

# **JOURNAL OF AGGRESSIVE CHRISTIANITY**

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## **Editorial Introduction**

Major Stephen Court, editor

Greetings in Jesus' name.

Welcome to the 115th issue of Journal of Aggressive Christianity. We're following on the heels of JAC114 - GENERAL COUNSEL: A Cross-generational conversation, with a grab-bag issue. As you read this issue, you know how closely the High Council followed the suggestions in the last issue. We've got a first-time JAC contributor, Captain Paula Hambleton, from Australia. Captain Charles Roberts from USA Eastern territory weighs in. Colonel Max Ryan (PtG), Captain Michael Ramsay (Canada), and Captain Pete Brookshaw (Australia) round out the line-up.

Hambleton kicks things off with a splash of cold water into our faces in DEATH TO LIFE.

Roberts teaches us from Jeremiah about THE BELOVED COMMUNITY, God moving in our cities with redemption, restoration, and renewal.

Brookshaw uses a lot of Scripture to convince us that THE SALVATION ARMY DOES NOT BELONG IN A BOX.

Ryan had a bracing article decades ago in The War Cry called SPIRITUAL FRIVOLITY. Share widely.

Next up? The notes from a teaching session on MOSES AND SPREADING THE PRESENCE OF GOD OVER THE FACE OF THE EARTH.

The last section is Captain Michael Ramsay's GOD IN ACTION series based on the Articles of War. We've broken it down to three parts: the introduction, the doctrines, and the declarations. This is material that you can use in study groups and training classes as part of your discipling process at your corps.

We trust the contents of this issue are efficacious to inform and accelerate the advance of the salvation war around the world. Read deeply. Share quickly. Apply comprehensively.

## Death to Life

By Captain Paula Hambleton

Staying Alive, Staying Alive..... so are you singing it now? Ah, Ah, Ah, Ah, Staying Alive, Staying Alive. As morbid as it might sound, this is the song you are recommended to sing through in your mind if you ever need to perform CPR, CARDIOPULMONARY RESUSCITATION! It's just the right beat. And good news, if you collapse with a heart attack anywhere near me, you'll be glad to know, I am an expert at CPR! I can potentially save your life! Yes, I am a nurse, a registered nurse.

I've been a nurse a long time and in that time I've learnt a few things. One thing I've learnt is that there are always signs and symptoms leading up to a person needing CPR! If we miss the signs or ignore the signs, when the person has a critical event like a heart attack, death is more likely than if we treated the person in the lead up.

And IF that person does survive, it's often a less than full life, with a much shorter life expectancy.

I am also a lifelong Salvationist, who is now a Salvo Officer in my 10th year. I'm also actually a fifth generation salvo and an OK, so it's safe to say, I've been around the salvos a while!!

So what does this have to do with anything? Recently in The Salvation Army in Australia we have released a new vision and mission. We're doing this for two reasons that I understand;

1. We are merging from two territories to one; and,
2. We are dying.

As part of the revisioning we were asked to play some videos. The first video we played as part of the new vision laid it out plainly. You can watch it here: [https://youtu.be/X1N2zE\\_GSol](https://youtu.be/X1N2zE_GSol)

But here was the message I got from the first video; The Salvation Army in Australia is on a serious downward trajectory. We are dying. Yes, there are snippets of life here and there, and I think the mission heartbeat is strong in many. But still, dying we are. And without a revisioning, without change, we will die!

And although I think this re-visioning is good, I ask myself these questions; have we waited too long? Have we missed the boat? Is death inevitable anyway? Are we at CPR stage?

I don't know that answer, but I have to ask the question; why did we wait till now before responding? Did we see the signs and symptoms? Did we see them and ignore them? If we didn't see them, why not?

One thing nurses and salvos are good at is taking observations. In nursing we take observations frequently, in the critically ill we take them hourly, most others we take them 4 times per day.

In the salvos we take observations through our stats. In fact, we've been brilliant at taking our observations through statistics. And if we saw the stats, our observations, and recognised the signs and signs and symptoms to say that we are dying, why have we ignored them? Why have we waited till now to respond? Is it too late?

To put more personal context to this, I am an eternal optimist. If you speak to most people who know me well, they would tell you that I am a glass half full person! It's easy for me to see the silver lining. So I don't ask these questions lightly. I ask because I have a vested interested in The Salvation Army!

So what if we die? I've been thinking this through. Is death really the worst thing that can happen? In fact, should it happen? Is giving in to death actually the path that will lead us to life? Here's the thing, if we die, we can't just half die, we must fully die. Every sacred cow we hold, everything laid on the altar, everything surrendered.

Here's the question, if we want to live, to be reborn, do we first NEED to die? Galatians 2:20 says; My old self has been crucified with Christ, it is no longer I who live, but Christ lives in me". This implies complete surrender, giving yourself over to Christ, even to the point of death of your inner man!

And then there's that part about old and new wine skins in the bible. You can't have new wine in an old wine skin. If God is doing a new thing, can it be done WITH the old? Does the old NEED to die?

This is where the nursing analogy loses ground. Because dead is dead, physically. Spiritually, I believe in life after death, but in a physical sense, once you're dead, there's no coming back. But death is part of life! We fight it with all our might, with our technology, with all our skill, but in the end, we still die, it's the natural order of things.

But death does give way to new life! In every sense! We may grieve what we lost, but we rejoice at new birth!

Are we as a Salvation Army trying desperately to hold onto the old and decaying while trying to birth the new? Can we even do that? Do we need a new baptism of sorts, a spiritual renewal where we put everything to death, surrender it, dead and buried, and then raise to new life? Is that the only way forward?

2nd Corinthians 5:17 says it best. "Therefore, if anyone is in Christ he is a new creation. Old things have passed away; behold all things have become new"

Death is scary. But remember Jesus? I can imagine the disciples, those who loved him, watching as he died, grieving hopes and dreams, everything they held sacred. Surely death can't be the answer! And yet... 3 days later... Ah Ah Ah Ah... Staying Alive, Staying Alive!

Isaiah 43:20 - Behold, I will do a new thing, Now it shall spring forth; shall you not know it? I will even make a road in the wilderness and rivers in the desert"

May we individually and corporately not be too proud to surrender, too unwilling to yield, too arrogant to change, too scared to let go. May we be true living examples of this verse. The old has gone, **THE NEW HAS COME!**

## The Beloved Community

By Captain Charles Roberts

Text - Jeremiah 29:1-7, 11

The historical setting here is Babylon, the great evil nation, teeming with foreign gods. After much defending in vain, the people of Israel were captured and sent to this foreign land in 722 BC. They were teased and taunted, tortured and tormented. They were isolated

and indentured as slaves to the new great political power. The once all-powerful nation of ISR has slid down the slope of compromise until they have become a byword.



We get this glimpse of the Babylonian Captivity through the recording of the nation's pathos:

*By the rivers of Babylon we sat and wept  
when we remembered Zion.  
There on the poplars  
we hung our harps,  
for there our captors asked us for songs,  
our tormentors demanded songs of joy;  
they said, "Sing us one of the songs of Zion!"  
How can we sing the songs of the Lord  
while in a foreign land? (Psalm 137:1-4)*

Previously the prophet had declared a time of mourning and repentance, but now Jeremiah takes a different approach; he declares a love revolution. To change the city now means to bless the city.

But we serve a God who turns tragedy into triumph, and makes true to His promise: **"Yes, there will be an abundance of flowers and singing and joy! The deserts will become as green as the mountains of Lebanon, as lovely as Mount Carmel or the plain of Sharon. There the LORD will display his glory, the splendor of our God."** (Isaiah 35:2) Just as Elijah saw a cloud the sign of a man's hand during drought, in the midst of despair, we see a Beautiful City.

*"One of the first steps in turning tragedy into triumph is to accept the situation courageously and put ourselves into the hands of a loving God, who makes no mistakes. "*

Wiersbe, W. W. (1996). *Be Decisive* (pp. 123–124). Wheaton, IL: Victor Books.

Jeremiah gives a set of instructions that seem to confound what he has said before.

But the prophet is the weather vane, he knows which way the wind of the Spirit is blowing.



Because of the goodness of God and the impending release from exile those in captivity, exiles can again make plans; previously Jeremiah refrains from marriage, because the refugees were on alert, and normal activities were a distraction for paying full attention. But now, the prophet is instructing the people to marry, to multiply, to see the peace and prosperity - we can again make plans, because the Lord has plans for us, plans to help us and not to harm us, plans to give us a hope and a future. The phrase translated bring you back from captivity is richer than this suggests, implying the full restoration of life in all its dimensions.

Build. Plant. Marry. Habitate. Multiply. Bless. Prosper. In the city.

Do and be the things that makes us to become the change we desire.

The Beautiful Community is a well-watered garden, in the midst of the deserted of the generations, to whom we have been called.

The Beautiful Community (or Beloved Community):

*For Dr. King, The Beloved Community was not a lofty utopian goal to be confused with the rapturous image of the Peaceable Kingdom, in which lions and lambs coexist in idyllic harmony. Rather, The Beloved Community was for him a realistic, achievable goal that could be attained by a critical mass of people committed to and trained in the philosophy and methods of nonviolence.*

*Dr. King's Beloved Community is a global vision, in which all people can share in the wealth of the earth. In the Beloved Community, poverty, hunger and homelessness will not be tolerated because international standards of human decency will not allow it. Racism and all forms of discrimination, bigotry and prejudice will be replaced by an all-inclusive spirit of sisterhood and brotherhood. In the Beloved Community, international disputes will be resolved by peaceful conflict-resolution and reconciliation of adversaries, instead of military power. Love and trust will triumph over fear and hatred. Peace with justice will prevail over war and military conflict.*



*Dr. King's Beloved Community was not devoid of interpersonal, group or international conflict. Instead he recognized that conflict was an inevitable part of human experience. But he believed that conflicts could be resolved peacefully and adversaries could be reconciled through a mutual, determined commitment to nonviolence. No conflict, he believed, need erupt in violence. And all conflicts in The Beloved Community should end with reconciliation of adversaries cooperating together in a spirit of friendship and goodwill.*

*As early as 1956, Dr. King spoke of The Beloved Community as the end goal of nonviolent boycotts. As he said in a speech at a victory rally following the announcement of a favorable U.S. Supreme Court Decision desegregating the seats on Montgomery's busses, "the end is reconciliation; the end is redemption; the end is the creation of the Beloved Community. It is this type of spirit and this type of love that can transform opponents into friends. It is this type of understanding goodwill that will transform the deep gloom of the old age into the exuberant gladness of the new age. It is this love which will bring about miracles in the hearts of men."*

*An ardent student of the teachings of Mohandas K. Gandhi, Dr. King was much impressed with the Mahatma's befriending of his adversaries, most of whom professed profound admiration for Gandhi's courage and intellect. Dr. King believed that the age-old tradition of hating one's opponents was not only immoral, but bad strategy which perpetuated the cycle of revenge and retaliation. Only nonviolence, he believed, had the power to break the cycle of retributive violence and create lasting peace through reconciliation.*

*In a 1957 speech, Birth of A New Nation, Dr. King said, "The aftermath of nonviolence is the creation of the beloved community. The aftermath of nonviolence is redemption. The aftermath of nonviolence is reconciliation. The aftermath of violence is emptiness and bitterness." A year later, in his first book Stride Toward Freedom, Dr. King reiterated the importance of nonviolence in attaining The Beloved Community. In other words, our ultimate goal is integration, which is genuine inter-group and inter-personal living. Only through nonviolence can this goal be attained, for the aftermath of nonviolence is reconciliation and the creation of the Beloved Community.*

"The gospel of Jesus is good news in the city. Sin, death and evil have been defeated by Jesus through the cross and the empty tomb. Jesus is not just defeating. He is recreating, making all things new. This is good news in the cities of unfulfilled promise, hope deferred, and expectation of complete restoration. This good news is what every mayoral candidate promises but only Jesus delivers: not only a new city, but a new humanity. This gospel is power of God unto salvation, and offers **redemption, restoration, and renewal.**

The city is the metro/polis - the world-centre: cultural, relational, industry & art, neighborhood & institutions merge in a grand symphony of progress. Cities are also the place where the downtrodden are abandoned, where alienation has reigned supreme.

But we serve a High Priest, who is not unaware of our weaknesses, who constantly intercedes for us at the right hand of God. We serve One who knows suffering well, yet knows what victory looks like. His death paid our bail, and the empty tomb broke us out

of jail, so that we can live in complete freedom, complete liberty, the salvation of our souls.

God loves cities. Because of Christ, cities are places of hope. We hold this hope in Christ as an anchor of the soul. Hope, true hope in Christ keeps us buoyant in the midst of rogue waves of cultural change, navigating our souls to praise through the pain, persevere, and be the "more than conquerors through Him who loves us."

Without the truths of Christ's life, death and resurrection infused in the life of the city, the metropolis is destined to drift into greater and greater desolation, while the rich become richer and the poor become poorer.

Because of what Jesus has done, we are a third-day people, recipients of the resurrection, and possessed by the Holy Spirit, who makes into an Isaiah 61 people.

**1.Redemption - (vs. consumeristic)**

**2.Restoration - (vs. individualistic)**

**3.Renewal - (vs. materialistic)**

Yet, as the church, as the repository of the faith once for all given to the saints, we have to confront and bring down our own idols - idols of N. American culture, idols hiding in our institutions, idols ensconced in fear; because for many seeking the peace and prosperity of the city can be viewed as friendship with the world, which is enmity with God. We become afraid about losing our counter-cultural edge; guess what sports fans, we already have!

But in seeking to bless the city, to bring light to the metropolis, we partner on big-ticket items that the city fathers care about, those that everyone cares about, without losing our witness to the supremacy of Christ, then the gospel that is displayed is rendered as relevant. If you don't respect the culture, they will never hear the message of the Gospel. (Jim Knaggs). Culture eats strategy for breakfast, so culture must be exegeted much like the Scriptures, using hermeneutical principles.

Internally, the Beautiful Community is a tribe of Jesus-followers who gather around worship, Word, care and mission, building upon the apostles and prophets with the finished work of Jesus Christ as the cornerstone of our faith.

Externally, the Beautiful Community radiates the glory of Jesus, adoring Him, and imitating His acts in the earth.

1. Living with radical abandonment for His glory (Luke 14:33; Luke 9; Matthew 10)
2. Joyful dependence upon His grace (John 15; Matthew 4; Ephesians 1)
3. Faithful adherence to Jesus; a reflexive obedience, fruit of a spiritual formation and holy habits ("follow me," "come and see," go and tell.")
4. Lives with urgent obedience to His mission (Matthew 28; Ephesians 2:8-10; etc.)



John Wesley, who founded the Methodist movement, wrote, "One of the principle rules of religion is to lose no occasion of serving God. And since he is invisible to our eyes, we are to serve him in our neighbor; which he receives as if done to himself in person, standing visibly before us."

To become this Beautiful Community, we all need a return to first things, and much as Micah had done, He has shown you, O mortal, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly[a] with your God"

Love God, love people. The rest is wallpaper. This is the essence of the Beautiful Community. And now, we must appeal to God, Who alone makes things beautiful, in His time.

If not now, when? If not who, you?

"Holy One, you have called us out of darkness into Your wonderful Light, the Light of Life. You call us out of captivity into the freedom of your beloved community. As we pass through the wilderness spaces of our lives, grant us ears to hear you, eyes to see you, and hearts that ache for you, that we might not turn away from the brothers and sisters who help us remember who we are. Amen."

## The Salvation Army Does Not Belong in a Box

By Captain Pete Brookshaw

God created the heavens and the earth from nothing<sup>1</sup>. Hillsides. Lakes. Rivers. Forests<sup>2</sup>.

Creative.

God then created living creatures. Fish. Cows. Birds. Alligators<sup>3</sup>.

Very creative.

God then created humans<sup>4</sup>. Fingers. Toes. Ears. These things we call noses.

Very, very creative.

After the creation narrative we push a little further into the Pentateuch (first five books of the Old Testament) and we hear about Noah and a humungous flood<sup>5</sup>. We read about Moses encountering God through a burning bush<sup>6</sup>. Then we picture those plagues that tore apart the lives of the Egyptians<sup>7</sup>. What about the parting of the Red Sea<sup>8</sup> and water gushing out of rock<sup>9</sup>?

Before I go on, have you captured the point yet? God is an out-of-the-box kind of God. The miracles and encounters of God are often different, unexpected, dissimilar from the previous encounter. Let me go on:

- The banking up of the Jordan river at flood time<sup>10</sup>
- The walls of Jericho coming down after a shout to the Lord<sup>11</sup>
- A donkey speaking<sup>12</sup>
- Fire falling from heaven to consume Elijah's offering<sup>13</sup>
- Manna from heaven<sup>14</sup>
- Quail from heaven<sup>15</sup>
- Kentucky Fried Chicken from heaven (ok, that hasn't happened, but I'm believing!)

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<sup>1</sup> Genesis 1:1

<sup>2</sup> Genesis 1:11-13

<sup>3</sup> Genesis 1:20-21

<sup>4</sup> Genesis 1:27

<sup>5</sup> Genesis 6:9-22

<sup>6</sup> Exodus 3:3

<sup>7</sup> Exodus 7:14 – Exodus 12:26

<sup>8</sup> Exodus 14

<sup>9</sup> Exodus 17:6

<sup>10</sup> Joshua 3:13

<sup>11</sup> Joshua 6:2-5

<sup>12</sup> Numbers 22:28

<sup>13</sup> 1 Kings 18:38

<sup>14</sup> Exodus 16:4

<sup>15</sup> Exodus 16:13

Are any of these encounters the same? No. Do many of these take people by surprise? Yes. Let me go on, there's more:

- God revealing His shekinah glory as a pillar of fire<sup>16</sup>
- God's presence shining across Moses' face<sup>17</sup>
- Rivers turning to blood<sup>18</sup>
- A dead person coming to life after Elijah lay prostrate on top of them<sup>19</sup>
- Jars of oil miraculously being filled up<sup>20</sup>
- Saul encountering Christ on the road to Damascus and going blind in the process<sup>21</sup>
- Jesus multiplying bread<sup>22</sup>
- Jesus walking on water<sup>23</sup>
- Casting demons into pigs<sup>24</sup>
- Healing shrivelled hands<sup>25</sup>
- Healing a paralytic<sup>26</sup>
- Spitting in a person's eyes and curing blindness<sup>27</sup>

### **God is an out-of-the-box kind of God!!**

No miracle is the same. Every encounter is different. God is creative, innovative, adaptive, imaginative, inventive, visionary, artistic, original and full of ingenuity.

So let me ask you a difficult question.

Why are our Salvation Army Corps so boring?!

Why do we lack so much creativity? Why are we so content to do everything the same, year in, year out, while serving a God that is the complete opposite?! I'm the first to admit this. And if you're real with me, you'll realise the same. We serve a creative God, who solved problems in different ways at every juncture. Yet we just copy the ministry of the growing church down the road, or simply replicate a ministry from a previous generation.

Years go by and we look the same, smell the same, act the same, talk the same and then we look around and we wonder why we are declining.

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<sup>16</sup> Exodus 13:21

<sup>17</sup> Exodus 34:29-35

<sup>18</sup> Exodus 7:17

<sup>19</sup> 2 Kings 4:32-34

<sup>20</sup> 2 Kings 4:1-7

<sup>21</sup> Acts 9:1-19

<sup>22</sup> Matthew 14:13-21, Mark 6:30-44, Luke 9:10-17, John 6:1-15, Matthew 15:32-39, Mark 8:1-13

<sup>23</sup> Matthew 14:22-33

<sup>24</sup> Matthew 8:28-34, Mark 5:1-20, Luke 8:26-39

<sup>25</sup> Mark 3:1-6

<sup>26</sup> Mark 2:1-12

<sup>27</sup> Mark 8:23

Have we put God in a box?

It's like we have said, you're welcome to draw people to church Lord, as long as they sing like us. You're welcome to save the lost, as long as they understand how we do things here. You're welcome to help us reach youth, as long as they don't destroy the carpet. You're welcome to have people serving, as long as they conform to our ways. You're welcome to let your Holy Spirit move as long as it's in our predetermined Protestant rule book.

Forgive me if you think I'm being rash.

I just have a holy discontent. We need to release God from the box!

See, historically The Salvation Army kicks goals. We have all heard stories of ingenuity, raw passion and determination and Spirit-inspired innovativeness of the early Army.

Consider for a moment, The Salvation Army opening the lime-light department to present the gospel using the latest technology of the day. What about the donut girls in World War I, feeding military personnel on the frontlines? What about in 1883 when James Barker introduced the first permanent Salvation Army social institution, namely the "Prison Gate" programme based at Melbourne Gaol (Victoria, Australia)? Think about the match factory where the new style of safety matches meant employees weren't subject to life and death working conditions. In 1885 Josephine Butler (a women's rights activist) spurred The Salvation Army on to raise the age of consent in English law for young girls from 13 to 16. What about Frederick Booth Tucker, who in 1882 took with him three Salvation Army officers and landed in Bombay to open the work of The Salvation Army in India.

Let me highlight some practical ways we can be out-of-the-box:

### **Discover new solutions to old problems**

Albert Einstein said that we cannot be solving our problems with the same level of thinking that created them. This means you have to THINK outside the box. Easier said than done. Try brainstorming some ideas. Try gathering around you people who you wouldn't normally consider to get their feedback. Find a person of peace and ask them to help you. I mentioned the donut girls, who when faced with a situation of not having enough dough mixture, made a hole in the donut to spread it further (creative and innovative!)

### **Be willing to take a risk**

Stepping out into a new venture is always risky. Having the young punk playing drums on Sunday will rock the boat (plus it will rock the music). Inviting the Hindu man out for coffee might be misinterpreted, but if God leads you, you do it anyway.

Trying something new will always cop some criticism. There will always be someone waiting to tell you how it didn't work when they tried something similar. You need to know who you are in Christ, and be willing to take a risk. Assess your motives, and if it is about Kingdom growth and the salvation of the world, and the Lord is leading you, then what is stopping you? You may gather advice from trusted mentors and leaders, but in the end you have to choose to step into the metaphorical Jordan river and watch God bank the river up behind you.

Consider again the historical roots of the movement to which you are invested in. Salvationists by their very nature are willing to try to do what they can to reach the lost and bring restoration and healing to broken people. They will hear the cry of William Booth to his son Bramwell, 'Do something!'

### **Do not fear failure**

No one likes to fail. You can picture people behind your back saying things like, 'I told them that it wasn't going to work!' Though we need to stand tall, understand we serve a creative God, and move forward into new endeavours. We cannot fear to fail, or more strictly speaking, we cannot allow the fear to cause us to stop moving forward, even if it means we may fail.

As a Salvation Army we must champion those that try, and cheer on those that are willing. It may seem counterintuitive, because if something is declining, we do the opposite; we play it safe, we create more paperwork, we unwittingly develop more layers of bureaucratic process to protect us from failure. We say that it hasn't worked the way we had hoped, and so then we pull the plug and give up. But the problem is because of failure, we become comatose, unable to move out of our comfort zone, too afraid to try anything out-of-the-box, lest we fail again.

The truth is though, if you're not failing occasionally, you're probably living your Christian walk in a proverbial bubble of safety and security.

The ingenuity came thick and fast in the early days of our movement. The Salvation Army was known for being radical, different, passionate, sold-out for Jesus, a little eccentric and little bit controversial.

Because that's the kind of God we worship.

I dream of a Salvation Army convinced of its calling. I dream of a Salvation Army willing to lay aside religious and cultural popularity for the work of the Spirit. I dream of a Salvation Army that will put aside petty arguments and win the world for Jesus. I dream of a Salvation Army that will stop talking about how much things have changed and enact change. I dream of a Salvation Army that will be infused with the same creative spirit that rose Jesus from the grave.

God is an out-of-the-box kind of God and if we are to best serve a God of that nature, we should well be out-of-the-box ourselves.

The Salvation Army's growth depends upon it.

*Captain Pete Brookshaw is the Corps Officer of The Salvation Army Craigieburn alongside his wife Captain Jo Brookshaw. He has a Bachelor of Business and is passionate about the church being dynamic and effective in the world and creating communities of faith that are outward-focused, innovative, passionate about the lost and committed to societal change.*

*He has been blogging since 2006 at [www.petebrookshaw.com](http://www.petebrookshaw.com) about leadership and faith. Reach him on twitter: @petebrookshaw*



## **Spiritual Frivolity**

By Colonel Max Ryan

If, as the old saying has it, “the road to Hell is paved with good intentions,” then a fair number of people who think they are Christians are on the broad road. These are weak people who at one time or another made an emotional decision to follow Jesus but who were uninstructed in the faith. As well, they were too lazy to learn what it meant to be a Christian, and when the Lord did speak to them their hearing was tuned to other, more palatable, sounds.

Such people are known by their attitude and lifestyle of spiritual frivolity. That is, they are so biblically illiterate and so deaf to the Holy Spirit, that they cannot discern between good or evil. They are more interested in the adornment of their pampered and over-fed bodies than they are in the adornment of their spirit. They spend time and money on clothing for their person but never give a second thought to the garments of personal righteousness.

They are, if the truth were known, bored to death with talk of spiritual matters, and a growing life in Christ, but they are eager to have their ears tickled with the latest bit of news, and they are positively enchanted by the newest movie. Their god is the status quo, and they live aimless lives which ignore the finer things of the Holy Spirit.

These are the heartbreak of the prophets, the despair of preachers; a silly and blind people who are ripe for the judgement of a holy God. These are the spiritual descendants of those who crucified the Lord of Glory, spiritual corpses whose ghastly attempts at beautifying themselves only bring further degradation and despair. These are the false Christ-naming wolves who are willing to sacrifice everything and everyone but themselves; people who pay lip service to the Most Holy One, but who, in their inner lives, serve the lord of Hell itself.

God says to such: “Wake up!” “Awake from the slumber of death!” And those who respond to that call find themselves beholding beauty of such poignant glory that what before ravished their spirit now seems tawdry in comparison. To those who awaken to righteousness God has the exquisite wonder of living in moment-by-moment communion with Him. Oh, what a cause of celebration, of true seventh-heaven glory!

During this last decade of our century, there will be a falling away from the true Church of Jesus Christ. The spiritual frivolous will be successfully seduced by the destroyer whom they have never ceased to worship in their hearts. The lukewarm Christians, those who are along only for the good times, will be scattered when the enemy begins to press the battle. While many will flock to forms of religion which promise only peace and personal security, there will be fewer who, at personal cost, will be willing to follow the way of the Cross.

And yet, far above the raging of the enemy, and distinct from the noise of the world’s mad dance of death, sounds the wild sweet music of Heaven – the muted thunder of

celestial melody that has an unutterable beauty, and that fills the heart of the hard-pressed soldier of Jesus Christ with bursting joy.

Mark where your affections lie in these perilous times, know the source of your energy, be away of the centre of your life. And, if need be, *awake from the sleep of death.*

## **Moses and Spreading the Presence of God Over the Face of the Earth**

By Major Stephen Court

Exodus 4:29-31 *“Moses and Aaron brought together all the elders of the Israelites, and Aaron told them everything the LORD had said to Moses. He also performed the signs before the people, and they believed. And when they heard that the LORD was concerned about them and had seen their misery, they bowed down and worshipped.”*

The Egyptian Pharaoh Amenophis IV devoted himself to the sun god Aten, whom he proclaimed the only god (William Sanford LaSor, David Allan Hubbard, Frederic William Bush, OLD TESTAMENT SURVEY. 1982. p118). You'll note that the Egyptian first-born were killed at midnight, and that Moses and the people of God left Egypt at night, when Aten must have been sleeping (Exodus 12:29,31- Seriously, this was a direct power encounter that Yahweh won, 'going away'). Of course, such monotheistic devotion really cut into the Egyptian idol trade, not to mention the priest and priestess professions, and so, sooner that you can say King Tut, the Egyptians returned to their extensive pantheon represented by animals such as the bull, cow, vulture, hawk, crocodile, ape, falcon, frog, serpent, and cat (Henry H. Halley. HALLEY'S BIBLE HANDBOOK, 1965, p111). And, eventually, the Pharaohs were deified as the incarnation of the god, Ra.

It is probably Ramses II, Yul Brynner's half brother of Charlton Heston's Moses, who reigned as Ra-in-the-flesh during the great Egyptian Deliverance. Talk about sibling rivalry! Of course, the revival involved the People of Yahweh, not the Egyptians, and as Hebrew hearts were transformed, you can be sure that the face of the earth (that empire certainly) was changed. Revival revolutionizes society.

About this pharaoh, who is deemed, and whose god is deemed, so insignificant in Scripture as to remain unnamed- his name, extracted from archeology, is a combination of his god Ra and Moses. In Hebrew these two words meant 'evil' and 'to bring forth', so, to the people of Yahweh, pharaoh was, 'he who brings forth evil' (Thomas Cahill, THE GIFTS OF THE JEWS. 1998. p114,115). He was the parallel universe evil counterpart to Moses. Just in case you are overlooking the subtle nuances and dynamics of the interaction, let me spell it out for you: this is God's deliverer, Moses, against Ramses.

From a human standpoint, Ramses had to be the heavy betting favourite. I mean, he was a 'god'! He enjoyed complete dictator status over the resources of an empire. He'd benefited from the very best that human culture and riches and education had to offer. On the other side we have Moses. This is a guy who was fostered out in early childhood and then stolen. He was a trafficking victim – forcibly brought up in an alien culture and language and religion; abused in early life and likely suffering from marginalization throughout the first third of his life. He was also a wanted criminal, 'on the lam' for a generation hiding in self-imposed exile. During that third of his life, he engaged in menial, humble, physical labour. However sketchy your history, Moses might be able to relate. None of that biography DISqualified him from serving God effectually.

But don't be deceived – this was really about God v god!

And Ramses' god was no match for Moses' God. No wonder THE TEN COMMANDMENTS and THE PRINCE OF EGYPT were such enormous theatrical smashes! This episode contains all the intrigue and drama of a 'whodunnit' soap opera, combined with the supernatural mystery of horror and sci-fi genres, laced with the archetypal good v. evil storyline. Moses, the wilderness shepherding leader of the slave revolt takes on his arch nemesis Ramses, ruler of the empire. Mano a mano. God v. god.

Moses, the Egyptianized Hebrew exile, who had settled for an anonymous existence as a shepherd in the desert, returned to his hometown ready to conquer the world. He'd encountered the God-of-the-Burning-Bush, who'd majestically dismissed his excuses against the mission for which he was being commissioned. This God was a potent God, who could burn in your heart and not consume you (Thomas Cahill, THE GIFTS OF THE JEWS. 1998. p105ff). This is a God who didn't blink at the power of gods and who was willing to make Moses as a god to pharaoh, to demonstrate His glory through Moses. What a confidence builder!

And, on the way to his destiny, God reveals Himself to Moses as He revealed Himself to Abraham earlier, as the God of Covenant. It took the quick thinking Zipporah, Moses' wife, and an even quicker flint knife to circumcise her son and touch the blood to Moses' uncircumcised 'feet' (Exodus 4:25) and to bring the family into covenant relationship with Yahweh and spare her husband's life.

Such experiences can produce perspective for an ambassador of God! His heart had been transformed, and he went directly for the hearts of his people.

"Moses and Aaron brought together all the elders of the Israelites, and Aaron told them everything the LORD had said to Moses. He also performed the signs before the people, and they believed. And when they heard that the LORD was concerned about them and had seen their misery, they bowed down and worshipped." (Exodus 4:29-31)

Not to get too technical, but the whole episode breaks down cleanly into eight clean components:

1. Moses encountered a God who saw the misery, heard the cries, and was concerned with the sufferings of His people (Exodus 3:7). This is a theme for God through to millennium three.

Many of us hear about the God of encounters but not as many of us encounter the God who hears. We are not meant to be practical atheists who, though we assent to orthodox Christian doctrines, travel through our daily schedule as if God doesn't exist. Nor are we to ascribe to the existence of some faraway, disinterested creator who is not engaged in our own doubts and desperations.

**- Moses encounters the God who HEARS.**

2. This burning bush encounter burned through Moses' heart. A personal, life-altering experience with God removes the necessity of leaning only on the faith of our fathers and mothers.

Have you had that kind of burning bush transformation? In our days, we talk in terms of entire sanctification. Has Holy Spirit neutralized your natural inclination to act selfishly and filled your heart and soul? Here's another Old Testament testimony of it, from Jeremiah: "Your message is like a fire burning deep within me. I try my best to hold it in, but can no longer keep it back." (Jeremiah 20:9 Good News Translation) Where God lands, God expands!

**- Yahweh transforms the one who FEARS.**

3. Moses became acquainted with God's power. The God we read about in the Bible comes alive for us, today.

Have you experienced God in power? I was at a Salvation Army meeting this past week in which people were prophesying over people, praying for healing, pressing in for deliverance, consecrating for sanctification... Jesus promises: "But you will receive power when the Holy Spirit comes on you; and you will be My witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

**- Become acquainted with the God of power & be equipped with the power of God.**

4. He was commissioned. There was no questioning, in the words of an old southern preacher man: 'Was you sent, or did you just went?' God's anointing attends God's commission.

Even Paul made sure he remained within God's limits for him (2 Corinthians 10:13-14):  
13We, on the other hand, will not boast beyond our legitimate province and proper limit, but will keep within the limits [of our commission which] God has allotted us as our measuring line and which reaches and includes even you.

14For we are not overstepping the limits of our province and stretching beyond our ability to reach, as though we reached not (had no legitimate mission) to you, for we were [the very first] to come even as far as to you with the good news (the Gospel) of Christ.

**- Unction accompanies sanction.**

5. And he entered covenant. God's modus operandi seems to include committed relationship. One classic Old Testament example of this is the Rechabites (you can read their story in Jeremiah 35). Jeremiah (to the Rechabites): 18-19 The Eternal,

Commander of heavenly armies and God of Israel, has this message for you and your families: “Because you obeyed your ancestor Jonadab and faithfully followed his instructions for all these years, I promise that Jonadab (son of Rechab) will always have descendants who serve Me.”

**- ‘You can’t earn God’s love, but you can earn His trust’. (Captain Rob Dolby)**

6. Obediently, Moses took this revelation to the people, and proclamation was accompanied with demonstration. God wants to sell us the entire package. John highlights Jesus’ intent in His wonder-working, world-winning campaign: 20:30 Jesus performed many other signs in the presence of His disciples, which are not written in this book. 31 But these are written so that you may believe that Jesus is the Christ, the Son of God.

**- In obedience, proclamation is to be accompanied by demonstration.**

7. The result is genuflection. The proper response to the presence of God is for people bend the knee and worship God. But some people get this wrong. Peter is infamous for denying Christ, initially botching the whole Gentile issue, and a few other things, but most people overlook his miscue on this important topic. Jesus demonstrates His supernatural power in Luke 5 and Peter gets the genuflection only HALF right – he falls down before Jesus but he doesn’t worship: “When Simon Peter saw this, he fell at Jesus’ knees and said, “Go away from me, Lord; I am a sinful man!”” (Luke 5:8). In contrast, just a few verses later, is the leper who properly genuflects (v12).

**- Conclusion? Genuflection.**

8. The Egyptian Deliverance revolutionized society. Slaves were freed. Idols were toppled. Evil systems were dismantled. Economic imbalances were corrected (Exodus 12:35,36). Frogs were piled. History was altered. God was glorified.

This Salvation Army, this revolutionary movement of covenanted warriors exercising holy passion to win the world for Jesus, is aimed at turning the whole planet upside down! In Jesus’ words (Mat 28:18-20): “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.” Or, in the foundational prophecy of Catherine Booth, given at the farewell meeting in 1880 of Captain Emma Westbrook, along with six soldiers – Rachel Evans, Clara Price, Mary Ann Coleman, Elizabeth Pearson, Annie Shaw, Emma Eliza Florence Morris, and Commissioner George Scott Railton to invade USA;

“The decree has gone forth that the kingdoms of this world shall become the kingdoms of our Lord and of His Christ and that He shall reign whose right it is from the River to the ends of the earth. We shall win. It is only a question of time. I believe that this movement shall inaugurate the final conquest of our Lord Jesus Christ.”

## **- How do we characterize this goal? Win The World For Jesus.**

Questions for discussion

. in what ways are you, as Moses, a prophetic act? (and in what ways is The Salvation Army a prophetic act?)

. what is about God's character and ways that He reveals in His interactions with Moses that you'd like to see manifest in your life?

Number 8 deserves some elaboration. God not only turned over the Egyptian slave system and freed His people. Very shortly thereafter He blessed them with the written code, the Ten Commandments and the Law. We're talking about a meandering tribe, fresh out of the shackles of bondage, gifting the world with the basis for civil government!

Think about this for a moment.

- Humans figured that you could work your servant 7 days a week. God said 'six'. In fact, "the reason given in Deuteronomy (5:15) for remembering the Sabbath is that our ancestors in Egypt went 400 years without a vacation" (Eugene Peterson, "The Pastor's Sabbath," LEADERSHIP. 1985. Spring Quarter. P54).

- Humans figured that you could hate your enemies. God said, "love your enemies and pray for those who persecute you" (Matthew 5:44).

- Humans always look to increase their personal pantheon of idols. God said, "have no other gods before Me" (Deuteronomy 5:7). Invisible slaves became people people. This is huge. Ralph Neighbour Jr. talks about three categories of people: landscape people (the extras in the movie of our lives), machine people (the person who serves your specialty coffee in the morning, who drives your bus to work, etc.), and people people (who you know and love by name). We added a fourth category – invisible people. Do you see this? God's big idea here is that Invisible People Are People People.

Enthused by God, this puny little people establishes the basis for western civilization!

- Is it too much to see the partial fulfillment of God's promise to Abraham to bless the nations through him?

- Is it too much to perceive the Egyptian Deliverance as the prototype of revival?

- To see in it the plumb line for measuring every revival since?

- To see it as the root, the archetype of what God will do throughout the rest of history?

If it is the root, the radical basis of revival, it becomes a model for understanding societal upheaval in response to the moves of God. This granddaddy of them all becomes a standard for us today, because, as the Egyptian deliverance attests, the face of the earth is changed as the hearts of its people are transformed.

Summing up the components of the spread of the presence of God over the face of the earth?

- 1. - Moses encounters the God who HEARS.**
- 2. - Yahweh transforms the one who FEARS.**
- 3. - Become acquainted with the God of power & be equipped with the power of God.**
- 4. - Unction accompanies sanction.**
- 5. - 'You can't earn God's love, but you can earn His trust'. (Captain Rob Dolby)**
- 6. - In obedience, proclamation is to be accompanied by demonstration.**
- 7. - Conclusion? Genuflection.**
- 8. - How do we characterize this goal? Win The World For Jesus.**

What did Moses learn in the wilderness? Here are a few things:

- . He got to know God on a first name basis (literally – Yahweh!). Have you?
- . He got to understand God's perspective on things (long-term / global). Have you?
- . He took on responsibility (family and sheep). Have you?
- . He got to know family (Jethro's). Have you?
- . What do you think was essential in Moses' life to prepare him for his leadership of the people of God? (and what do you think is essential in your life to prepare you for your leadership of the people of God?) Discuss among yourselves...

Moses didn't pick up all this stuff magically. Through the Bible followers of God engage in relationships intended to replicate themselves spiritually in the lives of others. In the Old Testament these relationships are sometimes more informal than in the New, and than we prefer today.

Here are some examples, along with a quick take on them...

Exodus 16-19 Jethro disciples Moses disciples Joshua and Caleb / etc.

Half the people Moses disciplined failed at some point: Aaron, Miriam, Nadab, Abihu. No one is perfect (in the 'Latin' sense).

Jethro sorted Moses.

Moses seems to have done great with Joshua and Caleb.

Maybe the key relationship is between intention and effectiveness.



2 Kings 1-17 Elijah disciples Elisha disciples Gehazi and the school of the prophets.

the King / Gehazi (Elisha's) failed.

Elijah succeeded with Elisha. Elisha succeeded – to some extent [we're still talking about it] with school of the prophets.

Again, maybe the key relationship is between intention and effectiveness.

Colossians 4 Paul disciples Epaphras and School of Tyrannus and Tychicus and Aristarchus / Onesimus / Demas.

Demas failed.

Paul succeeded the rest.

Maybe the key relationship is between intention and effectiveness.

Ezekiel 16-19 Nathan and Samuel disciple David 'disciples' Ahathophez / Mighty men and Joab and Jonathan and Adonijah and Absalom and Solomon

Some mixed results.

Hilkiah disciples Josiah and Jeremiah...  
Well done, Hilkiah.

Acts 16 Paul and Silas disciple Lydia disciples her household.

1 Samuel 7 Eli disciples Samuel and Eli's sons.  
He fails with his sons but Samuel came through with flying colours.

2 Tim 2:2 Paul > Timothy > reliable people > others

1 Samuel 7 Samuel disciples Saul, David, Phineas – Saul failed.

But he succeeded with the others (failed with a couple of his sons, too).

Matthew 10:2,3 Jesus disciples Simon, Andrew, James, John, Philip, Bartholomew, Thomas, Matthew, James, Thaddaues, Simon, and Judas.

He failed with Judas. And Peter had a bad season, too, but pulled out of it.

It is interesting that blood relationship discipling relationships have a bad biblical record.

And being intentional seems to help.

We're meant to make disciples.

And the multiplication mandate of 2 Timothy 2:2 is crucial for our warfighting - And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others.

In these days we're raising up **people who aim at multiplying multiplying disciples multiplying multiplying bases.**

Replicating what? Holiness, covenant, spiritual disciplines, zeal, evangelism, prayer, worship, anointing...

## God in Action

By Captain Michael Ramsay

Our GOD IN ACTION discipleship resources are listed below.

We (614 Warehouse Mission, Toronto) use these based on an AA model.

Each member of the group has a sponsor. The sponsor works through the 11 steps (doctrines) with the person. These are contained in the GOD IN ACTION material below.

**>>download God in Action Bible Study**

Also as a small AA-sized group, we collectively work through one of the 'Therefore' steps (A through I) in the 'As a Soldier in the Salvation Army' workbook. (material listed below) This usually takes about 50 minutes.

**>>download 'As a soldier - Therefore study'**

We expect that every soldier will have done and/or be actively doing this. All of our recruits have sponsors and are a part of the small groups. Many people are eager to join these groups. Our biggest challenge right now is finding enough sponsors for all of our recruits (not to mention others who are interested and involved)

The theory for working through the GOD IN ACTION steps with a mentor is that people will learn to engage theology within a mentorship relationship and then engage life through a theological lens.

The theory for working through the 'Therefore' steps A through I in the 'As a Soldier in the Salvation Army' workbook together as a group is that the 'therefores' are all related to ones behaviour as a Christian soldier in community, therefore we should encourage one another by holding each other accountable in community. (People, of course, can also look further into these with their sponsors).

The weekly meetings begin with opening in prayer (sometimes the infinitum posture prayer, sometimes extemporaneous); we then go around the circle reading first the doctrines then the therefores with each person taking a turn (unless they pass). We then work on whichever step we are working on this week, A-I. After this we read a passage from the Bible and close in prayer. The Lord's Prayer or extemporaneous prayer is good.

When people work through their GOD IN ACTION steps one-on-one with their sponsors we encourage them to ask any deeper questions that they may have from the 'therefores' group work as well as to pray for each other.

**As a soldier in The Salvation Army:**

A. I will be responsive to the Holy Spirit's work and obedient to His leading in my life, growing in grace through worship, prayer, service and the reading of the Bible. I will make the values of the Kingdom of God and not the values of the world the standard for my life.

B. I will uphold Christian integrity in every area of my life, allowing nothing in thought, word or deed that is unworthy, unclean, untrue, profane, dishonest or immoral.

C. I will maintain Christian ideals in all my relationships with others; my family and neighbours, my colleagues and fellow salvationists, those to whom and for whom I am responsible, and the wider community.

D. I will uphold the sanctity of marriage and of family life. I will be a faithful steward of my time and gifts, my money and possessions, my body, my mind and my spirit, knowing that I am accountable to God.

E. I will abstain from alcoholic drink, tobacco, the non-medical use of addictive drugs, gambling, pornography, the occult and all else that could enslave the body or spirit.

F. I will be faithful to the purposes for which God raised up The Salvation Army, sharing the good news of Jesus Christ, endeavouring to win others to Him, and in His name caring for the needy and the disadvantaged.

G. I will be actively involved, as I am able, in the life, work, worship and witness of the corps, giving as large a proportion of my income as possible to support its ministries and the worldwide work of the Army.

H. I will be true to the principles and practices of The Salvation Army, loyal to its leaders, and I will show the spirit of salvationism whether in times of popularity or persecution.

I. I now call upon all present to witness that I enter into this covenant and sign these articles of war of my own free will, convinced that the love of Christ, who died and now lives to save me, requires from me this devotion of my life to His service for the salvation of the whole world; and therefore do here declare my full determination, by God's help, to be a true soldier of The Salvation Army.

## **The 'Therefore' Steps material**

>>download 'As a soldier - Therefore study'

**A. As a Soldier in The Salvation Army, I will be responsive to the Holy Spirit's work and obedient to His leading in my life, growing in grace through worship, prayer, service and the reading of the Bible. I will make the values of the Kingdom of God and not the values of the world the standard for my life.**

### **As a soldier in The Salvation Army...**

**1. I will be responsive to the Holy Spirit's work and obedient to His leading in my life,**

a. Who is the Holy Spirit?

b. What does it mean to be responsive to His work?

c. What does it mean to be obedient to His leading?

d. What will you personally do to ensure that you will be responsive to the Holy Spirit's work and obedient to His leading in your life?

**2. I will be growing in grace through worship, prayer, service and the reading of the Bible.**

a. What is grace?

b. What does it mean to grow in grace?

c. What is worship and how do you grow in grace through worship?

d. What is prayer and how do you grow in grace through prayer?

e. What is service and how do you grow in grace through service?

f. How often do you read your Bible and how do you grow in grace through Bible reading?

e. What will you do to facilitate growing in grace through worship, prayer, service and the reading of the Bible?

**3. I will make the values of the Kingdom of God and not the values of the world the standard for my life.**

a. What is the Kingdom of God?

b. What are the values of the Kingdom of God?

How can we find out more?

c. What is 'the world'?

d. What are the values of the world?

e. What is a standard?

f. What does it mean that something is the standard for your life?

**B. I will uphold Christian integrity in every area of my life, allowing nothing in thought, word or deed that is unworthy, unclean, untrue, profane, dishonest or immoral.**

**As a soldier in The Salvation Army...**

**1. I will uphold Christian integrity in every aspect of my life**

a. What is a Christian?

- b. What is integrity?
- c. What does it mean to uphold Christian integrity?
- d. In what areas can a soldier not uphold Christian integrity?

**2. I will allow nothing in deed that is unworthy, unclean, untrue, profane, dishonest or immoral.**

- a. What is an example of deeds that are worthy and unworthy?
- b. What is an example of deeds that are clean and unclean?
- c. What is an example of deeds that are true and untrue?
- d. What is an example of deeds that are holy and profane?
- e. What is an example of deeds that are honest and dishonest?
- f. What is an example of deeds that are moral and immoral?
- g. How can you ensure that you keep your deeds are worthy, clean, true, holy, honest and moral?

**3. I will allow nothing in word that is unworthy, unclean, untrue, profane, dishonest or immoral.**

- a. What is an example of words that are worthy and unworthy?
- b. What is an example of words that are clean and unclean?

- c. What is an example of words that are true and untrue?
- d. What is an example of words that are holy and profane?
- e. What is an example of words that are honest and dishonest?
- f. What is an example of words that are moral and immoral?
- g. How can you ensure that you keep your words worthy, clean, true, holy, honest and moral?

**4. I will allow nothing in thought that is unworthy, unclean, untrue, profane, dishonest or immoral.**

- a. What is an example of thoughts that are worthy and unworthy?
- b. What is an example of thoughts that are clean and unclean?
- c. What is an example of thoughts that are true and untrue?
- d. What is an example of thoughts that are holy and profane?
- e. What is an example of thoughts that are honest and dishonest?
- f. What is an example of thoughts that are moral and immoral?
- g. How can you ensure that you keep your thoughts focused on that which is worthy, clean, true, holy, honest and moral?

**C. I will maintain Christian ideals in all my relationships with others; my family and neighbours, my colleagues and fellow salvationists, those to whom and for whom I am responsible, and the wider community.**



**1. I will maintain Christian ideals.**

- a. What is a Christian?
- b. What is a Christian ideal?
- c. What is the importance of maintaining Christian ideals?

**2. I will maintain Christian ideals in all my relationships with others; my family and neighbours, my colleagues and fellow salvationists, those to whom and for whom I am responsible, and the wider community.**

- a. What is the value and an example of upholding Christian ideals with:
  - i. Family
  - ii. Neighbours
  - iii. Colleagues
  - iv. Fellow Salvationists
  - v. Those to whom I am responsible
  - vi. Those for whom I am responsible
  - vii. The wider community

**D. I will uphold the sanctity of marriage and of family life. I will be a faithful steward of my time and gifts, my money and possessions, my body, my mind and my spirit, knowing that I am accountable to God.**

**As a soldier in The Salvation Army...**

**1. I will uphold the sanctity of marriage and of family life.**

- a. Define marriage.
- b. What is 'sanctity of marriage' and how does one uphold it?
  - i. What if one is single or in some other sort of arrangement?
- c. What is family life?
- d. What is the sanctity of family life and how does one uphold it?

**2. I will be a faithful steward of my time and gifts,**

- a. What is a steward and what does it mean to be a faithful steward?
- b. For whom are we acting as a steward?
- c. How can one be a faithful steward of one's time?
- d. What are one's gifts?
- e. How can we be a faithful steward of our gifts?

**3. I will be a faithful steward of my money and possessions,**

- a. To whom do our money and possessions belong?
- b. How do we best manage these on His behalf?

c. Are there things that we will do differently in the future?

**4. I will be a faithful steward of my body, my mind and my spirit,**

a. To whom do my body, mind, and spirit really belong?

b. What would be the best way to manage a body for God?

c. What will I do to better manage my body for God?

d. What would be the best way to manage a mind for God?

e. What will I do to better manage my mind for God?

f. What would be the best way to manage a spirit for God?

g. What will I do to better manage my spirit for God?

**5. I am accountable to God**

a. What does it mean that we are accountable to God for all of the aforementioned?

b. How does this knowledge effect our actions in relation to all of the above?

**E. I will abstain from alcoholic drink, tobacco, the non-medical use of addictive drugs, gambling, pornography, the occult and all else that could enslave the body or spirit.**

**As a soldier in The Salvation Army...**

**1. I will abstain from alcoholic drink,**

- a. What does this mean?
- b. Why do you think that a Salvation Army Soldier would do this?

**2. I will abstain from tobacco,**

- a. What does this mean?
- b. Why do you think that a Salvation Army Soldier would do this?
- c. Is there anything else in our country and culture that might be covered by this pledge?

**3. I will abstain from the non-medical use of addictive drugs,**

- a. What does this mean?
- b. What is the difference between medical and non-medical use?
- c. What are some things that may be included in this category?
- d. Why do you think that a Salvation Army Soldier would do this?

**4. I will abstain from alcoholic drink,**

- a. What does this mean?
- b. Why do you think that a Salvation Army Soldier would do this?

c. Is there anything else in our country and culture that might be covered by this pledge?

**5. I will abstain from gambling?**

a. What is gambling?

- i. Is betting money on which horse will win a race gambling?
- ii. Is betting money which stock will perform better on the stock market gambling?
- iii. Is playing cards for a 'pot of money' gambling?
- iv. Is playing cards without betting gambling?
- v. Is wagering a quarter gambling?
- vi. Is playing a game of chance for coffee or who pays the bill gambling?
- vii. Is playing a game of chance without a wager of any kind gambling?
- viii. Is betting on a sports game gambling?
- ix. Is it gambling to buy scratch tickets and scratch them?
- x. Is it gambling to buy scratch tickets you didn't buy?

b. Why do you think that a Salvation Army Soldier would do this?

**6. I will abstain from pornography,**

- a. What does this mean?
  - i. What is pornography?
- b. Why do you think that a Salvation Army Soldier would do this?

**7. I will abstain from the occult,**

- a. What is the occult?
  - i. Tarot cards?
  - ii. Horoscopes?
  - iii. Astrology?
  - iv. Ouija boards?
  - v. Séances?
  - vi. Certain music?
  - vii. Certain movies?
  - viii. Other?
- b. Why do you think that a Salvation Army Soldier would do this?

**8. I will abstain from all else that can enslave the body.**

- a. What else can enslave the body?
- b. What does this mean?
- c. Why do you think that a Salvation Army Soldier would do this?

**9. I will abstain from all else that can enslave the spirit.**

- a. What else can enslave the spirit?
- b. What does this mean?
- c. Why do you think that a Salvation Army Soldier would do this?

**F. I will be faithful to the purposes for which God raised up The Salvation Army, sharing the good news of Jesus Christ, endeavouring to win others to Him, and in His name caring for the needy and the disadvantaged.**

1. What are some reasons God raised up The Salvation Army?
2. What is the Good News of Jesus Christ?
  - a. What does 'Christ' mean?
3. What does it mean to win others to Jesus?
  - a. How can we do this?
4. What does it mean to do something in someone's name? In Jesus' Name?

5. Who are the needy and disadvantaged?
  - a. How do we care for the needy and disadvantaged in Jesus' Name?

**G. I will be actively involved, as I am able, in the life, work, worship and witness of the corps, giving as large a proportion of my income as possible to support its ministries and the worldwide work of the Army.**

1. What does it mean to be actively involved in something s you are able?
2. What is the corps?
3. What is the life of the corps and how can I be involved in it?
4. What is the work of the corps and how can I be involved in it?
5. What is the worship of the corps and how can I be involved in it?
6. What is the witness of the corps and how can I be involved in it?
7. What does it mean that I will give as large a portion of my income as possible to support its ministries and the worldwide work of the Army?

**H. I will be true to the principles and practices of The Salvation Army, loyal to its leaders, and I will show the spirit of salvationism whether in times of popularity or persecution.**

1. What are the pinciples and practices of The Salvation Army?
2. Who are the leaders in The Salvation Army?



3. What does it mean to be loyal to its leaders?
4. What is the spirit of salvationism?
5. How can I show my loyalty to the Army in times of popularity and persecution?

**I. I now call upon all present to witness that I enter into this covenant and sign these articles of war of my own free will, convinced that the love of Christ, who died and now lives to save me, requires from me this devotion of my life to His service for the salvation of the whole world; and therefore do here declare my full determination, by God's help, to be a true soldier of The Salvation Army.**

1. What is a covenant?
2. What does it mean to do something of your own free will?
3. Are you convinced of the love of Christ, who died and now lives to save me?
4. Are you willing to devote your life to Jesus' service for the salvation of the whole world?
5. Are you determined, by God's help, to be a true soldier of The Salvation Army?

## God In Action Bible Study

*\*God in Action Bible Study Manual produced by Captain Michael Ramsay at the Swift Current Corps of The Salvation Army, September 2012.*

>>download **God in Action Bible Study**



**ONE ARMY: We see a God-raised, Spirit-filled Army for the 21st century - convinced of our calling, moving forward together**

We will...

- deepen our spiritual life
- unite in prayer
- identify and develop leaders
- increase self-support and self-denial

**ONE MISSION: Into the world of the hurting, broken, lonely, dispossessed and lost, reaching them in love by all means**

We will...

- emphasise our integrated ministry
- reach and involve youth and children
- stand for and serve the marginalised
- encourage innovation in mission

**ONE MESSAGE: With the transforming message of Jesus, bringing freedom, hope and life**

We will...

- communicate Christ unashamedly
- reaffirm our belief in transformation
- evangelise and disciple effectively
- provide quality teaching resources

## Doctrines of The Salvation Army

1. We believe that the Scriptures of the Old and New Testaments were given by inspiration of God; and that they only constitute the Divine rule of Christian faith and practice.

2. We believe that there is only one God, who is infinitely perfect, the Creator, Preserver, and Governor of all things, and who is the only proper object of religious worship.

3. We believe that there are three persons in the Godhead - the Father, the Son and the Holy Ghost - undivided in essence and co-equal in power and glory.

4. We believe that in the person of Jesus Christ the Divine and human natures are united, so that He is truly and properly God and truly and properly man.

5. We believe that our first parents were created in a state of innocence, but by their disobedience they lost their purity and happiness; and that in consequence of their fall all men have become sinners, totally depraved, and as such are justly exposed to the wrath of God.

6. We believe that the Lord Jesus Christ has, by His suffering and death, made an atonement for the whole world so that whosoever will may be saved.

7. We believe that repentance towards God, faith in our Lord Jesus Christ and regeneration by the Holy Spirit are necessary to salvation.

8. We believe that we are justified by grace, through faith in our Lord Jesus Christ; and that he that believeth hath the witness in himself.

9. We believe that continuance in a state of salvation depends upon continued obedient faith in Christ.

10. We believe that it is the privilege of all believers to be wholly sanctified, and that their whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ.

11. We believe in the immortality of the soul; in the resurrection of the body; in the general judgment at the end of the world; in the eternal happiness of the righteous; and in the endless punishment of the wicked.

**In this Bible Study we will be looking at different ways in which God is active in our world today. We will look at various scriptures and ask ourselves, 'what are we going to do about it'?**

**>>download God in Action Bible Study**