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Editorial Introduction

by Major Stephen Court, editor

Greetings in Jesus' name. Welcome to JAC132.

Major Robert Evans, in the Solomon Islands, leads off with a paper on 'Biblical Justice, Human Rights, and Advocacy' in which he creates a framework for sorting a common path between cultural values and human rights toward the end of 'cultural transformation and human flourishing'.

Captain Pete Brookshaw in western Australia, asks, 'How Long Will It Be, Salvation Army?' Breaking down a famous text in Mark, Brookshaw wonders if Jesus can make The Salvation Army a dynamic missional movement again (and he provides a definitive answer).

Colonel Richard Munn at IHQ (in New York), describes 'The Personality Of Our Doctrines'. This article proved quite popular on another platform and we secured permission to run it here (and in so doing, helped guarantee it will be conveniently accessible to readers and researchers until Jesus returns [if the website costs keep getting met!]).

Commissioner Clive Adams, in Sweden, clarifies some misconceptions in his piece 'Exclusive Inclusion' as he distinguishes between the universal Gospel and the free will exercised to receive and embrace it. This will be a helpful distinction for some readers.

Then we've got a little S2S trilogy starting with 'Saved To Save?' followed by General Bramwell Booth and 'Save To Save', and culminating in 'Saved To Save!' This might be a new discussion for some. It relates to the Ss on your uniform (if you are fighting in an English-language territory).

And to wrap up JAC132 we riff on Catherine Booth's wildly popular statement (popular to those who have made the Jesus choice), 'It's Jesus Or Hell' (yes, we recognise that it is wildly unpopular to many, as well. But who could dislike it but those who haven't yet chosen Jesus?).

Thanks to all of the contributors. And to the rest? Thanks for reading and sharing. May the contents of JAC132 stimulate love for Jesus and love for people for whom Jesus died and rose again. Godspeed.

Biblical Justice, Human Rights, and Advocacy

Major Robert Evans

Major Essay Question

There is often a gap between the UDHR and the cultural values of a particular community, and development workers often find themselves working 'in the gap' - attempting to advocate for universal human rights in a culturally sensitive way while challenging the cultural structures that violate those rights. Outline why the gap exists, and drawing from your cross-cultural experiences, highlight some of the complexities and challenges of 'working in the gap'. Lastly, put forward some biblically-shaped principles for those 'working in the gap', demonstrating their viability by drawing from your own experiences or other case studies.

While studying Cultural Anthropology during my undergraduate degree I was given an observation assignment to observe people reading to determine the cultural rules that applied specifically to reading on a suburban train. At first I didn't really understand the exercise and struggled to identify any such rules as I awkwardly watched people reading their iPads, newspapers and books on an hour long train trip during the morning rush in Melbourne. It wasn't until I switched roles from observer to reader on the return trip that the exercise made sense and the 'rules' became very evident when my personal space as a passenger trying to read my book became violated by music playing from mobile devices, intrusive conversations, phones ringing and unruly school students nearby. This simple exercise revealed unconscious cultural rules or values that determine what acceptable and unacceptable behaviour looks like in everyday situations. Living and working cross-culturally in a foreign country for an extended period of time, where you are a cultural minority, also has a way of exposing deeply rooted cultural values that are intrinsically a part of who you are as a culturally conditioned person. Often without any real conscious awareness until those values are challenged or violated by your new environment. When your perception of what is normal or right or just is confronted by a contrasting worldview, it is natural to push back against the offending values or attempt to impose the way things should be from your point of view. Our respective cultural backgrounds shape the way we think and respond to the same stimuli and can cause people who have the same information to arrive at very different conclusions (Livermore 2013, 78). For the past three years I have been serving in the Solomon Islands as the leader of The Salvation Army, where my cultural reality has been challenged by very different cultural values. As a cross-cultural worker I find myself almost daily having to discern when to accept the way things are, when to give the culture a bit of a nudge and when to draw a line in the sand and present what I consider to be a 'better way'. In most cases, this cultural tension has little consequence to my personal values or to those of my host culture. However, when conflicting cultural values result in the violation of 'universal human rights' the consequences of action or inaction requires very careful consideration. Anthropologist Charles Kraft states, "At the core of culture and, therefore, at the very heart of all human life, lies the structuring of the basic assumptions, values, and allegiances in terms of which people interpret and behave. These assumptions, values, and allegiances we call "worldview" (Kraft 1996, 11). Our worldview forms the interpretive framework for how we see ourselves and

interact with the world around us. It provides a set of lenses through which we view and interpret reality (Kraft 1996, 56) and respond to or within the indigenous structures where cultural values are manifested through traditions and customs that conflict with alternative worldviews. This often presents a gap between local cultural values and universal human rights, as listed in the Universal Declaration of Human Rights (UDHR). Such a gap can cause enormous conflict for cross-cultural workers attempting to advocate for human rights by challenging the cultural structures that violate those rights. In the scope of this essay, I will endeavour to unpack the nature of this cultural gap, and offer a biblically informed pathway towards addressing the associated complexities and challenges for those endeavouring to work in this dynamic space.

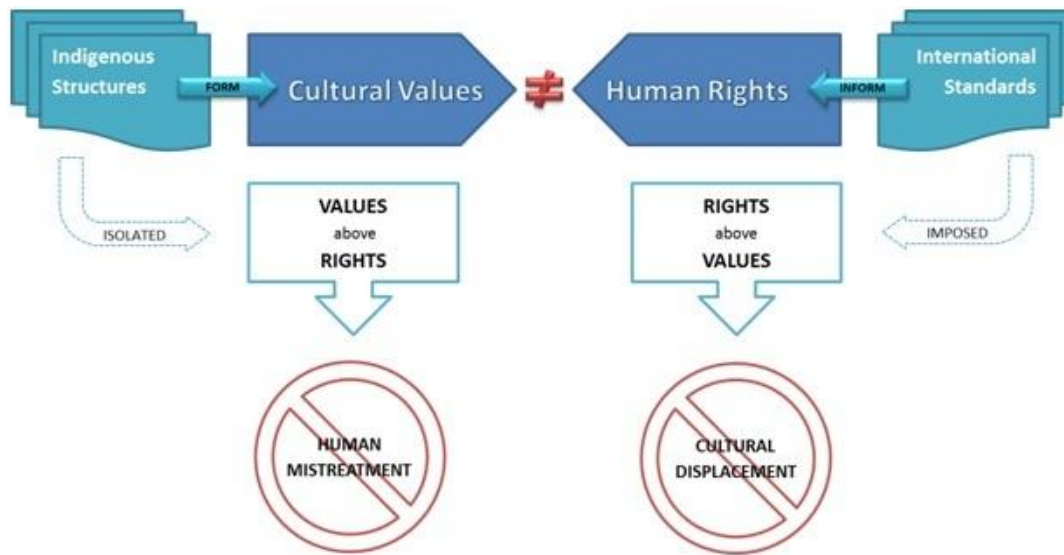


Identifying such a gap infers that “the inherent dignity and ... equal and inalienable rights of all members of the human family” (“Universal Declaration of Human Rights” 1948) is not a value universally embraced or expressed by all cultures. Even though the United Nations asserts, “all United Nations member States have ratified at least one of the nine core international human rights treaties, and 80 percent have ratified four or more, *giving concrete expression to the universality of the UDHR* and international human rights” (“Human Rights Law” 2015, *emphasis mine*). The aspirations of the thirty articles outlined in the UDHR may be shared by all 193 member states and even ratified in part, but their application is far from universal. For example, in my current cultural context, the Solomon Islands has only ratified five out of the eighteen International Human Rights Treaties (“- OHCHR Dashboard” n.d.), despite being a signatory to the UDHR. The treaties not yet ratified by the Solomon Islands Government are areas where attention to basic human rights is notably lacking; in particular, the Convention on the Rights of Persons with Disabilities (People With Disabilities Solomon Islands 2015). The Bangkok Declaration hinted that Asian states considered the imposition of alien values interference in their internal affairs and included a controversial statement that the Asian states “recognise that while human rights are universal in nature, they must be considered in the context of ... national and regional particularities and various historical, cultural and religious backgrounds” (Cerna 1994, 743). A round table discussion on human rights in Amman in 1993 recommended that “the universality of human rights requires respect for the diversity of faiths and cultures” (Cerna 1994, 744), evident by a number of Muslim states that express specific reservations about the Convention on the Rights of the Child on the grounds of incompatibility with Islamic Shari’a law (Cerna 1994, 748). The clear gap that exists between **cultural values** and **human rights** is a complex space that plays into the concerns of Western states that the absolute universality of rights and freedoms is at risk of being diminished by conflicting regional, religious and cultural variables (Cerna 1994, 741).



This gap exists in part due to the lack of understanding of the **indigenous structures** that form cultural values and a resistance to integrate **international standards** that inform human rights. When one worldview is elevated above another, without seeking to genuinely understand the underlying assumptions behind both, it is difficult to make sense of and engage with the cultural norms from either side (Kraft 1996, 46). Whether this leads to an impasse or conflict within the gap, the outcome is often tokenism and tolerance at one end of the scale or isolation and imposition at the other end. Another contributor to this gap is the incompatibility between some deeply held cultural values and universal human rights. Even when there is a clear understanding of the underlying assumptions, there are times when the two spaces simply do not and cannot coexist without serious compromise from both sides. In this case, there is limited opportunity for change and any attempt to alter the indigenous structures runs the risk of cultural instability, as international standards may not fit that particular culture, no matter how much we want them to (Englehart 2000, 564). This does not mean we should abandon these people to the abuse of their fundamental rights as human beings made in the image of God, but acknowledges that bridging this gap will be much more complicated than culturally sensitive dialogue and diplomacy. Furthermore, this gap is fuelled by unequal power relationships where both internal and external funds are used as a tool to ensure conformity to indigenous structures or coerce compliance to international standards. In Honiara, the concern about future funding being used by donor countries to coerce Solomon Islands into changing its position on same-sex marriage was controversially expressed by the Governor General during his Queen's Birthday speech in 2018 ("SAME-SEX MARRIAGE COMING - Solomon Star News" 2018). The Governor General's speech was strongly condemned by the Australian High Commission, who called upon the Solomon Islands Christian Association (SICA) to publicly denounce his comments, without any real understanding of the cultural values that actually supported the offending comments. The starting point to understanding why this gap exists is mutual and respectful dialogue that is equally committed to self-discovery as it is to learning about the other, while avoiding the temptation to come to the table with all the answers or manipulative ultimatums.

"Christian workers should exegete organizational culture with the same passion that they exegete the host culture. Such studies should result in better understanding, better adjustment, better communication, better critical contextualization, and most importantly, better relationships." (Steffen and Douglas 2008, 197)

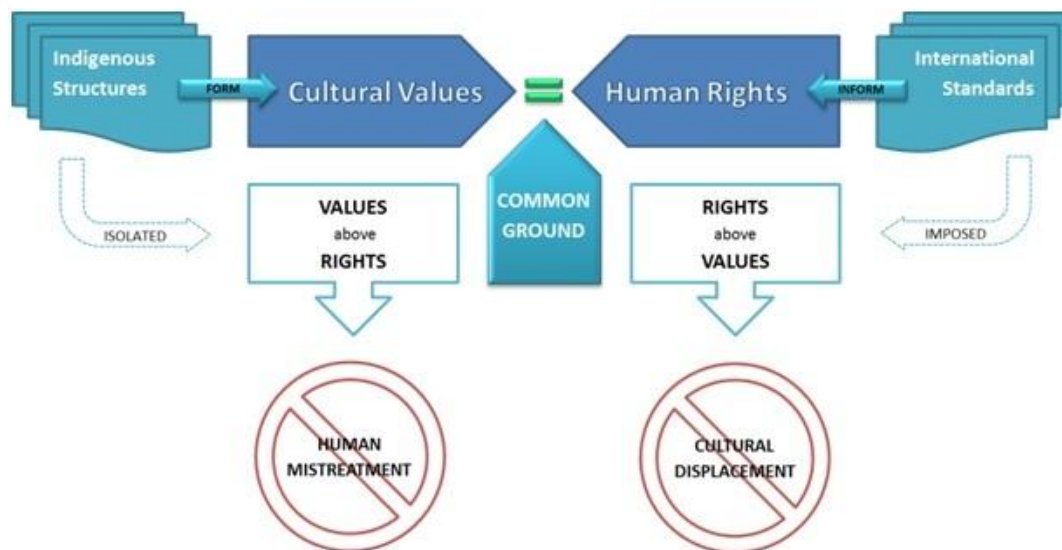


It has been very interesting to engage in this space in the Solomon Islands where the human rights priorities of diplomatic missions and NGO's are focused around developing gender equality and ending family violence. Having originated from a culture where these issues have a very high importance, it is quite confronting to observe indigenous attitudes, customs and behaviours that seem to violate the basic rights of women in this nation. The occurrence of domestic violence, sexual assault and deprivation of education and employment opportunities for women is alarming and demands a response. However, some of the approaches by cultural outsiders to address these important issues, especially in the area of gender equality, illustrate the complexities and challenges of working in the gap between the rights of women and the cultural values that violate them. Local women gather to attend workshops and conferences where an alternative cultural vision for gender roles and relationships is presented, elevating individual rights above cultural values. These women are captivated and inspired by such a vision, only to return to their indigenous family and social structures that elevate cultural values above individual rights and view equality as somewhat of a threat. When cultural insiders feel that **international standards** are being imposed upon their **indigenous structures**, positioning '**rights above values**', it evokes a reaction that can cause these indigenous structures to become further **isolated** from international standards in order to reposition their '**values above rights**' and preserve their social order. When cultural isolation occurs, it only serves to further perpetuate **human mistreatment** and deprives indigenous people of the opportunity for cultural transformation. Whereas, when international standards are **imposed** it causes **cultural displacement** for those who have stepped outside of cultural norms because the espoused human rights have not been fully embraced and integrated as a cultural value in everyday life. Engleheart makes a related observation that cultural differences can be claimed as justification of human rights abuses, while deflecting criticism by labelling it as cultural imperialism (Engleheart 2000, 566); thus widening the gap between cultural values and human rights, and perpetuating human mistreatment and cultural displacement.

When it comes to addressing the appalling rates of domestic violence in the Solomon Islands, the same process is required to avoid the manifestation of Engleheart's astute observation. An exclusively human rights driven approach to domestic violence risks avoiding the necessity of wrestling with the underlying cultural values that drive this behaviour and defaults to simply declaring it to be wrong. Yet, slogans, campaigns and legislation alone are making little difference in changing the behaviour of men in this country. After eleven rape cases in four months in 2018, the then Royal Solomon Islands Police Force (RSIPF) Commissioner Matthew Varley, an Australian expat, lamented, "I really don't know what else to say to the men of this country" and suggested "I think we really need to be serious on our conversation about the culture and the mindset of the men in this country – 11 rapes in 4 months is unacceptable" (Ragaruma 2018). In response to the concerning trends in domestic violence, World Vision has developed a powerful program called 'Channels of Hope for Gender' that targets men in particular and churches in general with the purpose of changing flawed cultural and religious beliefs about women; because belief drives behaviour. This is where bridging the gap between cultural values and human rights through a robust dialogical relationship is critical to achieving cultural transformation! The authors of 'Crucial Conversations' assert that "People who are skilled at dialogue do their best to make it safe for everyone to add their meaning to the shared pool – even ideas that at first glance appear controversial, wrong, or at odds with their own beliefs" (Grenny, McMillan, and Switzler 2012, 24). Participating in this type of dialogue "does not mean that we tread softly and do not engage each other on the roots of our failure as societies" (Maggay 2005, 90). Instead, it is a strong form of internal advocacy that endeavours to engage the local population in reframing their cultural thinking to understand, that in this case, "neither gender possesses the divine image in isolation from the other" and that "when the dignity and rights of women are denied, the divine image in men is diminished (Marshall 2001, 60). Mutual engagement has more hope of stimulating 'aha' moments that challenge and change beliefs than imposing standards that judge behaviours through a foreign cultural lens.

The role of the cross-cultural worker in this context is somewhat prophetic in nature, insofar as "the prophetic task is to unmask the current paradigm ... while also providing an alternative vision" of the possibility of a different future, instead of enforcing another worldview (Bergsma 2020, l. 863). One of the ironies of engaging opposing ideologies through open dialogue is the more convinced you are that you are right and the harder you push your view, the more likely others will become resistant to it, especially if their contrasting convictions are as strong as yours (Grenny, McMillan, and Switzler 2012, 144). This is a particular challenge for someone with my personality and temperament, as I am a passionate person who finds it difficult to temper my indignation against injustice. However, my previous experiences of interfaith dialogue and current involvement in cross-cultural mission and ministry has taught me that the deeper my conviction is about an issue the more guarded I need to be against imposing my point of view and the more willing I need to be to build bridges of mutual dialogue that deepen my own understanding of the other point of view (Pinnock 2015, 204). Therefore, a posture of humility is an essential prerequisite to entering and bridging this challenging and complex gap. I saw this powerfully demonstrated recently during an interview

between Peter Vander Meulen and Jack Dekkinga, an American Evangelical Donald Trump supporter. Peter's posture of humility in this interview opened up a respectful and insightful dialogue with a man whose cultural values clearly conflicted with his own. Yet, he skilfully navigated the gap between opposing worldviews in this context to reveal the underlying assumptions and values behind an Evangelical Christian's support of arguably the most divisive US President in my lifetime. It is essential that anyone wanting to engage in transformational dialogue is open to learning, having their own biases challenged and even the possibility of changing their views. Jim Ife reminds us that "dialogue, by its very nature, is a two-way process, and anyone wishing to engage in an issue as this cannot start from a non-negotiable position" (Ife 2012, 112).

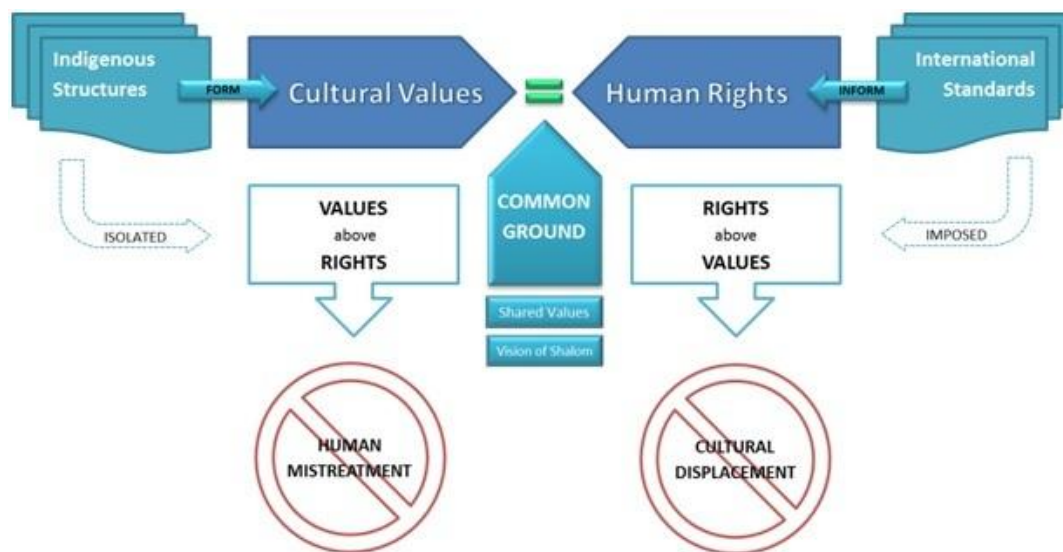


As previously stated, working in this gap begins with mutual dialogue. It then requires finding **common ground** to feed into the conversation in order to begin bridging the gap.

"Mutual purpose is the entry condition of dialogue. Find a shared goal, and you have both a good reason and a healthy climate for talking" (Grenny, McMillan, and Switzler 2012, 77).

Despite the diversity of cultural values, religious beliefs and political views that contribute to this gap, we share a common humanity as human beings created in the image of God that transcends our differences. This is especially true for the three major monotheistic world religions that have common roots in the Abrahamic faith. Judaism, Islam and Christianity share a belief in the Creator God, who created humankind in His image and whose love and justice extends to all people. Though these shared beliefs and their ethical implications are expressed differently and are frequently the source of much conflict (Hollenbach 1982, 99-100), there is still enough common ground to engage in meaningful dialogue. I experienced this first-hand when I was invited to attend The Conference of World Religions in 2015 by the Ahmadiyya Muslim Association in Langwarrin, Victoria. The purpose of the conference was to bring

together religious leaders from different faith traditions in the spirit of peace, mutual understanding and respect. It was our shared values that brought us together not our theological differences. Hollenbach asserts that in all three religions, “there are strong scriptural mandates for a universal respect for the dignity of both those inside and those outside the community of shared faith” (Hollenbach 1982, 99). Even those outside of any faith tradition still share a common humanity as global citizens with the UDHR offering a kind of creed or manifesto in place of Scripture as a secular foundation for the inherent value and dignity of every human being. This is our common ground, creating a point of connection for mutual dialogue to affirm the dignity of humanity and address issues of mutual concern when that dignity is violated (The General of The Salvation Army 2018, 21).



Building on this common ground through mutual dialogue requires digging a little deeper within the culture to discover specific **shared values**, beyond our common humanity. Are there deeply held cultural values that we can connect with? What are the underlying assumptions of these cultural values that intersect with the human rights issue under discussion? Referring back to my current ministry context in the Solomon Islands, the cultural value of ‘wantok’ offers a helpful illustration of a potential shared value that can build on our common ground. Wantok means ‘one talk’ and refers to a group of people who share the same local language and tribal roots. A Solomon Islander’s wantok provides them with interconnected social, cultural, religious, economic and ceremonial networks, that, “based on collective responsibility, traditional practices include obligation by the community to look after the needs of all; a social security provision coined “one common basket”” (Ward 2020, l. 2808). Unfortunately, over time the idea of wantok has strayed from its cultural integrity and has become a source of corruption with indigenous people exploiting their wantoks for personal gain instead of the collective good. For example; some politicians favour their wantoks with government funds to secure votes, instead of open tendering processes wantoks are awarded development projects and grants, and wantoks provide a form of nepotism for employment and education opportunities. Wantok and corruption have almost become

synonymous terms in the Solomon Islands, particularly from the vantage point of expatriates observing these corrupt practices while serving in this country. The indigenous structures elevate this distorted cultural value of wantok above the wellbeing of the community through the misuse of resources and exploitation of the local population. Responding to this human rights issue could involve the punitive enforcement of international standards to directly address corrupt behaviours, which certainly has its place. Alternatively, finding common ground in the gap between the abuse of the cultural value of wantok and exploited human rights by corruption opens a doorway for mutual dialogue to rediscover the original cultural intent of wantok that can be embraced as a shared value and used as a platform for cultural transformation. Instead of dismissing the value of wantok outright, development and cross-cultural workers can easily identify with the original cultural value of “a social security provision coined ‘one common basket’” that looks after the needs of the most vulnerable. This could be an influential shared value that has the potential to empower indigenous leaders to reframe and restore a cultural value that could address a number of social and economic issues for Solomon Islanders, including the prevalence of corruption.

I recently discovered a further example of how shared values can bring two deeply divided cultures to a place of mutual dialogue and allow a shared vision of peace to shine a light of hope into a significant gap between cultures where human rights violations have been immense on both sides for generations. While travelling in the Middle East last year, I attended a lecture at the Bethlehem Bible College in the West Bank given by a Palestinian Christian named Salim Munayer. His lecture presented powerful insights from a book he co-authored with an Israeli Messianic Jew named Lisa Loden, titled ‘Through My Enemy’s Eyes – Envisioning Reconciliation in Israel-Palestine’. Throughout this book, an open dialogue emerges that builds on common Christian values and beliefs, while seeking a deeper understanding of each other’s pain and suffering, in order to move beyond their cultural and political differences towards a theology of reconciliation. The author’s state, “the goal of meeting with one’s perceived enemy is not to do away with distinguishing characteristics, but rather to be enriched, challenged and humbled by the differences of the people whom God has called to his kingdom” (Munayer and Loden 2014, 229). While affirming each other’s cultural distinctiveness, they emphasise their mutual identity as children of God to define how to interact with each other as “equally valued members in the body of Christ” (Ibid 2014, 229). I suspect that such an approach to working in this very complex and challenging gap between opposing cultural values and conflicting human rights will have more chance to bring lasting reconciliation in Israel-Palestine than any foreign peace plan.

However, it must be acknowledged that finding shared values in some cultures is not always easy and may even be beyond reach due to the outright incompatibility between some local cultural values and universal human rights. Clear examples of this can be found in cultural values that include the practices of child marriage, genital mutilation, honour killing, slavery, torture, just to name a few. Finding shared values with zealous advocates of these types of practices to contribute to mutual dialogue would seem insurmountable. Nevertheless, our shared humanity still provides common ground to cast a **vision of shalom** into this gap to appeal to cultural insiders who are open to

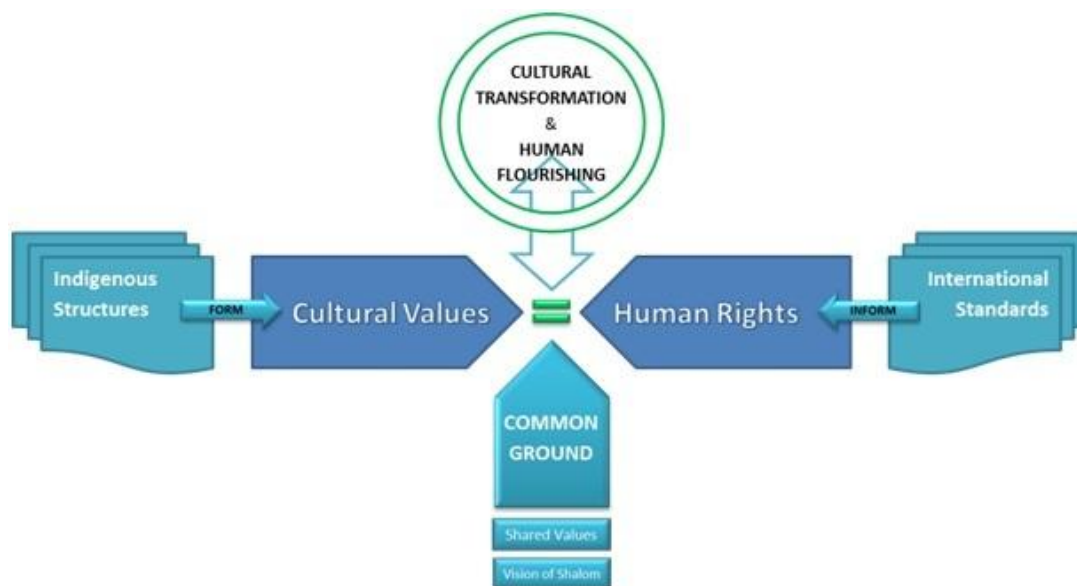
dialogue or desire cultural transformation. A vision of shalom adopts a relatable Hebrew term to describe a state of being that succinctly embraces principles of God's justice found in the Hebrew Bible, New Testament and the Qur'an (Hollenbach 1982, 98), as well as in the universal standards outlined in the UDHR, to promote the dignity and rights that span the diversity of our common humanity.

"Shalom is a state of wholeness and harmony within a community which exists when all the relationships within that community are good. It is a good which is promoted by acts of justice and mercy, love and compassion. It is a good which is about each person being able to participate fully in the community, not a good in which each person is able to express themselves individually regardless of the cost to the community." (McIlroy 2014, 4)

McIlroy highlights relationships that are good and whole, which are characterised by justice and mercy, love and compassion. This is a state of being that echoes the words of the prophet Micah who declares God's desire for the covenantal community, "to act justly and to love mercy, and to walk humbly with your God" (Micah 6:8). These ethical standards define the essence of true religion, which encompasses compassionate care and concern for the poor, orphans and widows (James 1:27). It also means walking in constant fellowship with God whose very nature personifies these characteristics of justice and mercy. Relationships that promote the intended order of creation, which was declared by the Creator to be "good" (Genesis 1:31), foster a state of wholeness where the value and dignity of all people is protected and the beauty of the earth is preserved. They provide an environment where all people can participate in the fullness of community and enjoy the abundance of creation, regardless of gender, class, religion or any other cultural barrier that diminishes the universal application of shalom. In the New Testament, Jesus put flesh on this vision of shalom when he stood up in the synagogue and read, "The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favour" (Luke 4:18-19). The teaching and ministry of Jesus Christ manifested these values and laid the foundation for a 'shalom culture' that shaped the mission of the Early Church (Acts 2:42-47, 4:32-35). Burnett asserts that today, "God is wanting his people in every generation to work out shalom in their own cultures, working for justice and freedom and ministering to the whole person" (Burnett 1996, 31). This vision of shalom is good news for those whose human rights have been suppressed by misplaced cultural values because it restores within them the image of God so they can experience a fullness of life that reflects God's shalom in their own culture (Ibid 1996, 31).

A vision for the way things could be is a powerful motivator to engage people from different cultural backgrounds in mutual dialogue, especially when there is internal dissatisfaction with the way things are. This was true for an Iranian Muslim couple named Ashkan and Mitra (names changed for privacy) I met in Adelaide in 2012. Ashkan and Mitra, with their ten year old daughter, arrived in Australia with work and education visas looking for an escape from the oppressive cultural and religious values

that governed every area of their lives. They said to me, “we are tired of the violence” and expressed that they were seeking a life of “peace and freedom.” Their vision for a better life opened up a life changing space for mutual dialogue that ultimately led them to embracing Christian faith as an alternative set of values to give them the life they were seeking. A report published by Plan International in 2019 gave a group of 60 Solomon Islander girls a voice to express their dissatisfaction with cultural values that deny them equal access to education because of the culturally defined roles for girls and women. Together, they embarked on a participatory project that identified the cultural barriers they face and the type of future they desire. The advocacy work of Plan International Solomon Islands for children’s rights and equality for girls cast a vision of hope to bridge the gap and empower these girls to put forward specific recommendations in a formal report to the Solomon Islands Government. This generation of girls have an opportunity to reshape cultural values that could change systems and structures that mean their children will have opportunities that their parents could never have imagined (Maggay 2005, 89). It opens the door to the possibility of **cultural transformation** that nurtures an environment of **human flourishing** for these girls, instead of just giving lip service to vital gender equality initiatives like Oxfam’s ‘Side by Side Movement’ and World Vision’s ‘Channels of Hope for Gender’.



When we understand that culture is not set in stone and is open to radical change, if it means improving the quality of life for indigenous people, the pathway to mutual dialogue can become much easier to tread. Instead of international standards being dismissed as a threat to indigenous structures, they can be discussed as a stimulus for **cultural transformation** to promote **human flourishing**. However, cultural transformation can only ever truly occur from within. Cultural outsiders can facilitate a Citizen Voice & Action (CVA) style of workshop; cast a vision of another way; or even hold up a mirror to help cultural insiders to see what others see; but they cannot instigate cultural transformation with any lasting effect. Talking with a number of Solomon Islander locals who remember the transition to Independence from being a British Protectorate, revealed that while colonialism had a strong influence and impact

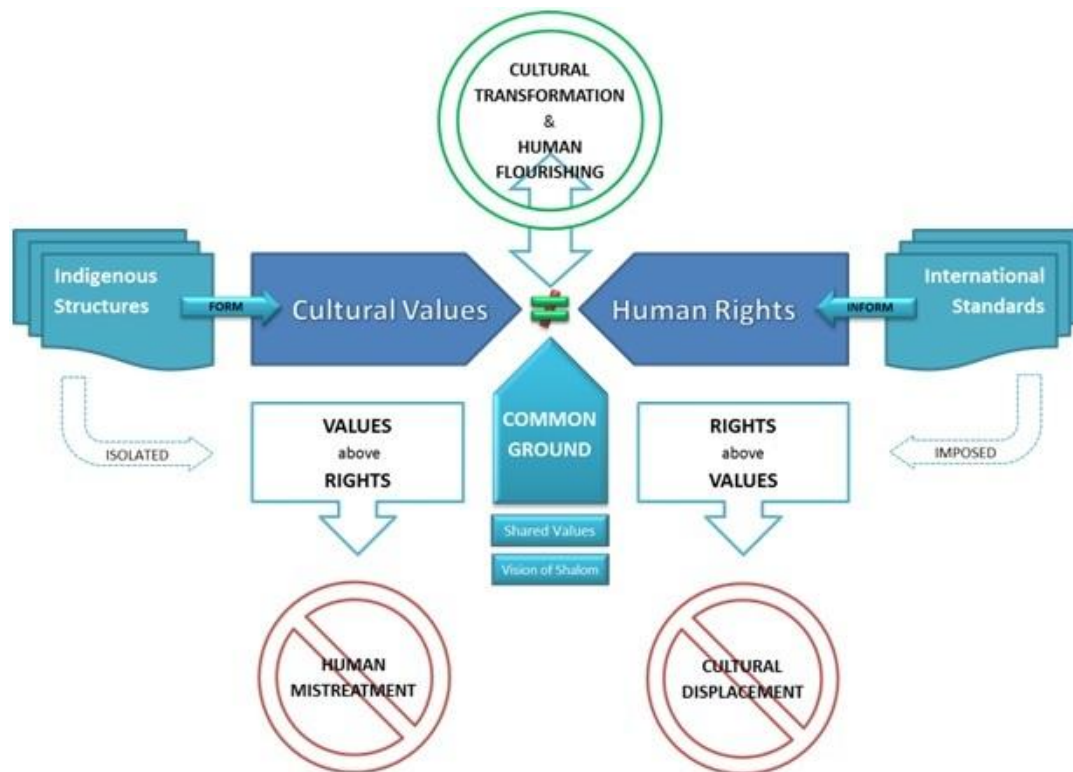
on indigenous culture, for good or ill, it fundamentally did not change deeply held cultural values. Some even argue, from their perspective, that Solomon Islands has not advanced in 42 years of independence as there are problematic cultural attitudes that hold the nation back from achieving their aspirations for development. One indigenous leader lamented, “Our dependency on foreign aid means that we are not yet truly independent” (Envoy Wency Ramo’oroa). This is a culturally and politically sensitive space that I have no intention of critiquing, except to say that it illustrates my point that lasting cultural transformation needs to be driven from within the culture. It also needs to be said that cultural transformation should not be imposed, even if the motive is a genuine attempt to create an environment conducive to human flourishing.

“No one should be forced to accept the other person’s faith or worldview – rather, we find each other through our differences, not by being forced to accept the most powerful group’s definition of human rights” (The General of The Salvation Army 2018, 21).

The Salvation Army has a strong history of advocacy and social action that has boldly challenged systems and structures that violate human rights in 131 countries around the world. I think it would be accurate to suggest that our most effective social action that has brought about cultural transformation has been driven by indigenous Salvationists, who are cultural insiders. A good example emerges from The Salvation Army in PNG that has played a key role in a ‘Guns for Bibles’ exchange as a part of its Restorative Justice Program. In 2009, this program was first initiated by local Divisional Commander Major Sere Kala in Lae, who negotiated the exchange of guns for Bibles at ‘4 Mile’, a notorious place for violence. It was a culturally meaningful and transformational experience at a place that was well known for armed holdups along the road from the airport into Lae. Another well documented example in 2010 was in Misapi in the Highlands that has a very remote but strong presence of The Salvation Army. The guns were received by a Dutch Chief Secretary, but the entire exchange was initiated by locally based national Salvation Army Officers (“The Salvation Army International - News Feature: Salvation Army Helps Tribes in Papua New Guinea Exchange Their Guns for Bibles” 2010). The most recent ‘Guns for Bibles’ exchange was at Enga in 2019, which was funded by the Australian government who sent a news crew to cover the event. The Territorial Commander Colonel Kelvin Alley participated in the ceremony but this exchange was again initiated by two local Salvation Army Officers who came from the two main villages that had been fighting and killing each other for years (Loop PNG 2019). Indigenous Salvation Army Officers Major Buka Misia and Captain Ekali Yalip led their respective communities down this pathway to peace after suffering their own personal loss from gun violence. During his keynote address at the Peace Keeping Ceremony, Colonel Kelvin Alley congratulated the community, “For saying ‘no more’. For saying ‘we want a better future’ for ourselves. For saying ‘we want our families to live in peace and to feel secure and safe in our villages and communities” (Alley 2019). This restorative justice program was strongly supported by expatriate leaders, but the mutual dialogue that declared “enough violence!” is what led to cultural transformation and a preferred future where human flourishing can take place. The entrenched cultural violence gave way to peace and reconciliation through

the initiative of these indigenous leaders who stepped into the gap between cultural values and human rights.

As an Australian leading The Salvation Army in the Solomon Islands, the challenge of maintaining our international social justice impact in this context, while keeping within the boundaries of my role as a cultural outsider working in this gap is very real. There are social justice issues I feel compelled to speak into directly and cultural values that I instinctively want to challenge head-on, but I am acutely aware that I must engage in this space very carefully. My voice as an expat may evoke a receptive response in some circles but in others it will definitely cause a negative reaction, as my position of relative power and privilege can be a blessing and a curse. There is an online forum that I follow called 'Forum Solomon Islands – International' where social and political concerns are discussed publicly by Solomon Islanders. The tone of this forum is antagonistic towards any perceived foreign interference in national affairs, even by in-country diplomatic missions or NGO's working to improve conditions for human flourishing. Whenever an expat critiques an issue being discussed in the online conversation (even if their voice is consistent with majority opinion), they are more often than not met with resistance and even condemnation. Therefore, instead of my voice imposing cultural transformation, I need to equip and empower indigenous social justice advocates in The Salvation Army Solomon Islands to effectively stand in the gap and be the voice that initiates change from within their own culture. I cannot be the one standing in front of a camera challenging a cultural value or pushing a human right. My role is in the background, stimulating the space for mutual dialogue, expounding the Word of God to broaden knowledge of biblical principles and casting a vision of shalom that connects with a cultural yearning for a better life. Since being in the Solomon Islands I have endeavoured to embody Henry Venn's missiological vision for the indigenous church that "saw with utter clarity that the goal of a mission was the emergence of a church out of the soil and soul of a people" (Shenk 1985, 32–33). I believe the same goal to be applicable for cross-cultural church, community and development workers who find themselves working in this gap – 'the emergence of cultural transformation and human flourishing out of the soil and soul of a people'.



The diagram that has unfolded throughout this essay is a visual representation of the pathway I have outlined in detail for use as a tool for group presentations to equip anybody working in this gap. It is also available in an interactive PowerPoint format, complete with animations, to assist the presenter in explaining each step of the process. The diagram provides a useful summary of this complex and challenging space discussed above: Common ground needs to be sought to facilitate mutual dialogue to understand and address the conflicting issues between **cultural values** and **human rights**. **Indigenous structures** that form cultural values risk **isolating** culture when they place **values above rights**, potentially resulting in **human mistreatment**. **International standards** that inform human rights risk **imposing** upon culture when they place **rights above values**, potentially leading to **cultural displacement**. In either case isolation or imposition widens the gap between cultural values and human rights and diminishes the opportunity for mutual dialogue to wrestle with the conflicting issues. When **common ground** is found, **shared values** and/or a **vision of shalom** provide a dynamic platform to engage in a dialogical relationship that can work towards **cultural transformation** in order to nurture an environment that fosters **human flourishing**. Participation in this process is hoped to lead to more informed human rights advocacy and more inclusive community development that fully engages indigenous communities in evaluating their cultural values and international workers in the application of human rights as a mutually transformational partnership.

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How Long Will It Be, Salvation Army?

Captain Pete Brookshaw

Are we there yet? The children cry out. How long before we get there? We don't know the answer. The journey is long and precarious, and full of winding twists and turns. We experience great highs and find ourselves lamenting at the struggles. We yearn for better days ahead. We know they are coming. We see glimpses of them. We can taste and smell revival, in the distance, but it just seems to be out of reach.

How long will it be, Salvation Army? How long before we see a great move of God? How long before we witness the fullness of the transformative work of the gospel of Jesus Christ across our land?

The question of "how long" is not a new question. When Jesus comes down the mountain (with Peter, James and John) still shining radiantly after being in the presence of Almighty God, he connects again with the other disciples. The teachers of the law and the disciples were arguing. The reason they were at verbal loggerheads was because there was a boy who was oppressed by a demonic spirit and no one knew how to help. Let's pick up the story in Mark 9:16-19:

"What are you arguing with them about?" He asked.

A man in the crowd answered, "Teacher, I brought you my son, who is possessed by a spirit that has robbed him of speech. Whenever it seizes him, it throws him to the ground. He foams at the mouth, gnashes his teeth and becomes rigid. I asked Your disciples to drive out the spirit, but they could not."

"You unbelieving generation," Jesus replied, "how long shall I stay with you? How long shall I put up with you? Bring the boy to Me."

Jesus is indignant. And when we consider previous chapters in Mark's gospel, where the disciples couldn't understand the miracles of Jesus, we assume Jesus is a little frustrated towards the disciples. How long will it take before you understand that you have all it takes within you to help bring freedom to this boy? But instead, you're arguing. You're complaining. You're caught up in theological pontification.

Forgive me friends, but as I read this recently, my mind went to this beloved movement of which I am a part. I was convicted as I considered The Salvation Army, and my role within it.

How long will I argue about meaningless mind-numbing aspects of Salvation Army life, while I forget about the big picture of God's kingdom?

How long will I moan and groan about change while the train to transformation is leaving the station?

How long will it be before I value unity over uniformity?

How long will it be before I value relationships over regulation?

How long will it be before I value salvation over stagnation?

There is hope

The story is not finished in Mark's gospel. There's light at the end of the tunnel. As Jesus heals the boy from the oppressive spirit the following conversation is happening in Mark 9:22b-24:

But if you can do anything, take pity on us and help us." "If you can?" said Jesus. "Everything is possible for one who believes." Immediately the boy's father exclaimed, "I do believe; help me overcome my unbelief!"

There's a similar statement recorded in Matthew's Gospel in relation to the rich young ruler (Matthew 19:26 – With people this is impossible, but with God, all things are possible).

Everything is possible for one who believes, Jesus is telling the father of the sick boy. While the disciples and the teachers of the law are going around in circles debating theological ideas, Jesus is bringing freedom to this boy. And He's showing the disciples, that anything is possible if you believe.

So I bring my mind back to The Salvation Army. I know that God is challenging me. While I may debate ideas and may question, "HOW LONG?!" I know something deeper. Jesus is speaking and saying: Everything is possible to the one who believes.

I hear little whispers from Jesus:

*Can I turn The Salvation Army into a dynamic missional movement once again?
Yes, I can!*

Can I heal the hurts and pain of the years gone by? Yes, I can!

Can I do a new thing, that sees The Salvation Army move from surviving to thriving? Yes, I can!

With man or woman this is impossible. But with God, all things are possible.

You and I may wrestle at times with unbelief regarding what we think God may do in future days, but we can be certain of the promise: Everything is possible for the one who believes.

We're not there yet. We all know that. But friends... revival is coming. God can do greater things. Get ready for it as you pray and believe that Jesus is still at work amongst us.

The Personality Of Our Doctrines

Colonel Richard Munn

A universal truth is that we become like the object of our devotion.

If we serve a violent god, we become aggressive. If we are devoted to pleasure, we become hedonistic. However, if we commit to the God of love, dare we believe that we can become more loving?

So, we can ask ourselves: 'What evokes my passion?' 'Where do I spend my time?' And, 'What personality is being fashioned in me as a result?'

Denominational Personality

Let's expand the idea a little further. What impact does theology have on a community of faith? What personality evolves from a system of beliefs? It is surely no coincidence that we think of quiet Quakers, loud Pentecostals and peaceful Mennonites.

The results of creed do have their impact, it seems. Baptists are renowned for their strong Christian Education; Methodists distinguished by hearty singing; Presbyterians characterized by order and Eastern Orthodoxy identified by the mystery of icons.

These traits reflect the influence of doctrine.

What about your favourite denomination and mine? What is our Salvationist doctrinal personality?

Focused Brevity

Our 11 doctrines are terse and efficient. For instance, compared to other denominations — the 39 Westminster Articles of Faith or the 25 Methodist articles of religion — we are notably brief.

It is quite certain that in contrast to Reformed doctrine, which was carefully crafted in the scholar's study of John Calvin, Salvationist doctrine was created, like Wesleyanism, in the passion of revival. No time to ponder theological subtleties here, there are souls to be saved and campaigns to be planned.

Our primary theological text is a 'handbook' of doctrine; something to easily reference, not an ecclesiological encyclopaedia.

The result is denominational pragmatism and a creative space that ecumenical colleagues find disarming.

Classic and Orthodox

Our first 5 doctrines form a classic and orthodox foundation. They are broad, strong and uncontentious.

- Scripture, authority
- God, monotheism
- Trinity, classic
- Jesus, incarnation
- Sin, original

A review of any basic theological framework often reveals an identical progression and pattern.

Evangelistic Heft

5 of the 11 doctrines feature salvation — the critical mass of our beliefs. No wonder we are called a ‘salvation people;’ as the Founder said, ‘our speciality.’

From the fanfare of salvation blasted in 6, to the carefully layered explanation outlined in 7 and the inner mystery alluded in 8, no salvation layer is left untouched. 9 brings a dose of reality therapy and gets us moving while 10 unfolds a magnificent horizon almost beyond belief.

And so, we have a naturally evangelistic personality, always looking for new ways — in addition to the tried and trusted ways — to get people saved.

Paradox and Mystery

The duo holiness doctrines, 9 and 10, counter-balance each other with dynamic tension. ‘Continued obedient faith in Christ’ is filled with discipline and tenacity. ‘The privilege of all believers to be wholly sanctified’ is saturated with grace. While the former sweats, the latter soars.

Together they create vibrant tension.

It is the same combined cadence pictured by Winton Marsalis when describing the discipline and freedom of jazz: ‘In a strange twist ... the way that profound things almost always happen, a thing and the opposite of that thing are matched together.’

The net effect is what Commissioner Ian Cutmore calls ‘Muscular Piety’ — a truly accurate description of Salvationist spirituality.

Summary

Surely we desire that the character of our lives and ministries will be uncluttered and focused, will radiate the greatest news ever told, will incarnate the beauty of holiness, leading many to salvation?

You and I are part of a beautiful movement whose personality aims to dispense with the unnecessary, proclaim the immediacy of grace in Christ and who exhibits a strong beating evangelistic heart.

Yes indeed, this doctrine has personality alright.

Now, let's drill down a little deeper into our holiness doctrine.

Doctrine 10 — Everyone Holy! Every Part Holy! Every Day Holy!

We profess quite radical holiness — available to all believers, for the totality of their being and accessible completely while here on earth.

'**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.'

So, how is it that such a seemingly innocuous doctrinal statement can be described as radical?

Let's deconstruct the sentence and see what emerges.

Everyone Holy — We believe it is the privilege of all believers to be wholly sanctified.

'Privilege' is an interesting choice of word, because what comes to mind are the ideas of being 'chosen,' 'a select few' or those with 'greater access and advantages.' However, what makes it intriguing is the run in the same sentence with the word 'all,' where the ideas of 'everyone,' 'equality' and 'no differences' come to mind.

We can be justified in asking ourselves, does the word 'privilege' contradict the word 'all?' Is there a tension here? We might say a 'pleasant tension.'

What helps is the modifying word 'believers' — 'all believers.'

What we are talking about, this 'whole sanctification,' is only available to 'believers.' In other words, you have to 'believe' in Christ first.

It is surely no coincidence that the coming of the Holy Spirit during Pentecost is a gathering of believers, with that word 'all' strongly featured: 'When the day of Pentecost came, they were all together in one place [...] All of them were filled with the Holy Spirit.' (ACTS 2:1, 4)

This idea is not to be taken lightly, or ignored, because what we are talking about means that sanctification is not just for religious enthusiasts, or just the gifted, or just the beautiful people, or just the elderly, or just the full-timers or just the clergy. God forbid, no.

Sanctification is for the believer on the factory floor as well as in the monastery, available to the college student in the dorm, as well as the mystic on the prayer retreat, available to the stay-at-home mom, as well as the seminary professor.

Indeed, there is sufficient evidence from the pages of the New Testament to suggest that the norm of Christian experience is the sanctified life. Paul exhorts, 'Be filled with the Spirit.' (EPH 5:18)

Every Part Holy — their whole spirit and soul and body.

People are complex and mysterious, full of intriguing and inter-connected dynamics. Unlike a computer or machine, we cannot be compartmentalized. Contemporary medicine and science fully recognize this.

The Salvation Army is renowned for serving the 'whole' person, it is a clear part of who we are and how we contribute to our world. 'Soup, Soap and Salvation' is the pithy way our founding parents described it; 'holistic ministry' is the technical and missiological term. The 'sacrament of the ordinary' is the theological term.

In other words, we can say there is a real 'holiness' to our body as well as our spirit and our soul. All of us — mind, body and spirit — given over to God.

This is as ancient as the *Shema* — 'Love the Lord your God with all your *heart* and with all your *soul* and with all your *mind* and with all your *strength*.' [...] 'Love your neighbor as yourself.' There is no commandment greater than these." (MK 12:30–31 and DT 6:5)

This means that we are enabled to see God present even in the most ordinary moments and mundane tasks. It means we can see God's image in every person, and that often means God is present in quite surprising people and in quite surprising ways. It means that we do not compartmentalize life, sacred and secular, but that work, play and spirituality can be fused into one.

Every Day Holy — May be preserved blameless unto the coming of our Lord Jesus Christ.

Here's where we get quite explosive! We are convinced that all believers can be holy, blameless, here on earth, right now, every day, all the time, before they go to heaven. We reject the endless sin-repent-confess syndrome and are not satisfied with a 'try and do as well as you can' approach. We don't believe in compromise, the passive acceptance of sin; and its twin thinking, that we can only ever be holy in heaven.

Paul prayed for the early church that God would strengthen their hearts so that they would be 'blameless and holy in the presence of our God and Father *when* our Lord Jesus comes with all his holy ones.' (I TH 3:13)

Blameless and holy in readiness for when Jesus returns.

We are not naïve to the power and presence of sin, but, place more emphasis on the availability of grace and the very real availability of divine love. Holiness isn't just the absence of sin; it is the presence of love, expulsive love.

Summary

The experience of holiness has been described as journey and encounter, a dynamic pilgrimage punctuated with face-to-face encounters with Christ. This picture of movement demolishes any notion of holiness being a passive, reclining, inert, lifeless, placid state.

Of this we can be confident, 'He who began a good work in you will carry it on to completion until the day of Christ Jesus.' (PHLP 1:6)

Exclusion Inclusion

Commissioner Clive Adams

"Inclusivity" is one of the watchwords of our day because the concept has become important in our growing awareness of the need for equality and social justice... a need which is made apparent by the almost daily exposures of inequality and injustice: in society... in politics... in business... in the church.

Today's readings include a passage that prompted me to reflect on this concept of inclusion, but in a very different way to what has become trendy. In Luke 9:23, Jesus has inclusiveness as his starting point:

"He said to ALL, 'If ANY person'..." (Amplified Bible - my emphasis).

It is apparent that everyone is invited.

Salvationist belief is in keeping with this truth. We believe that God's salvation plan - realised through the death of Jesus on the cross - is for the whole world (John 3:16), and that whoever believes in Jesus Christ as Saviour and Lord and opens her/his life to Jesus (John 1:12) becomes a beneficiary of God's salvation and a child of God. So, from our very beginnings, inclusion, inclusiveness, and inclusivity (all slight variations of the same concept) was not only our belief, but our practice. Our history demonstrates this: No one was beyond redemption and Booth enjoined his troops to "go for the worst".

Thus, prostitutes, drunkards, gamblers, and criminals stood alongside professional people and citizens of 'good standing', testifying in our open-air rings about the transforming power of Jesus. It is a practice based on sound theological and biblical ground. ALL are welcome... ALL are included.

But Jesus places a condition on that inclusive invitation to discipleship:

"...If any person WILLs to come after Me, LET him deny himself - disown himself, forget, lose sight of himself and his own interests, refuse and give up himself - and TAKE up his cross daily and FOLLOW Me - cleave steadfastly to Me, conform wholly to My example in living and, if need be, in dying also." Luke 9:23 Amplified (my emphasis)

This is not a simple inclusiveness. This is conditional... there is an exclusion-clause... you have to fulfill the conditions if you want to be included... if not, you're excluded! At the end of the chapter (Luke 9:57-62), Jesus demonstrates - from everyday life - how this exclusive clause could function in the context of daily life:

- vv 57-58... an unwillingness to "rough it" (as the Message renders v58), excludes!

- vv 59-60... an unwillingness to drop everything immediately, excludes!

- vv 61-62... an unwillingness to leave the past behind, excludes!

It's an exclusive inclusiveness!

In recent years, salvationists have begun to employ this term in a way that concerns me. There seems to have been a shift away from our former biblically grounded belief as to what inclusion means. We understood that Scripture places a condition on becoming saved. We knew that there was an exclusivity which was linked - inextricably - to our message of inclusion. We sang that belief regularly when I was a child:

"Whosoever WILL may come..." (my emphasis).

The ready inclusion - i.e. acceptance of the "whosoever", and their entrance into God's family/the Body of Christ/the local corps fellowship - was exclusive to those who chose to receive. Contrary to what is being implied by some, and even preached by others, there is no universal salvation, and, by theological consequence, there is no universal access to the Body of Christ. We cannot accept all, because all do not belong... We cannot accept all, because God excludes some - to start off, those who do not wish to accept the invitation... those who do not "WILL to come".

I'm grateful to God for his great grace that WHOEVER can be included. I am guarded about presuming to ignore God's exclusive right to determine what conditions he places on such inclusivity. I pray that, as a leader, I may be guided by the Spirit to determine which conditions are ecclesiastical as opposed to being essential (i.e. divinely ordained).

Saved to Save? Major Stephen Court

'Wait, wait, wait – some say, we're here to serve, not to save.'

Some might note that even official SA publications make the 'serve' mistake.

Our quick response is, 'are you allowed to do that?' This is a fundamental dictum of The Salvation Army. Can you slide in and decide to make other 'improvements'? Maybe you figure that the 'blood' in our slogan is a bit too gory and crude so you decide to 'improve' it as a painter once did by mistakenly painting 'Flood and fire'. Is that legitimate?

Or what if you figure that 'others' is going to dissipate concentration and focus on making ourselves everything we ought to be by sucking energy and resources that could be used to prepare/ maintain/ bless ourselves SO THAT we are in a position to help/serve/save others? So 'Others' quickly is 'improved' to 'Ourselves'.

Or what if we conclude that 'Heart to God and hand to man' is just a little offensive to both non-religionists and women? So we 'improve' it to 'Heart open and hand out' or something?

Or what if 'the world for God' is just a little too embarrassing when we're in conversation with church types who don't buy it or with non-church types who just don't get it at all? So we 'improve' it to 'The Salvation Army exists to share the love of Jesus Christ, meet human needs and be a transforming influence in the communities of our world' (one territory's mission statement, which, by the way, is a vast improvement on an old committee-speak, politically-correct statement full of conditions and allusions to religion and race and gender and so on, that, if I interpreted it correctly, said, in essence, 'please don't sue us').

Or what if being 'ready to preach, pray or die at a moment's notice' just seems silly now so we 'improve' it to 'ready to help, hope, or harm reduce at a moment's notice'? (or at least, during office hours... AND, no matter what you do, DO NOT EVEN THINK about having a 'client' over to your quarters, let alone LIVE there!)

Or how about 'fire a volley!'? Surely that could be/has been (in most places) 'improved' to 'hmmmmm' (accompanied, in some cultures, with a head nod)?

Or, finally, let's hit closer to today: 'save souls, grow saints, and serve suffering humanity'. But maybe General Gowans, a celebrated wordsmith, was just working the alliterative angle and rhythm a bit overtime here. Maybe we should simplify things by 'improving' it to read simply, 'serve suffering humanity'?

How can we change 'this is our speciality - getting saved, keeping saved, and getting someone else saved', to 'getting served, keeping served, and getting someone else

served'? Or, how can we change 'go for souls and go for the worst' to 'go for (government?) service contracts and go for the biggest'?

It SOUNDS like a subtle difference. After all, The Army is famous for its effective service. And we intend to glorify God in and through our lives (sometimes through service).

However, the result is a completely different mission.

One is to save our family members; the other is to serve them.

One is to save the marginalised; the other is to serve them.

One is to save gross sinners; the other is to serve them.

One is a Salvation agency; the other is a service agency.

One is to save the world (from sin); the other is to serve the world (in its sin).

So, an addict stumbles in off the street. 'Saved to Save' preaches the Gospel as a means of becoming a new creation through Jesus' forgiveness and deliverance. 'Saved to Serve' detoxes and teaches that he is a recovering addict forever.

And so on. Not only does mere 'Serv'ice without salvation do a disservice to the one served in that it leaves them bound for hell, but it does a disservice to our Lord who came to seek and to save us all. It ends up not helping us much either, in that we've proven disobedient and ineffective (if our service does not include the goal of saving).

Does the 'Saved to Save' serve as well? Yes. Of course.

Does the 'Saved to Serve' save as well? Maybe. Who knows? It is not guaranteed from that motto (Praise God that thousands get saved through some aspects of our service). General William Booth, writing in 'The Salvationist' in 1879, summed up our purpose in the following simple but striking way:

"We are a salvation people - this is our speciality - getting saved and keeping saved, and then getting somebody else saved, and then getting saved ourselves more and more until full salvation on earth makes the heaven within."

Save to Save

General Bramwell Booth

*(from unpublished 1925 Training Staff Council Lectures,
published in A Field For Exploits)*

I think that our message is peculiar to us in some ways.

Some may be inclined to say, "Haven't similar messages been preached in the past?" The answer is "Yes" and "No." There have, no doubt, been some messages similar in fundamentals to our own. But our message seems to me to have in it one element of vital importance which makes it stand out a little from the others.

The Apostles received their message from the human lips of their Divine Master. They took it direct from Him... The fruits which came of it were wonderfully like the fruits which have come from the declaration of our message in our day...

Those who followed the Apostles during the first two or three hundred years after Christ, no doubt, had a message which was received from the heart of God through the Holy Spirit. That message sustained them in their particular circumstances. It carried them through the most dreadful conflicts. It kept alive the little flame of witness in that seat of iniquity called the Roman Empire. That message fit their specific condition and circumstance, and it emphasised the maintenance of the life which God had planted within them, and the preservation of their faith amid blazing fires of hatred and persecution.

We know that there were other manifestations amidst the period of great darkness, which followed. What we call the Dark Ages, when a sort of fog came down on Christendom, were not without wonderful illumination here and there. Then, in a later period, God gave His great manifestation to Luther, and many things which had been slumbering awoke. Luther's message seems to have been a message of faith. He reawakened the principle that blessing and goodness are given by faith in Christ, as opposed to all that doctrine of works in which the Church had stumbled.

There was also a very remarkable manifestation in the life and teaching of Calvin. He went astray in some respects, but he was seized with a marvellous understanding of divine things. His power lay in his perception of a certain factor in the nature of God, God's power to save, God's power to act in the moral nature independent of circumstances. We have that same idea in our own message. We also believe in the power of God to deal with the hidden things of the heart.

Then there came a very remarkable revelation through John Wesley. It had many distinct characteristics but the outstanding lesson was that of personal experience of God, the assurance of God's dealings with people. But it was more or less introspective. This revelation primarily led people to consider themselves, laying themselves bare before God as the great objects of His grace.

And then came our message – the message to William Booth, summed up in one of his great expressions: **Saved to Save.**

Well, there we are. This is our work. There can be no doubt that the impulse which brought The Army into being was a divine impulse. It was not some strange human spasm which took possession of William Booth one day, and made him say that he of himself would do this thing. We know – especially those of us who knew him, know – that it was something not himself which urged him and pushed him and drew him and in a way almost drove him to seek those who were outside. We say it was GOD. We say the impulse was divine. We say that the Holy Spirit chose his own vessels. For there were two... Yes, God chose His own vessels, first in our Founders, and then in those who gathered round them and followed them, all with the same token; all, having been saved themselves, were inspired with a great ambition for the Salvation of others. A man may be a good Catholic, or a good Presbyterian, or a good Methodist without being in any way pledged or bound to devote himself to the Salvation of his fellows, but without that ambition no one can be a good Salvationist.

Saved to Save!

Major Stephen Court

“We are saved FOR the world - rescued to be rescuers, put right (justification) to be putting-right people (justice), restored to the beauty of being image-bearers so that we may be beauty-bringers, beauty-creators, for the world” (NT Wright, p40-41 Life After Life After Death in Christian History issue 112).

‘Rescued to be rescuers.’ NT Wright is arguing here that we are rescued from sin and despair to help rescue others from sin and despair. I guess we could have gone with Rs on our uniforms way back in the day. But instead of ‘rescued to be rescuers’ we landed on ‘saved to save’ - saved from sin and hell to see others saved from sin and hell. Synonymous.

Without knowing the context and history, the most common complaint is about human agency in the present tense ‘verb’; after all, the argument proceeds, only God saves - we can’t save anyone. To which we reply, sure. And, yet, for example, here is 1 Corinthians 9:22 (NIV):

“To the weak I became weak, to win the weak. I have become all things to all people so that by all possible means I might save some.”

Now, it seems, in light of this verse, like there are a few options for ‘saved to save’ antagonists:

Option A: Cancel Paul. We’re in an age of cancel culture. And surely, here, the logic might reason, Paul has inexpably (Inexpiable: “(of an offense or feeling) so bad as to be impossible to expiate.” Expiate: “atone for (guilt or sin).”) sinned by imputing to himself a power belonging solely to God. (we don’t advocate this option)

Options B: Check the Greek. This is the ‘Paul didn’t really mean what we say he said’ argument. Alright. Here’s the Greek: “sōzō (from sōs, "safe, rescued") – properly, *deliver* out of danger and *into safety*; used principally of God *rescuing* believers *from* the penalty and power of sin – *and into His provisions (safety)*.” How does it get translated into English? In 108 occurrences in the NASB New Testament, it is translated 86 times ‘save’ and ‘saved’ (Source: <https://biblehub.com/greek/4982.htm> ‘Made... well’ and ‘made well’ account for half of the remaining 11 translations, and ‘get well’ (2x) is the only other translation used more than once). (we don’t advocate this option)

Nearly all the English translations stick with ‘save’ (Source: <https://www.biblegateway.com/verse/en/1%20Corinthians%209:22>). JB Phillips evidently has some qualms with Paul’s theology and substituted ‘win’ for ‘save’ (and TPT and CEV have followed his precedent). I guess we could have gone with Ws - ‘won to win’ (that’s catchy!), but we didn’t.

Option C: Go along with Paul and Booth. This recognises that neither Paul nor Booth are saying that 'we' forgive and pardon and regenerate but that both are arguing for human agency in co-laboring alongside the Lord Jesus Christ as He alone converts, adopts, and saves.

Alright, option C wins. Now, look, it doesn't end there, because some misunderstand the Ss to mean 'saved to serve'. We've demonstrated elsewhere how this betrays salvo DNA and mission. But this isn't just about good argument. It's about historical accuracy. And that's what we'll underline here:

From the official biography of General William Booth:

"He used to say that we were SAVED TO SAVE. He could not stand people who said their souls were saved and who did nothing to save other people" (pp 69) Begbie, Harold. Life of William Booth: The Founder of the Salvation Army. Vol. 1, London, Macmillan, 1920.

'Saved to Save' is William Booth's motto. In 1911, he scribbled this note: "Saved to Save! That is the motto I wrote on the photo I gave to her Majesty Queen Alexandria and now I give it to you. Does it fit? William Booth" 9 February 1911" (Here is a photograph of his scribbled autograph note to this effect: <https://www.facebook.com/TSAHeritageMuseumUSAEast/photos/a.448343995278540.1073741827.448316848614588/614372288675709/?type=3&theater>).

Not that Booth needs back-up, but Colonel Allen Satterlee has shared a story from the 1922 THE OFFICER magazine:

"The motto refers to the well known story of our Founder's visit to Buckingham Palace, London, when he was asked to write in the Autograph Album of one of the Princesses. The simple inscription, 'Saved to Save, William Booth,' produced such an impression that the next day Queen Alexandra sent her Album with a request that the same entry might be made in it" (Source: <http://ephesiansfour12.blogspot.ca/2013/02/saved-to.html>).

Here's the 1960 Year Book of The Salvation Army, and article (p52) 'What Is The Salvation Army?':

"All members of the Organisation profess to be saved from the guilt and power of sin by the grace of God. They are made to realise that they are 'SAVED TO SAVED' (italics in original) - soldiers striving to win others for Jesus Christ. Hence the Army's aggressive methods - which include selling The War Cry and other periodicals from door to door, in public-houses and elsewhere, personal dealing with the unconverted, visiting and praying with folk in their homes and wherever they may be found."

Summing up, 'Saved to save' goes all the way back to William Booth's life and continues through this official biography, our 1922 reference in THE OFFICER, his son's and successor's recollection (Bramwell Booth. Unpublished content in 1925 TRAINING STAFF COUNCIL LECTURES; reproduced in 2012 in A FIELD FOR EXPLOITS: Training leaders for The Salvation Army, by Eva Burrows and Stephen Court) of the birth of Salvo DNA (1925), the official Year Book of The Salvation Army in 1960, and even General Eva Burrows's 2012 book A FIELD FOR EXPLOITS: Training leaders for The Salvation Army!

So, Salvationists ARE 'saved to save'. Who are you trying to see saved? How are you trying to see them saved? Are you intentionally trying to see anyone get saved?

If not, start. Plan opportunities to evangelise your friends. Join salvo initiatives that open doors to witnessing. Take opportunities God provides in divine appointments. Ask God to work things out for you. Ask Him to fill you with His Holy Spirit (For help on this one, here's a free, one-week Salvo devotional called SPIRIT BINGE: http://www.armybarmy.com/pdf/SA301PDF/SA301_011.pdf). If you need it, get yourself trained up. If you are a salvationist, you are saved to save.

It's Jesus or Hell

Major Stephen Court

Don't shoot the messenger. It's Catherine Booth who said it first, not me. And, actually, though Booth crafted it in pithy fashion, it's not like it is new doctrine.

After all, "There is no one else who can rescue us, and there is no other name under heaven given to any human by whom we may be rescued" (Acts 4:12 Voice).

That's talking about our Jesus. And the 'rescue' bit implies that we need rescue or we'll be 'endangered' / 'imprisoned' / 'abandoned' / 'jeopardized' (choose your favorite antonym) or we'll remain separate from God through into eternity... which, according to the Bible, is geographically identified as hell.

And, "Jesus explained, "I am the Way, I am the Truth, and I am the Life. No one comes next to the Father except through union with Me. To know Me is to know my Father too" (John 14:6 Voice).

This is the second exclusive 'rescuer' claim. 'No one else' and 'no other name' from Acts 4:12 is now bolstered by 'no one comes... except through... Me' in John 14:6.

But how can Jesus be the only way to be rescued from sin and hell? According to Peter, He fought the good fight for us: (1 Peter 3:18 Message): "That's what Christ did definitively: suffered because of others' sins, the Righteous One for the unrighteous ones. He went through it all—was put to death and then made alive—to bring us to God."

But such a concise dictum as Booth's implies as much as it elucidates.

After all, how does one properly appropriate Jesus? The author of 'Hebrews' has an answer: "But we are certainly not those who are held back by fear and perish; we are among those who have faith and experience true life!" (Hebrews 10:39)

And four axiomatic words can't begin to explicate atonement. Paul takes a stab at it, here:

"For we must never forget that He rescued us from the power of darkness, and re-established us in the kingdom of His beloved Son, that is, in the kingdom of light. For it is by His Son alone that we have been redeemed and have had our sins forgiven." (Colossians 1:13-14 Phillips).

Peter takes his shot, here:

"He personally carried the load of our sins in His own body when He died on the cross so that we can be finished with sin and live a good life from now on. For His wounds have healed ours! Like sheep you wandered away from God, but

now you have returned to your Shepherd, the Guardian of your souls who keeps you safe from all attacks” (1 Peter 2:24-25 TLB).

And, of course, Jesus, whose whole life exegetes this truth, simply sums it up, thus: “For God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life” (John 3:16 NIV).

So, we’re agreed that ‘it’s Jesus or hell’. We’re just not sure, I’m guessing (at your thoughts), it is the optimal evangelistic approach to stick on your bumper sticker or as your email signature or as your conversational opener. Well...

We’ll agree that if you throw it out there in cavalier fashion it will likely offend or elicit derision. So, heart-intention is crucial.

And, what if it is offered not as a condemnation but as an invitation? Not ‘arms-crossed’ or ‘finger-pointing’ but open-handed and winsome? It turns out that tone of voice is also pivotal.

For the sake of discussion, we’ll concede that, even with a holy heart-intention and appealing tone of voice, it might not always be the preferred evangelistic line for you to use.

But, let’s consider context. Catherine Booth performed her most famous preaching in the west end of London to churchified crowds (diplomatically, we might stipulate here that they were self-identifying ‘Christians’). Her invention of the maxim wasn’t exactly evangelistic. It was more accurately exhortative. She was pressing slacker Christians of fundamental truth to motivate them to evangelize lost people.

So, try out these words again, in your mind’s-eye, with the listeners being a group of Christians, maybe like at a Sunday morning holiness meeting peopled by a bunch of regulars who have been attending ‘forever’ without any new faces (implying lack of evangelism, among other things). The preacher might infer that the regulars are slacker Christians (at best) as they aren’t effectively evangelizing. And she might go further in deducing that they might not evangelize because they might not really believe all those Bible verses we’ve quoted above. In this context it is very easy to hear Catherine firing up and shouting to these somnolent saints, “It’s Jesus or hell!”