JOURNAL OF AGGRESSIVE CHRISTIANITY

JAC Online

Issue 152, August - September 2024

Copyright © 2024 Journal of Aggressive Christianity

In This Issue

JOURNAL OF AGGRESSIVE CHRISTIANITY

Fullness – Prayer Issue

Issue 152, August - September 2024

Editorial Introduction *page 3*
Major Stephen Court

Exploring Mission Drift With Salvation Army Leaders *page 4*
Envoy Roy Snapp-Kolas

JAC Exclusive Interview with author Major Pete Brookshaw *page 5*

Purity *page 8*
Steve Bussey

Book Excerpt: Secret Sauce *page 11*
Major Terence Hale

JAC Exclusive Interview with author Commissioner Joe Noland *page 14*

Inerrancy? *page 18*
Steve Bussey

Editorial Introduction

By Major Stephen Court, editor

Greetings in Jesus' name. Mercy and peace to you from God our Father. Welcome to the 152nd edition of Journal of Aggressive Christianity.

We're excited about JAC152. What makes it stand out is the variety of types of papers.

Envoy Roy Snapp-Kolas was promoted to Glory in 2024. He completed his doctoral work (and degree) in 2023 and we've secured permission to run his research project, EXPLORING MISSION DRIFT WITH SALVATION ARMY LEADERS. Mission Drift is a current issue in The Salvation Army, with General Lyndon Buckingham speaking about it this year, and JAC151 running an article on it! This paper is an important contribution to the discussion, and ideally, toward the strategy for us to advance the mission to win the world for Jesus. We salute Envoy Snapp-Kolas for this research, and much more, for his life and example and legacy.

Though RSK's piece makes JAC152 one of the longest ever all by itself, there is even more to JAC152! Next, we've got a JAC Exclusive Interview with author Major Pete Brookshaw, whose latest book, WHO AM I TO CHANGE THE WORLD?, comes out this month. Brookshaw, based in Perth Australia, offers some insights into the book, and into Salvation Life for JAC readers.

From USA Eastern Territory, Steve Bussey contributes the first of two JAC152 pieces, this from our holiness perspective on PURITY.

JAC152 also features a Book Excerpt: SECRET SAUCE, from the forthcoming book, GRANDEST by Major Terence Hale. GRANDEST is a straightforward evangelistic book inspired by the life and teaching of Commissioner George Scott Railton and co-authored with the JAC editor. It will be useful for Corps and Social Units to distribute to clients and customers.

Commissioner Joe Noland engages in our JAC Exclusive STILL Interview about his latest title, “Still! The Church Culture Clash”.

Steve Bussey's second JAC152 article addresses confusion of the issue of INERRANCY?

What a JAC! And in the impressive eventuality that you complete JAC152 before JAC153 is due or out Jesus returns (whichever comes first), you can always scroll through the archives and (re)read the previous 151 issues. Enjoy. Share. Stay close to Jesus.

Much grace.

Exploring Mission Drift With Salvation Army Leaders

By Envoy Roy Snapp-Kolas

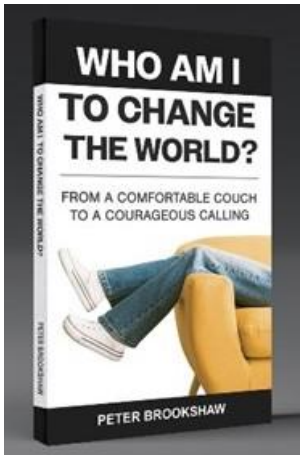
The purpose of this study was to explore the potential for mission drift with future and present leaders of The Salvation Army in order to understand how they can best remain focused on fulfilling the stated mission of The Salvation Army. Concerning mission drift, Pierong Lin explains how "A crisis that faith-based organizations have been categorized to experience has been termed 'mission drift.' This is described as a phenomenon where 'faith-based organizations will inevitably drift from their founding mission, away from their core purpose and identity.'"[1] In the case of an organization with the size and impact of The Salvation Army, mission drift could fundamentally alter the mission objective and throw the entire purpose into question.

…read entire study (253 pages) via PDF file <Mission Drift>

[1] Peirong Lin, *Countering Mission Drift in a Faith-based Organization: An Interdisciplinary Theological Interpretation Focused on the Case Study of World Vision's Identity Formation* (Eugene, OR: Wipf and Stock, 2019), 25.

JAC Exclusive Interview with author Major Pete Brookshaw

Brookshaw celebrates the launch of his book Who Am I To Change The World?: From a comfortable couch to a courageous calling, published by SALVOS Publishing, 2024.



J.A.C.: How long did this book take to write?

PB: This book has been many years in the making. It draws together my thinking around living a holistic, God-focused life, and provides a good framework for making a difference in the world. Though it starts with a look within. Effectively, if you want to change the world, change your own world first.

J.A.C.: Why did you do it?

PB: I'm passionate about people living their best for Jesus. So often we're caught up in fear, anxiety, disappointment, regret and short-sightedness. I want each of us to realise, we have something we can contribute to the world. We are not created by accident, and we each have something unique to bring to the people around us. We can't shrink back from stepping into whatever courageous calling God has placed on our lives.

J.A.C.: Tell us how you came to Jesus and to where you are now?

PB: I remember having a beautiful upbringing in the Anglican tradition when I was a child. Mum and Dad would drag us all to church, and I'd be interested in the stories of Jesus, and God's love for me. We drifted away during my teenage years, but when I was 17, I joined Jo (now my wife!) at the local "Salvos". When I was 18, I committed my life to Jesus. I can recall bawling my eyes out regularly at the front of the mercy seat. The Spirit of God was working in my life, saving me and transforming me more into the likeness of Jesus. And that sanctification is an ongoing work.

Jo and I are now nearly 16 years into Salvation Army Officership, and have had three appointments right across the nation of Australia. We're currently serving as the Corps Officers of the Morley Corps (North-eastern suburbs of Perth, Western Australia).

J.A.C.: What sparked your fascination in changing the world?

PB: Back in the days of the 'worship wars', of which I was oblivious, I recall singing a Hillsong tune that was about going to the ends of the earth for Jesus. I was thankful for being unaware of arguments, and theological disagreements in the broader movement. Without wanting to sound pretentious, I just wanted to continually lay my life down for Christ. I was all-in. And still am. I believed from the bottom of my heart that we were called by God to win the world for Jesus. And still do. I could start

preaching right now. Too often we're caught up in bitter disagreements, and glorified distractions; all the while Jesus is saying, "Will you go? I'm sending you." I don't want to sit back and let the world change me. I don't want to sit on the sidelines and be a loud arm-chair critic, about anything from worship styles, uniforms, theological positions, migration, vaccines, Biden/Trump and strong opinions on why one thinks that The Salvation Army has lost its way. I could whine and whinge. Or I can be part of the solution. Jesus is calling us to step up. And step forward. End of preach.

J.A.C.: What's the dust-cover summary of its contents?

PB: I don't want to share too much. I want to rather pique your curiosity. What would it look like to live for God in every aspect of your life? What would it look like to love God with all your heart, to switch on every part of your mind, to live in a way that honours God with your health and wellbeing? What is the direction of your life, when you consider the deep spiritual reasons for your existence? How could you best interact with others, that shows a deepening of your own social intelligence?

J.A.C.: Who will want to read it?

PB: Everyone who has a desire, or even an inkling of a desire to make a difference in the world.

J.A.C.: How does Jesus feature in this book?

PB: The very framework that I present in the book is derived from the very teachings of Jesus. Though, it's not particularly a theological book, it's a practical book, but finds its foundation on Jesus Christ.

J.A.C.: What tips have you for people looking to get off the couch…?

PB: I say, if you want to change the world, you have to get off the couch. And that is, the circumstances of life will often drive you to the couch; to a place of mediocrity, of complacency and apathy. Pursue a God-given dream that's grandiose and bold, and take a look around you: you'll feel the pressure to resort to the couch. There will be kick-back, verbal disagreements, negative emails and potentially even close people around you that stop believing in you. Though my tips are, to believe in the God-given calling on your life and to pursue it. Find someone to cheer you on and be in your corner. Find a supervisor or coach to guide you along the way. Understand the principles of change management. Get up each day and go again. Even when it is hard. Don't give up.

There are some beautiful people right now across The Salvation Army who are embracing bold and ambitious endeavours for Jesus. I think we need more people to cheer them on, and let them have a go. In the history of God's people, the Lord has always used people to do incredible exploits for him (take Noah building an ark, Moses holding up a staff, David with 5 smooth stones, or Esther willing to speak

courageously to the king). I want to stir people up and say, 'Go for it.' Try Spirit-led ideas for Jesus.

J.A.C.: What should salvationists take away from absorbing this book?

PB: I believe the book will provide a clear and helpful framework for living our best lives for the Lord. I hope it will stir up many to be courageous in their faith.

J.A.C.: How would The Army look different if we embrace the message of this book?

PB: My prayer is that we would talk less about how we want things to be different, but that we partner with God, and make things different. As William Booth once said, "I'm not waiting for a move of God. I am a move of God!" The power of the Holy Spirit is in us, calling us forward, and so it's not a time to shrink back, but to step up.

J.A.C.: What's your hope for your book?

PB: I'm simply being courageous enough to put some ideas out into the arena. And my hope is that some people grab a hold of those ideas, implement them, share them and in the process make the world just a little bit better than when we woke up the previous morning.

J.A.C.: What's your hope for The Army?

PB: My hope is that we move through the entanglement of theological confusion, and fears of mission drift, and begin to live out a season of harvest, where The Salvation Army is at its best and the world can see why Jesus is the hope of the world. We will know when we get there, because we will talk less about our disappointments and talk more about the salvation stories and miracles happening around us.

Go to www.peterbrookshaw.com and pick up Major Peter Brookshaw's latest book, "Who am I to change the world?" via ebook or hard copy.

Or pick up a copy of the book from:
Who Am I To Change The World? (salvationarmysupplies.com.au)

Please send a friend request on Facebook and keep in touch: www.facebook.com/peter.brookshaw

Purity

By Steve Bussey

“Blessed are the pure in heart, for they shall see God.” - Matthew 5:8

It is a word that has been so misunderstood in our present world. Our judgment about purity has been so clouded by our anti-pure culture to the point where aiming at purity is not only considered “prudish” - but is even considered “oppressive.”

How did we get to this point where we take PRIDE in impurity to be virtuous and consider those focusing on the pursuit of purity to be vicious PRUDES?

Have you ever heard of Nietzsche?

Friedrich Nietzsche (1844-1900), was a German philosopher who championed the idea of “nihilism” - a belief rooted in extreme pessimism and radical skepticism. Nihilism argues that values are baseless. It is a philosophy that rejects morality as altogether meaningless.

Nietzsche hated purity - and saw it simply as a weapon used by those in power (for him, the church), to control and oppress those not wanting to conform. He said the following in his treatise on “The Anti-Christ”:

“The pure soul is a pure lie. So long as the priest, that professional denier, calumniator and poisoner of life, is accepted as a higher variety of man, there can be no answer to the question, What is truth? Truth has already been stood on its head when the obvious attorney of mere emptiness is mistaken for its representative.”

Nietzsche championed an idea called “the transvaluation of values” - where values that were celebrated would be demonized and those that were denigrated would become sacred.

And in a world absent of purity we do not see God.

It is Nietzsche who declares, in his psycho-socially constructed world that devalued purity, that “God is dead.”

Sound familiar? Yes - we are living in a world anchored (whether consciously or subconsciously) in nihilism... and we are witnessing the fruit born from a philosophy rooted in the value of impurity. Jesus warned us that the fruit of this type of philosophy cannot be good - and the fruit exposes the falsity of the philosophy (Matthew 7:15-20).

When we think impurity is the purest motive, we are in danger. Proverbs 16:2 wisely reminds us that "all a person’s ways seem pure to them, but motives are weighed by the LORD."

Welcome to dystopia.

It’s not as fun as some might imagine. In fact, it is hell on earth.

William Booth witnessed such a dystopia in the East End of London and founded The Salvation Army to combat the poverty, misery, and sin produced by such unlicensed and delusional bondage.
Booth stated in his book, “Purity of Heart”:

“We Salvationists are always singing or praying or talking about a Pure Heart. Indeed, there are few subjects of which we more frequently speak or in which we more truly glory…

Perhaps nothing delights the GENUINE Salvationist more than the DEFINITE TESTIMONIES of those living in the enjoyment of the Blessing, or the EARNEST PRAYERS for its bestowment, or in the FERVENT APPEALS TO COMRADES to secure this Pearl of Great Price, so often heard of in our ranks.

And yet I am afraid that MANY OF OUR SOLDIERS DO NOT DEFINITELY EXPERIENCE AND OPENLY PROFESS THE ENJOYMENT OF THE BLESSING; and I have been thinking that, perhaps, it is because THE SUBJECT IS NOT SO UNDERSTOOD AS IT SHOULD BE.”

And in our present world that is more true than at any time in history.

When we devalue purity and see those who promote it as “prudes” - then we must replace purity with impurity and promote “pride.” And godlessness is what ensues.

So what do we do with a world so discombobulated and confused on this topic?

Psalm 119:9 counsels us in the way we should go: "How can a young person stay on the path of purity? By living according to your word." What is God's Word to our generation?

"Purity" in Matthew 5:8 uses the Greek word, "katharos" (καθαρός), meaning "properly" or "without admixture" - a heart that is purged of sin and wholly set apart or sanctified fully. Words used to describe this state include, "clean, pure, unstained, either literally or ceremonially or spiritually; guiltless, innocent, upright."

That convicts me. That's Holy Spirit conviction - a challenge that I can either deny, or set up as my "aim," my "purpose," my "telos" (end goal). The desire to "be holy as God is holy" (1 Peter 1:15) is a worthy value and not one to be transvalued. "To be like Jesus" should be the hope that possesses the very core (heart) of who we are.

To do so requires we set aside "inbred sin" or the deep "roots of bitterness" (Hebrews 12:15), that we "put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry" (Colossians 3:5). Instead, we aim to focus on "whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things" (Philippians 4:8).

Charles Wesley poetically stated it as such:
"Break off the yoke of inbred sin,

And fully set my spirit free;
I can not rest till pure within,
Till I am wholly lost in thee."

The Psalmist reminded us that those who want to ascend the mountain of the Lord and stand in His holy place are the ones who have "clean hands and a pure heart, who does not trust in an idol or swear by a false god" (Psalm 24:3-4).

Reflect on the word of Charles Wesley, written in the midst of the First Evangelical Awakening in 1742. May we once again aim for the blessings of purity of heart and see God revive our generation:

1 O for a heart to praise my God,
a heart from sin set free;
a heart that's sprinkled with the blood
so freely shed for me:

2 A heart resigned, submissive, meek,
my great Redeemer's throne;
where only Christ is heard to speak,
where Jesus reigns alone:

3 A humble, lowly, contrite heart,
believing, true, and clean,
which neither life nor death can part
from him that dwells within:

4 A heart in every thought renewed,
and full of love divine;
perfect and right and pure and good —
a copy, Lord, of thine.

5 Thy nature, gracious Lord, impart,
come quickly from above;
write thy new name upon my heart,
thy new best name of Love.

Book Excerpt: Secret Sauce

By Major Terence Hale

from the forthcoming book, GRANDEST

"'Because He lives, I WILL LIVE.' I will live for God alone. I will not tolerate anything of death in me or about me another hour. I will choose life – life only – divine life."[i]
George Scott Railton

"His divine power has given us everything we need for a godly life."
Peter the Apostle

George Scott Railton was a driven man, as you have heard us say already. He was in many ways, a man unto himself, similar in ways to great revivalists better known to history. But in other ways he was unique, standing out amongst his peers, and in some ways ahead of his time. We have talked about the factors that contributed to this; his vitality, his faith, his aggressive spirit, his ability to deal with failure and disappointment, and his commitment to community, to name a few.

Now, as we bring our journey through the 'grandest', 'merriest', strangest' life to a close encounter, one last attribute of Railton's life that is really a summary of all the rest, and perhaps the best descriptor of what empowered his unique and profound life. A life, by now, we hope we all want to emulate in some way.

Railton discovered in his life the power of Godliness. It was Railton's belief and experience, along with many other early Salvationists, that there was power and freedom in a life of surrender.

Freedom through surrender; this may be the 'Strangest' idea yet. However, the power of this paradox was real for Railton and remains for us today though it is not too popular. To be fair to the present day, I don't think the idea of surrender has been popular in any point in human history. But the truth remains that there is amazing power and freedom found in a life of surrender; a life surrendered to God.

It was surrender that gave Railton the freedom and power to do, accomplish, and overcome, all he did. This was Railton's secret sauce if you will. What he experienced and what we would offer for your consideration is that when we come into a personal relationship with the living God through Jesus Christ His Son, when we surrender to Him, we find that we are offered all the necessary power and means to live a triumphant life.

The Bible says, "His [God's] divine power has given us everything we need for a godly life."[ii] It is not always that life becomes easier or less challenging but more so that we have a new power source, one independent of our humanness, to help us overcome the challenges that life brings to us. This is the power of Godliness that comes through surrender.

There are many different words or phrases used to describe this concept: Godliness, Christlikeness, baptism of the Holy Spirit, Sanctification, Anointing, Second Blessing, Perfect Love, and Holiness to name a few. But I want to offer a description that will hopefully help us make practical application of the concept. The power of Godliness in this 'grandest', 'merriest', strangest' life that we are exploring is about being recklessly engaged in a radical relationship with Jesus.[iii]

If you have taken seriously all that we have discussed so far then throwing caution to the wind and surrendering your life to Jesus and going full out in living for Him, in the power He provides, may be the missing piece. This might be your secret sauce as well. To be honest, most of what we have talked about in this book is impossible to achieve outside the power of Godliness at work in your life.

Let's break this down a little further. Recklessly engaged.

Suggesting someone be reckless at anything doesn't seem like the best counsel at first glance, I admit. But like the freedom through surrender, we are aiming for the strangest kind of life at this point. At the same time, - and I don't write these words lightly, - the only thing I would, in good faith, recommend to you to be reckless about is the degree and fervour with which you engage with Jesus; that and perhaps binge watching The Office.

To act reckless(ly) means to take action without caring about the consequences. Godliness requires reckless engagement because there is so much around us slowing us down and thwarting us from thriving in life by nagging us about consequences.

I hope you know what I mean: If you believe in Jesus, people will think you have lost it. If you forgive that person, people will think you are weak. If you try and make that change or give up that habit, you might fail, and everyone will know it. If you cut off those bad relationships or influences, you might end up alone. If you go full in, people might judge you. If you… If you… If you…

The only way to get over the 'what ifs' is to fully trust. In this world, fully trusting is definitely reckless, unless that trust is put in the right place.

Radical relationship. It would be very hard to engage recklessly and not be considered a radical. Really, it is an unhindered engagement that allows you to live radically. To be radical means to experience and advocate for fundamental change in people and or systems.

So, when we set out to be in a radical relationship, we are saying that this relationship is unlike any other in our lives and that the outcome of that relationship is fundamental change and transformation. A radical relationship is one that goes deeper, further, and beyond any other relationship in your life, in the past or present.

But in addition to being something you haven't quite experienced before, it also brings about transformation in your life and in your world around you. When was the last time you had a relationship like that? Railton's secret sauce is comprised of such things.

With Jesus. As you may have come to expect by now this is the secret of the secret sauce. Railton discovered that being sold out to his relationship with Jesus empowered him to live the 'grandest', merriest', 'strangest' life. If we are honest with ourselves, we realize that we are all sold out to something, even if it is 'not being sold out to something.'

So, if you are going to strive to radical and sometimes reckless living, why not do that with Jesus and get a good return for your investment. I'm serious -, why not try Jesus? What do you have to lose?

A couple hundred years ago, Blaise Pascal, a mathematician and philosopher, developed what is known as 'Pascal's Wager'. Here's the gist in case you are not familiar:

He said that the best thing we could do in life was believe in and follow Jesus, and this is why: If we sell out to Jesus and it turns out the whole Jesus thing is a fake and when we die, we simply cease to exist, what have we really lost? We lived an exciting life, tried to make a difference in the world, and had a purpose. But if we sell out to Jesus and it turns out that it is all true then not only do we get to live the 'grandest' kind of purpose filled and connected life, but when we die we get eternal life to boot.

Railton said that, "perhaps the grandest sight in the universe is that of a weak human being quietly defying earth and hell in the strength of Jehovah."[iv] That could be my story, that could be your story. The strangest kind of life will inevitably lead to strange decisions and strange actions like choosing to surrender to find freedom and getting recklessly engaged in a radical relationship. But the outcome is a life that strikes repeatedly at the heart of transformation and ripples outward inviting change in its wake. That is the power of Godliness.

Bring on the secret sauce!

---

[i] John D. Waldron. GSR. p56., Pg. 56

[ii] 2 Peter 1:3.

[iii] In explaining the experience of sanctification William Booth stressed that it involved three things: 1. Full deliverance from all known sin; 2. The consecration of every power and possession to God and His work; and 3. Constant and uniform obedience to all the requirements of God. (John Larsson. Spiritual Breakthrough. p52.) It is hoped that one can see the correlation between these two descriptions.

[iv] John D.GSR, Waldron. GSR. p57, 57.

JAC Exclusive Interview with author Commissioner Joe Noland

on "Still! The Church Culture Clash"
STILL is Noland's latest book.

J.A.C.: How many books have you published now, sir? (include co-author creations!)

JN: 19 with two more in the oven. I've just finished co-writing a book with Dick Hagerty, National Advisory Board member, Emeritus. Its title is, "The Salvation Army Advisory Organizations: Achieving Greatness." I'm also in the final stages of a companion piece to my latest book, which you are showcasing here. Its working title is, "REIGNITE the Genesis Person Within: A 'How-To' Manual Using the 'Rader' Detection System." Look for them both soon.

J.A.C.: How have your books changed since A LITTLE GREATNESS?

JN: I conclude "STILL!" with an "Author Disclaimer." It finishes with this quote from Mark Twain:

"Life would be infinitely Sun-Shinier if we could only be born at the age of eighty and gradually approach eighteen."

As I write this, I'm celebrating birthday #87. "A Little Greatness" was written approaching birthday #50. I interpret "Sun-Shinier" as more wizened and experienced. Or as the lyrics of that old Johnny Nash song say (also in the disclaimer), "I can see clearly now the rain is gone. I can see all obstacles in my way. Here is that rainbow I've been praying for. It's gonna be a bright, bright sunshiny day."

I have a passion for the health of the church, in general, and more specifically, The Salvation Army because it's where I live, work, and play. Looking backward and then forward, I can honestly see more clearly now. I would say that my writing has progressively taken on more of a "warning" tone. Some would use the word, "prophetic," and if, by definition, that is truth-telling then so be it.

J.A.C.: Tell us how you came to Jesus and to where you are now?

JN: I'm glad you asked this question because the answer is exactly what drives my passion and inspires the content of these books. A complete answer can be found in my autobiography, "The ERAS of His Way." My first Salvation Army officer mentor, the one who led me to Jesus, was Major Ed Henderson, a creative, daring, innovative pioneering spirit, and a great role model. I desperately wanted to emulate him because I saw a combination of Jesus and Catherine Booth in him.

There's an old saying, "Old soldiers never die, they just fade away." My greatest fear is that the daring, pioneering spirit, that raised up the Army is fading away with them. This compels me to keep waving that red flag. And where am I now? Fading away—nearer to heaven than I've ever been, both literally and spiritually.

J.A.C.: What sparked your fascination in changing the world?

JN: Hmm. I've never thought of myself as a world changer. I wrote a book setting out my vision for the USA Eastern Territory, after being appointed as TC. Its theme: "Together, we can change the world." Hence its title, "No Limits Together."

Jesus commanded us to "Go ye into all the world and, together, change it one person at a time." That's according to the JNV (Joe Noland Version). I can't pinpoint when "Think big," became part of my life ethos. I've always been a dreamer, which has gotten me into trouble more than once.

The Salvation Army was born out of a desire to change the world. I've always been fascinated by that early-day visionary, daring, pioneering spirit. This is the spirit we should STILL be emulating.

J.A.C.: What's the dust-cover summary of STILL's contents?

JN: The book's premise is that, culturally, we are stuck in the "STILL." Many of us are "STILL" doing it the way our forefathers did, sans the visionary, innovative daring spirit. Or we have now become the forefathers, "STILL" fastened to our own inherited culture, inflexibly.

Not that the culture of our forefathers, or that of our own is bad. Perhaps parts of it are now outdated and ineffective, but not bad. No, we should rejoice in their effectiveness at the time, and in those parts that are still productive. It's the "dead" or "dying" parts that are most concerning here.

Two interesting characters, Mr. Li Ability and Ms. Vi Ability assist in narrating the book, which is formatted into three sections: 1) Appealability 2) Adaptability 3) Creatability. Each section is analyzed from a modern and postmodern perspective and concludes with a postmortem. I leave it there as a teaser.

J.A.C.: Who will want to read it?

JN: Anyone seriously concerned about the future of the Church/Army. And, of course, for the Kingdom's sake.

J.A.C.: Catherine Booth has significant stage time in your pages. How does Jesus feature in this book?

JN: Catherine Booth is one of my Army heroes—the quintessential innovative, daring pioneering spirit. I only know her through her writings or from those who have written about her. It's quite simple, really. When I see CB, I see Jesus.

Every book I write is an extension of the previous one. You must read my other books to grasp how Jesus features in this book. Let me refer specifically to one, "UH-OH! The Evangelical Left-Right Dilemma." In the opening chapter, I write:

"So, I look for mentors and role models to help guide me through this conversion journey—all the way back to New Testament times. Who else but Jesus? Then I quote this verse:

"Then Jesus went to work on his disciples. "Anyone who intends to come with me has to let me lead. You're not in the driver's seat; I am. Don't run from suffering; embrace it. Follow me and I'll show you how." (Matthew 16)

J.A.C.: You wrote an 'Open Letter' to present and future leaders – how has this been received? (the book having been 'out' for a number of months at this point)

JN: Frankly, I don't know. I've had no feedback either negative or positive. Perhaps it has something to do with that old Aesop fable, "The boy who cried wolf." After a while, they tune you out. Let me be quick to say that I also offer this apology in the Author Disclaimer:

"What I have presented in these pages is not an indictment upon present-day evangelical leaders, not one iota, as those I know are some of the best. For me, the book is exactly what it says, a postmortem on every generation, mine included. We were guilty of foisting our standards, customs, and sacred cows on succeeding generations. We must assume our share of the blame, and for that, I apologize." Maybe I should've put this disclaimer at the front of the book.

This said, I would welcome feedback on the "Open Letter."

J.A.C.: What should salvationists take away from absorbing this book?

JN: Not a headache, hopefully. First, perhaps a heartache for those XYZ'ers who are leaving the church in droves. Second, an awakening to the creative possibilities for reaching and pulling them back into the fold in droves.

J.A.C.: How would The Army look different if we embrace the message of this book?

JN: We would be younger-looking, more adaptable, creative, and flexible. As leaders, we wouldn't be afraid to have our authority questioned and would be much more open to the collaborative process. And, as a bonus, maybe a few more tattoos and piercings.

J.A.C.: What's your hope for your book?

JN: When we were young Territorial Youth and Candidate's Secretaries, we had t-shirts designed with the inscription, "The HOPE of the Army." The word "HOPE" was

cleverly designed with the Army colors, yellow, red, and blue. An old Army chorus was incorporated into our promotional package:

The hope of the Army is the young folk
Believe me when I say
The hope of the Army is the young folk
Who are coming up today
We're all very grateful to the old folk
Who started the Army on its way
But the hope of the Army,
Yes, the hope of the Army
Is the young folk of today

Refreshing this message and reaching the XYZ'ers, is my hope for this book. And not just for the Army but for the church in general.

J.A.C.: What's your hope for The Army?

JN: DITTO!

Inerrancy?

By Steve Bussey

This is a fascinating discussion emerging in the Wesleyan-Holiness movement. Dr. Ken Collins, whom I deeply respect, has challenged some of the discussions advocating for a stricter view on inerrancy.

His arguments go back to those being proposed in the 1980s and 1990s, which I grew up with - where "infallibility" was proposed as an alternative amongst some evangelicals to "inerrancy" as the latter was perceived to be so closely associated with extreme forms of fundamentalism. Little did I know where this would lead. Here is some of the history as I have pieced it together:

If you look at the 1977 book by Stephen T. Davis called "The Debate About the Bible" you will see how this emerged as an alternate for neo-evangelicals during this era. I will note that Clark Pinnock wrote the foreword to this book. At the time, Pinnock was considered hyper-conservative having defended inerrancy in the 1971 Moody Press-published, "Biblical Revelation - The Foundation of Christian Theology."

Pinnock expressed discomfort with the term six years later and began to shift towards the infallibility camp. By the 1980s, Pinnock moved even further into process theology and open theism.

Collins speaks to how there has been a range of views amongst Wesleyans on the topic. This largely goes back to Princeton Theological Seminary and the attack Charles Hodge made on Charles Finney and several Methodists for their use of "new measures revivalism." Some of this thinking was fused into the practices of the holiness movement - and these debates continued throughout the 19th century.

By the turn of the 20th, as the German "higher criticism" creeped into the American church, and some of the "modernist" notions challenged the "fundamentals" of the faith - there were several Methodist and some holiness leaders who began to adopt these ideas. In Boston, a movement now known as "Boston Personalism" led to another wave of controversy, when Cornelius Van Til and others began to write off those embracing Wesleyan theology as abandoning orthodoxy and embracing modernist theology.

However, when "The Fundamentals" (which is different to the fundamentalist movement that emerges later) were published, there were some Methodist writers who were included in these publications.

During this time, defending the Bible against Modernism was giving rise to presuppositional apologetics and the need to defend the integrity and validity of Scripture. This defense was embraced by many who were witnessing the accelerated drift in Wesleyan circles - and hence their shared conviction and defense that Scripture was "without error."

By the 1950s, the rise of "neo-evangelicalism" was developed as an alternative to classical evangelicalism (which was deeply rooted in Wesley and Wesleyans of the

18th and 19th centuries). Those championing this movement (as a counterpoint to the European neo-orthodoxy movement championed by Karl Barth and others), were deeply embedded in Princetonian and Dutch Reformed thinkers. Folks like Carl Henry and others looked to B.B. Warfield, Abraham Kuyper, Cornelius Van Til, etc. - and this became a major factor in evangelical groups like the Evangelical Theological Society. The birth of the "Wesleyan Theological Society" was established because Wesleyans had been sidelined and "put at the kids' table" at the ETS. The WTS had Colonel Milton Agnew as a founding member - and the group aimed to be fiercely orthodox in their Wesleyan values, although within ten years that fragmented into a broad range of theological perspectives, many of which were less than orthodox!

So by the late 1970s, some of these neo-evangelical seminaries, like Fuller were "outed" by Harold Lindsell who published "The Battle for the Bible" - suggesting that Fuller had been diminishing the authority of Scripture and embracing liberal tendencies. This led to the formation of a broad cross-section of evangelicals (including some Wesleyans) that released the "Chicago Declaration on Biblical Inerrancy." This declaration was embraced by some but - as I shared earlier, led some to choose a softer approach utilizing the term "infallibility." Those at the forefront of the Chicago Declaration were mainly reformed in perspective - which many in the Wesleyan community weren't crazy about...

The 1980s and 1990s saw the rise of process theology and increased tensions with the "Jesus Seminar" which seriously questioned the validity of Scripture. Further defense ensued - largely driven by folks like R.C. Sproul, Norman Geisler, and J.I. Packer. By the mid 1990s, the concept of "postmodernity" emerged and captured the attention of evangelicals - and a young Gen-X community began to question methodologies like Church growth and mega church concepts... but in the process began to question the message.

It wasn't long before process theology morphed into progressive Christianity in the 2000s. The resurfacing of Jesus Seminar advocates, the popularization of the 1930s writings of Walter Bauer through folks like Bart Ehrman and others fueled a whole new wave of discussion around inerrancy.

During this time, several classic "evangelicals" began to shift on issues of theology and ethics. Fusing personalism, process, postmodern, and progressive theologies - an "intersectional" alliance of 'eXvangelicals' emerged who embraced constructivist philosophy, politicized critical theory, and a relativist ethics that sought to "deconstruct" doctrine and oppressive readings of Scripture.

It is in this context that Wesleyans have begun to reclaim and promote the concept of inerrancy. There is still much to debate on this issue - but it is one that is worth thinking deeply about and probing the history to understand. I will be interested to follow the ongoing discussion amongst Wesleyans whom I greatly admire! I hope you will join the discussion!

Should Wesleyans Embrace a Doctrine of Inerrancy? [Firebrand Big Read] — Firebrand Magazine

--