

Salvationsim 101



SA 101

SOLDIER TRAINING



SAVED



SAVED



Strickland & Court



# **SA 101**

**TRAINING WARRIORS TO WIN  
THE WORLD FOR JESUS**



**Danielle Strickland and Stephen Court  
[Fourth Edition]**

SA 101: Training Warriors to Win the World for Jesus  
Credo Press.

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This training course is prepared by Captains Danielle Strickland and Stephen Court and based on Lieutenant-Colonel David Hammond's and Majors Catherine and Wilf Brown-Ratcliffe's WHAT DOES IT MEAN FOR ME TO BE A SOLDIER OF CHRIST TODAY? It is intended to be used, along with the MANUAL OF SALVATIONISM, HANDBOOK OF DOCTRINE AND ORDERS AND REGULATIONS FOR SOLDIERS, to prepare recruits for the life-long covenant of Salvation Army soldiership.

For more information,  
contact [revolution@mmccxx.net](mailto:revolution@mmccxx.net) or visit [armybarmy.com](http://armybarmy.com).

# FOREWORD TO THE FOURTH EDITION

***'In the world's great field of battle no duty is higher than to keep the ranks of the forces of Light well filled with recruits. It is to no holiday that our offspring are called – rather is it a combat long and stern, ending in inevitable death.'*** – W.T. Stead

SA 101 is a crash course in battle-ready Christianity. More, it dares us to discover what Salvationism means today. Salvation Soldiership is a distinct calling. It makes concrete demands. It costs. It costs in the way Christianity has always cost - personally.

When the great journalist William Thomas Stead spoke over one hundred years ago about Christian combat, he was speaking from experience. Stead himself was imprisoned for his part in the Maiden Tribute campaign to end child prostitution.

For Stead, as for his close friends William and Catherine Booth, this was a war for 'Others'. Battle is joined, not for personal gain, but the values of the Kingdom, values realised in lives transformed and hope reborn.

This is a war for the redemption of the world. The mission of The Salvation Army demands that every soldier be prepared for a fight that is both local and global.

No Army can hope for victory if soldiers are placed in the field untrained and ill equipped. Salvationism 101 is more than a basic training manual for Salvationists. It offers a challenge to every Soldier and to The Salvation Army as a whole – take the war seriously.

Welcome to the fight.

John Cleary



# FOREWORD TO THE FIRST EDITION

Reading these pages, one word skids into the mind and won't go away. It's like an armed soldier with his bayonet pointed at the heart while his gaze searches the mind. It is the word, "think!" That, the compilers hope, will be the reaction as Salvation Army soldiers-to-be prepare themselves, and are prepared by their leaders, to join the ranks of a Movement (not an organization!) mandated by the Holy Spirit to engage in hand-to-hand combat with the sin and suffering that demonic forces are foisting upon humanity.

The recruit is urged prayerfully to consider the real, the basic, the fundamental reasons underlying the commitment in being "a soldier of Jesus Christ", in the The Salvation Army. The numerous quotations from The Army's Founders, and those since who have lived by the vision of "the world for God", are permeated with a passion that the reader cannot escape; it grips the soul, challenges thought (a rethink?) and demands positive reaction. Whether "the world" that needs God's saving grace is a remote Canadian town or a city under the shadow of the Caucasian Mountains, the need for Spirit-filled, blazing-hot Christian warriors is undisputed!

May every Salvation Army Corps and institution be a recruiting post and a "boot camp" for enlistees in the most consequential task of all -- the winning of souls!

Arnold Brown  
General (R) (PtG)

# MODUS OPERANDI

The Salvation Army Mission: To win the world for Jesus.

## Course Objectives:

To help achieve The Salvation Army mission by preparing and training soldiers to extend the cycle of our modus operandi -

Capture (introduce people to Jesus),  
Train (disciple them), and  
Deploy (dispatch them into combat).

By the end of this course, sincere application will provide you with;

- A thorough understanding and internalisation of the Doctrines of The Salvation Army.
- Structural (how you fit into the Army), methodological (how you fight in the Army), philosophical (how you commit to God for life in the Army) preparation for Soldiership.
- Historical (what great things we've done), theoretical (what great things we can do), and spiritual (how God loves, designs, and empowers) motivation to become a fighting Soldier.

This course does not replace intentional discipleship. It trains recruits for Salvation Army soldiership.

# CHARACTERISTICS

Some characteristics of SALVATIONISM 101:

- three months of weekly sessions
- sessions include components on Distinctives, Disciplines, and Dynamics
- study of the theological underpinnings of Scripture
- application of disciplines taught (prayer, evangelism...)
- exciting interaction
- character building
- relationship building (with God)

Some requirements of SALVATIONISM 101:

- one book review (and presentation to the group)
- completion of the Manual of Salvationism (weekly homework)
- attendance at the weekly meetings
- sincere effort to apply the lessons learned
- memorization of The Salvation Army doctrines

Some further requirements to prepare for soldiership after SALVATIONISM 101:

- familiarity, agreement with and adherence to the ORDERS AND REGULATIONS FOR SOLDIERS
- familiarity and agreement with and adherence to the SALVATION STORY: SALVATIONIST HANDBOOK OF DOCTRINE
- uniform wearing
- lifelong commitment as detailed in the Soldiers Covenant (Articles of War)
- agreement of the Corps Council and Census Board

Here are the requirements for soldiership at some corps:

Soldiers in \_\_\_\_\_ maintain the highest standards based on the Articles of War, the Orders and Regulations, and the Handbook of Doctrine.

A recruit qualifies for soldiership having:

- Been saved for a year
- Been clean for a year
- Completed Corps-approved Discipleship Course and Salvationism 101
- Relationship in a cell group
- Relationship in a recognised discipleship connection
- Involvement in a brigade activity
- Read the whole Bible
- Memorized the doctrines
- Read, internalised, and agreed with the Orders and Regulations and Handbook of Doctrine
- Proven to be a consistent tither
- Agreed to life-long covenant as a soldier in The Salvation Army
- Agreed to wear uniform



# SCHEDULE

## SESSION 1

Introduction; Course Outline and information;  
General expectations; history;  
Manual of Salvationism introduction.  
Video Resource: A Cause To Die For - "Puporse of a Soldier"  
Chap 4\_6 ACTDF 1.

## SESSION 2

Manual of Salvationism assignment discussion;  
clear vision; Christian essentials  
(Bible reading); Doctrine #1 (Scriptures)  
Video Resource: A Cause To Die For -  
"A Good Soldier of Jesus Christ" - Chap 9 ACTDF 1.

## SESSION 3

Manual of Salvationism assignment discussion;  
Personal testimony; Christian essentials (prayer);  
Doctrines #2, #3 (Sovereign God, The Father)  
Video Resource: A Cause To Die For - "Early Soldiers in Action"  
(testimony) - Chap 7 ACTDF 1;  
"Bundaburg Corps 24/7 Transformation" - Chap 6 ACTDF 4.

## SESSION 4

Manual of Salvationism assignment discussion;  
Worship; Evangelism;  
We ARE witnesses; Doctrine #4 (The Son)  
Video Resource: A Cause To Die For - "We're a Fighting Force" -  
Chap 3-4 ACTDF 2; "A Lifestyle of Worship" - Chap 6 ACTDF 3.

## SESSION 5

Manual of Salvationism assignment discussion;  
Uniform wearing;  
Doctrine #3 (Holy Spirit); The People of God  
Video Resource: A Cause To Die For - "The Early Church (Spirit)" -  
Chap 8 ACTDF 4;  
"Why Become a Covenanted Soldier?" - Chap 7 ACTDF 2.

## SESSION 6

Manual of Salvationism assignment discussion;  
Mercy Seat; What we do and what we have (stewardship);  
Doctrine #5 (Sin and the soldier's enemies)  
Video Resource: Boundless Salvation - Episode 1 - Salvation Army  
History.



## **SESSION 7:**

Manual of Salvationism assignment discussion;  
Army spirit; Matching talk and walk;  
Doctrines #6-9 (Salvation)  
Video Resource: A Cause To Die For - "Generally Speaking" -  
Chap 4 ACTDF 4;  
"We're about Doing Life" - Chap 5 ACTDF 2.

## **SESSION 8:**

Manual of Salvationism assignment discussion;  
Justice (and positional statements);  
Doctrine #10 (Sanctification)  
Video Resource: Boundless Salvation - Episode 2 - Theological  
Origins.

## **SESSION 9:**

Manual of Salvationism assignment discussion;  
S.A. Structure; multiplication;  
Doctrine #11 (eternity)  
Video Resource: Boundless Salvation - Episode 3 - Culture and  
Worship.

## **SESSION 10:**

Manual of Salvationism assignment discussion;  
City taking and spiritual warfare (includes territorial spirits);  
book review presentations  
Video Resource: Boundless Salvation - Episode 4 - Mission.

## **SESSION 11:**

Manual of Salvationism assignment discussion;  
Spiritual warfare 2, forgiveness, and repentance;  
book review presentations


## **SESSION 12:**

Manual of Salvationism assignment discussion;  
Prophetic, Life in the Spirit,  
wrap up; debriefing; questions; challenge.

# Session 1

## **DISTINCTIVE Introduction**


During this course we are going to examine the genetic codes of The Salvation Army, the distinctives that made the Army a revolutionary movement of covenanted warriors exercising holy passion to win the world for Jesus. Listening to our primitive Salvationist heroes, we can hear something of the zeal and passion that compelled them to throw away everything for God's glory.

 *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 rivers to the ends of the earth. We shall win. It is only a question of time. I believe that this Movement is to inaugurate the final conquest of the Lord Jesus Christ.*

**(Catherine Booth)**

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

**How many Salvationists do you know that can read this exhortation from Australian pioneer officer Colonel John Dean with a straight face?**

 *Comrades, we want more prayer and less pride; more simple faith and less self-sufficiency; more self-denial, less self-pleasing; more faithfulness, less suavity; more regarding The Salvation Army as our Jerusalem and less regard and attention to keeping good friends with Mammon... I have no interest under heaven but what is in The Salvation Army. As a man defends his treasure with all his powers, so will I be true to my pledge to God and to my General, and stand for the principles and doctrine and spirit of the Army with all my might.*

**(Colonel John Dean)**







*Your destiny is to seek and find and bring home the lost. You are to remember the forgotten, to guide those who have wandered. I want to say to everyone, my comrade, what do you think and dream of? What lies nearest to your heart? Where is your ambition? In what direction do your hopes lie? Are you with the sheep which have been found, or is your heart outside with those which are lost? They are all around you; there are whole flocks of them in every land.*

**(General Bramwell Booth)**

In this course we will consider those principles, those doctrines, and that spirit. The Salvationist's commission is to, "overcome, conquer, subdue. Not merely teach, but persuade, compel nations to become disciples of the Son of God" (General William Booth). To do that, soldiers need to be disciples ourselves.

### **DISCIPLINE. The Crying For Soldiers**

Every session we'll also tackle a discipline that will help prepare you for effective soldiership. Just reading and discussing it won't work. You need to implement these into your life to optimize the impact. Forget about the world. Forget about worldly ambitions. Forget about yourself. As a Christian you don't own yourself anymore. You belong to Yahweh (God). You must submit to Him.



*Do settle it in your minds that without a dying, a real, a complete and eternal separation between your old self and the new self, which means to live and die for others, you cannot be a true disciple of Jesus Christ.*

**(Catherine Booth)**

**What does it mean for me to die to self and live for others:**

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

*Here is a war in which you will win celestial honours; honours that will last forever. Will you enlist? We take all recruits in this Army. If you have a heart to love, come along. We want men and women indifferent to all other aims and ends but the extension of the Kingdom of Jesus.*

**(General William Booth)**

## **DYNAMIC Salvation Army History**

Every week we'll consider a Dynamic that will enhance your understanding of Salvationism. Plunge into this section each week. Immerse yourself in the wonder of these stories. They are guaranteed to enrich your earthly warfare.

Primitive Salvationist history is one of the great romance stories of our world. God wrapped a small group of misfits in Holy Spirit- conviction, infused them with love, dressed them in prophetic garb, fitted them with a holy disdain for dignified reputation, trained them in the sacrificial Cross-life, deployed them amongst the poor, and transformed great swaths of the world.

### **Just consider these few points:**

Revival Movement: How can we say that? Let us count a few ways:

- During 1878-1888 The Army was the fastest growing movement to that date in history.
- the only national revival in Canadian history was The Army's, going from 0 to over 200 corps in 1-1/2 years.
- In 1887 alone The Salvation Army exploded by 50%, from 1,552 to 2,328 Corps. That is 15 new mission stations each week!
- In December 1882, five Salvationists invaded New South Wales, Australia. Two years later, The Salvation Army boasted 20,000 soldiers and adherents in 46 Corps! The invasion of Victoria, Australia grew similarly from nothing to 20,000 in two years.



- The Indian boom marches took forty officers on a circuit of villages that had not heard the Gospel. They preached open airs, started corps in every village, and left an officer to command, continuing until they ran out of officers.
- Nearly every new country invaded by The Army in the 19th Century saw revival. - one popular encyclopedia defines The Army as an 'ultra revivalist movement'...

Holiness Movement: (e.g. We are a part of the holiness stream and holiness, the living and teaching of it. It is responsible for our early growth. The pioneers, William and Catherine Booth, Railton, Brengle, and all, leaned on the doctrine and experience for our early success...)



*It is this holiness... that we Salvationists must maintain, otherwise we shall betray our trust; we shall lose our birthright; we shall cease to be a spiritual power on the earth; we shall have a name to live and yet be dead; our glory shall depart; and we, like Samson shorn of his locks, shall become as other men; the souls with whom we are entrusted will grope in darkness or go elsewhere for soul-nourishment and guidance; and while we may still have titles and ranks, which will have become vainglorious, to show upon our children, we shall have no inheritance to bequeath them of martyr-like sacrifice, or spiritual power, or dare-devil faith, or pure, deep joy, of burning love, of holy triumph.*

**(Commissioner Samuel Logan Brengle)**

Youth Movement:

...Officer Kate Shepherd, 17, opened Rhondday Valley Corps in 1879 and within a year there were 15,000 people at the welcome meeting for General Catherine Booth...

...Teenager 'Happy' Eliza (Lieutenant Eliza Haynes) raised a crowd of 3,000 in Marylebone, England in no time. She became famous throughout that country in the early 1880s. Songs were sung about her in the music halls, and dolls, toys, and candy were named after her!



....Officer Eliza Shirley, 16, opened USA!

...Thomas Coombs, 24, was TC/Commissioner in Canada.

...The Booth children had huge responsibilities at young ages.

...Teenaged Abby Thompson in Kingston had 2,000 coming to meetings.

## IMPLEMENTING

What's the most significant thing we've discussed or read in this session?

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Reword this into a responsive prayer:

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What does God want you to do in response to this session's material?

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Further Online Study Available from [armybarmy.com/SA101](http://armybarmy.com/SA101):  
(1) Default Call, (2) Radical Reconstruction, (3) Not Belonging



# Session 2

## DISTINCTIVE Clear Vision

Jesus gave us the model for winning the world when He chose 12 simple men to be with Him, to learn His way of life, and to carry on His war against the forces of darkness. The disciples were central to Jesus' strategy for world conquest. These heroes had one-track minds. Listen to them:



*My business is to get the world saved. If this involves the standing still of the looms and the shutting up of the factories and the staying of the sailing ships, let them all stand still. When we have got everybody converted, they can go on again.*

**(General William Booth)**

*These people stand in these paths of traditionalism and routinism just where their forefathers left them occupying all their time admiring the wisdom and benevolence and devotion of their forefathers instead of IMITATING THEIR AGGRESSIVE FAITH, and MARCHING ON TO THE CONQUEST OF THE WORLD.*

**(Catherine Booth)**

When God raised up The Salvation Army, William and Catherine Booth chose fighting soldiers from the ordinary, humble people about them. These soldiers were Jesus' disciples in the Army of the Lord.

- To be a good soldier, you must respond in obedience to the call of Christ. There is never a substitute.
- To be a good soldier, you must be willing to commit time with Jesus and learn from Him, through the Scriptures and by the leading of the Holy Spirit.

Some may feel that they are not good, strong or talented enough to be soldiers. But the New Testament story of Christ's choosing of the 12 disciples is persuasive evidence that our Lord can call and use the weakest vessels for His glory, if they are surrendered and obedient.

Some may feel that they are too good to be soldiers. Some lost their opportunity to serve in Jesus' Army because they are too rich in the things of this world (that is, their treasures are materialistic, and their hearts are with their treasures), and too full of their own self-importance.



*But who is to go (today)? You! You who read this; who else is there to go?... You are saved. You say your sins are forgiven, and that you belong to the family of God. You say the promises apply to you; why not the commands? Have one and shirk the other? Never, never, never! They are united. Do not say you are a child and not a servant. You must go yourself. This is a personal call which comes down through the centuries to you! You cannot evade it and remain true to your self and your God.*

**(General William Booth)**

## **DYNAMIC Scriptures**

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. (Doctrine #1)

**"God has put His heart on paper."**

**(General William Booth)**

It has always been the best seller, and if best-seller lists were comprehensive, we'd see the Bible at the top all the time, by a long margin.

### **This Bible is Inimitable**

- in its Source (GOD BREATHED) 2 Timothy 3:16,17
- in its Style: (THUS SAYS THE LORD - 3,800 times in the Bible) 2 Peter 1:21
- in its Subject matter (follows God's plan for relationship with humanity from beginning to end)
- in its Satisfaction - ability to satisfy the needs of humankind, universally

It is the only 'holy' book that is historically, scientifically, geographically, and prophetically reliable (i.e. What it says touching on these disciplines is true and consistent of findings in those fields).





2 Timothy 3:16 "All Scripture is God-breathed and profitable for teaching, for reproof, for correction, for training in righteousness." God breathed it out; He didn't breathe inspiration into some existing human text.

There are heaps of available ancient manuscripts: 5,000 Greek manuscripts, 10,000 Latin manuscripts, and 9,000 other languages within 300 years of the original. To set these numbers in perspective, there are only 10 copies of Caesar, 20 copies of Tacitus, and seven copies of Plato, all 1,000 to 1,200 years after the originals.

The Bible is chock full of prophecies, more than 2,000, none of which has failed. Meanwhile, no other holy book even pretends such prescience.

The Bible is even reliable scientifically. No, the Bible is not a science textbook. But it includes in its pages many allusions that can be tested scientifically. And in those cases, it is accurate, often supernaturally so. For example, it consistently spoke truth before the conventional science of even relatively recent history discovered it:

- Every star is different (1 Corinthians 15:41). 'Science' used to believe that that all stars were the same;
- Light is in motion (Job 38:19,20). 'Science' used to believe that light is fixed in place.
- Air has weight (Job 28:25). 'Science' used to believe that air was weightless.
- Wind blows in cyclones (Ecclesiastes 1:6). 'Science' used to believe wind blows straight.
- Blood is the source of life and healing (Leviticus 17:11). 'Science' used to believe that sick people must be bled (source: Hugh Ross, Reasons To Believe- reasons.org).

And, of course, the Bible indicates that the earth is a sphere (Isaiah 40:22), while it took 'Science' quite a while to get away from the flat earth belief.

The Bible also mentions other scientific fundamentals

in passing, such as conservation of mass and energy (Ecclesiastes 1:9;3:14-15), water cycle (Ecclesiastes 1:7; Isaiah 55:10), gravity (Job 26:7;Job 38:31-33), control of contagious diseases (Leviticus 13:45-46), importance of sanitation to health (Leviticus; Numbers 19; Deuteronomy 23:12-13), effect of emotions on physical health (Proverbs 16:24; 17:22), and that Pleiades and Orion are gravitationally bound star groups Job 38:31 (note: all others, visible to the naked eye, with the possible exception of Hyades, are unbound. source: Hugh Ross, Reasons To Believe- reasons.org).

It is safe to conclude that the only points at which science and the Bible differ are those at which science is wrong.

The Bible is all about God's reaching out to us. Forty different authors, three different languages, and a millennium and a half – and there is one solid theme running throughout. From beginning to end we read the love story of a God who created humanity to live in fellowship with Himself, but which chose to live independently of Him. From the accounts in the historic books, through the disobedience which caused the prophetic books, in the graphics of the poetry, in the joy of the Gospels, to the edification of the epistles, the Bible tells a romance of God so enraptured by us that He gave His only Son, that whoever believes in Him shall not perish but have everlasting life. Hallelujah!


**“Because it is a reliable document,  
historically, scientifically, and  
prophetically, we can accept what it  
says...”**



## DISCIPLINE: Wesleyan Quadrilateral

The 16th century Protestant Reformers reacted against the weaknesses of the contemporary church by declaring sola scriptura- 'only Scripture'. This was a reaction to the Church's reliance on the Scriptures and tradition. But practically speaking the reformers didn't limit themselves to 'only Scripture'. They relied on Scripture and reason. Other more charismatic groups within Christianity have another dual emphasis, Scripture and experience. Can you think of any problems with these positions?

Despite considering himself a man of one Book, John Wesley attempted a via media, a middle way, by relying on all four elements: Scripture, tradition, reason, and experience, with Scripture as the base. This is now known as the Wesleyan Quadrilateral, and it provides a balanced theological approach to important questions. Try applying these four elements to our consideration of issues like sin, salvation, and sanctification, in later weeks.

 *Paul Wesley Chilcote recounts a helpful revelation on the Quadrilateral- The Wind Chime: In this wind chime image, Scripture, again, has central place. It is the foundation, the base, the primary source and criterion for Christian doctrine and life. But Scripture itself must be balanced by the counterweight of the chimes (tradition, reason, and experience), all of which are tied directly into the biblical witness. None of these stands, as it were, independent of Scripture or of the other norms with which each interacts. Each has its own tone, its own voice that needs to sound out for music to be made.*

*The Scriptures actually come to life in new historical settings and cultural contexts as they are "illuminated by tradition, vivified in personal experience, and confirmed by reason," as it says in the Book of Discipline (Para. 104, 77). Moreover, the music of these chimes is not produced by their collision. Rather, in most wind chimes, a clapper or ball is suspended from the very center of the base -- rooted as it were in the heart of Scripture -- swinging back and forth among the chimes to strike the tones.*

*This ball is, for me, the community of faith, the church, that is involved in a dynamic way with each and all of these norms related to Christian praxis.*

*One final touch. The purpose of the wind chime is to make music. If there is no wind, then the chimes stand stagnant, purposeless, and silent. But when the wind blows -- when a dynamic force sets the wind chime in motion -- then the music begins. The wind in this image is, of course, the Holy Spirit. It is the Spirit that, as the Wesleys would say, animates the whole.*

*When the fresh wind of the Spirit blows, and the church struggles to deal with the issues, questions, and concerns of the day in this dynamic way, the consequence is a song. That music will sound differently, perhaps, in different times and different places because the chimes may be made of wood here, or metal there, or bamboo somewhere else. But the music comes nonetheless from our faithful interaction with God's Word.*

**(Rethinking The Wesleyan Quadrilateral, by Paul Wesley Chilcote)**



## IMPLEMENTING

What's the most significant thing we've discussed or read in this session?

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Reword this into a responsive prayer:

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What does God want you to do in response to this session's material?

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Further Online Study Available from [armybarmy.com/SA101](http://armybarmy.com/SA101):  
(4) Thy Kingdom Come



# [Session 3]

## **DYNAMIC Sovereign God - The Father**



*We believe 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.*

### **(Doctrine #2)**

God desires that people should know Him... and yet our knowledge is limited to what it has pleased God to reveal of Himself. However, God has so “Framed this world and our minds that the laws of reason and logic we use lead us to the certainty of His being and assure us that we may know Him who is the source of all truth” (Ravi Zacharias, DELIVER US FROM EVIL). He is the only coherent answer to the ultimate questions of origin, meaning, morality, and destiny.

Try it out. Ask those ultimate questions (Where did we come from? Why are we here? How do you determine right and wrong? What will happen after we die?) and see if you can come up with any satisfactory, coherent answer apart from God.

**Try it out:**

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*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.*

### **(Doctrine #3)**



Yahweh is God's name.

YHWH=I AM (Exodus 3:14,15;John 8:59...)

Jesus is associated with/identified as I AM (John 6:35;8:12,58;9:5;10:11,14;11:25;14:6;15:15)

Therefore, Jesus is associated with/identified as YHWH  
YHWH is associated with/identified as Holy Spirit  
(Judges 3:10;1 Samuel 10:6; etc.)

YHWH is associated with/identified as Father (Psalm 2:2,7;Deuteronomy 32:6; etc.)

Therefore, YHWH is not properly and accurately Jesus, nor Holy Spirit, nor Father

YHWH= Trinity

Yahweh is the proper name of the Trinity. This is not character. This is identity. This is a mystery.

We've grown to know Jesus through the Evangelical Movement.

We've grown to know Holy Spirit through the Pentecostal Movement.

We've grown to know Father through the Father's Blessing (and related revivals, at least in the West).

We are growing to know YHWH in the War Room through non-stop prayer.

We know Jesus primarily for Salvation.

We know Holy Spirit primarily for Sanctification.

We know Father primarily for the Kingdom (Luke 12:32).

We know Yahweh primarily for Fullness (the complete package, as propagated by Major Janet Munn in the burgeoning Fullness Movement).

Revelation suggests that the old Salvation Army song (SASB 527) can carry a prophetic meaning: "Except I AM moved with compassion...". If I AM (YHWH) didn't initiate everything, then we're history. The song ends with the famous line, 'both instant and constant for Thee.' May that ever, only, always be our response to this in wonderful initiation.

Jeremiah 23:6 YHWH our righteousness.

What happens when YHWH our Righteousness reigns?

Answer, v7,8:

1. He brings back the Jews to Israel;
2. He does new things exceeding the old.

**In other words, He makes history and eternity.**

Yahweh's revelation to people brings us into the realm of mystery. Every human attempt at explanation, though helpful, remains heretical (e.g. H<sub>2</sub>O as steam, water, or ice; you as mother, wife, daughter; a book comprising length, width, and height; etc.). Scripture is rife with references to the Triune God and the Godhead. It is implicit in the Old Testament. The Spirit creates (Genesis 1:2,3), is grieved by rebellion (Isaiah 63:10), equips Messiah (Isaiah 11:2; 42:1), comes on several people (Judges 6:34; 15:14,15) and leaves in Psalm 51:11. Messiah is God in Isaiah 7:14; 9:6). Jesus seems to make some pre-incarnate appearances as Melchizedek (Genesis 14), the Fourth in the fiery furnace (Daniel 3:25), the Commander of Yahweh's Army (Joshua 5:13-15), Abraham's Visitor (Genesis 18:10ff), and so on. And 'God' is almost a regular synonym for 'Father'.

Yahweh alone is God (as the Jews declare daily from Deuteronomy 6:4-6) and He is:

- Omnipresent (Jeremiah 23:24)
- Omniscient (Hebrews 4:13)
- Omnipotent (Matthew 19:26)

The New Testament is more explicit. Obviously Father is God. Jesus is God (see the session on Jesus). The Holy Spirit is part of the Trinitarian formula of Matthew 28:19 and Acts 2:33 and has the characteristics of deity (e.g. omniscient- 1 Corinthians 2:11; eternal- Hebrews 9:14; omnipresent- Psalm 139; and the characteristics of personhood: intellect- 1 Corinthians 2:11; emotion- Romans 15:30; guiding, hearing, speaking- John 16:13; teaching- John 15:26; dwelling- 1 Corinthians 3:16; leading- Romans 8:14; helping, interceding- Romans 8:26. Holy Spirit references from [allaboutgod.com](http://allaboutgod.com)).



## Doctrinal Definitions

**Persons** - Reference to three personal self-distinctions within the one Divine Being.

**Essence** - “undivided in essence” refers to common nature of Deity, that which binds them together - being God.

**Co-Equal** - none is less important or subordinate to another. Each “person” in the Godhead may be the object of worship.

**God the Father:** ‘Source’ from which all else comes; Papa who delights to give us the Kingdom.

**Jesus Christ the Son:** Incarnation; atonement, intercession.

**Holy Spirit:** has the work of regeneration, sanctification, equipping, pointing to Christ, intercession.

Yahweh intends that we reestablish His name as holy among the nations. Ezekiel 36:23- I will show how holy My great name is... when I reveal My holiness through you before their very eyes, says the Sovereign Yahweh (‘LORD’ in most translations is YHWH). The context is judgement. But free will boils down to discipline now or punishment later. So we can position ourselves downstream in the River of God’s Grace for discipline now, and His holiness is revealed through that (Be humble or be humbled). He reveals His holiness through us! So, “keep a close watch on yourself (character) and your teaching (doctrine)” (1 Timothy 4:16). Doctrine 10 is key for us here (tune in later in this course!).

### Blood and Fire Banner

Yahweh Nissi- The LORD is my banner (Exodus 17:15).

“You have raised a banner for those who honour You- a rallying point in the face of attack” (Psalm 60:4- Yahweh is a rallying point in the face of attack).

“His banner over me is love” (SoS2:4).

“In that day the heir to David’s throne will be a banner of salvation to all the world” (Isaiah 11:10).

“He will raise a flag among the nations for Israel to rally around” (Isaiah 11:12).

“When I raise My battleflag on the mountain let all the

world take notice” (Isaiah 18:3).

Yahweh is associated throughout these texts with a Trinitarian Flag- The Blood and Fire is the Trinitarian flag. It is both banner of salvation for all the world and a flag among the nations for Israel to rally around. Blood and Fire is for the world and for Israel. And when this battleflag flies from Zion (see v4) the whole world will notice (reconsider SASB 777.1; 778c; 780; 781.2; 782c. The Salvation Army isn't officially fighting in Israel yet).

## **DISTINCTIVE Personal Testimony**

Frequently the most effective means of presenting the Good News about Jesus is through personal testimony. A testimony is an eye-witness account. In it we describe to people what Jesus has done for us, what we have seen and experienced of God working in and through our lives. A Salvation testimony describes what things were like before we encountered Jesus, what happened in the encounter, and how things are different since. You don't have to be a great preacher to tell this story - this is your story! You can tell it with more emotion and more authority than anyone else. But we're not looking for a long soliloquy here. Two minutes is about what you're aiming at to include a 'before/during/after' account of your salvation. Instead of telling your life story, find a theme that is common to many people and follow the thread of it (for example, emptiness, lack of purpose, need for love...). A good example to follow is Acts 26:2-11 (before); 12-18 (during); 19-23 (after). Paul told his salvation testimony in all types of company, in all kinds of situations. He believed that it was an effective tool of expressing Jesus' love for the people. It gives opportunity for a clear presentation of the Gospel but with the human interest that naturally draws listeners.

The key question to ask ourselves is, 'Am I an advocate or am I a witness?'





## **DISCIPLINE Prayer**

With all these characteristics of God it is almost unfathomable that He has made it possible for us to communicate with Him. Yet, through the death of Jesus, the way has been opened for us to approach His throne of grace with confidence. This is certainly facilitated by repentance and a clean heart (if we hide iniquity in our hearts He will not hear). So, confession of our sin is probably the best way to start a conversation with God.

Like any conversation with our best friend, we bounce things off Him, get things off our chest, tell what's on our mind, and heart. But also, like any conversation with our best friend, we need to be good listeners. Otherwise, it's like talking to a wall. We're not giving God a chance to get a word in edgewise!

This is the most difficult aspect of communicating with God. And yet, He uses all kinds of methods to speak to us: His written Word, a voice, someone else, dreams, visions, pictures, impressions, physical sensations!

Learn His vocabulary, because He's already speaking your language.

God loves it when we intercede for other people too, and not just ask things for ourselves. And, it makes a difference!

**What or who are you being prompted to pray for right now?**

Sometimes the Holy Spirit will prompt you to pray for someone or something, at the strangest times. Go for it. Pray boldly and pray Biblically. Usually it is effective to pray straight Scripture right back to God. There are all kinds of types of Biblical prayers that can put words to your emotions and heart's desires. Praying the Bible increases faith, too, as you know you are praying God's will.

(For example, here are some apostolic prayers:  
Acts 4:24-31; Ephesians 1:15-20; 3:14-21; 6:18-20;  
Philippians 2:3-4,9-11; Colossians 1:2,4,9-12; 4:2-4,12;  
1 Thessalonians 3:9-13; 5:23-25; 2 Thessalonians  
1:3,11-12; 3:1-3,5,16; Titus 2:11-13; 3 John 1:2; Jude  
1:24-25. Source: Stacey and Wesley Campbell, Praying  
The Bible).

Often when you're speaking with someone God will be speaking with you, giving you insight into that person's needs, hurts, sin, or bondage. If you are listening, you can use what He tells you to help them. Not only that, but prayer brings revival that lack of prayer makes necessary.

God is worthy of our worship. When we worship God we are most satisfied in Him. So, we worship God for His attributes, some of which are identified above. And we praise Him for what He's done (Oh, and don't get dogmatic about the distinction expressed here- it is one perspective). Prayer is what can make your relationship with Jesus evolve from that of servant/Master to best friends.



## IMPLEMENTING.

What's the most significant thing we've discussed or read in this session?

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Reword this into a responsive prayer:

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What does God want you to do in response to this session's material?

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Further Online Study Available from [armybarmy.com/SA101](http://armybarmy.com/SA101):  
(5) Test For Self Examination

(There is so much to learn and practise regarding prayer. SALVATIONISM 201, 301, and 401 tackle the subject more deeply, as do BE A HERO (section on Praying The Bible) and WARFARE PRAYER. Salvo Songs has produced a handful of prayer CDs as aids to your prayers.)

# [Session 4]

## **DYNAMIC The Son - Jesus Christ**



*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.*

### **(Doctrine #4)**

The most famous divinity argument in our era is the 'Christian Trilemma' by C.S. Lewis. It goes like this: Jesus claimed to be God. Either it is true or it isn't true. Let's assume it isn't true. Then, there are only two options, either He knew it isn't true or He didn't know it isn't true. If He knew it isn't true and yet told people He was God then He is a liar. If He didn't know it isn't true and yet told people, He is a lunatic. Back it up to the first dilemma, that His claim to be God is either true or not true. We've considered 'not true'. Well, if the claim is true, then He is Lord. Lewis concludes that Jesus is Lord, liar, or lunatic. You can't get away with 'revering' Him as something less than God (e.g. great teacher, prophet, etc.) when He is either a liar or lunatic. We believe that He is Lord.

Captain Curtis Cartmell adds a fourth option- legend. This category exists because some people naively suggest that Jesus never existed, and so they are free to accept or reject any teaching as they see fit. Of course, the premise is ridiculous as the manuscript evidence quoted in last session makes Jesus' existence more concrete than Caesar and Plato and...

For In Christ all the fullness of the Deity lives in bodily form (Colossians 2:9)





*Jesus Christ's identification with people did not end at the Ascension; He is now at the right hand of the Father interceding for us, present in His glorified body. (Jesus Christ), being in very nature God did not consider equality with God something to be grasped, but made Himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, He humbled Himself and became obedient to death, even death on a cross!*

**(Philippians 2:6-8) (and see Colossians 1:15)**

We evangelical charismatics normally buy Jesus' divinity. It was necessary for Jesus to be fully man... why?

Jesus' humanity gave Him a legal position to engage the enemy. In Matthew 8:28-29, demons recognize Jesus' divinity- "Son of God. Have you come here to torment us before the time?" In Mark 5:6-7, demons fall before Jesus and cry out, "Son of the Most High God... I implore You by God, do not torment me."

Here a demon is calling on God to spare him from Jesus! And he is commanding Jesus to back off. How strange is that? The reason is this: They knew that they'd taken authority over the earth over the tragic incident in the Garden (Genesis 3). They knew the divine Jesus was coming inevitably, but figured He was too soon, and didn't have the right to interfere. That's why they called on God to step in.

What they didn't know is that Jesus was totally human. That is why He had the right to intervene. A human gave the authority over to satan, and a Human had come to take it back (from James Garlow, THE COVENANT).

That is why Jesus had to be human.

Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned... For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign




in life through the one man, Jesus Christ. (Romans 5:12,17)

*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.*

### **Doctrine #3**


Jesus demonstrated that He was God. He fulfilled many Old Testament prophecies (e.g. Isaiah 7:14;9:6). He forgave sins (Mark 2:5- 7). He accepted worship (e.g. Matthew 14:33). He claimed to be Yahweh ("I Am", several times, but most significantly, John 8:58). He backed it all up with His own resurrection.

 *Beyond all question, the mystery of godliness is great: He appeared in a body, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in all the world, was taken up in glory.*

**(1 Timothy 3:16)**

But the functional distinctiveness of Jesus is summed up concisely by Ravi Zacharias:

All cultures wrestle with the issue of guilt. Such is the quest of religion. The Hindu pays his Karma through millions of reincarnations. The Muslim intones hopefully, "Insh Allah"—if God wills—and even at death never knows for sure if he is forgiven. But the one who comes to Christ knows for sure that the debt has been paid, once and for all. The guilt is eradicated completely! This is the Grace of God, He faces our guilt head on and is big enough to forgive. This is the difference of Christ. Hallelujah!

**DISCIPLINE. Witnessing**  
 *We have no hobbies... unless it be a hobby to want to save the largest number of souls with the highest possible salvation in the quickest space of time by the best imaginable methods. That is the sum and substance of our mission.*

**(Frederick Booth-Tucker)**



What does it mean to be a witness; in a court of law?  
In an Army meeting? In your relationships within your  
family? In your neighbourhood? In your work place?  
With how many people did you make contact this week?  
Do they know you are a Christian? Did you witness to  
them? In what way can our life style reflect credit on  
Christ?

Where is it the easiest to witness? Where is the  
hardest? Why?

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**Reminder:**

Witnessing is NOT a spiritual gift (see 1 Corinthians 12).  
It IS Jesus' expectation of His soldiers (Acts 1:8).

 *We know that God hates sin, and we believe that He is doing  
His utmost to get people saved from committing it; and we know  
that He fails because He has such a wretched, cowardly set of  
Soldiers to fight for Him. With true Soldiers, and plenty of them,  
He would soon drive sin and the devil out of the world. Let us  
help Him.*

*A good soldier makes war his business. He may do something  
in other lines of duty; he may be (an accountant, a teacher,  
a plumber, a student) or what not, but after all, fighting is his  
trade. He has chosen it, and made secondary all other business,  
connections, relationships, and pleasures of his life.*

**(General William Booth)**

**"...A good soldier makes war his  
business."**

## **DISTINCTIVE Worship**

One word in the Bible translated 'worship' literally means 'to kiss' ('proskuneo'). This fits in with the Father's direction in Psalm 2 to 'kiss the Son.'

Narrowly defined, worship is explicitly expressing our adoration of God to God. It is not complimenting God to others, but addressing God, expressing our affection to Him. This is pleasing to God. It is wonderful for us, as it increases our intimacy with God.

It is something we can do alone in our rooms or corporately with a big crowd in a meeting. A key help is to remember that you are addressing God, and not performing for the people around you.

Interestingly, it can also have a great effect on unbelievers as they experience the sweet spirit of the presence of God.

Because of the undisguised needs of the people, and the success of overt revival methods, primitive Salvationism featured much singing addressed to sinners, in which they were admonished and urged to 'come home' or questioned, 'are you washed?' Other primitive Salvationist singing (such as many of Pearson's songs) declared the intentions of Salvationists (e.g. I'm Glad I'm a Salvation Soldier!, and, We Shall Win!).

These types of music sets prefigured a regular Delirious? Concert today, in which songs themselves seem to jump from invitation to proclamation to true worship between verse and bridge and chorus.

It isn't all worship. And that isn't bad at all. Part of this is because early Salvation Army meetings were attended by a majority of unbelievers, and it is difficult to worship a God in whom most of the people in attendance don't believe.

Worship helps to generate intimacy. It brings familiarity as well as a healthy dose of reverence for and awe of a



perfect, holy, Creator, Governor, Preserver, Redeemer, Substitute, who loves, cares, forgives, dreams, plans, desires, helps, strengthens, comforts, heals, builds, transforms with integrity, persistence, patience, mercy, and grace.

Worship is something in which The Salvation Army might have lost something some time during the 20th century as powerful words degenerated into overused tunes. In the early days we celebrated our intimacy with God, evidenced in such things as our 'notoriously' familiar style of praying. We, as a people, knew God well enough to be comfortable calling on Him with boldness, claiming from Him fulfillment of His promises, and conversing with Him as if He was in the same room, which, of course, He was.

There are only so many things you can't do in heaven. You can't sin, weep, evangelise, that sort of thing. Neither can you choose to worship. When you are up in heaven, there is nothing diffusing the glorified presence of God. The kabod glory is thick and heavy all around, all the time. A look at God's pets, the four living creatures, demonstrates that they invest their days shouting, 'Holy! Holy! Holy!' (Revelation 4:8). They don't really have a choice. They have to worship- not that they wouldn't choose. But that option isn't open to them.

Down here it is a different story. There are all kinds of filters and censors and distractions that make worship all but automatic, everything from the roast in the oven to the imminent kick-off of the big game to the bad voice of the person next to you or even, sometimes, sin! Often the ceiling itself seems intended to block worship! So, instead of fearing what others will think, instead of being derailed by these other pressures and thoughts, how about intentionally choosing to with all our hearts worship, something that all of the gathered angels and martyrs and saints in heaven can never do again!?

He is worthy.

## IMPLEMENTING

What's the most significant thing we've discussed or read in this session?

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Reword this into a responsive prayer:

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What does God want you to do in response to this session's material?

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Further Online Study Available from [armybarmy.com/SA101](http://armybarmy.com/SA101):  
(6) How To Find God, (7) That Difficult Intimacy





# [Session 5]

## **DYNAMIC: The Spirit and Ecclesiology**



*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.*

**(Doctrine #3)**

What Holy Spirit does in relation to us:

- convicts the sinner of sin and need of God
- regenerates the person at the time of repentance and faith
- provides source of all holiness in people- makes and keeps God's people holy, sanctifies them
- produces in Christians the fruit of the Spirit
- empowers believers for Christian living and service
- bestows spiritual gifts upon believers to benefit the Church and glorify God
- makes intercession for us
- helps us in our weakness
- speaks into and through Christians, giving direction and guidance.

Holy Spirit is symbolized by water. Ezekiel's (chapter 47) vision of water flowing from the Temple was interpreted by Jesus in John 7:37 to be Holy Spirit flowing out of our belly (the Temple was considered the 'belly' of the earth - the centre).

Holy Spirit is symbolized as a dove. Jesus' baptism: Holy Spirit came 'as a dove' on Jesus (John 1:32). Just as He hovered over the waters in Genesis 1:2, He hovered over Jesus, and the effect was like a dove fluttering its wings.

Holy Spirit is symbolized as fire (e.g. Acts 2:3). He refines and consumes. This is The Salvation Army's focus, with our war cry, BLOOD AND FIRE, and our songs imploring, 'SEND THE FIRE!'

Holy Spirit is symbolized as wind (e.g. Acts 2:3; John

3:8). He comes and goes and can bring refreshing or mess up the landscape. (water, dove, fire, wind, oil, breath...?)

## **DISCIPLINE The People of God**

God wishes to use this Spirit-characterized Community as an instrument for the spread of the Gospel throughout the world.

The organization of the People of God is a means, not an end. It was mobilized by Holy Spirit at Pentecost.

In the New Testament, the People of God are described as:

- the flock of which Jesus is the Shepherd (John 10:16), the body of Christ of which Jesus is the head (Romans 12:5),
- a temple or building of which Jesus is the cornerstone (1 Peter 2:4,5), a kingdom which is also a family in which Jesus is King (Colossians 1:12,13),
- the bride of Christ, for whom Jesus is the bridegroom (Ephesians 5:25-32). (flock, body, temple, kingdom, family, bride, church, army, vineyard, the 'called out'... ?)

There doesn't seem to be a hierarchy in the Biblical metaphors of the people of God in Scripture. Some in The Salvation Army invest much hot air worrying if we are a church. They don't spend the same amount of effort wondering if we are a bride. And, it is unlikely too many Southern Baptists fret over whether or not they are an army. Let's not worry about looking like someone else. The Salvation Army is a revolutionary movement of covenanted warriors exercising holy passion to win the world for Jesus.

God seems to be emphasizing in our day something more than a metaphor – the Army of God. As Anthony Castle asserts, "If we are a metaphorical army in a metaphorical war, then we are not an army and this is not a war."



The ideal for the People of God is to experience authentic Christian community. People will know that we are Christians by our love for one another. This is a completely different paradigm than many believers endure in bald-spot Christianity (in which they stare at the back of someone's head for 90 minutes or so on a Sunday morning). As Christians we must break out of the atheistic worldview that has squeezed God to the margins of professional, academic, social, recreational culture. If we live our lives together as warriors in war, we will find fellowship in the fight, we will shed worldly accretions that suck up our schedule so that we don't share life together with our comrades, and we will be positioned downstream in the rivers of God's grace to luxuriate in authentic Christian community (one definition of luxuriate is to grow vigorously and successfully).

But remember, authentic Christian community is not the end- it is the means. Everyone has deposited within them a desire to belong. That hunger is only completely satisfied within the authentic Christian community.

God's family is composed of followers of Jesus Christ from all over the world, who, through love, edification, and good deeds, glorify God in their efforts to win the World for Jesus.

We are commanded not to forsake the fellowship of believers (Hebrews 10:25) but to become an active part of this "living organism" for our own spiritual benefit, and the ultimate glory of the Lord Jesus Christ (Ephesians 4:12-16).

### **DISTINCTIVE Uniform Wearing**

Soldiers wear uniforms. The uniform is an immensely effective tool in the Salvation war. It identifies us as soldiers of Jesus Christ. This attracts people in need, almost invariably. It makes evangelism in many settings much easier, because people trust the Army uniform and expect something spiritual in the conversation. Salvation Army uniform is a sign of covenant community. This is a key revelation most people haven't yet considered.

God continues to teach us about community (and about covenant). The coming days will increase the difficulty and the advantages of wearing a uniform.

One of the reasons for negative perceptions of uniform in parts of the Western world is that most soldiers only wear it to meetings on Sunday. At least one corps has Tunic Tuesdays, and soldiers normally wear uniform in their regular activities on that day, making a larger impact in the neighbourhood than if it was only worn to meeting. Ideally, a simple, inexpensive, robust, identifiable uniform will serve us in living simple and bold lives in our warfare.

In several Corps, uniform wearing is mandatory for soldiership. Any disadvantages are far outweighed by the benefits.



## IMPLEMENTING

What's the most significant thing we've discussed or read in this session?

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Reword this into a responsive prayer:

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What does God want you to do in response to this session's material?

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Further Online Study Available from [armybarmy.com/SA101](http://armybarmy.com/SA101):  
(8) The Army and the Anointing, (9) To Be Or Not To Be

# [Session 6]

## **DISTINCTIVE The Mercy Seat**

Every Salvation Army hall in the world has a Mercy Seat.

- The Mercy Seat is not merely a place, but an idea, an idea that had birth in the heart of God, as revealed in the Old Testament (Exodus 25:17). The Mercy Seat was the lid of the Ark of the Covenant, and a place where God promised to meet with His people. In its essential meaning it is a purely spiritual concept. The Mercy Seat is a meeting place set up by God.
- The Mercy Seat is always open in Salvation Army meetings for sinners to find the experience of sins forgiven. Literally millions have come, in public confession, to acknowledge their need, and lay hold upon God's promise of new life in Christ.
- The Mercy Seat is also a place where God's people can come for cleaning, renewal, and dedication. It is a place where God prepares His people for battle, and empowers them to be warriors (Nigel Bovey's THE MERCY SEAT has more information).

You can determine the theology of a people by the emphasis of their meetings. For some denominations, the act of communion is the featured part of the service. For others, it is the preaching, and still others, the worship. Emphases vary theologically from the written Word of God, to worship of God, to appeasement of God. For The Salvation Army, the Mercy Seat is the central focus of its meetings. It is the response to and transaction with God that is the focus of both our meeting and our theology. This is not to belittle the role of the Word or of worship.

In the sense of engaging those who are often merely spectators as participants in communion with God our founders may have been the proto-post-moderns.





O let my hands forget their skill,  
My tongue be silent, cold and still,  
This throbbing heart forget to beat,  
If I forget the Mercy Seat (SASB)

## **DISCIPLINE Stewardship**

There are two schools of thought in The Salvation Army regarding giving. One suggests that we are to be good stewards of God's gifts, saving up so that we don't become a burden to others. The other suggests that we are to be good stewards of God's gifts, pouring them out to others as quickly as we receive them. The former school invests in savings plans; the latter invests in winning plans. The former protects; the latter attacks. The former might be thought to be investing in the mission of Coca Cola (as representative of stock market companies that receive these savings plan funds). The latter is investing in the mission of The Salvation Army to win the world for Jesus (since the money is being poured into its war chest).

We're enrolled in the latter school.

We all have one life, varied blessings, and the choice as to their use. An eternal perspective shows that the things that matter most are those that will stand the test of fire. And the things that matter most are those in which we should invest our whole lives. Not only that, but God is worthy. From a right relationship with Him emerges the truth that everything is His anyway, and it is through His huge benevolence that we are granted stewardship of some of the wealth.

Some complain that tithing is an Old Testament practice associated with the Law, and so it is no longer applicable in these days of the New Covenant. That's just not true. Abraham tithed to Melchizedek long before there was a 'people of Israel', long before the Law was passed down to them. But tithing is just the beginning.

Queen of Sheba:

1 Kings 10 tells us she visited King Solomon, bringing a

very great caravan- with camels carrying unprecedented quantities of spices, gold, and precious stones- solely to bless him. And yet, 2 Chronicles 9:12 records that she left with more from him than she had given!

Most Christian types don't have a great handle on this one, and newer Christians are left without much guidance on this issue. SALVATIONISM 101 solves that problem once and forever! General William Booth throws subtlety to the wind with his instructions:



*You might work out this rule on a graduated scale, beginning at the bottom with a tenth, and going on increasing as God increases... From a tenth you can rise to an eighth, and then to a fifth, and a fourth, and even further. Make His glory your joy, your conscience, your guide, and the Salvation of men, for time and eternity, the supreme object for which you live and trade and do everything else, and you will not go astray on this subject.*

"I will spend all the time, strength, money, and influence I can on supporting and carrying on the salvation war" (Articles of War). Giving is one of the few issues in the Bible about which God told us to test Him (see Malachi 3:8-12 for the curse the stingy are under and the blessings the generous are promised). We reap what we sow (Galatians 6:6,7), so it is to our own benefit to transfer from the savings plan to the winnings plan and live dangerously and give recklessly.

The more you give, the less you have to worry, the more God can trust you with other blessings for others, the more you will be blessed, and so on... In some ways the need for a section like this, on giving, is frustrating. Why is it we have to keep teaching people to give? As Captain Rowan Castle asks, "Who taught you to keep?"

All of this said, stewardship involves more than just money. It's just that money is the easiest indicator of your heart's health. If you're not firing a big cartridge, it follows through to other areas of stewardship as well. Your time isn't yours, once you become a soldier. You must steward that missionally and effectively. The things



that make life comfortable, blessings like homes and the items that fill them, are other opportunities to effectively care for and employ God's possessions. We learned from our neighbours to teach our son that his toys, his bed, and so on, actually belong to Jesus, who has entrusted them to him for now. This perspective helps us treat things more honourably, and to share them more generously.

## **DYNAMIC**

### **Sin and the Enemies of the Soldier**



*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.*

**(Doctrine #5)**

"God will save us if He can; He will judge us if He must" (General Albert Orsborn). Sin will be dealt with. Either we face it and repent of it, or God addresses it and punishes us for it.


SIN - John Wesley helpfully defined sin as the voluntary transgression of a known law of God. This is an important definition because it affects how we see the standard of God for our lives (stay tuned for Doctrine #10). It is much more narrow than what he referred to as 'sin improperly so called' ('miss the mark', fall short of God's glory). Its importance also lies in our understanding of the character of God:

Option 1- if we understand sin as it is 'improperly so called' then God's command to us to be holy is impossible to obey, and God is mean-spirited;

Option 2- If we understand sin as it is 'properly so called' then God's command to us to be holy is possible to obey. This is in keeping with what we know of God's character, that He is good. What God commands, God enables.

If, as John teaches, God is love, then sin must be

the misdirection or distortion of love. The two great commandments are to love the Lord with all our hearts, souls, and strength, and to love our neighbours as ourselves.

 *To sin is to distort our love so that it does not conform to those directives. The 'seven deadly sins' are merely distortions of love: anger, pride, and envy being love perverted; sloth being love of nothing; and gluttony, lust, and avarice being love out of balance, love out of bounds.*

**(David Ashton)**

Clarification:

'Total Depravity' is being deprived of blessings derived solely from fellowship with God. People are not totally evil. Depravity is total in that every part of our being is affected by the corruption of sin, i.e. mind, will, moral powers...

### STEVE'S BIG TOE

One day I went up north with some friends. We found ourselves playing in the rapids on big tire inner tubes. Time after time, as I tried to cross the fast-flowing waves while standing on the tubes, I'd crash into the water. One of those times I poked my big toe, and there was a little puncture hole.

I let the water wash it off and continued.

When we finished, my foot was really sore, and I figured I'd sprained my ankle. Not being new to the sprained ankle experience I iced it and elevated it. The next morning it was blue and swollen. I iced it some more, and elevated it every chance I got. The second morning was worse so I decided it was time to visit the doctor. The doctor commented that it was a good thing when I did because if I left it a week long dead! I laughed, and responded, "Come on one ever died from a sprained ankle!" right", he replied, "but you don't have a sprained ankle. You've got an infection, and if you'd let it spread for another




week, it would have contaminated your whole body, and you'd have died." Oooh. He gave me some antibiotics. I took them. And today, my left big toe is as pretty as my right big toe. Now, I learned some things about more than big toes.

I was in pretty good physical shape. I exercised regularly and played basketball. And I got a little poison in me. I tried to treat it my own way, icing and elevating. If I'd persisted in my own treatment, I'd be dead today. I needed an antibiotic to get rid of the poison, something from outside me to kill the poison within me.


We all may be morally good people, in good ethical shape. But we've all got some poison in us; it's also known as sin. Many of us treat our sin our own way: we give money to charities, help old ladies across the street, try to be 'good people'. But that is just the moral equivalent of icing and elevating. If we persist with our own treatment we will die spiritually. What we need is an antibiotic, something from outside of us that will kill the sin poison within us.

The blood of Jesus is the spiritual antibiotic.

 *The sinner is justly exposed to the wrath of God for the sin in their life for which they are personally blameworthy, not for their sinful state by inheritance.*

**(Handbook of Doctrine)**

That is to say, Adam's sin brings us death; our sin brings us fire.

 *If you go to hell, it will be over the mangled body of Jesus.*

**(Florence Booth)**

Our Enemies

The Devil - 1 Peter 5:8

The World - 1 John 2:15

The Flesh - Galatians 5:17

**Terms:**

**The Devil** - is a created being, a former angel who was jealous of God. He and his cohorts were cast out of heaven. His primary objective is to thwart God's purposes.

**The World** - we are to be in it but not of it. It is opposed to God's priorities: temporal vs. Eternal, material vs. Spiritual, self vs. Others. Be wary of the world's influences.

**The Flesh** - is human nature when infected and corrupted by sin.

Galatians 5:17 - the Spirit is in conflict with the sinful nature. 'Carnal' comes from the Greek word, as does 'carnivorous'. So we might refer to those who give in to the flesh as 'meat heads!'

(The attitude of the soldier in battle: to renounce the devil, entertain no bargaining with the world, and stand for no compromise with the flesh!)





## IMPLEMENTING.

What's the most significant thing we've discussed or read in this session?

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Reword this into a responsive prayer:

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What does God want you to do in response to this session's material?

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Further Online Study Available from [armybarmy.com/SA101](http://armybarmy.com/SA101):  
(10) On Not Sinning

# [Session 7]

## **DISTINCTIVE The Army Spirit**

The Salvation Army is a revolutionary movement of covenanted warriors exercising holy passion to win the world for Jesus. When a corps of soldiers is aligned to this ideal each warrior is characterized by what has been coined 'The Army spirit'.

In the early days of The Salvation Army 'the Army spirit' worked its way into the vocabulary of the Movement. It has been a way of indicating that certain qualities, convictions, and principles have been desirable and necessary. Whatever success has attended the work of The Salvation Army, under God, to a large extent can be explained by people possessing these qualities. They had 'the Army spirit'. Today many of us lack the spirit of primitive salvationism; in the end primitive Salvationism is salvationism that best expresses The Army spirit. That said, here is an important warning: "If the Army were to develop an enthusiasm not fully directed towards holiness and righteousness of life, it would be sadly in danger of becoming either fanatical on the one hand or worldly on the other" (Commissioner George Scott Railton).

Components of The Army spirit.

1) Love for the lost

A consuming desire for the salvation of all people everywhere is the hallmark of the genuine 'Army spirit'. This is not something that we work up. It is really Jesus' love in and through us. That happens when the Holy Spirit is given ownership of our lives and our lives begin to be characterized by Him.

When Kate Booth was asked the secret of her power she answered:

"First, it is love; second, love; third, love. And if you ask me how to get it, I answer first, by sacrifice; second, by sacrifice; third, by sacrifice."




We've been especially called to the down-and-out of society. And this is a blessing, because Jesus has shown a bias toward the poor. But the lost are not all poor, and sometimes they show up in suburban cul-de-sacs and in white-collar offices and in name-brand clothing. Note that the characteristic is love for the lost, not service to the lost. The Salvation Army is the biggest non-governmental (and excluding the United Nations for a moment) social service provider in the world. We didn't just turn up overnight. We've been at it for generations and are very competent and efficient at what we do. But the phenomenon of redemption and lift, describing the inevitable improvement in life once someone gets saved so that he gets cleaned up and finishes school and holds down a job and stops abusing his kids and wife and so they have a better upbringing and complete college and get a better job and so on and so on, well, that phenomenon has meant that most of our multi-generational Salvationists are no longer down-and-out. And it isn't as natural to reach out to the poor. But committed Salvos among us still do it. Sometimes we sacrifice time and comfort and go downtown to help those in need. Some will move there. The challenge for these people comes from God, when He says, "For I desire mercy, not sacrifice" (Hosea 6:6).

He wants us to come alongside these people in mercy and love, not in personal sacrifice (that is, as an act of love, not some big personal sacrifice).

## 2) Strong faith

The history of The Salvation Army abounds with examples of people with a strong faith in God, winning victories over evil, ministering to the distressed and hurting, and witnessing miraculous transformations of lives. Whether it is the drought- ending prayer for rain by Commissioner Allister Smith, the healings through Commissioner Cadman's meetings, Commissioner Tucker's invasion of India in pioneer days, or the dead-raisings, healings, deliverances, guidance, help, and other exciting answers to prayer today, The Army story is a monument to the efficacy of faith. The Holy Spirit will

reveal to true Salvationists how they can best exhibit the practical, loving, and self-denying attitude to the sinning, suffering world for which Christ died.

 *There is no record since the Apostles of a body that has so encompassed the Divine idea, all its members being taught to make all other objects and aims of life subservient to the one grand purpose of preaching the Gospel to every creature and striving to win every soul with whom they come in contact to its salvation.*

**(General Catherine Booth)**

The boy, Samuel, “did not yet know Yahweh because he had never received a message from the Lord” (1 Samuel 3:17). “Faith comes from hearing the message, and the message is heard through the word of Christ” (Romans 10:17). The ‘word’ of Christ is *rhema* (in Greek), meaning, “that which is or has been uttered by the living voice, thing spoken.” Strong faith is generated from hearing God and being obedient to what we hear. Listen up!

“All heaven is free plunder to faith” (friend of Commissioner Samuel Logan Brengle).

### 3) Infectious joy

Salvationists cannot help but be filled with joy as they think about the saving power of Jesus Christ, and witness miracles of grace in the lives of the worst of sinners. The Salvationist sets out to fill a gloomy, sad world with love and joy. And why not be psyched about Jesus? Yesterday I was a hopeless, helpless soul bound by my sin and bound for hell. But today I’ve received forgiveness, been set free, given a new life, adopted into God’s family, and inherited eternal life!

The devil hates it when he sees joyful Christians. It could be that our joy brings back ancient memories of the thrill of heaven that he has rejected forever. But it is also contagious for independents (independents are those who are not yet depending on Jesus).



Joy is more than happiness. Happiness is dependent on outward circumstance. Joy emerges from within and is maintained by a healthy long-term perspective (long as in eternal).

#### 4) Burning Compassion

General William Booth accounted for the success of The Salvation Army by the burning compassion for souls that drove his people. The Army spirit connotes a sensitivity to and even empathy with the plight of the 'down-and-outs' – the frustrated, the forgotten, the fragile. As Commissioner Wesley Harris reminded us, 'The Salvation Army exists for the benefit of those who don't belong.' We must never forget our heritage.

A burning compassion is similar to the circumcision of heart. Imagine having the outer layer of your heart shaved, scraped, and carved away! Ouch.


That will make you sensitive! That'll give you a burning compassion!

One of the best examples of burning compassion is the Father of the son who ran away in one of Jesus' parables: "And while he was still a long distance away, his father saw him coming. Filled with love and compassion, he ran to his son, embraced him, and kissed him" (Luke 15:20).


'Compassion' here means to let one's innards embrace the situation of another (Walter Brueggemann, *THE PROPHETIC IMAGINATION*, p86). The Father gets all wrapped up in our situation. 'Compassion' connotes your guts or your womb. This is something you can't work up. It gets deposited within.

5) The Army with a heart to God and hand to man  
Practical Christianity has always been a predominant characteristic of The Salvation Army. On our good days, beside the definition of compassion as love with its sleeves rolled up, there is a picture of slum sister, a food bank worker, a street combat fighter. We're not in this

just to help people. That is not our mission. Our mission is to win the world for Jesus, but on the way, as a natural expression of our love in Christ, and to help accomplish the mission, we help people in all sorts of situations. Justice is not the mission and it must not become an idol. It attracts:

 *The people will come – cannot help but come. Nothing will keep them away. They may scoff at your doctrines, be disgusted with the noise, disapprove the excitement, and be cut to the heart with the truth, but they will come nevertheless.*

**(General William Booth)**

 *“The front line of The Salvation Army must always run through the agony of the world.”*

**(General Arnold Brown)**

## **DISCIPLINE. Matching Talk With Walk**


- Each of us will give an account of himself to God (Romans 14:12) (maybe the hardest words in the Bible).
- Every Christian must take these words seriously.

Salvationists should look at the various fronts on which the Corps is fighting and the broader Army is fighting, and ascertain where to ‘work out their salvation.’ Ask Holy Spirit where you should fight. Where could I fit in? Why not start by speaking with your cell leaders or corps officers?

Eric Himes signatures his emails with this:

“As a Christian I must be asked: “How’s your relationship with the Lord?” As a Salvationist I must be asked: “How’s your relationship with the poor?” Both want sincerity, not charity.”

How about asking these in the mirror, oft

 *Doing God’s work is a great thing. Doing His*  
**(Miriam Bo**





## **DYNAMIC Salvation**



*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.*

**(Doctrine #6)**

God has bridged the gulf that separates us from Him by sending His Son, Jesus Christ, to die on the Cross in our place for our sins.

Jesus came to seek and to save that which is lost.



*God was reconciling the world to Himself in Christ, not counting men's sins against them.*

**(2 Corinthians 5:19)**



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

**(Doctrine #7)**

Gospel of Salvation v. Gospel of the Kingdom

The experience to which God invites us as Jesus commands, "repent and believe", is more than a personal salvation (Mark 1:15). There is a Gospel of Salvation that suggests you invite Jesus into your life. There are some problems with this (besides the tragic reality that it often skips over repentance and, thus, misses out on 'salvation').


Too often it ends up being Jesus invited to join you in your habits and lifestyle and purposes and so on. This little concept of the Gospel requires only a little Jesus. In contrast, the Gospel of the Kingdom has Jesus inviting YOU into HIS life (e.g. if anyone is IN Christ). Can you imagine the difference? In this Gospel, you join Jesus in His life, accompanying Him on His way to heaven, participating in His activities, such as mercy, and justice, and reconciliation, and so on.

This is a bigger Gospel with a bigger impact. Instead of settling on squeaking you into heaven by the skin of your teeth, the Gospel of the Kingdom is intent on you experiencing the Fullness of the Kingdom in community with believers as you rescue multitudes of sinners and victims from sin and hell.


The Trinity is active in our salvation.  
You repent to the Father - regret, reject, renounce your sin and feel remorse for it.

You exercise faith in the Son - faith means acting on conviction- in the atoning death of Jesus, in His divinity, in His ability to save, in His plan for our lives.

You are regenerated by the Holy Spirit - this is God's part; it refers to a new beginning (being born again), with Christ at the centre of our lives.

 *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.*

**(Doctrine #8)**


 *The Saviour's lacerated body bridges every racial chasm .*  
(General Evangeline Booth)

...and every other kind of chasm, too!

The Holy Spirit 'witnesses' (gives us assurance) that we have been forgiven, and are now children of God. This is more than just believing the Bible. It is an inward confirmation. The Spirit Himself testifies with our spirit that we are God's children (Romans 8:15,16). Like it or not, relationships feature emotion.

This is not popular doctrine these days- is it legitimate?

Salvationists are convinced.

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

**(Doctrine #9)**



A 'state of salvation' is maintained when the believer continues to grow, and daily seeks to conform to the likeness of the Lord Jesus, with the help of Holy Spirit. Obedience is the nature of the new life in Christ. Backsliding is an expression of unresponsiveness or opposition to the will of God, and if it continues, then separation from God follows.

A wrong act is not backsliding! It is the attitude of the heart that accompanies and follows sinful action that determines whether or not a person is backslidden (Psalm 119:105- "Your word is a lamp for my feet and a light for my path." Just as His word illuminates each step and our longer direction, so our spiritual journey can be viewed. That is, a few wrong steps aren't life-shattering, but if you start going in a whole different direction, or if you don't correct the wrong steps, you end up at a different destination). If anyone continues in an intentional habitual sin, you've lost your salvation. Restoration is available through repentance and faith.

### **We can lose our salvation.**

First, Salvation is promised to those who believe, follow, have faith- all present tense verbs. Once we ignore one of those things, the promise doesn't apply. Try checking it out with your favourite salvation verses (e.g. John 3:16).

Second, the whole current of Scripture is that we can lose it. So,

- prophetic literature, (Jeremiah 7:12-15),
- apocalyptic literature (Revelation 3:16),
- apologetic material (Hebrews 10:26-31; 6:4-6),
- pastoral epistles (2 Peter 2:20-22),
- theological treatises (Romans 11:19-24),
- history (Acts 8:13, 20-23),
- and teaching (Jesus in John 15:1-6 among many of His parables, including the sower, the prodigal son, the lost coin, the unmerciful servant, the lost sheep, the great banquet, the ten virgins, etc.), all support the fact that we can lose our salvation.

Keep prayed up and read up. That'll keep your faith up. Earlier editions of 101 were more diplomatic than this one. Doctrine 9 remains an important element of our evangelism and discipling. If we stray on this issue the consequences will bear bad fruit in the coming generations.

## IMPLEMENTING

What's the most significant thing we've discussed or read in this session?

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Reword this into a responsive prayer:

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What does God want you to do in response to this session's material?

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Further Online Study Available from [armybarmy.com/SA101](http://armybarmy.com/SA101):  
(11) I Am a Christian



# [Session 8]

## **DISTINCTIVE Justice**

The Salvation Army has always had a conviction about the ills of society, like poverty, human trafficking, abortion, alcohol, drugs, gambling, homosexuality, pornography, prostitution, and tobacco. We've discussed these evils in terms of a new seven deadly sins - not sins that you are guilty of committing but of which you are the victim. These Seven Deadly Sins are Extreme Poverty, Children in Chains (slavery), Orphans in the Street (homeless and fatherless), Sex in the City (human trafficking and prostitution), AIDS and Plagues, Exigencies of War (child soldiers), and Religious Persecution (from BE A HERO).

These and some of the positional statements provide a Salvationist a basis upon which to build his/her own philosophy and ethical stand.

Jesus came to destroy the works of the devil. He empowers us to identify and conquer sin- personal, corporate, and societal. We have to remember that this world system is positioned in rebellion against God. We must diligently and righteously resist the prince of this age, satan. And this we do, confronting evil in whatever form it takes.

William Booth explained, "Salvationism means simply the overcoming and banishing from the earth of wickedness." While The Army does provide official positional statements, it is up to each individual to appropriate them, to actively support corporate action where it is taken, either by the People of God or public groups, and to ruthlessly examine his/her own life.

*"Some say The Salvation Army is a welfare agency. That is a mistake. The Salvation Army is a vital spiritual force with an acute social conscience."*

**(Canadian Prime Minister A. Meighen, 1921, 1926)**

Having an acute social conscience has frequently led The Army into forms of social action to alleviate the pain and suffering of victims. Although this action is often undertaken by professionals in our social service departments, all Salvationists have a mandate to relieve suffering wherever they possibly can. The Maiden Tribute of Babylon, the conversion of Devil's Island to Salvation Island, Lights in Darkest England, The Cab Horse Charter, and others initiatives all represent successful attacks on societal evil in the cause of justice (you can google each of these for details). They suggest an aggressive approach to bringing righteousness to the face of the earth.



*Personal holiness is not a weak and effeminate holiness. It is vigorously moral and ethical. It cannot help but make demands upon the political and social order, and in doing so, be prepared to suffer the consequences of a corrupt political and social order which cannot stand the sight or the sound of holy men and women. We pay for our silence by attrition. We pay for our silence by passing the moral and ethical leadership of nations to deceivers and to evil men... We are a people who claim a dynamic, personal holiness... We must become the moral and ethical leaders of our political and social order.*

**(Roger Green)**

It is easy to rely on 'The Army' to do something about the evils of our age. But once you sign up, you are an integral part of 'The Army.' Salvationist Phil Wall has taken this impetus to heart and has been the initiator of a great project to train Africa's 13 million AIDS orphans (see [www.generationafrica.co.uk](http://www.generationafrica.co.uk)). Great change has begun through the efforts of one person. Maybe God wants you to be that one person.

In the last several years, various justice groups have sprouted out of the rich soil of Salvationism (among them are Australis's justsalvos at [justsalvos.com](http://justsalvos.com), New Zealand's social parliamentary unit, the UK's international development dept. and the newly created International Social Justice Commission in New York). In different countries soldiers are bonding together and fighting injustice in the form of mistreatment of refugees, poverty,





the genocide of unborn babies, child slavery, prostituted people, and human trafficking, etc..

You don't have to be a senior leader to make a difference. In fact, you're obliged to try right where you are now. Whether it is prayer-walking to shut down a porn shop, or demonstrating on the corner for Pro-Life, whether it is writing letters to the editor and to your government representatives, or buying only fair-trade products, there are a lot of opportunities to make a difference in our world.

## **DYNAMIC + DISCIPLINE**

### **Sanctification**



*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.*

**(Doctrine #10)**

“To say ‘I have not sinned’ is to make God a liar; to say that ‘I must sin’ is to destroy the fundamentals of Christianity. To say that ‘I cannot sin’ is to deceive myself; but to say that ‘I need not sin’ is to acknowledge the divine provision of Calvary.” To say ‘I do not sin’ is the testimony that God expects and enables for us all. “You need to be holy” (General William Booth). “He was tempted, as we are; He triumphed, as we may” (General Albert Orsborn).

“SANCTIFY” is an Old Testament word meaning “to make holy”. It was used to identify people or objects that were consecrated for sacred service. It also had a geographic connotation: where God is, that is holy ground.

Today, we recognize “sanctification” as the work of Holy Spirit in our lives since we are people set apart in consecration to God. Since God desires His people to be holy, we realize that the “privilege” of sanctification does not refer to an option, but an obligation. We cannot

have the benefits of salvation without the obligations.

Consecration is a dedicatory act done by individuals; sanctification is the act by which God acknowledges the gift and bestows His holiness on that which is consecrated. Holiness is a perfect love; not just the removal of sin, but the provision of love. It is loving the Lord your God with all your heart, soul, and strength, and loving others as yourself. It is attainable only through Holy Spirit's power and life in us.

#### “Sin, Properly So-Called”

Sin is intentional transgression of a known law of God (John Wesley). We believe that God is good. Among other things, that means that what God commands, God enables (otherwise, He'd have to punish us for failing to do the impossible). So, if He commands us to be holy, it follows that He enables us to be holy. If you define sin so broadly as to include unintentional shortcomings (which fits under one of the Biblical meanings) then God would have to make us faultlessly perfect to meet His expectation of holiness. That, He has manifestly not done. “I lose my glasses. It is not my heart that is wrong, but my faulty memory” (Major Allister Smith). “I would rather drink from a faulty cup that is clean than out of an expensive cup that is not clean” (Major Allister Smith). The perfection expected is one of motivation, not of performance.

“The sanctified soul has no enemies within, but has a fierce conflict without” (S.A. HANDBOOK OF DOCTRINE, 1940).

Holiness is living without sinning. That's the negative side. It is fullness of love. That's the positive side





*There is a notion abroad of a sort of make-believe religion as though God would count us righteous and deal with us as if we were righteous while He leaves us in our unrighteousness.*



*Christ Jesus came to save us from our sins, not in them.*

**(Catherine Booth)**

You can be sanctified at a young age, filled with the Holy Spirit, and still grow in holiness through your life. "Man's consecration must keep pace with God's revelation" (General William Booth). A cup may be filled with water. There is no room for any more water. That doesn't stop God! He increases the size of the cup, so it can hold as much water as a pitcher! He can keep increasing our capacity. The whole time though, we can stay full.

That is the testimony of William Booth. In the mid-1890s, 30 years after starting The Salvation Army, he declared, "I am determined to be more faithful - more personal than I have been. To this end, I must have more of the power and wisdom of the Holy Spirit."

Commissioner George Scott Railton agrees:

We want the burning love to dying men which feels with a terrible heart-pang every sinner's misery, and forgets danger and difficulty and discouragement in the deathless agony to pluck brands from the burning. We want to be bigger, grander, holier, more god-like men and women, and we must if we are to do what God expects of us (cited in Rhemick, NEW PEOPLE OF GOD).

John Wesley asks these three questions of you:

- 1) Have you been filled with God's Spirit since you first believed?
- 2) Will you ever need Him more than you do now?
- 3) Will God ever be more ready to fill you with His Spirit than He is now?

If your answers to these questions are 'No', then, as General Booth used to say, "Be ye holy, but be ye holy now."

Repent of everything that is not in God's will for you, even those things which may be permissible for someone else, or for you at another time in your life. Consecrate yourself to God. Ask Him to forgive, cleanse, fill, anoint, empower, and take ownership - right now!

Captain Curtis Cartmell talks about pet sins that we coddle and care for. We've domesticated them, made them part of our personality, and so somehow acceptable. 'Oh, him- well, he's just ornery. That's him'. 'Well, yah, I lust, but at least I don't act on it'. And so on. These pet sins drain physically and we don't recognize it. We have to feed them. They suck up our time. They require energy and emotion. The domesticated sins morph inevitably into vermin.

Our credentials as a holiness movement have reached their expiry date. As individuals we need to plunge into the fountain of holiness flowing from Immanuel's veins. There is room for all. And if enough of us jump in, not only can we reclaim holiness movement status, but we can get back on track in our world-winning mission.

### **The Anointing**

"Sincerely ask the Lord to cleanse and sanctify and anoint you with the Holy Spirit. Let God take full possession of you; let the Divine Power be exerted upon your particular difficulty, and seek to be wholly anointed with that Holy Spirit" (Commissioner T. Henry Howard, STANDARDS OF LIFE AND SERVICE, 94).

"This power is a distinct, and definite, and separate gift of God" (General Catherine Booth, AGGRESSIVE CHRISTIANITY, p183).

It's not just for you by yourself... (the anointing) "The day of Pentecost (is) just a sample day... God is waiting to give us Pentecosts all around the world when He (can) find people... united in faith and love in earnest prayer for the Spirit" (Commissioner S. L. Brengle, cited in S. Chesham, BRENGLE TREASURY, p55). And it brings results...



“This is how I account for the want of results - the want of the direct, pungent, enlightening, convicting, restoring, transforming power of the Holy Ghost” (General Catherine Booth, AGGRESSIVE CHRISTIANITY, p184).

Some of those results may be strange to you...

“The Holy Spirit does come, and sometimes He prostrates our bodies” (General Catherine Booth, p157). “People have fallen on their faces under the conviction of the Holy Spirit in our meetings” (General Catherine Booth, p55). “I never did shout in my life, but... I couldn’t help it,” admitted one attendee (General Catherine Booth, p98). “People drop down with joy. People shriek with grief... The manifestation will be according to your nature. One will fall down and weep in quietness, and the other will get up and shout and jump. You cannot help it” (General Catherine Booth, p99). “Many more of God’s people might have (this experience)... but they are not willing to be wrapped in His arms; they are not willing to be pressed to His bosom; they are not willing to know Him in a Scriptural sense; they are not willing to be given up and consumed by God” (General Catherine Booth, p158).

This is scandalous. One of the reasons for the fourth edition is to clarify the first three. And people don’t seem to get how outrageous this statement by Catherine is: ‘know Him in a Scriptural sense’. In the King James version of the Bible, which Catherine used, when Adam ‘knew’ Eve she conceived (Genesis 4:1). That is the level of intimacy Catherine requires from us with God. There is fruit from such communion with Him.

...Are you willing?

This is primitive Salvationism (well, PS is defined as mission-focused, charismatic-flavoured heroism). These types of manifestations accompany every revival through history. If you want revival in your land, you need to ask yourself, ‘Am I willing to look stupid?’; ‘Am I willing to give up my dignity, be mocked, lose friends, and lose control just to press in to Jesus and know Him intimately with a clean heart, filled and anointed?’ “This cold, cold world is never likely to be moved by people who never jerk, or shake, or dance, or jump, or run in connection with their religion” (Commissioner George Scott Railton, in PETER CARTWRIGHT, p20). King David laid it out when he promised, “I’ll become even more undignified than this!” (2 Samuel 6:22).

## IMPLEMENTING

What’s the most significant thing we’ve discussed or read in this session?

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Reword this into a responsive prayer:

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What does God want you to do in response to this session’s material?

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Further Online Study Available from [armybarmy.com/SA101](http://armybarmy.com/SA101):  
(12) The Mile End Waste Blessing, (13) Bronwin’s Dilemma





# [Session 9]

## **DISTINCTIVE**



*Beginning as I did with a clean sheet of paper, wedded to no plan... willing to take a leaf out of anybody's book... above all, to obey the direction of the Holy Spirit... we tried various methods and those that did not answer we unhesitatingly threw overboard and adopted something else.*

**(General William Booth)**

We are organized along military lines for the purposes of effectiveness and efficiency. We are a military movement born of a conviction emerging from the revelation that the people of God are most accurately the Army of God.

The Salvation Army has always had a principle that whatever it takes must be done to win the world for God. Its leaders early realized that cumbersome committee format only bogged down decision- making and focused thought.

Emerging from this realization came the present military philosophy extrapolated from Scripture (see 2 Timothy 2:2ff).

There needs to be implicit faith, loyalty, and obedience in wartime action. Whatever questions, doubts, and concerns a person has should be dealt with before engaging the enemy, because in the heat of battle, faith, loyalty, and obedience are the difference between victory and defeat.

A Monash University study called "The First XI: Winning Organisations" recently named The Salvation Army in Australia the only non-profit in its elite category. And Consulting Firm Booz Allen Hamilton concluded that The Salvation Army is one of the 20th century's 10 most enduring institutions. "The list celebrates those institutions that have managed to reinvent themselves time and again - and remained market leaders - as the

unique circumstances of their founding have given way to changing conditions.”

Our unique structure and system optimize potential impact in our war-fighting. Booz Allen Hamilton continues:



*While culture and values necessary for endurance are readily apparent in all ten organizations, one, The Salvation Army, is iconic in its ability to motivate and inspire its workforce. The Salvation Army's skill is in creating the culture and expressing the values that make its own endurance possible. As an “army” it broadcasts this culture through simple but effective practices, such as the readily recognizable uniform it asks volunteers and workers to wear.*

The Salvation Army is organized internationally under one leader, the General. The General, under God, directs the Movement through International Headquarters in London, England. The Chief of the Staff is the second in command, responsible for implementing the General's policy decisions.

The world is divided into five zones, each under the leadership of an International Secretary (the rank of Commissioner). There are more than 60 territories and commands within these zones, which are actually theatres of war. Each territory is led by a Territorial Commander (usually a Commissioner, but sometimes a Colonel). Territories are similarly divided into divisions, each under a divisional commander. The divisions are divided into units, both institutions and corps, which are led by institutional and corps officers. The fighting force, the soldiery, is under the command of the corps officers. All officers are soldiers, of course.

Every soldier, ideally, belongs to a brigade with an evangelistic purpose. They include such things as League of Mercy, Home League, Drink and Drugs Brigade (in our corps, War Room, Street Combat, RE:Cre8, etc.). Each soldier is deployed on a front.



Not only that, but each soldier, ideally, is systematically cared for in the ward system – an old Salvation Army system that on many fronts is now called a cell system. A ward is someone entrusted to the care of another (as in a ward of the court). The Ward System comprehensively covers everyone in the Corps. The Ward System is an Army adaptation of the house-to-house groups of Acts 2 and the class meetings of the Wesleyan revival.

To the extent that there are discipleship groups (sometimes called soldiers companies) these usually occur within the structure of the Ward.

In 2008 The Salvation Army moved into its 115th and fights in 150 languages. There are more than 1,000,000 soldiers today (it has been suggested that there might be more than double that figure if the underground Chinese Salvation Army could be counted), each of whom, theoretically, shares the same implicit faith, loyalty, and obedience with soldiers all over the world. The Handbook of Doctrine, the Orders and Regulations, and the Articles of War provide us all the foundational essentials that make us Salvationists. When in proper fighting order, it makes for an invincible spiritual army.

Adding to our ranks is good, but not nearly good enough to accomplish our mission. Practice has proven that the best way to win the world for God is through spiritual multiplication.

## **DISCIPLINE Multiplication**

This is a natural effect of the discipling process.



*“Great crowds of working people came to hear me preach; a large number were convinced of sin by the Holy Spirit, and many of them responded to my invitations to come to Christ for salvation. Encouraged by what I saw in Whitechapel, and finding other parts of the Metropolis equally necessitous, I visited some of them, with equally gratifying results. Much enthusiasm was created and many of the converts became my regular coworkers.*

*“These I met regularly every week, personally instructing them in the things of God, counselling them in the difficulties that they had to contend with, encouraging them to persevere, and showing them how to do the work they had undertaken.*

*“Some of the converts resided in other parts of London, and they soon commenced themselves to hold meetings, and to win souls in their own localities. I was entreated to care for these also... I was... driven to select men and women who I knew to be lovers of souls and living holy lives, for the purpose of caring for these new converts... The Lord was with them in great power, and hundreds of wicked and godless people were converted and united together in separate societies.*

**(General William Booth)**

This is a living example of systematic discipleship with the purpose of multiplication. Here, there is evidence of incarnation, accountability, instruction in the Word, training, standards for leadership, and fighting. This is the model for us all. Remember the *modus operandi*:

### ***CAPTURE, TRAIN, DEPLOY.***

It is multiplication focused. It is styled to win the world for God. How do you fit in? First, get yourself plugged in for some discipleship, and eventually, get discipling someone else. The plan we had in one of our Corps was called Soldiers' Companies. Ideally, everyone will be in a discipling relationship within a soldiers' company. It all starts with the corps officers' soldiers company. The CO leads a soldiers company, and the soldiers in that company lead a company, and it works it's way up through the ranks as each person in their companies leads a company, each person in those companies leads a company, and so on and so on...



## **DYNAMIC Eternity**



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

### **(Doctrine #11)**

Humanity has a destiny beyond death. Human beings were created for life in the world to come. Only in the next world can God's purpose for us be completely fulfilled.

The Salvation Army is wise in the doctrines by being strong on the essentials and softer on the secondary issues. This doctrine is a good example of softness in an area that is speculative and secondary to salvation.

It provides room for different opinions.

It is certain that heaven awaits the forgiven and that hell is the choice of the rebellious. However, it allows leeway for differing opinions about related subjects such as tribulation, pre- and post-millennialism, the rapture, etc.

#### **Doctrinal Definition of Terms:**

Immortality of the soul - Death separates spirit from the body; people were created for immortality; the soul retains identity, including mental powers and memory (e.g. rich man & Lazarus; 1 Corinthians 15:53).

Resurrection of the body - The 'spiritual body' cannot decay. We can look forward to triumph over death and sin with all its effects (John 11:25-26).

General Judgement - Jesus will be our Judge; all will be judged according to the light they have received; Christians will be judged in respect of their stewardship regarding gifts, opportunities and responsibilities; deeds will be judged according to motive (Hebrews 9:27).

Righteous - Heaven is God's dwelling place and destined home of the redeemed; it's a place of joy (Romans 8:18); only perfect people can get there (that's where Jesus steps in!).

Wicked - Banishment from the presence of God, which is contrary to the will and loving purpose of God who desires to save all people. The possibility of Hell exists because God has given mankind the freedom to choose whether they will live with Him or apart from Him. This freedom God neither withdraws nor overrides! (Matthew 25:46).



Ultimately there are only two kinds of people: those who say to God, 'Thy will be done;' and those to whom God says, 'thy will be done'. Everyone who goes to hell chooses it.

**(Norman Geisler)**

General William Booth was less fancy. He instructed us to, "divide the nations into two distinct classes; the friends and enemies of Jesus Christ." Because of these truths, the Christian lives in hope, in holiness, in watchfulness, in urgency for the souls of others.

The second coming of Jesus is a key doctrine that is asserted in the Handbook of Doctrine (p121 of SALVATION STORY). Jesus is coming back again, like He promised, and when He returns, it all over but the judging. His is a bodily return. It is appointed for man to die once and then face judgement (Heb. 9:27).





It's impossible to figure out how it will work, but this might help. God exists outside of time. It does not matter that Moses died a long time ago, and you may be alive when Jesus returns. We will face the same judgement.

Though we don't want to be flippant about the dreadful realities of judgement and hell, we need to be aggressively honest with unbelievers as to the ultimate consequences of their disobedience to God. The greatest expression of love with such people is to explain to them the eternal ramifications of their life choices and the possibility of rescue through the sacrifice and love of Jesus Christ.

#### Our Unique Strength

The wonderful safeguards to our unity in orthodoxy (right thinking) and orthopraxy (right doing) are the Handbook of Doctrine and the Orders and Regulations (O & R). The newest soldier in Rustavi 1 Corps in the Republic of Georgia and the Collingwood Salvos in Australia are very different in many ways. Cultural, linguistic, societal, economic, and political factors all contribute to this state. Yet, along with the Bible, these two soldiers have two wonderful documents, adherence to which guarantees many more similarities.

The Salvation Army's early leaders were wise in crafting our doctrines. It's a meat-and-potatoes list of beliefs. It is very solid on the essentials and fairly flexible on the secondary issues. There is obviously only one way to be saved, but there is room for many opinions on how the end is going to come. Such international orthodoxy fits well with universal orthopraxy. I'm sure the creators of the O & R weren't just dreaming up bright ideas.

Neither were they proffering helpful suggestions. These are orders and regulations guaranteeing the Georgian and Canadian comrades share the same philosophy of action. It is the high standard demanded that has, at times, dissuaded honest converts from signing up, they choose to worship and serve God elsewhere. That's

fine. Those of us who do sign up, all submit to the same O & R. Other streams of theology are legitimate. Other philosophies and methods are effective. And yet, none of them is for us.

The Handbook of Doctrine concisely and clearly explains and defends our shared beliefs. The text serves effectively as a street level apologetics tool. Familiarity and ease with the Handbook is a constant that transcends the barriers and borders between all of our theatres of war.

Individually, each one of us has determined for ourselves, under God's prodding, that the orthodoxy and orthopraxy as stated in the Handbook of Doctrine and the O & R are for us. And this is The Salvation Army's unique strength.

## IMPLEMENTING

What's the most significant thing we've discussed or read in this session?

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Reword this into a responsive prayer:

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What does God want you to do in response to this session's material?

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Further Online Study Available from [armybarmy.com/SA101](http://armybarmy.com/SA101):  
(14) Corps Organization, (15) Expecting Huge Things, (16)  
Spiritual Math



# [Session 10]

## **DISTINCTIVE City-Taking and Spiritual Warfare**

The Primitive Salvation Army targeted whole cities to win for God. Our missions today are to win our individual regions for Jesus.

Regarding your city, Booth's command is, "Christianise every soul within it."



*"How much more might be done if you had all received this Pentecostal baptism in all its fullness? If every soul were inflamed, and every lip touched and every mind illuminated, and every heart purified with hallowed flame? The whole city would feel it!*

*God's people in every direction would catch fire, and the sinner would fly on every side. Difficulties would vanish, devils be conquered, infidels believe, and the glory of God be displayed. As it is written, every valley would be filled, and every mountain would be brought low, and the crooked path would be made straight, and the rough ways would be made smooth, and all flesh would see the salvation of God.*

**(General William Booth)**

### **Unity**

Unity is a key element in defeating the enemy and winning a city for God. It is also very difficult. There are so many differences in our cultures, practices, and secondary beliefs, that it is tough to pull together the different parts of the body of Christ. The Transformations Videos ([sentinelgroup.org](http://sentinelgroup.org)) have reported some amazing stories in cities and regions of the world in which united believers have seen God move in powerful ways.

This is not unity at the expense of truth. However, we need to be willing to overlook denominational fences when reminded that the ground the fences are built on is all Kingdom of God property.

## **Prayer**

Praying for each house in your city, door-to-door, is a good start. Pray that God will bless the home. Repent because of their sin (identifying, as Old Testament great hearts like Daniel and Nehemiah, with the sins of the people). Pray against the enemy at work there.

Intercessory prayer is prayer for others. As we intercede on someone's behalf, God intervenes on their behalf. Intercession is one of the strong weapons we have in spiritual warfare. The Salvation Army has plunged into 24-7 prayer in many parts of the world (at our corps we have been running a non-stop War Room since the end of February 2004). For an extended consideration intercession, see SALVATIONISM 201. Prayer is a key element to winning the city. (We soldiered at one corps that prayed non-stop in The War Room for 3 1/2 years.)

## **DYNAMIC Territorial Spirits** Biblical Foundation

Why are our cities so bad? Evidently satan has dispatched his minions strategically to control geographic regions. This is not new speculation. Many people groups in the Promised Land yielded to their own particular god. Canaanites worshipped Baal (1 Kings 16:3); the Philistines honored Dagan (1 Samuel 5:2); the Ammonites bowed to Molech; the Sidonians to Astarte; and the Moabites to Chemosh (1 Kings 11:5-7) (Chick Yuill. THIS MEANS WAR. 1994. p182). Jesus indicates that cities will be judged, in Luke 10:12-15.

Israel's battles against the cities of Canaan during the invasion were correctly viewed as confrontation between God and the gods of the cities (1 Samuel 5:6,7). Not



only that, but, “God fixed the boundaries of the peoples according to the number of gods” (Deuteronomy 32:8 NRSV).

Even Daniel found himself in the middle of a battle between angels and territorially deployed demons (“But the guardian angel of the Kingdom of Persia resisted me for twenty-one days, and then,.. Michael, one of the chief princes, came to help me against the prince of the kingdom of Persia.” Daniel 10:13 REB).

“Heavenly armies... (‘heavenly equivalents of earthly kings,’ p292) oppose Yahweh, so that earthly battles reflect battles in heaven” (Goldingay, John). There is a geographic reality involving demonic spirits.

Other Aspects of Spiritual Warfare:  
Spiritual leaders identify different levels of warfare.

We battle territorial spirits in strategic level spiritual warfare. We engage other kinds of spirits and demons in other levels of warfare (Ephesians 6:12). There is occult level spiritual warfare in which we take on the powers of the enemy organized for group effect (e.g. witchcraft, New Age, Masonry). Then there is street level spiritual warfare in which we confront evil spirits and demons who harass individuals (Dr. C. Peter Wagner). They can oppress individuals and raise havoc in lives.

As Christians we need to be prepared to deal with the enemy in any guise. We have authority to command evil spirits because we represent Jesus. However, it is best to be both bold and cautious, hiding in Jesus’ merit, not our own.

### **The Salvation Army**

In another generation, The Salvation Army led the way in recognizing the power of ‘ruling spirits’. We identified and attacked the spirits of prostitution and alcoholism in late 19th Century London.

In so doing we reduced the influence of those demonic

strong men (Mark 3:27) and freed thousands of captives. We protested at the Parliament buildings with 390,000 signatures to change laws perpetuating and protecting social evils.

General Bramwell Booth went on trial to raise the age of consent. We intentionally went for souls, and went for the worst, the down-and-out, rescuing and redeeming countless drunkards from the ditches and from hell. Marching the streets singing, 'Storm the forts of darkness' actually helped bring them down, by proclaiming Jesus' praise and war. In that tradition we need to expose the enemy's deceptions, and crush worldviews (2 Corinthians 10:3-5).

## **DISCIPLINE Some Direction in Deliverance**

(adapted from Pablo Bottari, 'Rules of Order for Deliverance', SPREAD THE FIRE, August, 1997)

### **1. Give the individual priority.**

The demon is not your priority; the individual is. Treat him with love and care (ideally deal with same gender). Try not to make the individual afraid by what you say and how you say it. We are trying to help the individual.

### **2. Bring the demon under Christ's authority.**

If the demonic manifestation is causing unconsciousness, bind the demon and subject it to the authority of Jesus, so the person will regain consciousness. Be strong with the demon. Don't let it do what it wants. The person needs to be conscious and aware of what is happening.

### **3. Ask the people if they want freedom.**

Free will dictates that the individual must before you can help. Anything we do with desire for freedom will not solve the prob





#### **4. Introduce the person to Jesus.**

If she wants freedom, explain her need to know Jesus. Freedom only comes through Jesus. Explain that Jesus wants to be Lord over every aspect of her life and that she needs to open her whole life to Him in repentance and faith.

#### **5. Interview the person.**

Identify the sources of bondage. Deal with points of entry such as fear, bitterness, and anger, or occult or sexual ties. To the extent that a person reveals his heart and deep sins, you can pray for freedom.

#### **6. Have them renounce their sin.**

Having discovered an entry point, have the person renounce, in Jesus' name, that specific sin which made an entry point to the demon.

#### **7. Break the yoke of bondage.**

Break the demon's legal right to torment the person. But don't cast it out until you deal with all the sources of bondage as Holy Spirit reveals them and the person renounces them.

#### **8. Thank the Lord for freedom.**

Encourage the individual to praise and thank the Lord.

#### **9. Invite the Holy Spirit's filling.**

Once the demons leave, the house is empty. Instruct the individual to invite Holy Spirit in, especially to those areas vacated by demons. If a demon manifests at this point, go back to step 5.

### **DELIVERANCE AND SANCTIFICATION**

The next step involves the relationship between sanctification and deliverance. Demon-kicking can cause strange physical manifestations just as sanctification can. It can also be important to sanctification. Many Christians today use deliverance with new converts to great effect.

Historically, The Army assumed deliverance to be part of the process of (entire) sanctification. General William Booth instructed Salvationists, “Make haste and let the Blessed Spirit, who wants to sanctify you wholly, cast out the enemies of your soul!” The classic SASB song (436) Whiter Than Snow features the prayer, “Break down every idol, cast out every foe.” And we didn’t make it up. Our spiritual grandfather, John Wesley, regularly saw it happen. It was one cause of the manifestations. Theologically, it is an important step toward sanctification. It gets rid of demons lodged in strongholds opened up by personal sin.

Demons, strongholds, and sin all have to be dislodged before someone can be sanctified. It was pioneer Salvationist Commissioner Frederick Booth-Tucker’s testimony: “Being convinced that this was God’s will, even my sanctification, I was enabled to break off all the devil’s bonds and rejoice in full salvation.”

Wesley seemed less afraid than recent generations of Salvationists of deliverance. His audiences were described as those who, “cried as in the agonies of death, who were struck to the ground and lay there groaning, who were released with a visible struggle then and there from the power of the devil” (Ronald A. Knox).

There are frequent, graphic reports of dramatic deliverance sessions, some going for hours. In Wesley’s words is an account of a powerful deliverance for two ladies: “On Friday the 23rd God suffered satan to teach them better. Both of them were suddenly seized in the same manner... and laughed whether they would or no, almost without ceasing. Thus they continued, a spectacle to all, for two days; and were then, upon prayer being made for them, delivered in a moment.”





*Some manifestations Wesley confidently attributed to the devil: These symptoms I can no more impute to any natural cause, than to the Spirit of God... It was satan tearing them, as they were coming to Christ. And hence proceeded those grievous cries, whereby he might design to discredit the work of God, and to affright fearful people from hearing that word, whereby their souls might be saved.*

**(cited in Steve Beard, JOHN WESLEY AND THE TORONTO BLESSING. 1996. p17)**

Wesley correspondent John Walsh explains the deliverance aspect of the ministry: "Well may satan be enraged at the cries of the people, and the prayers they make in the bitterness of their souls; seeing we know these are the chief times at which satan is cast out" (cited in Steve Beard, 1996. p19).

This dynamic between sanctification and deliverance is an overlooked relationship. Yet, it seems to work with great effect. The preceding references suggest that Wesley also recognized the dynamic and experienced the fruit of deliverance in sanctification.

## IMPLEMENTING

What's the most significant thing we've discussed or read in this session?

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Reword this into a responsive prayer:

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What does God want you to do in response to this session's material?

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Further Online Study Available from [armybarmy.com/SA101](http://armybarmy.com/SA101):  
(17) A Tale of Two Cities, (18) Living in Enemy Territory




# [Session 11]

## Spiritual Warfare 2, Forgiveness, Repentance

The Salvation Army is poised to battle with the enemy, satan. To do that, we must recognize that he exists and threatens the eternity of multitudes of people. This is more intense than a life-and-death struggle because more than 'life and death' is at stake. That's why we are taking some time to consider The Army's position and preparation for spiritual warfare.

The Salvation Army has had both a personal and territorial understanding of the enemy in spiritual warfare. The underlying presumption is this:

 *It is assumed all through this Book that every human being has a deity... satan has supplanted God, and he has done it many ways. He has assumed many different forms in order to suit different classes and conditions...*

**(Catherine Booth)**

General Catherine Booth called a spade a spade in her warfare: "By what nice names False Charity calls Satanic traffics in the bodies, hearts, and minds of men!... Let us call things by their right names. Let us face the evil. Let us chase it out of the world - or, at any rate, chase it out of the Church" (55). 'It is time this Satanic Charity was swept out'.

And she taught, "He delivers His people from their spiritual enemies, and from the power of sin itself." She rebuked, "What a mockery and a delusion it is for a man to profess to be saved, while he is groaning under the power of his spiritual enemies" (p50). This is a high standard for salvation. It means that we need to be prepared to help our new converts get delivered from the power of spiritual enemies.

These enemies can be active well into someone's salvation experience. Of a solid Christian, Commissioner Samuel Logan Brengle once cried, 'How the devil has been deceiving her and mocking her, and how a heart of unbelief has given the devil an opportunity'.

## **DISTINCTIVE The Salvation Army Off to War**



*For weeks I walked in agony of mental and spiritual suffering that is hard to describe, if not impossible... Then I saw that these must be the devil, and instantly it was as though an octopus loosened his long arms from around my mind and flew away.*

**(Commssioner Samuel Logan Brengle)**

"God in His omnipotent mercy awakens him and gives him grace to turn the devil... out of his soul" (General Catherine Booth). Sanctification is not only possible, it is absolutely imperative that the soldier take advantage of this deliverance. "Perfect weakness himself, his life must be incessantly harassed with doubt and fear unless he feels that he commands power sufficient to defeat any possible combination" (Commissioner George Scott Railton).

To be empowered to defeat any combination we need to be clean and free. Perfect weakness is helpful so that, "Christ's power may rest upon (us)" (2 Corinthians 12:9).

And General William Booth gives the War Cry! "We cannot bow, or notice, or persuade the devil out of his favourite citadel or stronghold... there is only one way to drive him out and that is by actual, self-sacrificing warfare. There is nothing for it but to fight and to fight to the death. Who is willing for this?"

But there is something larger than 'personal deities' at work in the struggle against us. The Salvation Army has also recognized the role of territorial spirits in the strategy of the War.







*'If the devil and an evil heart of unbelief say, 'It is for others but not for you,' - you say: 'I am all the Lord's; get behind me Satan,' and tell Jesus about it. If the devil says, 'You don't feel any different,' - you say: 'I am all the Lord's; get behind me Satan,' and tell Jesus about it. If the devil says, 'You cannot keep it if you get it,' - you say: 'I am all the Lord's; get behind me Satan,' and don't forget to tell this to Jesus.'*

**(Commissioner Samuel Logan Brengle)**

### Enemies on Major Fronts

Pioneer Salvationists declared that California was so wicked that the air seemed "filled with devils."

General William Booth, "expressed himself energetically about the hardness of an economic system under which some children were, 'damned rather than born into the world'" (Madge Unsworth).

Florence Booth describes, "an underworld which seemed a scene of diabolical confusion and darkness."

While the devils were blatant in California, they affected the England of Booth's day in the form of Pride: Late Victorians, with their pride in the nation's moral superiority,... either turn(ed) incredulously from revelations forced from time to time on their reluctant eyes and ears, or, where facts admitted of no denial, decided it was all very nauseous and 'best left alone' - good phrase - all very nauseous... (Unsworth).


Alcoholism and Lawlessness also ruled. General William Booth described it as, "A population sodden with drunkenness, steeped in vice."

Booth's personification of these various evils demonstrates his understanding of them as more than bad decisions, weaknesses, or accident. He understands them to have a mind of their own, a purpose, which is to destroy the people:

*Darkest England* may be described as consisting broadly of these circles. The outer and widest circle is


inhabited by the starving and homeless but honest Poor. The second by those who live by Vice, and the third and innermost region at the centre is peopled by those who exist by Crime. The whole of the three circles is sodden with Drink.

General William Booth, with master strokes, paints the picture of the status of the fighting:

 *The man who walks with open eyes and a bleeding heart through the shambles of our civilization needs no... fantastic images of the poet to teach him horror. Often and often, when I have seen the young and the poor and the helpless go down before my eyes into the morass, trampled underfoot by beasts of prey in human shape that haunt these regions, it seemed as if God were no longer in this world, but that in His stead reigned a fiend, merciless as hell, ruthless as the grave.*

It is essential that we plan well, pray hard, and purpose to confront and defeat these territorial powers, loosening their grip on people's souls, so that we can rescue them from sin and hell.

And that has always been the goal:

 *The Salvation Army will fight and win forever and ever, in spite of earth and hell, doggedly maintaining the struggle against iniquity in some of the most awful strongholds, rushing forward, from time to time, into new neighbourhoods with the standard of God.*

**(Commisioner George Scott Railton)**

There is much more to spiritual warfare. For a much deeper survey of the topic, see William Booth IN DARKEST ENGLAND AND THE WAY OF Scott Railton, HEATHEN ENGLAND, Cal Booth, POPULAR CHRISTIANITY, Chick MEANS WAR, and Peter McGuigan, BRI STRONGHOLDS.



## **DYNAMIC Forgiveness**

Matthew tells the story of a slave forgiven an impossible debt by a merciful Master (Matthew 18:23-35). How could a slave owe millions and millions of dollars to his Master? That's ridiculous! But the Master, for some reason, totally forgave the debt! He wiped it right out! Can you imagine the slave's reaction? Unbelievable! I mean, he'd be SO excited! That enormous, unbearable burden was lifted off him forever! Freedom! Liberty! Release! But then something strange happens. The slave leaves, runs into a fellow slave who owes him some money, and our guy attacks his buddy! He grabbed him and choked him and demanded, "Give me back my money!" (Matthew 18:28). In fact, he threw him in prison until he could pay his little debt back.

The other slaves were flabbergasted and told their Master what was going on. He called the first slave back, called him a 'wicked servant' and continued: "I cancelled all that debt of yours because you begged me to. Shouldn't you have had mercy on your fellow servant just as I had on you?" The Master threw him in prison until he paid off the debt- which, we all know, was never, since it was so huge. This slave never received his forgiveness.

If you had been forgiven an impossible debt and someone owed you \$100, you wouldn't lambaste her. You'd saunter by and say, 'hey, forget about the money! God Bless you.' Or would you?

All of us who call ourselves Christians have been forgiven a colossal, impossible debt for our sins. And yet, we jump all over the slightest insult, hurt, or pain caused us. If we'd accepted our forgiveness, we'd be so thrilled that the little slights we experience would be as nothing at all.

We need to choose how we want to live. There were two trees in the Garden of Eden: the Tree of the Knowledge of Good and Evil, and the Tree of Life.

If we choose to live by the Tree of the Knowledge of Good and Evil, we're choosing to live on the basis of justice. If we don't forgive others then we're choosing that they get what they deserve. But if we do that, then we're choosing that we be judged based on justice. Judgement.

The Tree of Life is a life choice based on mercy. If we choose to live based on mercy, then we forgive others who do us wrong. Then we're choosing that God treat us, not with justice, but with mercy. The Christian life is one based on the Tree of Life, on mercy. The key for us is to live out forgiveness in our relations with others.

### **Lesson from Lawrence**

Most of us have heard of Lawrence of Arabia, but we just don't know why he's famous. He is famous for his involvement in the Arab revolution against Turkey during the First World War. He's not famous for an incident he recounts in *Seven Pillars of Wisdom*: Lawrence was off one morning doing some reconnaissance on his camel when he suddenly came across a Turkish soldier sleeping in the long grass.

The soldier awoke at this point to see Lawrence on the other end of a gun. He looked sheepishly over at his own rifle lying about six yards away. He returned his gaze to Lawrence in fear. Lawrence studied the man and said softly, 'God is merciful.' The soldier's quizzical stare slowly transformed into a giddy smirk as it dawned on him that this morning he was going to be spared. Lawrence rode away. At a safe distance he turned to see the Turkish soldier, out of shooting range, twiddling his fingers with his thumb on his nose. Too often we receive the mercy of God in great joy only to thumb our noses and twiddle our fingers as soon as the scare seems to be passed.



## **DISCIPLINE Identificational Repentance**

2 Samuel records the fact that Saul's sin, breaching a 200 year-old covenant made by Joshua (Joshua 9:15) with the Hivites of Gibeon (remember when Joshua looked at the water bags but not to the Lord?), caused a famine in David's day, about 40 years after Saul died. The 2 Samuel 21:3-6 account reports that seven people were killed in identificational atonement. The exciting part is that once there was atonement, God heard their prayers (v14) for the land, the famine ended, and the harvest began.

It is a Biblical truth that our actions impinge on generations to follow. The last verse of the Old Testament, Malachi 4:6, indicates that a curse can be broken when the fathers' hearts will be turned to their children and the hearts of the children will turn to their fathers. Maybe there are sins you've committed that have locked doors, invited curses, breached covenants, or broken fellowship.

Repentance of them will clear the heavenlies and break any legal right the enemy has to interfere in that area of your life. Just as this may be true for you, it may be true for people who are in relation with you. It also may involve groups to which you belong, such as The Salvation Army, your gender, your generation, your nation, your ethnic group, etc.

And that is just the start of it. In the last decade of the last century, The Salvation Army's territorial leaders in South Africa, USA East, and Australia officially repented for organizational sins of the past against downtrodden groups in those countries. This recognizes the effects of our sins over generations. It also frees us up to serve these people in the future without the emotional scars and unforgiveness.

It doesn't have to stop there either! You may have local situations that need reconciliation. You can step in to represent the offending parties, just like Nehemiah,

Ezra, Daniel, Moses, and Isaiah did in the Old Testament, call upon God for forgiveness, and repent to the offended parties.

These kinds of acts of reconciliation break the power of the enemy to thwart relations.

## IMPLEMENTING

What's the most significant thing we've discussed or read in this session?

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Reword this into a responsive prayer:

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What does God want you to do in response to this session's material?

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Further Online Study Available from [armybarmy.com/SA101](http://armybarmy.com/SA101):  
(19) Where's Ezra?, (20) Exceptions Need Not Be The Rule





# [Session 12]

## **DYNAMIC Prophetic**

Whew! Hold on now! Don't let your neck stiffen up when you hear that word. I know some think immediately about the Old Testament standard of 100 percent accuracy in prophecy. I know that for some that word conjures up images of long-haired, desert-living, locust-eating wild men living in extreme circumstances. Don't be scared though.

- We don't lay a standard on everyone gifted in evangelism to get everyone saved they witness to, do we?
- We won't stone them to death, declaring them blasphemers, will we?
- Billy Graham doesn't see everyone in all of his meetings saved, does he?
- We don't put a 100 percent success rate standard on those with the gift of healing do we? Not everyone anyone prays for is healed; even Jesus was limited in the healing He could do in some situations (Matthew 13:58).
- Wasn't Elisha a student of Elijah? Wasn't there a School of the Prophets? There must be room for failure or no one would graduate. And that would stink for recruiting purposes.

So, the New Testament prophetic gift does not demand the Old Testament 100 percent accuracy standard to make it authentic. We need to cultivate and nurture the prophetic. We need to be comfortable to step out and hit and miss in a safe environment.

The prophetic deals with more than Jeremiah and Isaiah. In fact, it deals with all kinds of communication with and from God. When we hear from God and deliver that communication with others, we're dealing with the prophetic. That can be when God speaks to us specifically through the Bible, through other people, through pictures, words, visions, dreams, and

impressions. And the Bible commands us to 'eagerly desire the gift of prophecy' (1 Corinthians 14:1). Mere openness to it (and to other more 'charismatic' gifts) is sin.

## **DISCIPLINE Life in the Spirit**

The exciting thing is that God wants to communicate with us regularly, constantly, and clearly. That's part of what it means to be 'led by the Spirit' (Romans 8:14). Certainly if we 'live by the Spirit' (Galatians 5:16) we will be in touch with the Spirit. We need to ask Holy Spirit what He wants.

This is really the practical outflowing of our discussions on holiness. "If by the Spirit you put to death the misdeeds of the body, you will live, because those who are led by the Spirit of God are sons of God... The Spirit Himself testifies with our spirit that we are God's children" (Romans 8:13-16). There is confirmation from the Spirit as He testifies with our spirit while we walk with Him. So, life in the Spirit requires death to ourselves. We're hanging someone up there on a cross; either Jesus or ourselves.

"We know that our old self was crucified with Him so that the body of sin might be done away with (margin: rendered powerless; or, neutralized) that we should no longer be slaves to sin, because anyone who has died has been freed from sin' (Romans 6:6,7). The difference is that Jesus resurrected. We stay dead!

Then there's nothing to interfere with our communication with the Holy Spirit.

It can be difficult to start. Repent of every know sin first of all. Tarry in God's presence. Put aside time and wait on God. Worship Him, lifting up His name and asking for His presence. Then stop doing all the talking and wait for God.

\* Life in the Spirit will expose weakness. But boast in it, because then the power of Christ will abide on you (2 Corinthians 12:9,10).



\* Life in the Spirit will invite persecution. But rejoice, because the Spirit of Glory will rest on you (1 Peter 1:14).

\* We must remain in Him (John 15:4). The temptation is to rely on our own judgement, own abilities. The instruction is to abide, or remain in Him.

People to whom God speaks:

- Make themselves available. Availability is key to close friendship. You must have time to listen.
- Are willing to do whatever He says. If not, God won't speak to you because He doesn't want to have to judge you (e.g. if He tells you to marry a prostituted person, like He told Hosea, and you disobey, then you'll be judged for your disobedience).
- Are humble (1 Peter 5:5; Numbers 12:3).

This has the potential to explode a frustrating, uncertain Christian life. It can transform a sin-and-confess experience to an intimate, victorious, overcoming life in Christ.

### **DISCINCTIVE, The Prophetic Calling**

"A dynamic understanding of ministry emphasizes the prophetic over the priestly, function over status, mission over maintenance. A Church on the move has more need for leaders who will discern and speak the word of God, than for those who will maintain the traditions. It has no time to create an ecclesiastical hierarchy; ministry must be seen in a functional way as the exercise of Spirit-given gifts for building up the body of Christ (1 Corinthians 12:4ff); that is, for enabling the Church to go forward in its pilgrimage...



*Privileged priests tend to be a function of static, hierarchical religious institutions. Ministry shared by all and apportioned according to recognized gifts bestowed by the Spirit, tends to be a function of a dynamic community of faith which is ever on the move.*

**(Commissioner Phil Needham)**

If most denominations fulfill a priestly role, The Salvation Army is called to assume a prophetic stance. The

priestly calling fulfills the needs of the Body of Christ and ministers to the edification of the believers, building us up to the unity of faith and knowledge of the Son of God, to maturity of the whole measure of the fullness of Christ (Ephesians 4:12,13). The prophets often whip the Body into shape (after they are whipped into shape by God).

Priests talk to God for the people while prophets speak to the people for God.

If The Army is to live out the prophetic calling, we are to be a testimony to and against the world and the Body of Christ. It's not important to be relevant in this situation. It's more important to be faithful to God's will and allow the romantic commitment to Jesus draw others to Him. So, uniforms are good, because they stand out in testimony that we are committed to Jesus and not enamored with the world trends. Military ethos is not fashionable these days in the world, but it is spot-on the reality of spiritual warfare in which we struggle. General Paul Rader asserts that The Salvation Army is, "called to a more sharply prophetic ministry."

Another thing about the prophetic: The Salvation Army has been thick into it from its inception! Whether injustice is the target or institutional sins, we raise a standard of righteousness in a prophetic way that conveys God's will to the people and systems in a clear and loving way.

We have a prophetic message to the world and a prophetic responsibility to the People of God.

Now's a good time to read through the most famous vision that General William Booth ever had - Who Cares? (it is in the Accompanying Resources section).



The Salvation Army is a revolutionary movement of covenant warriors exercising holy passion to win the world for Jesus. As part of a holiness, revival, and youth movement committed to this goal, we stand as a witness against the world's value system, against the devil's warped agenda, and against any compromising or navel-gazing tendencies among the people of God. The love of Jesus compels us. May it compel you to sign up for this most glorious war.

## IMPLEMENTING

What's the most significant thing we've discussed or read in this session?

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Reword this into a responsive prayer:

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What does God want you to do in response to this session's material?

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Further Online Study Available from [armybarmy.com/SA101](http://armybarmy.com/SA101):  
(21) Who Cares?, (22) The Army and the Prophetic

# FURTHER READING

Salvation Story: Handbook of Doctrine  
Chosen To Be A Soldier: Orders and Regulations  
The Soul Winner's Secret (S. L. Brengle)  
Resurrection Life and Power (Brengle)  
Heart Talks on Holiness (Brengle)  
When the Holy Spirit is Come (Brengle)  
The Way of Holiness (Brengle)  
Helps to Holiness (Brengle)  
Guest of the Soul (Brengle)  
Love Slaves (Brengle)  
Life and Death (C. Booth)  
Practical Religion (C. Booth)  
The Highway of Our God (C. Booth)  
Papers on Godliness (C. Booth)  
Booth-Tucker (H. Williams)  
Purity of Heart (W. Booth)  
Seven Spirits (W. Booth)  
Salvation Soldierly (W. Booth)  
Visions (W. Booth)  
Sergeant-Major Do-Your-Best (W. Booth)  
More Than Conquerors (M. Agnew)  
Transformed Christians (M. Agnew)  
Proverbial Leadership (Harris and Court)





Chaotic Order (D. Strickland)  
Just Imagine (C. Roberts and D. Strickland)  
GSR (the life of George Scott Railton/by J. Waldron)  
Aggressive Christianity (C. Booth with C. Harrison)  
Popular Christianity (C. Booth)  
A New People of God (J. Rhemick)  
Community In Mission (by P. Needham)  
Creed and Deed (Waldron)  
Heathen England (Railton)  
Echoes and Memories (B. Booth)  
A Burning In My Bones (C. Wiseman)  
Articles of War (Booth and Court)  
The Uprising: A Holy Revolution (Munn and Court)  
Discipleship: Vision & Mission (E. Read)  
Burning, Always Burning (Read)  
The Salvationist and The Atonement (J. Waldron)  
Keepers of the Covenant (Read)  
Be A Hero (Campbell and Court)  
Muktifauj (F. Booth-Tucker)  
Timothy, My Son (Read)  
Revolution (White and Court)  
This Means War (C. Yuill)  
I'll Fight- Holiness at War (Phil Wall)  
INSANE (Collison and N. Munn)

# Author Resources

## Books

JUST Imagine - Campbell Roberts and Danielle Strickland  
Chaotic Order - Danielle Strickland  
Proverbial Leadership - Wesley Harris and Stephen Court  
Be A Hero: The battle for mercy and social justice - Wesley Campbell and Stephen Court  
Revolution - Aaron White and Stephen Court  
The Uprising: A holy revolution? - Olivia Munn and Stephen Court  
Articles of War: A revolutionary midrash William Booth and Stephen Court  
Field For Exploits: Training Leaders for The Salvaiton Army - Eva Burrows and Stephen Court  
Warfare Prayer - Wesley Campbell and Stephen Court

## CDs

JUST Scripture - Eva Burrows, Jim Knaggs, Danielle Strickland, and others.  
Boundless volume 2 - SA worship compilation  
Boundless volume 1 - SA worship compilation  
General's Choice: Songs that move me - General Eva Burrows  
Sounds of the Revolution - Josh Ivany, Danielle Strickland, Mark Hood

see [armybarmy.com](http://armybarmy.com) for more resources.  
Danielle blogs at [armybarmyremix.blogspot.com](http://armybarmyremix.blogspot.com)  
Stephen blogs at [armybarmy.com/blog.html](http://armybarmy.com/blog.html)





# It's here...

**SA 101 is a crash course in battle ready Christianity. More, it dares us to discover what Salvationism means today. Salvation Soldiership is a distinct calling. It makes concrete demands. It costs. It costs in the way Christianity has always cost personally.**  
(John Cleary)

**Reading these pages, one word skids into the mind and won't go away. It's like an armed soldier with his bayonet pointed at the heart while his gaze searches the mind. It is the word, think!**

(General Arnold Brown (Pfc))

