ordered on line at www.store.extremeprophetic.com or by calling our toll free order line at 1-866-765-5188.

The Faith Connection - A CD set by Patricia King

Eyes that See - Booklet by Patricia King

Donate or partner online at www.extremeprophetic.com

And Remember

God loves you with an everlasting love!

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History, Identity, and Destiny

by Commissioner Wesley Harris

HENRY FORD, the famous car maker, is reported to have said that 'history is all bunk'. Some of us might have sympathized with that point of view when in our youth history seemed to be no more than long lists of names and dates we were required to memorize. But properly understood history is not all bunk and it is unlikely that a man as smart as Ford really thought so either.

History is corporate memory and a movement such as The Salvation Army without an awareness of its history could well suffer an identity crisis and be somewhat like a person with alzheimers disease. Unaware of where we have been we may have little clue as to where we are going.

If some among us have lost their identity cards a stiff dose of history might be prescribed. Wisdom was not born with our generation and we may learn from those who have gone before us – from their mistakes as well as their successes.

Jewish people have always regarded history as immensely important. As they have sought to go forward they have tended to look back for encouragement. The Old Testament shows that the Jews thought of Yahweh as the God of history and especially as the one who brought their forefathers out of bondage in Egypt.

With a similar perspective Dr G. Campbell Morgan declared, 'History is His story if only we can get high enough to see it that way'. We may see Army history in the same light and perhaps take comfort from the words of George Bernard Shaw, 'God is not in the hands of the Church. The Church is in the hands of God'.

But if we see the hand of God in the making of our movement we may also see how it has been molded by the conditions and cultures in which it has developed. For example, the social and economic situation in 19th century did much to shape us in our formative years.

Not only our organization but also our theology may have been affected by developments in the wider world. In Victorian times there was widespread belief in the inevitability of progress. Tennyson could write finely of 'the one far off divine event to which the whole creation moves' and from a different perspective Karl Marx could envisage a classless society. Things could only get better.

In this setting most evangelicals were post millennialists who believed that the Church would win the world for Jesus and that then the Lord would come and set up his kingdom. As Professor Roger Green has pointed out William Booth believed that in this his Army had a leading role to play. Hence the huge expectations with which he led his troops into the fray. They were going somewhere. Victory was near – perhaps within 12 years!

Roger Green cites an article in *All the World* dated summer 1890 in which William Booth pictured London as the new Jerusalem with Hyde Park roofed in as the venue for non-stop congress meetings! It was heady stuff, but optimism – secular and ecclesiastical – was jolted by the horrors of the first World War and the revelation of the depths of depravity to which so-called civilized nations could sink.

Since, many evangelical Christians have become pre-millennialists believing that the human state is such that only the return of Christ can sort it out and that it is vain to hope that we can win the world for Jesus. A study of Army songs might reveal some modification of expectations in this connection. The apostolic optimism with which we began is less evident today and so may be the cutting edge of our evangelism.

If 20th century wars had an indirect effect theologically they certainly had a serious impact on Army operations, particularly in Europe where our forces were often greatly reduced. In other parts of the world such as Africa, despite tribal and other conflicts, great growth has occurred.

The development of technology has been both a boon and a bane for the Army. For example, in many places the motorcar has made it easier for people to get to meetings and also for more to miss meeting and search for recreation at the sea or countryside.

The TV has led some to stay in front of the box instead of gathering for worship but has also provided some opportunities to reach a much wider circle. When I interviewed the late Commissioner Bramwell-Booth she agreed that through the mass media she had reached far more people after she was ninety-five than in all her years before that time.

William Booth is reported to have said that there should be adaptation of method but continuity of principle and his dictum has never been more pertinent than in our post modern world where change is rapid and can be destabilizing.

History is be like a broad river flowing steadily and carrying communication and commerce with it. Then the river changes its level and flows down rapids. Its course is broken by jagged rocks. There is turbulence, white water and whirlpools.

The period through which we are passing is like that. Whereas in the past change may have been gradual and predictable now it is speedy. Some find this intimidating and try to avoid the rapids by clinging to the bushes on the banks. Others face the challenge of change determined to ride the rough water, keep their balance and avoid the rocks which could wreck their best intentions.

As Army leaders we need to cope with change and use it to further the unchanging values which are ours – without becoming what I would describe as ‘change junkies’. My concern would be about those who would change everything as well as those who want to change nothing!

When those with the benefit of hindsight assess the current period of Army history how will they judge us. Will they say that we have been too wary of change or that we have been too easily carried away by the currents of passing opinion?

What are the signs of the times? History is now as well as then. The identity and destiny of the Army under God is something to which we are all making a contribution which may be greater than we know.

Oh God, You Promised!

by Mary Parks

I'm reading *Prayers of a God-Chaser* by Tommy Tenney. Right now, I'm in the second chapter, which talks about *Prayers of Desperation*. Tenney shares with the reader a quote from C.S. Lewis, "God whispers to us in our pleasures, speaks to us in our consciences, but shouts to us in our pains; it is his megaphone to rouse a deaf world."

"God whispers to us in our pleasures..." I wonder if it's not God whispering, but our capacity to hear him when we are caught up in that from which we derive enjoyment. Like a child who doesn't hear the shouts of his mother announcing mealtime because he is caught up in a rousing game of "Hide and Seek" or another such childhood game, I wonder if we don't hear God shouting over the din of our pleasures. Just as an avid concert-goer can experience difficulties with hearing due to exposure to overly loud sounds, we too can become de-sensitized to the siren song of worldly pleasures and can experience a spiritual "ringing in the ears" which muffles the call of God to our hearts.

"God...speaks to us in our consciences..." I believe that God does speak to us through our conscience, or our "gut instinct" as some may call it. Who better to work on a subconscious level than the One who created our very being. In that moment when we choose between right and wrong, perhaps God is showing us the better way through our "conscience."

"God...shouts to us in our pains..." It is in that moment of intense agony that, as we cry out, whether to God or man, that I believe God cries out to us. Trying to show us that this fallen world was not His plan, He uses the only thing that will break through our cry of pain - His own shouts. Shouts of warning to turn from a life lived not according to His will. Shouts of anger at the injustices His children face daily. Shouts of agony as He watches His lambs led to the slaughter by the Enemy.

"It is His megaphone to rouse a deaf world." Are we caught up in our pleasures, unable to hear God's voice above the noise of everyday life? Are we blocking His guiding hand moving in the unseen moments each day? Are we crying out for help from the pain of heartbreak or sorrow? Perhaps God is trying to gain your attention through the only means possible. Above the noise and din of life, is God shouting to you?

Perhaps your pain is from the sorrow of an unfulfilled promise that you are waiting on from God. Tenney also tells the story of Duncan Campbell, the leader of the Hebrides Revival in Great Britain. He relates the story of a prayer meeting where noone wanted to leave, but after a time, they did. When most of the people had gone, a young man stood and prayed a prayer of desperation, hope, and desire - all in four little words: "Oh God, You promised!" At that moment, a sound was heard, not unlike chariot wheels, on the roof of the church and people began pouring into the church. At that moment, that young man heard the heart-cry of God and offered the only thing he could in that

moment - his willingness to be used by the Holy Spirit to pray a prayer of desperation that effected change in the spiritual realms.

Mary Parks, 26, is a soldier at The Salvation Army Philadelphia Pioneer corps, in Philadelphia, PA (USA East), and is active in the ministry of The Salvation Army Philadelphia GeneratioNext corps. Mary has been a part of the Pioneer corps family since 1986 and the GeneratioNext corps since its inception in 1999. She blogs at <http://maryannparks.wordpress.com> and is on MySpace at <http://www.myspace.com/maryannparks>

Shut the Hell Up!

by Peter Lublink (www.lublink.ca)

(note we don't capitalize satan or related words at JAC)

Do those words make you uneasy? Well they should. Not because we shouldn't be using the word Hell, but because in this case we have been blinded by it. We have let satan into every aspect of our lives - sometimes even into our Christian testimonies. I am talking about how often we allow our own pride and conceitedness to govern our actions. How often do we either blog about or tell someone about our great and many accomplishments? You give to the homeless, but should you tell all your friends that you gave, or should you keep the secret between you and the person you gave the money to?

Consider the following words:

"Be careful not to do your 'acts of righteousness' before men, to be seen by them. If you do, you will have no reward from your Father in heaven. So when you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honored by men. I tell you the truth; they have received their reward in full." (Matthew 6:1-2)

Have you received your reward in full? Do people know all the great things you have done for others? Or do you give and serve in silence? Personally I found this verse very convicting; I know I am guilty as charged. So often we share things about ourselves with the hopes of others recognizing those accomplishments. But that kind of sharing flies smack in the face of Jesus' teachings. It's easy to respond to this passage and say "I am sharing my actions so that others are inspired to do the same." This would certainly be a valid Biblical course of action. However far too often it is not this desire to see others thrive, rather it is our own desires to have our own actions known by the world.

In thinking about how we could live our lives more according to the above-stated Scripture passage, one of the great Salvation Army figures of the last 1000 years came to mind: St. Francis of Assisi. He was a true soldier for Christ living every minute of his life for others. Although he lived before the actual creation of The Salvation Army in 1865, his life epitomized much of what the army stands for today. In fact even William Booth thought of him as "one of the most remarkable men this world had ever seen." (Booth, Bramwell, "Francis the Saint", page 1)

Francis, although born into a life of luxury and fame, turned it all down for a simple life - a life of serving others. A life modeled on Matthew 6. Although he is still known to this day for being an advocate for the poor and a Christian Saint, he did not do what he did in order for people to know his name. He did not serve so that he could be known. He served because it is our duty as Christians to serve.

“Preach always, where necessary use words.” It may have become cliché but in a fast-paced communication-focused world its significance to us has never been greater. If we are to stop the accusations that Christians are hypocrites; we need to obey Jesus’ teaching and stop living as hypocrites. We need to take up God’s call to go into the world not to make disciples for ourselves, but to make disciples for Christ. We need to take satan and the selfishness out of our testimonies. We need just “shut the hell up” and let God do the talking.

Recommended Readings:

- Booth, Bramwell. “Francis the Saint” in *Books that Bless* (London: Salvationist Publishing, 1924.)
Douglas, Eileen. “Brother Francis: Less than the Least” (London, The Red Hot Library, 1911.)
Watson, Bernard. “Soldier Saint: George Scott Railton” (London: Hodder and Stoughton, 1970.)

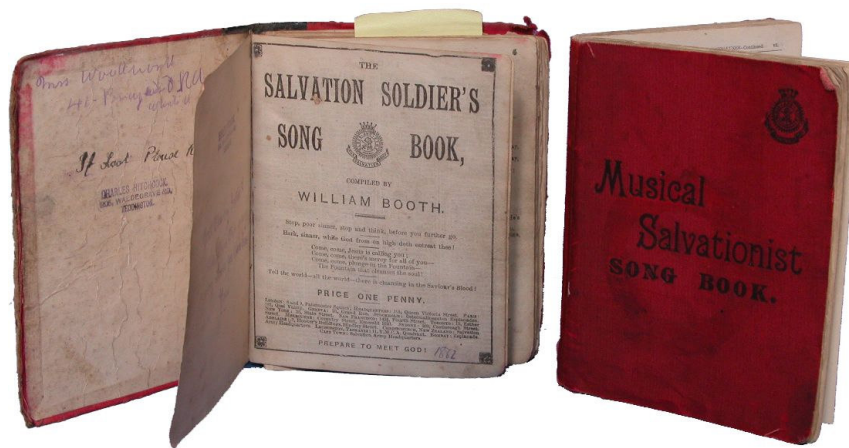
Souvenirs of Salvationism 7

by Commissioner Wesley Harris

Dr. John Fulton, an eminent New York clergyman, predicted that Salvationists would sing their way around the world and as early as 1886 William Booth claimed that this prophecy was already fulfilled. From the beginning the Army's message was often carried on wings of song.

When sixteen-year-old Lieutenant Eliza Shirley was farewelled from Coventry to pioneer work in the United States of America, Captain Elijah Cadman presented her with a number of penny songbooks. That was in 1879. Someone has inscribed 1882 in my copy of that book which was hidden under the platform of the old Clapton Congress Hall for many years. Included in the volume is a collection of choruses grouped according to key signature, some being designated as suitable for use on the line of march,

Another souvenir is the 'Musical Salvationist Song Book' published in 1893 which was really two books in one, the first containing 384 songs and the second 450. Among items advertised at the end of the book were autoharps at seventeen shillings and six pence which, it was claimed, were 'very easy to learn'!



Vocal solos were a common feature of early day Army meetings and I have a number of volumes of songs suitable for this purpose. One is 'the Salvation Soloist compiled by General Booth for use in Australasia' and published in 1911.

Some of the songs included, such as 'Thou art enough for me' or 'I'll follow thee of life the giver' are still in use and part of the treasury of Army music. Others may have had only a passing appeal, or been in light-hearted vein although not without some serious purpose.

In the latter category was a number entitled, *Smoking*, which included the following illuminating lines:

*Smoking and spitting and dozing all day
Nasty, bad habit — oh throw it away!
Smash the pipe now; give your friends no more pain;
And never be such a big stupid again...*

Another song, familiar to older Salvationists had the chorus:

*'Why do you wear that hat?'
The boys cry out to me.
I wear it for Jesus.
Wherever I may be...*

That reminds me of a bandmaster friend of mine in the habit of telling his bandsmen that the hat is as much part of uniform as the trousers! Certainly, uniform wearing provides a way of witnessing for Christ and is not something to be neglected.

Yet another song from the past included in my souvenir volume had a chorus which should still be our prayer today:

*The old-time power, Lord I am seeking today,
The old-time fire, help me to fight and to pray;
Life's too short to trifle, I'll give thee every hour;
Come, Lord and give me again the old-time power.*

Souvenirs of Salvationism 8

by Commissioner Wesley Harris

OUR Founders gave a number of ‘one liners’ or brief statements which have become part of the litany of Salvationism. So we recall and repeat William Booth’s command to ‘go for souls and go for the worst’ or his affirmation that ‘the promises of God are sure if you only believe’.

Among my souvenirs is an embroidered bookmark bearing meaningful sayings by both William and Catherine Booth. They bring their own challenge.

The quotation from the Army Mother is, ‘Any profession of Jesus Christ which brings no Cross is all nonsense’.

Life was no bed of roses for Catherine Booth. From childhood she had to cope with sickness yet she managed to bring up a large family, be an unfailing support and counsellor for her husband, and maintain an exhausting preaching ministry of her own. She proved that God could use her disabilities as well as her abilities. She could say with the Apostle Paul that God’s strength was made perfect in weakness.

Her dying with cancer was long and lingering but she turned her death bed into a pulpit. Her pain was not wasted. In sickness as in health she glorified God and bravely took up her cross like the Lord to whom she was so utterly dedicated.

Catherine’s message was not only powerful because of the words she used but because of the example she gave of faith and fortitude under pressure.

Then what of William Booth? His words quoted on the bookmark were, “I don’t care how near to the bottomless pit I go in order to save mankind”. Few men have been more single-minded than he was. The sins and sorrows of people got to him and drove him to make almost super-human efforts to save and serve them. His was a magnificent obsession and he managed to imbue his followers with a similar intensity.



He believed that Salvationists should be people with a passion and their passion should be people. He would have held that every corps existed for people who didn't belong to it as well as those who did.

True, he preached that his people should be holy and separate from the world and its values. But in another sense he sought to lead his people into the world in order to save the lost. Salvationists were to be insulated but not isolated, in the world but not of it.

It has been said that every movement is the lengthening shadow of its founder and no doubt something of the spirit of William Booth lives on in the Army he started. We started as the Christian Mission and although God led us to adopt quasi military terms and structures in essence we are still a Christian mission, called to live dangerously and take risks for righteousness' sake. That is our calling and our destiny.

How many children will that cost me?

by Andrew Bale

How would we react if the currency we had to use every day didn't consist of pounds and pence (or dollars and cents) but consisted of small children. How would we feel if every time we bought a bottle of Coke it cost us three small children? Every time we bought a computer magazine we had to hand over 9 children and every visit to the movies (popcorn included) meant the execution of another 10. I wonder how we would feel about the following potential purchases?:

- Annual cable TV subscription (with movies and sports) = 1000 children
- A ride on a London bus = 2 children
- A high definition TV set = 4000 children
- A music CD = 30 children
- An iPod = 140 children
- A recently released DVD = 25 children
- A small family car = 25,000 children
- A middle of the road BMW = 60,000 children
- A newspaper = 1 child
- A cappuccino = 3 children
- A big Mac = 2 children ('Super size me' for an extra child!)

Imagine also that the deaths sanctioned by our purchases weren't quick and painless but were slow, lonely and agonising. In such a world how reluctant would we be to buy anything other than the very essentials? Yet impossible though it seems this is the world in which we live.

30,000 children die every day from preventable diseases and malnutrition. That's the same as 1 coach load of children dying every hour on the hour, every day of the year. Of these children 65% die from the following three causes:

1. Acute respiratory tract infections
2. Diarrhoeal diseases and the resulting dehydration
3. Immunisation preventable diseases: measles, tuberculosis, tetanus, diphtheria, polio, and pertussis (whooping cough).

The cost of curing some of these diseases is as little as 50p (80 cents). 50p will also buy more than enough food to keep a hungry child alive. It is a sobering thought that every time we spend 50p on something non-essential we are effectively sentencing a small child to death.

Let me set before you a hypothetical situation:

Imagine that a child associated with our Corps was dying of a rare disease; the death was slow and painful. Whilst no cure was available in our country there was a Doctor overseas who had discovered such a cure. The cost to transport the child to this Doctor is £10,000 (\$18,000). In the face of such a scenario would our Corps (and the friends of our Corps) not rally together and raise the necessary funds?

Is our sense of responsibility, indeed our moral obligation to help the dying limited by geography? Children die every day for the want of 50p – we wouldn't even need to raise any money we probably have it lying around in a coin tray in our car or in a pot on our dressing table.

Last February I found myself standing on the platform launching this year's 'Self-Denial' campaign at my Corps. There, I was encouraging wealthy Salvationists who live in a hungry world to sacrifice one non-essential for one month. The sermon I preached that morning asked the question 'If our world is hungry and what we are giving up is non-essential then why just one month? Why not for ever?'

This question (directed first and foremost at myself) haunted me over the coming weeks as I began to mentally keep a record of my non-essential purchases and possessions. All of this was happening at a time when I was reading the biography of George Scott Railton. GSR's commitment to a simplistic lifestyle bordered on the dangerous. Railton possessed no clothes other than his uniform. He ate when people reminded him that he ought to. He once slept on the floor because he had given his mattress away to someone who had no mattress. He was known in mainland Europe as the 'Franciscan Salvationist'.

As all of these influences began to hunt me down I also found myself drawn into a company of people committed to fasting and making corporate repentance on behalf of the Army. Again the question came up – why deny yourself once a month? Why not adopt a lifestyle of God-inspired self-denial?

With all these hounds barking at my heels I set off for Roots UK and there I finally surrendered in inevitable capitulation.

Now, the purpose of this article is not to tell you how you can help alleviate such suffering; people far better than me are doing that already. Indeed, part of the process that led to the writing of this article and the lifestyle changes it calls for involved such initiatives. The Be a Hero (<http://www.beahero.org/>) campaign and the work undertaken by The Salvation Army's International Development Fund (http://www1.salvationarmy.org.uk/uki/www_uki.nsf/vw-dynamic-arrays/BE143E82CDA91B0480256F02003B1354?opendocument) has certainly helped the Holy Spirit push me into the corner out of which this article has come. The purpose of this article is to highlight the fact that the way most Christians live their lives in the west is an offence to God, a block to revival, and a death sentence to millions of people.

The Bible says in 1 John 3:16-18

"This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers. If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him? Dear children, let us not love with words or tongue but with actions and in truth."

This is a painful but unavoidable truth and like most unpalatable scriptural truths it is specific and contains no loopholes.

John says that Christ's sacrifice has shown us what love really is and a direct result of that knowledge should be self-denying love that shows practical pity to others. John goes even further and dares to say, 'Brothers, if anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him?' This is scary stuff and it ought to cause us to react in an extreme way.

Add to this Paul's comments in Romans 12, The Parable of the Sheep and the Goats in Matthew 25, the rich young ruler in Mark 10, the widow's mite in Luke 21 and Isaiah 58 (in fact most of the Bible!) and a pretty convincing argument begins to build.

Quite frankly the response of the contemporary church is derisory. Christians are talking the talk but quite simply failing to walk the walk. Now it is not for me to outline those things which may or may not be essential in the lives of others – If pushed I could write a very long list –whatever I say would not be as comprehensive as that compiled by the Holy Spirit! (However reading Campbell and Court's 'Be a Hero' (<http://www.armybarmy.com/be-a-hero.html>) would be a good place to start). What we do need to do is to open our eyes to the true state of our world and ask ourselves if we are prepared to anaesthetise our consciences any further.

Salvationists need to ask themselves some serious questions about lifestyle and they need to ask those questions with a clear understanding that the answers they give have lethal consequences not just for others but also for themselves. Surely the only way a Christian can go is to (as much as one can within the affluent west) embrace poverty and invest all of our disposable income, time and effort into feeding the hungry, clothing the naked, fighting for social justice and reaching the lost – quite simply fulfilling what Jesus called the greatest commandment.

Now there are many counter arguments that are raised against the adoption of such a simplistic lifestyle, the following are some that I have heard:

- We must bring people up to our level not sink down to theirs
- Jesus came to give us life in all its fullness
- What about the alabaster box of perfume?
- It's impossible to embrace poverty in the affluent west
- I will draw attention to myself and distance myself from my friends and family
- Jesus was called a glutton and a drunk

It is not for me to knock down these arguments but it is down to the individual presenting them to offer a defence – not to me but to God. A Christian aged 30 who spends £50 (\$80) a month on non-essentials and lives until they are 80 will be responsible for the unnecessary deaths of 150,000 children. As long as they are satisfied that such arguments stack up in the face of such accountability then that's fine – I for one want to stand before Christ having done absolutely everything I can to save both the physically and the spiritually lost.

Now I am a father, a husband and an employee as such I have responsibilities. I am also the member of a wider family and social network. Within this network I have responsibilities, which I cannot shirk. However I still believe it is possible to strike up a reasonable balance between meeting these responsibilities and adopting a way of life, which will still release resources into a hungry world.

To this end I have come up with a personal lifestyle manifesto, this is an extension to my soldier's covenant and I would urge others to adopt this or come up with their own. This list is by no means comprehensive but it is at least an attempt to respond to God in a practical way:

- As long as people are hungry I will eat only the minimum required to remain healthy.
- As long as people go thirsty I will drink only water.
- I will not waste or mince my words while there are people who remain deaf to God's word.
- I will not abuse my freedom in Christ but will use it to release those who are bound by sin and addiction.
- In a world of increasing leisure and dubious entertainment I surrender all my spare time to God to reach the distracted.
- In a world of increasing materialism and consumerism I will embrace poverty (as much as I practically can) and surrender my money to God to reach the dissatisfied and sell all personal possessions, which are not essential to my mission.
- In a fragmented world of broken relationships, where individuals are increasingly marginalised, I will not forget my own family in my enthusiastic efforts to welcome the excluded.
- I will remember that rest is a command and obey it even though to do so is against the grain.
- In an environment damaged through the apathy of greedy industry and lazy humanity I will use the minimum of both natural resources and energy. Practically, I will wash only with cold water, walk (where possible instead of drive) and where I can travel by public transport.
- In a world of political, economic and social oppression I will fight for social justice, champion the cause of the forgotten and bring those out of sight into mind. I will make myself aware of, and join in, campaigns for social justice, I will use any purchasing power that comes my way to shop ethically.
- In a world of political correctness and Christian hypocrisy I will hate and oppose the sin but adamantly refuse to hate the sinner - I will love the unloved as Christ loves me.
- I am a resource in God's hand made freely available for him to spend as he wishes. I give myself totally and without any reservation to God and the Salvation War.

These are resolutions not regulations and as such are about purpose and motive rather than legality. Sometimes obedience to God may require me to break them, sometimes I

may be allowed to enjoy times of God-ordained celebration when to keep them would be self-righteous and exclusive. They are simply a framework within which I believe my witness will be more effective and my limited resources better utilised.

The church often struggles with finding the appropriate evangelical methodology for the present age – I believe more than ever that lifestyle will be at the heart of any successful revival. A lifestyle that lovingly and willingly surrenders what is sinful, what is doubtful and what is non-essential.

I cannot honestly see that there are any other options open to the serious Salvationist other than absolute surrender of everything. As the song says:

*'What is divine about my creed
If I am blind to human need?
For you have said they serve you best
Who serve the helpless and oppressed.'
(SA Song Book 518)*

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Beyond the brook

When you walk through a storm

by Patricia King

STUDY INCLUDES:

- A. Prophetic Encouragement
- B. Devotional Teaching
- C. Weekly Scripture Meditation

A. PROPHETIC ENCOURAGEMENT

Recently, my friend Shirley received some difficult news. We were right in the midst of a conference when she received an emergency call concerning her mother's critical condition. Her mother was unconscious and was being transported by helicopter to the hospital. Only a few months previously, Shirley had lost her father and it was a difficult time for her. This was devastating news.

As Ron and I were preparing to take her to the airport, the Lord gave me a word for her. It was in the form of a song that I learned when I was young. It goes like this:

When you walk through a storm,
Hold your head up high and don't be afraid of the dark.
At the end of the storm is a golden sky and the sweet silver song of the lark.

Walk on through the wind,
Walk on through the rain,
Though your dreams be tossed and blown,
Walk on, walk on, with hope in your heart
And you'll never walk alone.
You'll never walk alone.

Later that day, the song kept coming back to me. I sensed that many are going through storms right now in their lives. If you are going through a storm, the Lord wants to comfort you. He wants to wrap you up in His great big blanket of love! It will all work out. He is with you.

B. DEVOTIONAL TEACHING

Many Bible characters went through storms, tests and trials. I have always been thankful that their trials and failures were written up in the Bible. It helps to know that they were sometimes fragile in the midst of difficulties, just like me. I think of the disciples when they were in the boat with Jesus. There was a storm all around them and they were afraid that they would perish. Jesus helped them in their time of need and stilled their storm.

We know of others, like Joseph, who went through very difficult times. Joseph was sold into slavery by his brothers and then mistreated in Potiphar's house and put into prison

for a crime he never committed. That is truly a storm! Joseph kept a good attitude throughout the storm and that is the key. He did not allow discouragement to overwhelm him. He kept a positive perspective. He was all alone in the natural. He had been thrown into a pit by his brothers and he was in a foreign land without any of his family or friends. Joseph made the best of it. The dream he had received from God years earlier was probably fairly tossed and blown, but he walked on with hope and faith in his heart. At the end of his storm, things worked out beyond anything he could have imagined.

God wants you to know that He is with you. Just like He was with Joseph, the Lord's disciples, and other Bible characters in the midst of their storms, He is also with you. You are not alone. The following things might help you in the midst of a storm:

1. Keep your focus on Jesus. He is with you.
2. Keep a positive and faith-filled perspective.
3. Believe that there will be breakthrough.
4. Look for all the wonderful lessons the Lord can teach you in the midst of the storm.
5. Take time to laugh.
6. When you come through, be sure to thank the Lord for His keeping power.

C. SCRIPTURE MEDITATION

1. Week One: Genesis 37-43
2. Week Two: Genesis 44-50
3. Week Three: Matthew 14
4. Week Four: Philippians 4:4-8; Ephesians 3:20; James 1:2-4

And Remember

God loves you with an everlasting love!

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Project: One Church

by Dan White & Kirsten Ivany

(Holy Session students at The War College in Vancouver)

RESEARCH MODULE

Project Objective:

To offer a proposal and plan for strengthening the church in her mission to win the world for Jesus

Research Proposal:

To investigate and research the current condition of the Christian church in various regions of the world with reference to the movement of God, the distribution of resources, and unity in the global church.

I. Movement of God:

- Argentinean revival
- African church
- Chinese underground house church movement
- Korea
- Church planting - *Danie Vermeulen*

li. Case Study: Mission-based cell churches

- 614 Model

II. Distribution of resources:

- The West - Analysis
- The 2nd & 3rd world – Analysis

lii. Interview:

- India – Sarvesh Kumar
- China – Misha Melz

III. Unity:

- Church Bodies (working and not working)
- International bodies
- Partner schemes – Viva network (Patrick MacDonald)

PROJECT: ONE CHURCH

PROPOSAL MODULE

IV. Proposal:

IVi. Unity Proposal

IVii. Proposal

- Project
- Mission statement
- Vision
- Creed

V. Qualifications:

- Denomination
- Sponsorship
- Strategy for mission
- Accountability
- Discipleship
- Representatives & Communication
- Funding/Support

VI. Proposal Analysis:

- SWOT
- Limitations, potential difficulties, problems
- Questions?
- Hestitations

VII. Conclusion

VIII. Appendices

X. References

I. Movement of God

Argentina

Once the world's tenth strongest economic power and boasting a standard of life higher than that of southern Europe, Argentina was the jewel of South America, peaking during the reign of Juan Domingo Peron through the 1950s and 1960s. Once the tenth strongest economic power, Argentina now finds itself tenth from the bottom by some measurements. Little wonder the nation is ripe for the gospel message. The blindfold over Argentina is mainly Spiritism, witchcraft, and a growing Mormonism cult.

The largest church in downtown Buenos Aires is pastored by Hector Gimenez, 33, an ex-drug addict and gunfighter. He started the church in 1983 and now leads a congregation of some 70,000 at The Miracles of Jesus Renewed Christian Church.

Peter Wagner writes about his experience of God working in Argentina; "Their church home is a 2,500 seat theater in which they hold eight services daily, seven days of the week. Gimenez himself preaches five services per day, a total of 35 different sermons per week. A study by a Polish sociologist estimates the attendance at 14,000 daily. I had the privilege of preaching to a packed house at the 8:00 p.m. service on a Tuesday night in April 1990, and saw more than a dozen profess salvation and fifty profess miraculous healing, numbers totally disproportionate to the usual results of my speaking. When we left just before 10:30 p.m., a new crowd had totally jammed the space between the theater door and the street, waiting to get in for the next service!

Africa

In the twentieth century, the Christian population in Africa exploded from an estimated eight or nine million in 1900 (8 to 9%) to some 335 million in 2000 (45%), marking a shift in the "centre of gravity of Christianity" from the West to Latin America, parts of Asia and Africa. At the turn of the 20th century, Christianity was virtually nonexistent in many parts of Africa but is now the faith of the majority, as the following figures demonstrate:

	% Christians in 1900	% Christians in 2000
Congo-Zaire	1.4%	95.4%
Angola	0.6%	94.1%
Swaziland	1.0%	86.9%
Zambia	0.3%	82.4%
Kenya	0.2%	79.3%
Malawi	1.8%	76.8%

Africa has seen amazing Growth but unthinkable persecution. In the 20th century alone, there have been some 1.8 million Christian martyrs in Africa. This figure does not take into account the estimated 600,000 Christians who have died in the genocidal conflicts

in Rwanda and Burundi, nor does it fully account for the more than two million deaths in the 17 years of Sudanese civil war waged by the militant Islamist government on the predominantly Christian population of the south.

China

China allows worship only in the official Three Self Patriotic Movement, set up after the expulsion of foreign missionaries and church leaders after the 1949 revolution. However, Protestant Christians are said officially to number around 16-17 million. Researchers suggest the real number is more likely to be around 50-70 million. Millions of Protestants worship in unregistered groups, often called house churches because they meet in private homes to avoid detection.

One report dated 2nd March 06 read as follows; Chinese police held 36 people in a raid on a bible school run by an underground Protestant church yesterday amid a nationwide crackdown on Christians worshipping outside Communist Party control. About 50 officers armed with electric cattle prods and backed by more than 10 police vehicles surrounded the school in the eastern province of Anhui, according to the China Aid Association, based in Texas. Those inside, including students, teachers, and leaders of the underground church were taken away in police vans, the group said. The school's owner, Chu Huaiting, was later arrested at his home, the association said. It identified Chu as vice president of the Chinese House Church Alliance, which unites about 300,000 worshippers in unofficial congregations.

In another report by the BBC (UK News network), Mr Xu Yongze, the founder of one of the largest religious movements in China talks about his experiences in jail and more widely; how Chinese Christians are suffering for their faith. Both Catholics and Protestants have long complained of persecution by the Communist authorities, and human rights groups claim the problem is getting worse. "China's new generation of leaders is trying to consolidate control of the country as it goes through rapid social and economic changes," said Wilfred Wong, a parliamentary officer for the Jubilee Campaign. "The Communists feel threatened by any popular ideology which is different from their own," he said.

China's Christian population, especially those who refuse to worship in the tightly regulated state-registered churches is seen as one such threat.

According to Mr. Wong, the number of Christians in China has continued to rise, exacerbating this perceived threat and causing the authorities to clamp down still further on unregistered churches. The perception that China's Christians have close links with the West adds to their plight, Mr. Wong said.

Those Christians who want to avoid the state-controlled religious movements meet in unofficial buildings or even each others' homes - hence their description as "house churches" - risking fines, imprisonment, torture and even, in some cases, death.

"Despite all the persecution and suffering, God is calling more and more people in China," Xu said.

Korea

J. Edwin Orr has accurately described a true evangelical awakening as, "a movement of the Holy Spirit bringing about a revival of New Testament Christianity in the Church of Christ and its related community." What is the purpose for such outpourings of the Holy Spirit? Are God's purposes in reviving His Church always the same? Without question, God's primary purpose for revival is first and foremost; the purifying and empowering of the saints to be a witness to the ends of the earth. Yet, there are several possible secondary purposes for the Church to be revived. Many today when speaking of the need for revival in North America seem to focus mainly on the restoration of America's former glory and prosperity. However, God often sends revival in order to prepare His Church for times of great suffering and tribulation. At the turn of the last century revival broke out again in Wales, India, China and America, only to be shortly followed by World War I in 1914. The coming of a revival is not always a guarantee for national peace and prosperity, but rather revival is often the providence of God to prepare us for suffering.

The mighty Korean Revival of 1907 is another clear example of God's merciful purposes in revival. In 1905 Japan defeated Russia, and gained control of Korea's foreign affairs as the spoils of war. The Japanese annexed and occupied Korea from 1910 to 1945. For the next 35 years Japan manipulated and oppressed the Koreans for their own profit. Many who suffered at the hands of the Japanese during these years were the newly revived and converted saints of God. God in His foreknowledge and mercy, revived the Korean Church in 1907 and thus prepared thousands to be thrust into eternity only a few years later. Let us now consider this revival that prepared a whole nation for years of suffering and tribulation.

Church Planting

Danie Vermeulen writes "Show me a denomination in decline and I will show you a denomination without a church planting vision. Show me a country where the Christian population is stagnant or in decline and I will show you the denominations within it, with no church planting vision. It stands to reason. Yet, there are now numerous countries that show major evangelical growth since the denominations and church groups settled on a specific national church planting goal. Examples of these are the Philippines, China, Brazil (in fact most of Latin America) Ghana and Zimbabwe. In every continent of the world there are church planting movements breaking through the barriers of evil resistance, bringing the glory of the Lord, the incarnate presence of Christ into their communities".

Saturation Church planting is a vision that aims at mobilizing the whole body of Christ within an area, city, province or country to plant a church within easy access of every person in order to disciple the whole nation. (Matt. 28:19) Jesus' command to us was

not to make disciples in the nations but to make disciples of all nations. This is a whole nation vision. Therefore, the mobilization of the whole body of Christ is essential.

Danie suggests some reasons for church planting; that new churches grow faster than old churches, and a plant can often give new life and vitality to your church. The new plant develops new leadership and can stimulate existing churches in the area. Church planting can bring a new awareness and compassion for the lost and give a world vision to your church. Also, planting often re-emphasizes the principle of sowing and reaping.

II. Distribution of resources

SWOT Analysis

The following SWOT analysis's have been compiled to highlight general trends and tendencies in respective regions of the global church body. The main sources used are journalist reports, and personal experience and testimonies.

The Western Church

Though not exhaustive or a typecast for the entire Western church, this analysis is intended to highlight the spiritual climate in the West; North America, Western Europe and Australia. Some entries may be arguable as to whether they act as strengths or weaknesses, opportunities or threats. To the best of the analyst's wisdom, entries are based on their place when submitted to God.

Strengths

- Wealth – capital, finance, property
- Technology & communications – media; internet, newspapers, television, radio, telecommunications, blogs etc...
- Transportation – air, land & sea
- Education – secular, and Christian, qualified, trade
- Presence and influence – recognised in society, power in secular and governmental circles.

Weaknesses

- Societal oppression
- Post-modern spirituality – acceptance of new spirituality, rejection of Christianity in modernity
- Fat-spirit
- Disunity – denominational breakdown
- Immobile mission front – little outlet and vision for outreach mission
- Internalising church
- Disconnection with a post-modern world

Opportunities

- New and revived initiatives – 24/7 prayer movement, cell-based churches, incarnational living
- Sacrificial and simplistic living
- The Word – obedience
- New forms of media & communication
- Mission trips
- Authentic Christian community – discipleship and accountability

Threats

- Irrelevancy in post-modern culture
- Compromise - acceptance & tolerance
- Religiosity – tradition for the sake of tradition
- Business-like ventures – conforming to the world
- Individualism – self
- Compromise II – worldly investments, greed & materialism
- Rejection of God

The 2nd & 3rd World Church

It is generally accepted that in many regions in the 2nd and 3rd world like China and Africa, the Christian church is seeing rapid growth. And, for the purpose of a possible project proposal, the analysis couples the 2nd & 3rd world church with places in revival and/or persecution. The assumption that they are interrelated is incomprehensive, however arguably widespread.

Strengths

- Explosive Church growth
- Simplicity
- Hunger for God
- Spiritual acceptance & recognition
- Miracles
- Faith
- Unity – cultural emphasis on family

Weaknesses

- Corruption
- Physical Resources
- Lack of education

Opportunities

- Revival – massive church growth & salvation
- Awareness – injustice, discrimination, internal problems
- Bible distribution
- Increasing open national borders

- Missionary pool
- Evangelism
- Impact the government & authorities – church as a voice in society

Threats

- Health epidemics - disease & plague
- War – tribal, civil and large-scale violence and bloodshed
- Crime & corruption
- Other religions – terrorist activity, oppression & suppression
- Attacks, threats and bribes from extreme groups
- Westernisation
- Locked borders
- Poverty
- Persecution & Martyrdom
- Changes of government

After a brief observation of this resource analysis, it seems apparent how different regions of the global church body live out very different experiences of church and mission, face different challenges, and are ultimately weaker because of disunity and broken communion with the bride.

lii. Interview - Joshua Paul (Sarvesh Kumar)

INDIA – Ambala in Haryana

For anyone who is unaware, could you possibly describe the geographical location of where you are from?

I come from the city of Ambala in the state of Haryana in India. Spiritually speaking, there are a lot of Hindus in India and the main language is Hindi. They do a lot of worshipping idols amongst other things. The whole country is divided up into social hierarchy called the Caste system, which is basically a form of social discrimination. People are born into a certain caste and they range from lower to higher castes. Low to medium castes have no source of income. They are neglected from high society and do not have access to education. Because they do not have jobs, they are forced to beg and pick up garbage. This starts as young as three years old and up. Essentially, once you learn to walk, you learn to beg.

Gender roles in India are completely different from most of the Western world. All women in India live in fear. They do not have authority or leadership at all. The man is the power head and their husbands and/or their mothers-in-law beat them. Bridal burnings occur in all castes (although not as common as it once was). Bridal burnings are a practice where when the husband dies, his widow is tied to him and burned alive.

It is a rare thing to find a woman who is not being beaten regularly. Women are also at risk for being burned alive if they are barren, haven't paid a good dowry, don't provide a son or are too expensive to keep alive (to feed etc.)

If there is unity between the wife and the husband, then some of this can be prevented. But regardless of this glimmer of hope, the number one cause of death for women is arguably violence/murder. There are also millions of murders via abortions that don't get talked about. If a woman finds out that she is pregnant with a girl, an abortion will occur. There is a great problem with girls being abandoned simply because of their sex.

More specifically about the church, only 15 of the 92 known people groups in India are known to have any congregations of believers. There is a lot to be done for the Kingdom of God!

Could you share with us briefly what the church is like in this area?

The church in India is different spiritually than what I have seen of the church in the West. Where I come from, the faith that people have is great and thus there are many miracles. They have the faith to believe that it will happen, and it does.

I have seen a baby risen from the dead, a man with a physical hole in his heart with no more than three months to live who has outlived that curse by seven years, a man deaf in one ear from birth got healed and can now hear perfectly in both ears. The stories go on and on.

How does it look for someone to pray for healing where you are from?

When people go to pray for healing it's usually for about two hours straight. But it varies.

Since the main religion is Hindu. Haryana, the state where you are from, is one of India's least evangelized states (0.08% Christian), is there much persecution for Christians in India?

Many many people are persecuted for their faith in my state, and in the whole of India. There is a lot of pressure on the church from Hindus. If you were from a higher caste, you would be rejected and alienated from that caste if you decided to follow Jesus.

In Christianity most of the Catholics are from higher castes and the Protestants are more of a mix of different caste levels.

In the regular social regulations of India, there is no caste mixing at all. Segregation is practiced everywhere in the nation. When there is mixing in public it could result in a spectrum of reactions from people ignoring your existence to beaten up or having your life threatened.

How do you tell people about Jesus in India?

Tracts are big over there. We give out about 500 a day. Paper is expensive in India, so people will always take them and read them. A lot of open-air type things happen as well as street preaching, although it is very dangerous. Most of the time people who are preaching or sharing the gospel in some way are stopped by physical force and violence or they are threatened. There have also been incidents of people being shot or killed. Another dangerous aspect if you are a parent is that your kids could be threatened to be kidnapped. There is always a risk – 100% of the time – when sharing your faith in my country.

What are the main strengths in your church body?

Faith, Spirit, courage, and how loving people are.

What are the main weaknesses?

Fear of persecution, fear of hated by other castes and relatives, an extreme lack of finances and food etc.

What is your prayer for the body of Christ in your region?

My prayer is to see many souls saved, that people will see the reality of Christ, that the church would not be persecuted, that there will be a big Revolution for Jesus Christ, and that new churches to be planted. We must pray for spiritual awakening for the state of Haryana and for the entire country.

What are some main prayer targets that the global church could pray for? What are some practical ways that a “Western Church” could support you? (Including and beyond finances)

As I mentioned previously, my prayer for India is to see not only a revival but a Revolution. I would also pray for missionaries to be sent out to various parts of India. There is also a great need to start orphanages and/or send money or people to aid in this mission. Children need to be sponsored, as well as churches (which is rarely happening).

It helps when people from their own towns preach or testify. For example, if someone from a higher caste gets saved, then he would have a more powerful testimony to other people in higher castes. People need to have a common point of reference.

Is there anything else that you would like to share about your experience?

Nothing really. God save India!

Conclusion

In summary, this interview has given a glimpse into the reality of life in India and highlighted some of the differences between life in the West and life in a third world country. The reality of the poverty in India is vastly different from the poverty in North America where most people receive a welfare cheque each month.

There is a dire need for finances, man power and a spiritual awakening for the majority of the nation.

The church of India is small, but growing. They are strong in faith, determination, and perseverance. They are also strong in the Holy Spirit. May His Kingdom come and His Will be done.

liii. Interview - Misha Mezl

CHINA – Guangzhou

For anyone who is unaware, could you possibly describe the geographical location of where you are from?

I just arrived home from a small, home-church community in Guangzhou, China.

Could you share with us briefly what the church is like in this area?

Our church-group is small, between 12 and 18 people. We are made-up of English teachers from English speaking countries that gather together for church and fellowship once a week. We meet in our home every Monday night for worship, a sermon given by one of our two team-leaders and prayer. We have two new members who are Chinese teaching-assistants that have recently come to Christ.

What are the main strengths in your church body?

Our church body has a strong sense of community and a strong Bible-base as many of our members our bible school students. We are very committed to living life as witnesses in China. We try to nurture relationships with the Chinese staff.

What are the main weaknesses?

Because we are mainly made up of English speakers far from home, we tend to isolate ourselves within our own community and (I find) we do not do enough outside to serve our community, meeting needs. I also believe that we do not pray enough as a group.

What is your prayer for the body of Christ in your region?

I pray that we mobilize ourselves as an army of Christ and rise up to Love and meet the needs of our community in a powerful way.

What are some main prayer targets that the global church could pray for?

Pray that God softens the hearts of the people of earth and gifts those who wish to serve him with the wisdom, patience, courage and strength that cross-cultural missions require. Pray for HEALTH. Many of our team fell ill and this drained us emotionally and physically.

What are some practical ways that a “Western Church” could support you? (Including and beyond finances).

We are well supported financially, what we really need is PRAYER support and potentially more teachers who are willing to dedicate themselves to growing ministries in the area, to fly out for a year and continue what we have started. People are there on a one-year contract so turn-over is high and we always need replacements.

Misha Mezl

III. Unity

In many of the Western Churches there has been talk of ‘Worship Wars’ ad nausea. A constant battle seems to have been underlying church dynamics and a power struggle has existed concerning whose preferences should be upheld.

Denominational attitudes have come into play and crippled the larger church body. Divisions concerning church government, theology and expressions of worship have enlarged the chasm that exists between different church bodies.

The natural and commonsensical notion of proximity would reveal how this not only brings disunity but prevents (or at least slows down) the process of reconciliation if there lacks an intentional effort.

We acknowledge that each “church” is in itself an expression of the body of Christ. Hence the term “a church body”, yet we also agree with the truth that all the Saints together make up a larger body – the Body of Christ.

In varying degrees we can see unity in local expressions of the body, yet there appears to be a more severe neglect of the imperative need for unity and reconciliation of the global church. We must have eyes to see our need for one another.

“If one part suffers, all the parts suffer with it,
and if one part is honored, all the parts are glad.”

1 Corinthians 12:26

NLT

PROJECT: ONE CHURCH

IV PROPOSAL MODULE

IVi. Unity Proposal

A scriptural passage which offers something of Paul's wisdom as to a model church body comes from Acts 2:42-47 which reads;

“They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer. Everyone was filled with awe, and many wonders and miraculous signs were done by the apostles. All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.”

This scripture lays foundation as one of the inspirations for a unified church and guidance in realizing that unity. Our proposal invites the marriage of two churches; that both tend different gifting and strengths, needs and weaknesses, but who have a desire to collaborate and pour into and receive from each other for the strengthening of the body.

This does not however, imply any suggestion of a “weaker” and “stronger” partner. The goal is to couple churches together so that each church can give in their strengths and receive in their weaknesses.

For example, if a church full of young families lacks zeal in their prayer life and faith is dwindling, but enjoys a deep pool of resources, they might be well-partnered with another family church that experiences a fervent and fruitful prayer ministry, but who has financial and resourcing needs.

In partnership, it is hoped that the relationship will cultivate authentic Christian community, despite geographical hurdles. This will look different in every instance; however it is a step towards greater unity in the global church body.

1 Corinthians 12:12 – 26 talks about this unity;

“**The body is a unit**, though it is made up of many parts; and though all its parts are many, they form **one body**. So it is with Christ. For we were all baptized by one Spirit into one body – whether Jews or Greeks, slave or free – and we were all given the one Spirit to drink. Now the body is not made up of one part but many. If the foot should say, “Because I am not a hand, I do not belong to the body,” it would not for that reason cease to be

part of the body. And if the ear should say, "Because I am not an eye, I do not belong to the body," it would not for that reason cease to be part of the body. If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? But in fact God has arranged the parts in the body, every one of them, just as he wanted them to be. If they were all one part, where would the body be?. As it is, there are many parts, but one body. The eye cannot say to the hand, "I don't need you!" And the head cannot say to the feet, "I don't need you!" On the contrary, those parts of the body that seem to be weaker are indispensable, and the parts that we think are less honorable we treat with special honor. And the parts that are unpresentable are treated with special modesty, while our presentable parts need no special treatment. But God has combined the members of the body and has given greater honor to the parts that lacked it, so that **there should be no division in the body**, but that its parts **should have equal concern for each other. If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.**"

The purpose of this strategy is to acknowledge and live out practically in more fullness, the truth that we are all part of one body in Christ. No part is more important than another. When one member of the body suffers, the whole body suffers and when one part of the body is honored, the whole body is honored. We are all part of the same body and it is God's intention that we recognize each other as part of that same body.

An example of where a group is doing a similar work is in that of *Viva Network*. Set up as an international initiative seeking to encourage church planting agencies and organizations, particularly in areas where the church is working with children at risk; the initiative has started working in partnerships in more holistic ways. Viva is networking because they believe it is essential to reach out to the needs of children and their communities all over the world. Some examples of how churches can be involved in prayer for one another in creative ways can be found in the appendix section.

IVii. Proposal

Project

ONE CHURCH

Mission

- To breakdown demoninational & expressive divides and build up the body of Christ
- To unite different communities, expressions of faith, cultures, socio-economic circumstances, and ministries
- To mobilize the church in mission through exposure and mutual communion

Vision

ONE CHURCH - Working in the power of diversity

Love. Faith. Community. Obedience.

Creed

One Church doctrinal beliefs based on the Nazarene Creed

- That there is one God, the Creator of all things, who reveals himself as Father, Son, and Spirit.
- That the 66 books of the Old and New Testaments in their entirety, are complete and are fully inspired by God and inerrantly reveal the will of God concerning us in all things necessary to our salvation.
- That people are all sinners by both nature and act and need God's forgiveness and cleansing.
- That salvation through Jesus Christ is for the whole human race; whoever repents and believes on the Lord Jesus Christ is forgiven, made new and saved from the control and power of sin.

- That believers need the fullness of God's Spirit in their hearts. When we make a continued commitment to Him, He cleanses our spirit, sanctifies us entirely, fills us with His perfect love, and gives us the power to live victoriously.
- That our Lord will return, and the dead will be raised to life, and the final judgment will take place.
- That the finally impenitent are hopelessly and eternally lost, but those who are in Christ Jesus shall ever be with the Lord.

V. Candidate Qualifications

Denomination:

To qualify as a One Church partner, a fellowship must acknowledge and accept the doctrinal beliefs. An objective of One Church is that partners will enter into cross-denominational partnerships, in a significant and intentional move towards a unified Church body.

Sponsorship:

One Church supports and encourages child sponsorship programs, Children's home planting, Digging wells and community health centres as part of the project mission and vision. For further ideas see www.beahero.org.

Strategy for mission

Candidates are expected to be actively involved in expressions of mission in local community, and should present a mission objectives proposal as part of the One Church application.

Accountability:

Church leaders should be intentional in accountability relationships, both in church leadership, and throughout the congregation. This plan ties in with a proposal for discipleship below.

Discipleship:

Candidates are expected to have an active discipleship program that reflects the biblical example of Jesus Christ. One Church recommends a framework for discipleship. (For further information see attached document "Biblical Discipleship" by Joel Boyd)

Representatives & Communication (3 party)

Each partner requires a One Church representative. Due to the fact that every partnership will look unique, partners are expected to discuss and design their own plan for communication. Partnerships will consider conversation, mail, possible mission trips, visits and points of accountability; all integral parts of the One Church vision.

Funding/support

With reference to resourcing commitments, this is a negotiable agreement between partners and it is hoped that candidates will enter in to a full discussion and commitment to matching up respective strengths and weaknesses, to maximise opportunities, and minimise threats. Prayer and fasting is a fundamental element of this covenant.

VI. Proposal Analysis

SWOT Analysis

Strengths

- Awareness
- Exposure
- Unification
- Reconciliation
- Facilitation

Weaknesses

- No proven formula
- Dangers of a pioneer project
- Ad-hoc project
- Difficulties in partnering churches

Opportunities

- Accountability
- Mission – increase effectiveness
- Sacrifice
- Conviction
- Obedience
- Personalize the problems and the issues
- Crush stereotypes and perception
- Tackling the fat-spirit
- Mobilization – practical outworking

- Mutual Education
- Feedback incorporated mission

Threats

- Cross pollination of negative ideas & beliefs
- Miscommunication – reasons for partnering
 - Emphasis on benefits – rather than biblical basis & mutual gain
 - Charity mentality, victim syndrome
- Exploitation – misuse partnership for personal gain

Considerations

If one partner shows themselves to be unfaithful or insensitive to the needs of the other, how will we go about dealing with this issue?

Considering that some conditions in the third world would have serious financial concerns and thus limited access to international (or inter-continental) communication, how will this obstacle be diminished?

If denominational differences surface to be problematic in the relationship between the two partners and the tension becomes a distraction to the mission, how will we work to resolve the situation?

What will the agreement between partners look like; verbal/ written/ contract/ vow /covenant?

VII. Conclusion

This proposal has been piloted for the observation of church bodies and cells, to challenge the old, inspire with new, and dare to dream of a global church that fights in unison.

The prince of this world is a tempter. Everything he offers is temporary, tearing apart community and selling us individualism. It's a veil that the church must fight to remove.

While the Church has countless programs and business style projects, this proposal is one of a different breed; ad-hoc, autonomous, and personalized. Blanket statements and generalizations don't serve well, but rather a strategy like *One Church* is intended to offer the underpinnings for a revolution; Love, Faith, Community, Obedience - One Church, working in the power of diversity.

One Church is an initiative, birthed out of prayer during a shift in a 24/7 prayer room in a slum hotel in Vancouver's downtown Eastside. To realize such a conclusion, we as the

church, face perhaps the most uncomfortable, uncompromising, sacrificial, painful, risky and potentially life-threatening ride of our lives.

“While there yet remains one dark soul without the light of God, I’ll fight, I’ll fight till the very end.”

General William Booth, Founder of The Salvation Army

Proposal presented by Kirsten Ivany & Daniel White

For more information contact sixonefour@lightspeed.com

IX. References

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