

WORD & DEED

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MAY 2014

A JOURNAL OF SALVATION ARMY
THEOLOGY & MINISTRY

Message: Eat this Book

When Jesus Himself Draws Near

Training Warriors to Win the World for Jesus



Salvation Army National Headquarters
Alexandria, VA, USA

Word & Deed Mission Statement:

The purpose of the journal is to encourage and disseminate the thinking of Salvationists and other Christian colleagues on matters broadly related to the theology and ministry of The Salvation Army. The journal provides a means to understand topics central to the mission of The Salvation Army, integrating the Army's theology and ministry in response to Christ's command to love God and our neighbor.

Salvation Army Mission Statement:

The Salvation Army, an international movement, is an evangelical part of the universal Christian Church. Its message is based on the Bible. Its ministry is motivated by the love of God. Its mission is to preach the gospel of Jesus Christ and to meet human needs in His name without discrimination.

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Editorial Policy:

Contributions related to the mission of the journal will be encouraged, and at times there will be a general call for papers related to specific subjects. The Salvation Army is not responsible for every view which may be expressed in this journal. Manuscripts should be approximately 12-15 pages, including endnotes. Please submit the following: 1) three hard copies of the manuscript with the author's name (with rank and appointment if an officer) on the cover page only. This ensures objectivity during the evaluation process. Only manuscripts without the author's name will be evaluated. The title of the article should appear at the top of the first page of the text, and the manuscript should utilize Word & Deed endnote guidelines. All Bible references should be from the New International Version. If another version is used throughout the article, indicate the version in the first textual reference only. If multiple versions are used, please indicate the version each time it changes; 2) a copy on a disk or CD, using Microsoft Word format; 3) a 100-word abstract of the article to be used at the discretion of the editor (e.g., on The Salvation Army's web page or in advertisements pertaining to the journal). Please note that neither the hard copies nor the disk will be returned to the author and that all manuscripts are subject to editorial review. Once articles have been selected for inclusion, the deadlines for submitting final material for the journal are March 1 and September 1. A style sheet is available upon request.

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Spiritual Realities Through Spirit-Taught Words

Word & Deed, The Salvation Army Journal of Theology and Ministry, now in its sixteenth year of publication, strives to bring to light the very best in Salvationist writings. It does so with a mix of scholarly articles, essays, messages, and book reviews all in support of the mission and ministry of The Salvation Army. This issue includes all of those genres.

The lead paper, “Eat This Book,” is a message by Paul Rader, the 15th General of The Salvation Army (1994-99), preached in St. Louis at the Army’s 2013 National Writers Conference in October 2013. In this message, the writer reminds the reader of the long-standing missional importance of writing in the history of the Army. A diverse and creative stream of books, periodicals, reports from the field and biographies characterize a vibrant, thoughtful movement of God in its early years. That stream of literary vitality has continued ever since and flourishes throughout the world today.

Paul Rader engages the reader with the biblical text from Ezekiel 3:1-3 and 10-16 using the title of Eugene Peterson’s book by that title written as a conversation in the art of spiritual reading (subtitle). In “Eat This Book”, the reader is encouraged to become immersed in the Word; to attend to its truth, standards, offers of grace, power and revelation of salvation and glory. With compelling articulation, the author uses the Ezekiel text to frame the work of today’s Salvationist writers: to see the glory, to sit among the people, to receive God’s calling and commissioning as writers and to take seriously

with accountability the vocation of a Spirit-inspired writer.

“When Jesus Himself Draws Near: Thoughts on the way about holiness and scripture” by Lyell Rader naturally follows the lead article as an example of spirit-inspired writing. Here Lyell Rader, brother to Paul, presents thoughts in three themes: thoughts on parables of the Word; on what he calls “table talk on the way”, and on prayers of the holy. Parables are not easy reading. In this first section, the writer gives deeper insight into four parables on the need for fertile soil, the law of hidden growth, the scope of little things, and the gift of buried grain. Table talk on the way unpacks our common lot, varied gifts, tempered pride, and our sacred life. Finally, in prayers of the holy, the reader is treated to the writer’s thoughts on our Father’s reign, or daily need, our worldly cause, and our holy bond. Pervasive in this three-part essay is the consistent illumination of the Scriptures as they speak to holiness of life.

“Training Warriors to Win the World for Jesus” is a dissertation on The Salvation Army’s War College and its Wesleyan Missiology. This journal has actively promoted the understanding that the theological roots of The Salvation Army go down deep into the fertile soil of the Word of God and the writings and preaching of John Wesley. William and Catherine Booth were thoroughly Wesleyan in their theology and praxis as was Samuel Logan Brengle. We see this clearly in our doctrines and especially in our commitment to a doctrine of holiness. The author here, Jonathan Evans, writes missiologically in the Wesleyan tradition with an emphasis on restoration of the Imago Dei in humanity’s quest for salvation and the work of the Holy Spirit inviting humanity to participate in the divine nature (2Peter 1:4). Evans’ writing gives confidence that the contemporary innovation of The War College in Vancouver, British Columbia (Canada) is well grounded in the historical theological framework of the Army.

Finally, in every issue there is the opportunity for exposure to book reviews and/or book notes on other works of potential relevance to the mission and ministry of The Salvation Army and the church overall. In this issue we have included Donald Burke’s review of Eleanor Shepherd’s *More Questions Than Answers: Sharing Faith by Listening*. We follow this review with more book notes.

The literary ministry of The Salvation Army has a long and distinguished history giving illumination, guidance, and inspiration for the mission and ministry of the Army. It is as diverse in its international expressions as the Army itself. Its source of energy and inspiration remains the work of Jesus Christ through the Holy Spirit moving the hands of writers to exercise their vocation with wisdom and grace. We pray this continues to be the case in Word & Deed for the benefit of our readers and to the glory to God. Thanks be to Him!

RJG

JSR

Message: Eat This Book

Ezekiel 3

Introduction

Salvationist writers as a breed have always been vital to the Great Salvation War. Salvationist pioneers were prolific. Beginning with the Booths and Railton and the biographers of early Army heroes and heroines, they played a vital role in communicating the Founders' vision and values. Early conference papers and presentations were rushed into print to inform the officer corps and more. *The War Cry* [weekly from Dec. 1879 and before it the *Salvationist* Jan-Nov. 1879,] *All the World* (1884) and other periodicals performed a critical service, bringing stirring reports from the field of battle. The impact of Booth's *Darkest England and the Way Out* confirmed a turning point in the developing Army's self-understanding and mission. One, it should be noted, about which Railton and others were not cheered, but an expanded awareness of what faithfulness to our mission and the compassion of the Savior required. Concerned for the spiritual education of the troops, IHQ began publishing the Red Hot series of condensations of the biographies of outstanding Christians, including St. Francis of Assisi and George Fox and the early writings of Samuel Logan Brengle. Bramwell Booth edited The Warriors Library with reports of the Army in South Africa, the Children of India, the life of Bernard

This closing address was given by General Paul A. Rader to the Salvation Army Writers Conference held in October 2013.

of Clairvaux and Elizabeth Fry. They were published in readable and handy format. Meantime the periodicals kept churning out red hot reports of victories and reverses in the battle for souls. The stream of vital Army writing continues and is flourishing. And you represent something of its continuing florescence. So all who put their literary gifts at the disposal of God and the Army are important – indeed, vital to our movement. Be encouraged! Be courageous! – for it takes courage, I think, to write for publication and live with what you have written.

No one epitomized a commitment to the ministry of writing more than Colonel Henry Gariepy (O.F.). Having described the compulsion to write as an “itch that has to be scratched,” borrowing the phrase from C.S. Lewis, in a 1985 lecture to the Christian Writers Conference he declared, “But we of the Christian vocation have an added dimension. We have something more than that imparted by the seven muses. We have the divine call and the anointing of the Holy Spirit. Writing is a sacred calling within the larger framework of our ministry. We are called to be the literary salt and light of our world and the bearers of a life and death message.”

Christians are born to be communicators. Our Lord is himself Word, after all. As Word, made flesh, lived out, spoken or written, his word is spirit and life. In thinking about “words fitly spoken” I was taken by a phrase in 1 Cor. 2:13 TNIV as a standard toward which we all can aspire as Christian and Salvationist writers: “explaining spiritual realities with Spirit-taught words.”

The prophets were all about communicating the Word of the Lord: “Thus says the Lord” is repeated again and again. Ezekiel validates his uncomfortable prophetic pronouncements by declaring repeatedly: “The word of the Lord came to me.” Ezekiel’s encounters with the word of the Lord and the Lord who is “Word,” have, I think, important lessons for us as we seek to explain those spiritual realities (which may be more or less overt as we apply the varied genres of writing available to us in telling the story), which we hope to convey with “Spirit-taught words.”

In 2009 Eugene Peterson, best known for “The Message” produced a book entitled *Eat this Book: A Conversation in the Art of Spiritual Reading*. The title comes from his rendering of Ezek. 3:1. It introduces Ezekiel’s remarkable encounter with the Word of the Lord at a critical and tragically dark moment in Israel’s history.

[Read Ezekiel 3:1-3, 10-16]

His task was not easy or promising. His message would not be happily received by his hearers. He could expect rejection (not an experience unknown to writers, particularly those with a prophetic bent!) Against this obstinate resistance he was to steel himself. “I will make your forehead like the hardest stone, harder than flint. Do not be afraid of them” (3:9). It was important that he get the message right.

Eat This Book!

So he did. And it was good: “as sweet as honey in my mouth.”

If the vocabulary of Spirit-taught words is available to us as writers then it must be accessed out of the store of spiritual truth we have intentionally ingested and thoroughly digested. “Son of man, listen carefully and take to heart all the words I speak to you” (3:10). “Get all these words I’m giving you inside you.” God is calling us to immerse ourselves in His Word — to internalize it, to live it so as to own it. To so identify with it as to express His heart as it flows through your personality and experience. It is God’s intention to present his Word through human personality and perspectives, flawed though they may be. And the prophets are proof of it.

But the first priority is this: to Eat the Book! Attend to its truth, its standards and warnings, its offers of grace, its call to spiritual discipline and the arduous pursuit of godliness, its horizon of hope, its power unto salvation, its awesome revelation of the glory of our God and the fear of the Lord that is the beginning of wisdom.

In Peterson’s view this eating of the book will require what he calls the “forbidding discipline of spiritual reading.” Whatever the cost, if we are serious about stewarding our gift for creative expression in the service of Christ and His Mission—and ours, we must “Eat this Book!”

William Struthers at Wheaton has been exploring the implications of recent research in neuro science that suggests that the images we input repeatedly and the truths we regularly internalize can physically affect our brain structure, creating channels in the brain that affect perception and ultimately decision and action. He has explored this in terms of its relation to addictive behaviors and specifically addiction to pornography. “Pornography rapes the brain!” he writes. I want to suggest that there is likely to be a corresponding positive manner in which the actual functioning of the brain can be conditioned by the intentional absorption of biblical language and truth. Of

course, this would require far more than a casual encounter with Scripture.

Norman Grubb, an evangelical luminary of an earlier day, could claim to be so “Bible-soaked” that he instantly reacted negatively to anything not in tune with Scripture and affirmed readily all that is.

“Eat the Book!” It’s good! And it is powerful.

I think we must begin here. He who is the very Word of God declares, “the words I have spoken to you—they are Spirit and they are Life!” (Jn. 6:63 AV). The Gospel, Paul avers, “is the power of God that brings salvation to everyone who believes” (Romans 1:16). The Word of God is alive, powerful and sharper than a two-edged sword! So powerful is the written word of truth that it strikes obsessive fear into the hearts of dictators hostile to the Christian faith: Bible portions and tracts ballooned in! [Shades of Joe Bayly’s *Gospel Blimp*] Bob Docter in a 1996 article writes of our written words as “weapons.” As purveyors of faith through the written word we hold in our hands and hearts a weapon of immense power.

I have been thinking of the connection between Ezekiel 3 and John 6 and the words of Jesus that he declares are spirit and life. He has been speaking of eating his flesh and drinking his blood, saying that those who do, remain in him and he in them. And here the connection has been made historically to the rite of communion. Jesus is speaking metaphorically. For note that earlier in the chapter Jesus declares: “I am the bread of life. Whoever comes to me will never go hungry and whoever believes in me will never thirst” (6:35). It is in our response of faith to Him who is the Word that our souls are fed and we experience his life. “The Spirit gives life, the flesh counts for nothing. The words I have spoken to you – they are Spirit and Life” (6:63). Are there implications here for the ways in which we feed on the Word of God and in doing so feed on Him who is the living and life-giving Word Eternal? If so then let us “Eat the Book!” as it points to the Cross and the Savior’s life and love poured out for us and our salvation. There is more:

See the Glory!

“Then the Spirit lifted me up [Ezekiel is a very tactile prophet. The Spirit is constantly ‘man-handling’ him – at one point picking him up by the hair

of his head (8:3)], and I heard behind me a loud rumbling sound as the glory of the Lord rose from the place where it was standing” (3:12). The revelation of the glory of God in the midst of the history of which Ezekiel was a part was critical to his prophetic ministry. Having internalized the word he now perceives the Glory of God which puts God’s purposes in perspective. I want to suggest that faithfulness in deploying our gifts of creative insight and communication through the written word requires a sustained vision of the glory of God and the beauty of Jesus.

The glory is, of course, all around us if we have eyes to see it. It is the writer’s gift to see what others do not. But more than all, we are privileged to see that glory of God in the face of Jesus. “For God, who said, ‘Let light shine out of darkness,’ made his light shine in our hearts to give us the light of the knowledge of God’s glory displayed in the face of Christ” (2 Cor. 4:6). For it is in the eternal Word made flesh that we see God’s glory, “the one and only Son, who came from the Father, full of grace and truth” (John 1:14). So let’s keep our eyes on Jesus. Let His glory fill and inform our spiritual imaginations, for only so will we communicate His truth with radiant authority.

And where does this revelation of the Father’s glory in the face of the Son happen, if not in the silence and intimacy of prayer.

There is a silence wherein God is found
A quietness which is the source of grace
A love-filled solitude which has no bound,
Accessible from every hour and place.
It is that centre wherein God is known
And love, sublimest love, holds sway.
We enter as we move towards his throne,
We share its mystery as we bow to pray.

He draws us to himself with tenderness,
He longs that of himself we should be part,
Our hopes he fills with yearning’s gentle stress
That we might share the feelings of his heart.

Within that most creative solitude
Our deepest inward being is renewed.

Harry Read in *Words of Life*

Sit Among the People

From the dazzling revelation of the Glory of God in the midst of the history he was living, and the silence of intimate communion, the prophet is called to sit silently among the people, immersed in the trauma and tragedy of their reality. Once again the Spirit lifts Ezekiel up and takes him away. “I went in bitterness and in the anger of my spirit, with the strong hand of the Lord on me. I came to the exiles who lived at Tel Aviv near the Kebar River. And there, where they were living, I sat among them for seven days, deeply distressed” (3:14-15). Here too his spiritual imagination is being silently shaped. Sitting in silence, “deeply distressed” as he absorbs the drama of sin and suffering, and the prospect of judgment, he is being prepared to be God’s spokesman.

Commissioning

“Son of man, I have made you a watchman for the house of Israel, so hear the word I speak and give them warning for me” (3:16-17). It was not a comfortable experience, this shaping process. But it was only then that he was prepared to receive God’s call and commissioning as his spokesman. What are the experiences, perhaps as painful as they are puzzling by which God has been shaping us to his purpose? And it is here that I am wondering why you have been here all this week. What providential purpose has been at work in your life to equip you for your task as a communicator, in whatever genre, of God’s presence and working among us and his purposes of grace for us?

True, we don’t have many prophets among us. We have some and we have not always valued them as we ought. Perhaps you are one. We need your perception, your honesty, your courage to speak truth to Power of one sort or another. You may have been chosen for this. Or, perhaps, for some less confrontational, even entertaining expression of your gift. But if, as with Ezekiel, God’s hand has been upon you and you have after this week a renewed and

deepened sense of vocation, what you write will speak with a measure of credibility and relevance that is Spirit-inspired: “teaching spiritual truths with Spirit-taught words” – words fitly spoken and written.

Accountability

There is one other part of this story that should command our attention. Ezekiel is reminded that God intends to hold him accountable for the vision and message that he has entrusted to him. Vv. 18-21 conveys a hard word that we may find difficult to contemplate. Even the possibility of blood on our hands (3:21). In fact, this same standard of accountability is repeated in chapter 33 of Ezekiel. What seems to be clear enough, however, is that how we develop and deploy our gifts may have eternal consequences. Writing can be a very serious vocation. Paul writes to Timothy: “Get the word out... Teach with your life... Stay at your post... And that special gift you were given?... Keep that dusted off and in use. Cultivate these things. Immerse yourself in them... Keep a firm grasp on both your character and your teaching. Don’t be diverted. Just keep at it. Both you and those who hear you [and read you] will experience salvation” (1 Timothy 4:11-16).

Eat the Book! See the Glory! Sit among the people! Live with integrity. Then renew your sense of God’s call to speak and write His truth with courage, grace and Spirit-inspired words, because if you do, you may just “save both yourself and your [readers].”

When Jesus Himself Draws Near

Thoughts on the Way About Holiness and Scripture

Lyell M. Rader Jr.

*Did not our heart burn within us,
while he talked with us by the way,
and while he opened to us the scriptures?*

1. Parables of the Word

“I broke with my belief in God,” author Anne Rice said of her decision at 18. She was at university, penned in, as she thought, by the constrictions of her childhood church. Her first novel was a reflection, she now admits, of “my guilt and my misery in being cut off from God and from salvation; my being lost in a world without light.” Many dark, macabre novels followed over some 40 years, selling more than 75 million copies. “I got my fears out in my books,” she says. But questions tracked her. “The Lord came looking for me. Everywhere I turned, I found images of the Lord and his love.” She returned to faith and to the church, publishing two novels about Jesus and a 2008 memoir, *Out of Darkness into Light*. Of her life of faith she reminisced: “I’ve had wonderful experiences as a writer. . . . But this is the biggest adventure of my life. Thrilling beyond everything.”¹

It was a surprise then to read her blog announcement in 2010 that she was leaving the church: “I remain committed to Christ as always but not to being a Christian. . . . It’s simply impossible for me to ‘belong’ to this quarrelsome, hostile, disputatious, and deservedly infamous group. For ten years I’ve tried. I’ve failed. I’m an outsider. My conscience will allow nothing else.” In a

later interview she concluded, “Christians have lost credibility in America as people who know how to love.”²

Her perception matches that of young adults who are leaving the church in droves, five to six times the historic rate.³ Their most common reaction to the faith is that “Christians no longer represent what Jesus had in mind, that Christianity in our society is not what it was meant to be.”⁴

What did Jesus have in mind? We explore this question through parables, table-talk and prayers of our Lord.

The Need for Fertile Soil

When a great crowd gathered and people from town after town came to him, he said in a parable: “A sower went out to sow his seed; and as he sowed, some fell on the path and was trampled on, and the birds of the air ate it up. Some fell on the rock; and as it grew up, it withered for lack of moisture. Some fell among thorns, and the thorns grew with it and choked it. Some fell into good soil, and when it grew, it produced a hundredfold.” As he said this, he called out, “Let anyone with ears to hear listen!”

Then his disciples asked him what this parable meant. [He said] the seed is the word of God. The ones on the path are those who have heard; then the devil comes and takes away the word from their hearts, so that they may not believe and be saved. The ones on the rock are those who, when they hear the word, receive it with joy. But these have no root; they believe only for a while and in a time of testing fall away. As for what fell among the thorns, these are the ones who hear; but as they go on their way, they are choked by the cares and riches and pleasures of life, and their fruit does not mature. But as for that in the good soil, these are the ones who, when they hear the word, hold it fast in an honest and good heart, and bear fruit with patient endurance (Luke 8:4-15).

Jesus addresses a crowd of farmers, petty craftsmen, fisherfolk, women and children. They are poor, on the edge, ground down. The sower is a familiar figure, stained robe drawn up like a dhoti, seed sack over a shoulder, grit and sweat and weariness and feet smelling of manure. The sower is Jesus. He is one with these rural folk whose lives are pared to the minimum, cemented in place, like the speaker in Langston Hughes' poem:

Well, son, I'll tell you: / Life for me ain't been no crystal stair. / It's had tacks in it, / And splinters, / And boards torn up, / And places with no carpet on the floor— / Bare. / But all the time / I've been a-climbin' on...⁵

The seed is the “*word of the kingdom*” (Matthew 13:1-23). It grows in us and among us (Luke 17:21; see John 14:27) into “life without measure” (John 10:10).

The soils depict conditions of the heart: the hard, the superficial, the distracted, the responsive. The last are marked by “patient endurance.” They “seize the Word and hold on no matter what, sticking with it until there's harvest” (Luke 8:15, Message).

I often use in the morning the prayer of Leslie Weatherhead:

The transforming power of God is at work within me.... In so many instances [in nature] there is a trend toward repair, toward beauty, completion, perfection. Oh, in my soul let me welcome that transforming power, believe in it, foster it, encourage it, and by my faith in its working, release it in greater measure that I, too, may be complete in Thee, my God.⁶

The parable ends, “Let anyone with ears to hear listen!” Parables are meant for self-examination. Donald Burke, president of Booth University College, Winnepeg, believes that we, as a movement, are in a crisis of biblical illiteracy.

... Although we affirm Scripture's importance, biblical literacy among Salvationists (and other Christians) is diminishing rapidly. The Bible plays a decreasing role in most sermons, partly because it is mistakenly viewed as being irrelevant to life in the 21st century. Sunday school curricula often trivialize Scripture in an attempt to be fun or trendy. Bible study groups spend less and less time studying and function more like group therapy sessions. The result is that we can no longer assume a shared knowledge of the Bible, even among Christians. While we might occasionally discuss the Bible, we know less and less about what the Bible actually says and, more importantly, about the demands it makes upon us.⁷

The Law of Hidden Growth

"The kingdom of God is as if someone would scatter seed on the ground, and would sleep and rise night and day, and the seed would sprout and grow, he does not know how. The earth produces of itself, first the stalk, then the head, then the full grain in the head. But when the grain is ripe, at once he goes in with his sickle, because the harvest has come" (Mark 4:26-29).

"The kingdom of God" – so begins the parable. The kingdom, of course is the Jesus-way-of-life, a manner of living embodied, perfectly, in him and, imperfectly, in those who follow him. Frederick Buechner comments wryly:

Inssofar as here and there, and now and then, God's kingly will is being done in various odd ways among us even at this moment, the kingdom has come already. Inssofar as all the odd ways we do his will at this moment are at best half-baked and halfhearted, the kingdom is still a long way off....⁸

The farmer does his work and takes his rest. The seed grows up "in

such a way so that he does not know it.” The earth produces “of itself” (Greek, *automate*).

Robert Murray McCheyne was a Scottish minister of rare perceptiveness and saintliness. He was stalked by illness and died at 29. A classic biography has his words, “If we only saw the whole, we should see that the Father is doing little else in the world but training his vines.”⁹

We need to believe in God’s hidden hand, especially those of us who labor in resistant cultures and small places. But the same is true of those with more generous opportunities. John Stott was the internationally renowned pastor of All Soul’s Church in London’s heart. He had a huge and discriminating congregation, largely of university students. A friend asked what his thoughts were as he, week by week, mounted the steps to the pulpit. He responded that, step by step, he would recite silently the words of the creed, “I believe in the Holy Spirit.”

... The spiritual life consists in [the Holy Spirit’s] action within us – His supernatural love and life more and more invading, growing up in us: His sap rising quietly and secretly in the soul, bringing forth, not merely nice devotional flowers – but fruits.... They are real fruits and therefore they grow by their inherent vitality, at their own pace, hardly observed till they are ripe..... The Holy Spirit is the Spirit of Creation and where He is present there is always growth, never sterility.¹⁰

This is the one parable which appears only in the Gospel of Mark. Did it have a special resonance for Mark, who first appears in the sacred text as a boy, terrified and fleeing naked from Gethsemane when all of Jesus’ followers deserted him (Mark 14:50)? Some 18 years later, as an assistant on St. Paul’s first missionary journey, Mark deserts the team in Pamphilia to go home (Acts 13:13). But a decade on, he is a companion of Paul in prison in Caesarea (Colossians 4:10). As death approaches in Paul’s Roman dungeon, he sends again for Mark to be his “right-hand man” (2 Timothy 4:11, Message). Such is the seed, the word of the Kingdom.

The Scope of Little Things

What is the kingdom of God like? And to what should I compare it? It is like a mustard seed that someone took and sowed in the garden; it grew and became a tree, and the birds of the air made nests in its branches (Luke 13:18-19).

How small the seed! How much of our lives is like that! What seems so poorly, so inconsequential, so clumsy or casual may have a significance we hardly know. A study was undertaken by the Princeton sociologist Robert Wuthnow, published in 1999, investigating what it was that wove “spiritual practices” into the life-fiber of certain children (perhaps one quarter or one third of the US population) as they grew to adulthood. He concluded:

Theirs was an experience of particular intensity. The daily household routine was marked by rituals of prayer, by conversations about God and by sacred objects. Holidays provided special occasions for experiencing the warmth of family, friends, and fellow congregants. And going to services became the focal point of arduous preparations and of one’s public identity within the assembly of God’s people.¹¹

He found that children are not primarily mental machines. They learn more by osmosis than direct instruction. And yet such direct instruction is important too. A recent study of the Fuller Youth Institute found that 40 to 50 percent of kids who are part of a youth group in high school fail to stick with their faith in college. The study coined the term “sticky faith,” that is, faith that is “part of a student’s inner thoughts and emotions and is also externalized in choices and actions that reflect this faith commitment.” It is faith that “celebrates God’s specific care for each person... in the global and local community of the church” and that “shows marks of spiritual maturity but is also in the process of growth.”

The writers pointed to four features of ministries that fostered such faith. First, they centered on Christ. When participants were asked what

it meant to be a Christian, 35 percent gave answers that didn't mention Jesus at all. Apparently, their youth groups offer teens a "Red Bull experience of the gospel," one "potent enough to help them make the right decision at a party in high school" but not "powerful enough to foster long-term faith." Secondly, grace is their "default position." Thirdly, they emphasize engagement with the scriptures. Fourthly, they are built on intergenerational relationships and worship.¹²

How small the seed! How large its scope! In the East the regular symbol of a great empire was a mighty tree; subject nations found shelter and protection within it, typified by birds in the branches. Thus Jesus suggests the scope of the kingdom, a sheltering place for all nations and cultures and the widest variety of beliefs and practices and experiences. "There's a wideness in God's mercy/ Like the wideness of the sea," wrote Frederick Faber in our song book. "... But we make his love too narrow/ By false limits of our own.... For the love of God is broader/ Than the measure of man's mind;/ And the heart of the eternal/ Is most wonderfully kind."¹³

The Gift of Buried Grain

Now among those who went up to worship at the festival were some Greeks. They came to Philip, who was from Bethsaida in Galilee, and said to him, "Sir, we wish to see Jesus." Philip went and told Andrew; then Andrew and Philip went and told Jesus. Jesus answered them, "The hour has come for the Son of Man to be glorified. Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit. Those who love their life lose it, and those who hate their life in this world will keep it for eternal life. Whoever serves me must follow me, and where I am there will my servant be also. Whoever serves me, the Father will honor (John 12:20-26).

"The Word became flesh and blood, and moved into the neighborhood" wrote John (1:14, *Message*). And the Word was "obedient unto death." We

too embody the seed of the kingdom and die to bear much fruit. In handwritten rules for her Missionaries of Charity, Mother Theresa framed their purpose, “to carry Christ into the homes and streets of the slums, [among] the sick, dying, the beggars and the little street children. The sick will be nursed as far as possible in their poor homes. The little children will have a school in the slums. The beggars will be sought and visited in their holes outside the town or on the streets. To be able to do all these – the Sisters must learn first to live real interior lives of close union with God – and seek and see him in all they do for the poor.” The daily hour of worship would become “the daily meeting place, where God and his creatures offer each other for each other and the world.”¹⁴

The Message paraphrases the text: “Unless a grain of wheat is buried in the ground, dead to the world, it is never any more than a grain of wheat. But if it is buried, it sprouts and reproduces itself many times over. In the same way, anyone who holds on to life just as it is destroys that life. But if you let it go, reckless in your love, you’ll have it forever, real and eternal” (John 12:24-25, *Message*).

When I was a young teacher, David Seamands, a prominent pastor and author, recommended a book to help me “go deeper.” The author wrote:

Even when Christ has been welcomed within, in humble penitence as Lord of the life, that old self, largely unrecognized, will still reveal its presence in a thousand ways by self-will, self-importance, self-sufficiency; or alternatively by a self-consciousness that is bondage, or a self-depreciation that paralyzes. It seems that God’s Spirit has to take every forward-moving soul through a drastic process of self-exposure.... And such knowledge can only come through failure, through humiliation, through despair. Then, and then only, is the soul ripe for that inner leap of faith: the dying of the old, the rising of the new, the full and final enthronement of its proper Lord.¹⁵

2. Table-Talk on the Way

In days gone by, farmers on the Great Plains, at the first sign of a blizzard,

would run a rope from the back door out to the barn. They knew of neighbors who had wandered off, disoriented in a whiteout and died in their own backyards. The poet writes:

There's a thread you follow. It goes among / things that change. But it doesn't change. / People wonder about what you are pursuing. You have to explain about the thread. / But it is hard for others to see. / While you hold it you can't get lost. / Tragedies happen; people get hurt/ or die; and you suffer and get old. / Nothing you do can stop time's unfolding. / You don't ever let go of the thread.¹⁶

The thread which passes through the human story is the holy love that wills us into being, and forms us on our way and brings us to the Father's house at the end of day. The table talk of Jesus reveals who we are and what the Father can make of us. It asks us, "Tell me, what is it you plan to do with your one wild and precious life?"¹⁷ Luke has eight accounts "on the way" in Capernaum, Bethany, Jerusalem, Jericho and Emmaus. We choose four representative occasions.

Our Common Lot

Jesus saw a tax collector named Levi, sitting at the tax booth; and he said to him, "Follow me." And he got up, left everything, and followed him.

Then Levi gave a great banquet for him in his house; and there was a large crowd of tax collectors and others sitting at the table with them. The Pharisees and the scribes were complaining to his disciples, saying, "Why do you eat and drink with tax collectors and sinners?" Jesus answered, "Those who are well have no need of a physician, but those who are sick; I have come to call not the righteous but sinners to repentance.... No one tears a piece from a new garment and sews it on an old garment; otherwise the new will be torn, and the piece from the new will not match the

old. No one puts new wine into old wineskins; otherwise the new wine will burst the skins and will be spilled, and the skins will be destroyed. But new wine must be put into fresh wineskins” (Luke 5:17-32, 36-38).

The pious classed tax collectors with robbers and murderers, as followers of a corrupt and quisling profession. Tax collectors were banned from the temple (along with persons with visible physical disabilities and Gentiles) and universally disdained. Matthew is an extreme case to make us understand that all of us who have missed the mark (5:32) and are morally diseased (5:31) are welcome in the company of Jesus to be forgiven and made whole (see 17:14). The only requirement is that we turn toward him (5:32).

... Almost everybody seems to need some kind of sinner or heretic against which to compare themselves.... On some level we all create meritocracies, worthiness systems and invariably base them on some kind of purity code – racial, national, sexual, moral or cultural.¹⁸

But not Jesus. He envisions us all made whole. Writes Richard Rohr:

I believe that God gives us our soul, our deepest identity, our True Self, our unique blueprint, at our ... conception.” Our unique little bit of heaven is installed by the Manufacturer within the product, at the beginning! We are given a span of years to discover it, to choose it, and to live our own destiny to the full. If we do not, our True Self will never be offered again, in our own unique form.... All we can give back and all God wants from any of us is to humbly and proudly return the product that we have been given – which is ourselves! If I am to believe the saints and mystics, this finished product is more valuable to God than it seemingly is to us.¹⁹

But sickness of the soul is our common lot. It has ramifications for mind and body as well. Here is an accent of our holiness doctrine: God intends to make us whole. The Great Physician draws near to heal our sin-diseased souls. Said John Wesley, God's desire is "not barely ... deliverance from hell, or going to heaven, but a present deliverance from sin, a restoration of the soul to its primitive health, its original purity; a recovery of the divine nature; the renewal of our souls after the image of God in righteousness and true holiness, in justice, mercy, and truth. This implies all holy and heavenly tempers [dispositions] and by consequence all holiness of conversation [conduct]." ²⁰

At a time when he was enduring "heavy and bitter sorrows" General Albert Orsborn (then a young Chief Secretary) wrote:

When shall I come unto the healing waters? Lifting
my heart, I cry to thee my prayer./ Spirit of peace, my
Comforter and healer,/ In whom my springs are found, let
my soul meet thee there./ Light, life and love are in that
healing fountain,/ All I require to cleanse me and restore;/
Flow through my soul, redeem its desert places,/ And make
a garden there for the Lord I adore.// From a hill I know,/
Healing waters flow;/ O rise, Immanuel's tide,/ And my
soul overflow! ²¹

Our Varied Gifts

Now as they went on their way, he entered a certain village, where a woman named Martha welcomed him into her home. She had a sister named Mary, who sat at the Lord's feet and listened to what he was saying. But Martha was distracted by her many tasks; so she came to him and asked, "Lord, do you not care that my sister has left me to do all the work by myself? Tell her then to help me." But the Lord answered her, "Martha, Martha, you are worried and distracted by many things; there is need of only one thing. Mary has chosen the better part, which will not be taken away from her (10:38-42).

This is a respite scene on Jesus' journey to the cross. He goes to a home dear to him. A storm is gathering. Mary, intuitively, senses his mood. She is contemplative. Martha is operational.

There is a dynamic here familiar to all who have been part of a congregation. It is a clash of temperaments. Jesus defuses the conflict, but with gentleness. He affirms Martha's strengths, admires the efficiency of the household under her hand, savors the aromas of the smorgasbord she offers. He understands this is her way of showing love. But he sees her infirmities too. The shadow side of her organizing personality is hastiness and harshness. Hear his correction: "Martha, dear Martha, you're fussing far too much and getting yourself worked up over nothing. One thing only is essential, and Mary has chosen it – it's the main course, and won't be taken from her" (10:41-42, Message).

There are no correct personalities. Who we are is how we pray. It takes us a while to learn that. The poet writes:

Now I become myself. It's taken / Time, many years and
places; / I have been dissolved and shaken, / Worn other
people's faces....²²

Our diversity is our strength. But among Salvationists there is a common core of holiness teaching. As General Paul Rader put it:

Salvationists believe that when the love of God evokes the surrender of the soul's inner citadel to the lordship of Christ, there is a crisis of inner cleansing, a radical reordering of the person's vital priorities in terms of his or her new identity in Christ. The result is a continuing hunger for God and His righteousness expressed in a disciplined pursuit of godliness and daily submission to His will.²³

Gender, personality, culture, religious tradition and life experience will affect how we enter and how we walk in the holy way. Samuel Logan Brengle, whom we know through his classic books, experienced a "second

work of grace” as a firestorm of emotion. He told the story throughout his career of that singular, dramatic “baptism” at dawn in Boston those years ago. He was 24. By way of contrast, General John Larsson wrote of his spiritual quest as a young officer:

The inner spiritual quest for “something more” had not abated and became more intense as we settled in Scotland. At one point we invited friends of ours, a young officer couple stationed in England who had both been baptized in the Spirit, to travel north and stay with us for the express purpose that we might explore the subject further and that they might pray with me. I desperately wanted to experience what they had experienced. The occasion of their coming remains a warm and vivid memory. I treasure the intimate conversations we had – and their prayers for us, and especially for me. But despite their long and intense pounding of the doors of Heaven on my behalf, and my taking hold of every ounce of faith of which I was capable, the breakthrough I yearned for did not come....

I have ... had to conclude that not all believers will experience such breakthroughs of the Spirit as vividly as Samuel Brengle did that Tuesday morning. The wonder and glory of never-to-be-forgotten felt in-pourings of the Spirit are not given to all of God’s children. Some are called to experience the presence and power of the Spirit in less intense ways. Those ways may not be as spectacular, but they are just as real and just as valid. For it is the same Spirit that is at work within – enriching, removing imperfections and adorning us with virtues.

In accepting that truth, I myself have found rest from the yearnings within. It is a deep, abiding and satisfying rest. I can truly say that it is well with my soul. ²⁴

Our Tempered Pride

On one occasion when Jesus was going to the house of a leader of the Pharisees to eat a meal on the Sabbath, they were watching him closely.... When he noticed how the guests chose the places of honor, he told them a parable. "When you are invited by someone to a wedding banquet, do not sit down at the place of honor, in case someone more distinguished than you has been invited by your host; and the host who invited both of you may come and say to you, 'Give this person your place,' and then in disgrace you would start to take the lowest place. But when you are invited, go and sit down at the lowest place, so that when your host comes, he may say to you, 'Friend, move up higher'; then you will be honored in the presence of all who sit at the table with you. For all who exalt themselves will be humbled, and those who humble themselves will be exalted."

He said also to the one who had invited him, "When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbors, in case they may invite you in return, and you would be repaid. But when you give a banquet, invite the poor, the crippled, the lame, and the blind. And you will be blessed, because they cannot repay you, for you will be repaid at the resurrection of the righteous" (Luke 14:1-2, 4a-14).

Is this a theme our Lord first learned from his mother (Luke 1:52)? It is the Father's way to lift up the lowly. Jesus' meals in sedate homes were often disturbed by unsavory intruders (Luke 14:1-6). His upside-down kingdom belonged to the poor (Luke 6:20). The last were invited forward (Luke 13:29-30). "The poor, the crippled, the lame, the blind" came to the banquet. The wanderer, the untouchable found embrace (Luke 15:4; 16:21).

It is the Father's will to humble the proud (Luke 1:52). Jesus' word about the "highest place" was eerily true to life. At the Last Supper, a dispute arose

over who would be “greatest,” symbolized by seating order (Luke 22:24-27). “The greatest among you must become like the youngest,” Jesus said, “and the leader like one who serves. . . . I am among you as one who serves” (Luke 22:26-27). He “emptied” himself, and “humbled” himself, we are told in the early Christian hymn. “Let the same mind be in you. . . .” (Philippians 2:5-11). Lowliness is fundamental to holiness.

Several years ago we attended an Anglican service in the heart of Budapest, Hungary. It was in a tiny, candle-lit subterranean church, ministering largely to English-speaking expatriates. There were only 25 or 30 seats. A serious man, suffering from Parkinson’s disease, played the organ, every part of his body in uncontrolled motion, except for the hands on the keys. The elderly priest, in full regalia, presided. A spell of camaraderie came over us as we followed the carefully scripted liturgy. The sermon was earnest and touching. We shared in the sacrament. Then came a period of healing prayer. Perhaps a dozen came forward to stand in queue, each one in turn advancing to stand before the old priest. He pronounced an ancient prayer and anointed their foreheads with oil. Among them was a sophisticated woman we had noticed two rows ahead. She carried herself with demur dignity and fashionable couture. As she stood before the priest, motionless, a picture of unspoken need, she embodied in the holy moment the scripture, “. . . He knoweth our frame; he remembereth that we are dust” (Psalm 103:14). We later learned that she was the American ambassador to Hungary.

Our Sacred Life

... Jesus sent Peter and John, saying, “Go and prepare the Passover meal for us that we may eat it.” ... When the hour came, he took his place at the table, and the apostles with him.... He took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, “This is my body, which is given for you. Do this in remembrance of me.” And he did the same with the cup after supper, saying, “This cup that is poured out for you is the new covenant in my blood” (Luke 22:8, 14, 19-20).

In his childhood Jesus learned that every meal is a sacrament. At the daily meal, Joseph would recite the blessing over the bread – “Blessed art Thou, Jehovah, our God, King of the world, who causest bread to come forth from the earth.” He would break it and hand a piece to Mary and Jesus and the siblings, rendering each a recipient of the blessing. And the family would all say, “Amen.”

Here at the Passover meal, bread and wine become emblems of a new covenant (Jeremiah 31:31-34).

As Jesus offers bread to the somber company, he says: “This is my body [soma, meaning one’s entire life] given for you. Do this in remembrance of me.” And taking wine, he continues: “This cup that is poured out for you is the new covenant in my blood.”

Are we diligent to remember? William Booth wrote in 1883:

Let us remember him who died for us continually. Let us remember his love every hour of our lives, and continually feed on him – not on Sunday only, and then forget him all the week, but let us by faith eat his flesh and drink his blood continually: and “whatsoever you do, whether you eat or drink, do all to the glory of God.”²⁵

At the end of the mad and ruinous Second World War, General Albert Orsborn traveled from England to Germany to address officer-survivors in councils. They gathered in the gutted capital, a silent, threadbare company seared by horrors. “I was burdened with a sense of my own inadequacy to match the occasion,” the general later wrote. “I cried to God to help me, in my own spirit, and to let His Spirit work within us all, to bring us together, to bridge what seemed to be, in all reason, an impassable gulf between our respective conditions of living.... God revealed to me that not only that day, but always, we have no hope of being a blessing to other souls unless our lives become a part of the Savior’s sacramental consecration.”²⁶

Before he left Berlin a song began to form in his mind:

My life must be Christ's broken bread,/ My love his out-
poured wine,/ A cup o'erfilled, a table spread/ Beneath his
name and sign,/ That other souls, refreshed and fed,/ May
share his life through mine.

Lord, let me share that grace of thine/ Wherewith thou didst
sustain/ The burden of the fruitful vine,/ The gift of buried
grain./ Who dies with thee, O word divine/ Shall rise and
live again.²⁷

3. Prayers of the Holy

There is a scene toward the end of Leonard Bernstein's Mass (a musical work written in memory of John F. Kennedy) in which a priest, resplendent in liturgical vestments, is lifted up by his people. He carries in his hands a glass chalice. Suddenly the human pyramid collapses, the priest falls, his vestments torn, the chalice broken. He walks amid the debris of his former glory, now barefoot in blue jeans and T-shirt. Children's voices intone "Laude, laude, laude," "Praise, praise, praise." The priest picks up and examines a shard of the chalice. Haltingly, he says, "I never realized that broken glass could shine so brightly."

The word holiness, venerated in the church, has been largely sullied and discarded in the streets. It needs to be recovered. We understand holiness to denote the nature of God. He is holy and he hallows all that he touches. We find his marks on places and seasons and persons. When we follow Jesus we find holiness everywhere.

Frederick Buechner describes a workshop in a barn as a holy place. A dark and dented workbench, shovels and rakes, some worn-out jackets and caps on pegs, an electric clock that doesn't keep time, a couple of chairs with rungs missing and a yellow bulldozer caked with mud. The place smells, he says, mainly of oil and smoke. "I have no idea why this place is holy," he writes, "but you can tell it is the moment you set foot in it if you have an eye for that kind of thing. For reasons known only to God, it is one of the places he uses for sending his love to the world through."²⁸

Think for a moment of your own holy places, seasons, people. You recognize it when you see it.

I left my sandals at the gate when I visited, not long ago, the great Buddhist temple, Sri Dalada Maligawa, in the hill country of Sri Lanka. We walked barefoot on the ancient pavement, mounted the stairs to the chamber where the sacred tooth relic of Gautama Buddha is kept and rarely exhibited. Devotees by the hundreds were there. Many leave prayer notes in the chicken wire surrounding an adjacent shrine – prayers for marriage, for children, for health, for employment, for success in exams – human petitions, like my own. I know that the Father cannot turn away from any pilgrim’s cry.

A grace known dimly, from afar, has drawn near in our Lord Jesus Christ (John 1:14; Acts 17:16-34).

We enter a sacred space when we hear his prayers, the first at the beginning of his ministry, the second at the end. If you would be holy – and I – come close and listen.

Our Father’s Reign

Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

Our Father which art in heaven, Hallowed be thy name. We are taught to pray in the plural. How wide is the “our”? People we love? People we know? People like us? How wide is the “our” in the mind of Jesus, who said, “I, when I am lifted up from the earth, will draw all people to myself” (John 12:32)?

We call God *Father* because Jesus did. Standing behind the Greek *Pater* in this prayer is the Aramaic *Abba*, a word of majesty and intimacy. We find it again in Gethsemane. Kenneth Bailey, a missionary for 40 years in the Middle East, tells of teaching the Lord’s prayer in Arabic to a group of village women in the Lebanese mountains. As he described the word *Abba* as a first-century Aramaic word, he noticed an embarrassed restlessness in the group. When he asked if anyone had a comment, a lady in the back shyly raised her hand: “Dr. Bailey,” she said, “*Abba*, is the first word we teach our children.” (The same is true across Lebanon, Palestine, Jordan and Syria, formerly Aramaic-speaking lands.)

Wrote Lady Julian of Norwich:

Our courteous Lord willeth that we should be as homely with Him as heart may think or soul may desire. But let us beware that we take not so recklessly this homeliness that we leave courtesy. For our Lord Himself is sovereign homeliness, and as homely as He is, so courteous He is: for He is very courteous.²⁹

The name represents the person. We hallow the Father's name by reverencing it. Eugene Peterson, translator of *The Message*, used to meet, regularly, with a group of 20 rabbis and ministers in a Jewish-Christian Roundtable to study the scriptures. He noticed that, when it was a rabbi's turn to lead, he would bring handouts of the Hebrew text and collect the sheets afterwards. He would count them meticulously to be sure none was missing and take them home to be burned. It was the tradition not to leave the holy name in the hands of Gentiles, lest it be desecrated. We hallow the name by reverencing it, manifesting it (John 17:6) and declaring it (John 17:26).

Thy kingdom come. Thy will be done in earth as it is in heaven. The kingdom is the life God wills for us, the life embodied in Jesus. It is a paradox. It is here and is yet to come. It is in us and also among us. Everyone who follows Jesus is a sign and agent of its coming. The kingdom, in a word, is the Jesus way.

On a visit to Russia in 1934, when the Communist regime was forging a kingdom of totalitarian control in brutality and blood, a verse came to E. Stanley Jones with new force: "Therefore let us be grateful for receiving a kingdom that cannot be shaken" (Hebrews 12:28); and with it came another, "Jesus Christ the same yesterday, and today, and forever (Hebrews 13:8). "I came out of Russia with two things in my mind and heart," he later wrote: "an unshakable Kingdom and an unchanging Person."³⁰ These themes became the substance of his critique and appeal to the Church:

When I say that the Church has lost the Kingdom, I do not mean that it has totally lost the conception of the Kingdom; it has it as a marginal concept, something you get into for security by the new birth now, something you will inherit

hereafter as a reward in heaven, something you get at the Second Coming, something to which you point as an ideal. These conceptions of a kingdom are generally dehydrated because they are marginal. They are not the starting point and the ending point, not the total program now for all life, not the head-on and total answer to man's total need, individual and collective.³¹

Our Daily Need

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil:

For thine is the kingdom, and the power, and the glory, for ever.

Amen (Matthew 6:9b-13, KJV).

Give us this day our daily bread. Now the focus shifts from the Father's sufficiency to our frailty and need. Can we ever be so spiritually advanced, so secure and self-assured, that we no longer need to look to the Father for bread? What do we make of the fact that nearly one in five children in America is hungry? Mother Theresa told the story of bringing some rice to a family with eight children who, she learned, were hungry. The mother took the rice from her hands, divided it in two and went out. When asked where she had gone, she explained simply that the family next door were hungry too.

Forgive us our debts. The words for sin in the New Testament have the sense of missing the target, stepping across the line, slipping on a slick road, throwing off restraints, failing to pay what is due. It is the last of these in focus here. It is a failure in duty. Edwin Muir, the great naturalist said, "After a certain age all of us, good and bad, are grief stricken because of powers within us which have never been realized; because, in other words, we are not what we should be."³² And our Lord includes the caveat, "Forgive us our debts in proportion as we forgive our debtors."

Lead us not into temptation, but deliver us from evil. Arnolis Weerasooriya, the saintly Sri Lankan, Chief Secretary to Booth Tucker for the subcontinent,

was the first of the Army's national leaders in Asia. He lived the axiom, "It is not great gifts that God blesses but likeness to Jesus." As it happened, he had both. He was legendary for his lowliness and thoughtfulness. It is said that when missionary officers (especially the young ones) would accompany him on barefoot journeys through the villages, he understood the tenderness of their feet and would go ahead, kicking aside sharp objects on the path. It is thus that our Lord leads and delivers.

For thine is the kingdom, the power and the glory for ever. Amen. The distinguished missionary to Asia, Lt. Colonel Milford McPherson, would punctuate the day, in the press and stress of ministry, with this doxology.

Our Worldly Cause

Father, the hour has come; glorify your Son so that the Son may glorify you.... I glorified you on earth by finishing the work that you gave me to do.... I have been glorified in [those whom you gave me] (John 17:1,4,10).

... Holy Father, protect them in your name.... I am not asking you to take them out of the world, but I ask you to protect them from the evil one.... Now I am coming to you, and I speak these things in the world so that they may have my joy made complete in themselves. I have given them your word.... Sanctify them in the truth; your word is truth. As you have sent me into the world, so I have sent them into the world (John 17:11, 15, 13-14, 17-18).

The traditional Upper Room today is cavernous and bare. But as you stand there alone in thought, it is not difficult to imagine the chill of the spring evening, the gloom of the oil lamps, the furtive sounds of conversation and then the simple, elemental words of this prayer, the longest in the New Testament.

We find the emphases of Jesus' prayer by noting the repeated words, especially these four: glory (8 times), world (17 times), one (6 times), and the plural pronouns (42 times).

Jesus begins with glory.

Glory is to God what style is to an artist. A painting by Vermeer, a sonnet by Donne, a Mozart aria – each is so rich with the style of the one who made it that to the connoisseur it couldn't have been made by anybody else, and the effect is staggering.... “The heavens are telling the glory of God.” It is the same thing. To the connoisseur not just sunsets and starry nights but dust storms, rain forests, garter snakes, the human face, are all unmistakably the work of a single hand. Glory is the outward manifestation of that in its handiwork just as holiness is the inward.³³

In some sense, God's artistic style is to be found in us, an outward manifestation of inner holiness. “The glory you have given me I have given them,” said Jesus. “All of us,” wrote St. Paul, “seeing the glory of the Lord... are being transformed into the same image from one degree of glory to another; for this comes from the Lord, the Spirit” (2 Corinthians 3:18).

Jesus' glory is centered in the cross, its beams bridging heaven and earth and spanning the human family. Every morning, Frank Laubach, apostle to the silent billion, inflated a huge balloon of the world with his prayers. It was the magnificent obsession of Jesus: “that the *world* may know” (17:23), “that the *world* may believe” (17:21); “As you have sent me into the *world*, so I have sent them into the world” (17:18).

As we hear Jesus praying for us, we “let ourselves be gripped by this primary truth, namely, that the whole compact mass of created being and essence and the everyday world we are so familiar with sails like a ship over the fathomless depths of a wholly different element, the only one that is absolute and determining, the boundless love of the Father.”³⁴

Our Holy Bond

I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may

all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one. I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me (John 17:20-23).

God is portrayed to us as a dynamic communion of persons. We are welcomed into that circle, to be one, in heart and mind, with one another and with Father, Son and Spirit. An artist has portrayed the mystic St. John of the Cross with a hushing finger on his lips as he contemplates such imponderables as this. It is a wonder and a mystery.

Wrote Albert Schweitzer of Lambarene:

He comes to us as One unknown... as of old, by the lakeside, He came to those men who knew Him not. He speaks to us the same words: "Follow thou me!" and sets us to the tasks which He has to fulfill for our time. He commands. And to those who obey Him, whether they be wise or simple, He will reveal himself in the toils, the conflicts, the sufferings which they shall pass through in His fellowship, and, as an ineffable mystery, they shall learn in their own experience who He is."³⁵

The word is spoken, the holy encountered, on the way.

The medieval hermit, Godric, speaks in the novel of that name about the villagers who come to him for a blessing:

To touch me and to feel my touch they come. To take at my hands whatever of Christ or comfort such hands have. Of their own, my hands have nothing more than any man's and less now at this tottering, lamewit age of mine when most of what I ever had is more than mostly spent. But it's as if my

hands are gloves, and in them other hands than mine, and those the ones that folk appear with roods [crosses] of straw to seek. It's holiness they hunger for, and if by some mad grace it's mine to give, if I've a holy hand inside my hand to touch them with, I'll touch them day and night. Sweet Christ, what other use are idle hermits for?³⁶

Dear Jesus, we would do the same.

Notes

- ¹ Cindy Crosby, "Interview with a Penitent," christianitytoday.com (Dec. 1, 2005).
- ² Sarah Pulliam Bailey, "Anne Rice on Following Christ Without Christianity" christianitytoday.com (August 17, 2010). In a response to Rice's announcement, Brian McLaren blogged: "If I want to be affiliated with any group of human beings, sooner or later I will be associated with bigotry, intolerance, violence, stupidity, and pride. In fact, even if I stand alone, distancing myself from every other group, I know that within me there are the seeds of all these things. So there's no escaping the human condition." Brian McLaren, *Why Did Jesus, Moses, the Buddha and Mohammed Cross the Road? Christian Identity in a Multi-Faith World* (New York: Jericho Books, 2012), 21.
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- ⁷ Donald E. Burke, "Are We Biblically Illiterate?" *Salvationist* (August 2011): 18.
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- ²⁰ John Wesley quoted in Randy Maddox, *Responsible Grace: John Wesley's Practical Theology* (Nashville: Kingswood, 1994), 145.
- ²¹ Song Book of The Salvation Army, 647.
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Training Warriors to Win the World for Jesus: The Salvation Army's "War College" Wesleyan Missiology

Jonathan Evans

The Salvation Army traces its spiritual parentage to John Wesley and Methodism. "To me there was one God, and John Wesley was his prophet," William Booth, the founder of The Salvation Army, declared. "I had devoured the story of his life. No human compositions seemed to me to be comparable to his writings, and to the hymns of his brother Charles."¹ Consequently, the interpretive foundation of The Salvation Army's missiology is Wesleyan. The War College (TWC) of The Salvation Army continues to emphasize Wesleyan missiology through the *modus operandi*, "Training Warriors to Win the World for Jesus." This paper will outline TWC's Wesleyan distinctives that inform and nourish TWC's mission in Vancouver's notorious Downtown Eastside (DTES). TWC's missiology explores first the Triune nature of God; secondly Humanity's creation and fall from the Image of God; thirdly the resulting in a Community of Grace that Participates in the Victory of God; and finally the establishment of Jesus' Kingdom on Earth.

Trinity

To understand mission we must first discover whose mission The War College undertakes. Quoting Isaiah 61's prophetic mandate, Jesus declared:

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The Spirit of the Lord is upon me,
 because he has anointed me
 to proclaim good news to the poor.
 He has sent me to proclaim liberty to the captives
 and recovering of sight to the blind,
 to set at liberty those who are oppressed,
 to proclaim the year of the Lord's favour
 (Luke 4:18, emphasis added).²

The mission of God is Trinitarian. Jesus is anointed by the Spirit and sent by the Father. Jesus prays that his followers would participate in this mission through him, "that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me" (John 17:21). Being one with the Father and the Son through the fellowship of the Holy Spirit requires that Christians actively know God in Trinity. TWC undertakes this devotion as its starting point. Engaging with the Trinity through the privilege of prayer informs and energizes the mission of God in this World.

John Wesley's emphasis was on God's Triune essence as love. The community of three and one permits loving interaction to a fullness that an individual could not express. Charles Wesley expresses God's loving nature in his hymn *Wrestling Jacob*:

'Tis Love! 'Tis Love! Thou diedst for me;
 I hear thy whisper in my heart.
 The morning breaks, the shadows flee,
 Pure Universal Love Thou art:
 To me, to all, thy mercies move—
 Thy nature, and Thy name is LOVE.³

"The [Trinitarian] text (1 John 5:7), and so also presumably the topic," Outler remarks on Wesley's Sermon, *On The Trinity*, "must have been a favorite in Wesley's oral preaching, for its use is recorded twenty-three times."⁴ Wesley understood the Trinity as the source of all love for those who believe

in Christ and who have received the Holy Spirit. He explains in The Scripture Way of Salvation, “We feel the ‘love of God shed abroad in our heart by the Holy Ghost which is given unto us,’ producing love to all mankind and more especially to the children of God.”⁵ The Trinity’s mission is relational because God is relational. Wesley described how the Word and Spirit work conjointly in God’s revelation of himself. Paul Chilcote summarizes Wesley’s concern for meeting God, “He explained that unbelievers were those who are strangers to the work of the Holy Spirit bearing witness to the Word in their hearts. They have no familiarity with God, and the love of God is a foreign concept to them.”⁶ Wesley’s Sermon, “On Predestination,” emphasizes the Triune call unto Himself:

Could you take a view of all those upon earth who are now sanctified, you would find, not one of these had been sanctified till after he was called. He was first called, not only with an outward call by the Word and the messengers of God, but likewise with an inward call by his Spirit applying his Word, enabling him to believe in the only-begotten Son of God, and bearing testimony with his spirit that he was a child of God.⁷

The mission of God is both personal and active as exemplified in the economic revelation of the Trinity. The Father’s personal agents, the Son and Holy Spirit are sent with purposes to fulfill. Through the incarnation, TWC is given an *incarnational* model of mission. Jesus commissioned his disciples, “Peace be with you. As the Father has sent me, even so I am sending you” (John 20:21b). Jesus was sent from the Father, not in power, but as a vulnerable child to inhabit an afflicted people-group who would plot his death. Jesus was therefore baptized with the Spirit of resurrection power, “and the Holy Spirit descended on him in bodily form, like a dove; and a voice came from heaven, ‘You are my beloved Son; with you I am well pleased’” (Luke 3:22). Indeed this is the same call believers hear by the inner witness of the Spirit, “For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, ‘Abba! Father!’ The Spirit himself bears witness with our spirit that we are children of God, and if chil-

dren, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him” (Romans 8:15-17). Christ’s embodied and sacrificial mission to the church is empowered by the Holy Spirit rather than by human or earthly powers. The Church represents the community of God (relationship) with a message of adoption (vocation). A relationship with God precludes any mission the church undertakes. The dialectic between relation and vocation can be illustrated by the story of a brother who came to Mother Theresa for counsel.

“My vocation is to work for the lepers. I want to spend all my life, my everything, in this vocation.” He declared.

“You are making a mistake, brother,” she responded. “Your vocation is to belong to Jesus. He has chosen you for himself and the work is only a means of your love for him in action. Therefore it does not matter what work you are doing, but the main thing is that you belong to him... and that he gives you the means to do this for him.”⁸

The idolatry of mission is prevented when God is the source and aim of all love, making him the proper object of religious worship. A loving relationship with God is expressed in good works.

Faith and Works

Wesley’s missiology encompasses the proper link between faith and works. In his sermon, “The Law Established Through Faith, 2” he argued that faith and works are conjoined. He states that the doctrine of salvation by faith is the response to God’s unconditional love. Secondly, he argues that the purpose of this salvation is the restoration of God’s image: Love. Faith is the means to Love’s end.⁹ The War College carries the motto, “Fight with Love,”¹⁰ which beckons the response, “Because love never fails” (1 Cor 13:8). Wesley was adamant that Christian mission represents the loving nature of the Trinity:

Above all, stand fast in obedient faith, faith in the God of pardoning mercy, in the God and Father of our Lord Jesus

Christ, who hath loved you, and given himself for you. Ascribe to him all the good you find in yourself, all your peace, and joy, and love, all your power to do and suffer his will through the Spirit of the living God. ...Abhor every approach, in any kind or degree, to the spirit of *persecution*. If you cannot reason or *persuade* a man into the truth, never attempt to *force* him into it. If love will not compel him to come in, leave him to God.¹¹

This implies that those who confess Jesus as Lord and are filled with the Holy Spirit undertake Wesleyan mission. If the ultimate goal of mission is the love of God, loving and knowing God are essential. It does not mean, however, that non-believers have no part to play or that they would “taint” God’s mission. Rather, Wesleyan missions are in fullness when God’s glory and purposes are revealed and people are introduced into the personal and social life of the Triune God through his disciples and anointed by the Holy Spirit. “It was by a sense of the love of God shed abroad in his heart that every one of them was enabled to love God.” Wesley preaches, “Loving God, he loved his neighbour as himself, and had power to walk in all his commandments blameless.” Charles Wesley expressed that sharing in the loving of the Triune God is the goal of the Christian life:

O that we now, in love renewed,
Might blameless in thy sight appear;
Wake we in thy similitude,
Stamped with the Triune character;
Flesh, spirit, soul, to thee resign,
And live and die entirely thine!¹²

Image of God

Now that it is established that The War College undertakes the Triune mission of God whose aim and means is Love, we will look at the mission of restoring God’s image of Love in Humanity. The Hymn above examines God’s restoration of His image through grace:

Come, Father, Son, and Holy Ghost,
Whom one all-perfect God we own,
Restorer of Thine image lost,
Thy various offices make known;
Display, our fallen souls to raise,
Thy whole economy of grace.¹³

The War College aims to develop its students in God's image while also restoring this image into our neighbors through the offer of salvation and continued discipleship. Wesley asserts God created humans in a perfect state:

In the image of God was man made, holy as he that created him is holy; merciful as the Author of all is merciful; perfect as his Father in heaven is perfect. As God is love, so man, dwelling in love, dwelt in God, and God in him. God made him to be an "image of his own eternity," an incorruptible picture of the God of glory. He was accordingly pure, as God is pure, from every spot of sin. He knew not evil in any kind or degree, but was inwardly and outwardly sinless and undefiled. He "loved the Lord his God with all his heart, and with all his mind, and soul, and strength."¹⁴

Again, the loving nature of the Triune God is the basis for humanity's nature. Wesley understood this nature in three spheres for love to be expressed: the natural image, political image and moral image.

And God, the three-one God, said, "Let us make man in our image, after our likeness." So God created man in his own image, in the image of God created he him: (Gen. 1:26, 27) – Not barely in his natural image, a picture of his own immortality; a spiritual being, endued with understanding, freedom of will, and various affections; – nor merely in his political image, the governor of this lower world, having "dominion over the fishes of the sea, and over all the earth"; – but chief-

ly in his moral image; which, according to the Apostle, is “righteousness and true holiness” (Eph. 4:24). In this image of God was man made. “God is love.” Accordingly, man at his creation was full of love; which was the sole principle of all his tempers, thoughts, words, and actions.¹⁵

Being made in God’s moral image afforded sharing in fellowship with the three-one God. Vickers abridges, “Adam was not simply ‘capable of God, capable of knowing, loving, and obeying his Creator,’ but he actually ‘did know God, did unfeignedly love and uniformly obey him,’ so that from this original state and the ‘right use of all his faculties, his happiness naturally flowed.’”¹⁶ Recent scholarship has contributed much to our understanding of what it means to be crafted in the image of God. Images were set up in temples personifying Ancient Near Eastern deities. Creation is rightly understood as Yahweh’s palace-temple construction and humanity’s creation as Yahweh’s placement of His image in His temple.¹⁷ It is notable that only Israel’s temple had no image of Yahweh because the nation properly observed all creation and all humanity as God’s image bearers.¹⁸ Israel, indeed was different from their neighbors in exclaiming their exclusive God was the only true living God and that all of humanity was valuable as image-bearers. Kellermann asserts that Israel’s narrative is subversively democratic:

Here is an idea so incredibly subversive it may be the most politically loaded claim of all. Who in Babylon, not to mention virtually the whole of the ancient world, was the image of god? The King, of course, who stands in for Marduk in the creation pageant, and whose authority is annually legitimated. Who, however, is in the liturgy of Israel? Humanity. Women and men. Human beings in community.... made for freedom and responsibility.¹⁹

Making sense of the Scriptural claims upon the entire human race defines TWC intent to recognize the inbuilt dignity of all people. Thus, we endeavor to recognize and offer our knowledge of the love of the three-one God in our

love for all of humanity created in God's image.

God's intent for humankind was in relationship reflecting his loving nature to all creation. However, Wesley's experience and observations of Genesis show that humanity's capability to reflect the image of God is destroyed. It is as a mirror smashed in thousands of pieces whose ability to reflect the image of its creator is almost entirely lost. Wesley stressed the corruption of God's moral image and consequently all avenues reflecting God's image were broken or depraved. Adam no longer carried full image bearing, "In that moment he lost the moral image of God, and, in part, the natural: He commenced unholy, foolish and unhappy. And 'in Adam all died': He entitled all his posterity to error, guilt, sorrow, fear, pain, diseases, and death."²⁰

The War College stresses the loving nature lost due to our sinfulness. Sin forces us to be distant in all regards, physically, emotionally, intellectually and spiritually. Our communal nature with God and each other is lost and we are in bondage to sin. "Contrary to popular perceptions of Armenianism as implying free will," Vickers argues, "this consequence of the fall into sin was not lost on Wesley. Indeed, Wesley could describe human bondage to sin as vividly as Augustine or Luther." Vickers quotes Wesley's fitting description, "[Our sins]... are chains of iron and fetters of brass. They are wounds wherewith the world, the flesh and the devil, have gashed and mangled us all over. They are diseases that drink up our blood and spirits, [and] that bring us down to the chambers of the grave."²¹ The experience in Vancouver's DTES embodies Wesley's description. Identification with our neighbors and the battle against the world, our flesh and the devil are immediate conceptions. Indeed, the context of TWC is essential to developing a Wesleyan missiology because the bondage of the human condition is so apparent. TWC recognizes that this condition, in sin and without God, results in a less than human condition of depravity, disease and ultimately death.

Without the love of God, restoration of this image is impossible. Wesley's pessimism of humanity's condition encounters an even greater optimism of God's Grace. Wesley reflects with Romans 5:20, "if sin abounded," yet grace "would much more abound;" in his sermon, "God's Love to Fallen Man." He reasons that because of our fallen nature there is a greater potential for holiness and happiness on earth and heaven "than otherwise could have been!"²² Undeniably, the

incarnation, the climax of God's story offers us a new glimpse into the nature and character of God as we observe God identifying all of humanity:

For whatever reason God chose to make man as he is – limited and suffering and subject to sorrows and death – He had the honesty and the courage to take His own medicine. . . . He can exact nothing from man that He has not exacted from Himself. He has Himself gone through the whole of human experience, from the trivial irritations of family life and the cramping restrictions of hard work and lack of money to the worst horrors of pain and humiliation, defeat, despair, and death. When he was a man, he played the man. He was born in poverty and died in disgrace and thought it well worthwhile.²³

Jesus' incarnation epitomizes the act of saving-love, fueling Wesley's optimism of God's covenant of grace. Vickers outlines that Christ inaugurates the covenant of grace in continuation of God's covenant through Moses that counters the covenant of works made with Adam.²⁴ "The atonement for sin undertaken by Christ on the cross was not for a particular group of individuals, but for all."²⁵ Wesley asserted this Arminian position over Calvinism in his sermon on free grace:

And "the same Lord over all is rich" in mercy "to all that call upon him:" (Romans 10:12) But you say, "No; he is such only to those for whom Christ died. And those are not all, but only a few, whom God hath chosen out of the world; for he died not for all, but only for those who were 'chosen in him before the foundation of the world.'" (Eph. 1:4) Flatly contrary to your interpretation of these scriptures, also, is the whole tenor of the New Testament; as are in particular those texts: – "Destroy not him with thy meat, for whom Christ died," (Rom. 14:15) – a clear proof that Christ died, not only for those that are saved, but also for them that perish: He is

“the Savior of the world;” (John 4:42) He is “the Lamb of God that taketh away the sins of the world;” (John 1:29) “He is the propitiation, not for our sins only, but also for the sins of the whole world;” (1 John 2:2) “He,” the living God, “is the Savior of all men;” (1 Timothy 4:10) “He gave himself a ransom for all;” (1 Tim. 2:6) “He tasted death for every man” (Heb. 2:9).²⁶

The covenant of grace was established to save all, however, not all are saved as Universalists ascribe. “To be sure, it was God’s *intention* to save all. Yet, just as Adam was free to reject the covenant of works in creation,” Vickers argues, “so now people were free to accept or reject the covenant of grace. The good news was that they had only to repent of their sins and put their faith in the atoning sacrifice of Christ.”²⁷ After Wesley’s Aldersgate experience, Wesley upheld Luther’s doctrine of justification by faith as the fundamental doctrine of the church.²⁸ “In a hundred different ways on a thousand of different occasions, decade after five decades, his one consistent message was,” Albert Outler affirms, “Jesus Christ and him crucified – *Christus crucifixus, Christus redemptor, Christus victor.*”²⁹ Wesley asserts that the gift of faith is free and vital. “All sons [and daughters] were and are under the covenant of grace. The manner of their acceptance is this: the free grace of God, through the merits of Christ, gives pardon to them that believe, that believe with such a faith as, working by love produces all obedience and holiness.”³⁰ TWC trusts with the disciples of Wesley in God’s atoning work through the life and sacrifice of His incarnate Son Jesus offered for the whole of creation. We live and preach free grace in our neighborhood so that whosoever will may be saved. This proclamation is praiseworthy for we who were in bondage have been saved by God’s atoning work.

With Jesus as our example, we value the incarnational model. A Salvation Army anthem captures the imperative of God’s atoning work:

See the brazen hosts of Hell,
 Their art and power employing,
 More than human tongue can tell,
The blood-bought souls destroying.

Hark! from ruin's ghastly road
 Victims groan beneath their load;
 Forward, O ye sons of God,
 And dare or die for Jesus.³¹

Through faith TWC offers our lives as a living sacrifice for the sake of the gospel to the praise of God. We undertake this battle in an attitude of victory because God has provided grace for the world. Therefore we sing:

O for a thousand tongues to sing
 My Great Redeemer's praise,
 The Glories of Our God and King,
 The Triumphs of His grace!
 He breaks the power of cancelled sin,
 He sets the prisoner free;
 His blood can make the foulest clean;
 His blood avails for me.³²

Grace

Christ's crucifixion is the climax for all humanity, whether cognizant or ignorant of the freedom God offers. Wesley summarized,

The benefit of the death of Christ is not only extended to such as have the distinct knowledge of his death and sufferings, but even unto those who are inevitably excluded from this knowledge. Even these may be partakers of the benefit of his death, though ignorant of the history, if they suffer his grace to take place in their hearts, so as of wicked men to become holy.³³

Indeed, through God's people and creation, the knowledge and grace of God is offered. The free position of humans to respond to God's offer of salvation is not independent. Just as God has initiated Creation and Re-creation through the incarnation and sacrifice of Jesus, He initiates a response to Him through *prevenient grace*. Wesley's term "prevenient" means to come before. God's

love exhibited on the cross and revealed by the Holy Spirit draws people to the Father unless grace is resisted. “The grace or love of God, whence cometh our salvation,” he declared, “is FREE IN ALL, and FREE FOR ALL.”³⁴ One who responds positively to this grace through faith experiences God’s “justifying” and “sanctifying” grace. Thus the prevenient grace of God is available to all, enabling humankind a “tendency toward life; some degree of salvation; the beginning of a deliverance from a blind, unfeeling heart.”³⁵ Wesley was adamant that the grace of God is something experienced.

And at the same time that we are justified, yea, in that very moment, sanctification begins. In that instant we are born again, born from above, born of the Spirit: there is a real as well as a relative change. We are inwardly renewed by the power of God. We feel “the love of God shed abroad in our heart by the Holy Ghost which is given unto us”; producing love to all mankind, and more especially to the children of God; expelling the love of the world, the love of pleasure, of ease, of honor, of money, together with pride, anger, self-will, and every other evil temper; in a word, changing the earthly, sensual, devilish mind, into “the mind which was in Christ Jesus.”³⁶

The experience of God’s grace is a yearning within to experience and participate in the love of God over pleasures of sin. Thus, mission is a joy, an adventure of experiencing God at work. When TWC is active in mission, we do not bring God to those in need of grace but rather participate in what God has done and is doing. Our neighbors experience the grace of God through our good works; as we are “God’s fellow workers” (1 Cor 3:9). We can offer fellowship with the God of our Salvation and good works that demonstrate God’s love. We may too, experience Christ in our neighbors, “Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me” (Matt 25:40). Therefore, active mission is an act of devotion where we may participate with the Holy Spirit in extending grace and experiencing the love of Christ in our neighbors.

Holistic Regeneration

The mission of God is all encompassing. Jesus came to “destroy the works of the devil” and by restoring humanity into God’s image. We observe this in Jesus’ healing ministry. “He healed sick bodies, resurrected the dead, drove out demons from tormented souls, and carried his message of joy to the poorest of the poor. Jesus’ message means the realization of the future invisible kingdom now; it is the promise that ultimately the earth will be won wholly for God.”³⁷ Jesus’ mission was to give life, “Life to the full” (John 10:10). Consequently, TWC seeks a full salvation in its training of students. A great emphasis is placed on The Salvation Army’s 10th Doctrine, quoting 1 Thes. 5:23, “We believe that it is the privilege of believers to be wholly sanctified and that their whole spirit, soul and body may be preserved blameless unto the coming of our Lord Jesus Christ.” In the next verse, 1 Thes. 5:24, Paul declares, “He who calls you is faithful; he will surely do it.” Again, we experience an optimism regarding God’s gracious work. Wesley positively expressed God’s regeneration using the biblical language of “perfection.” He acknowledges the difficulty of this topic in his sermon *Christian Perfection*:

There is scarce any expression in Holy Writ which has given more offence than this. The word perfect is what many cannot bear. The very sound of it is an abomination to them. And whosoever preaches perfection (as the phrase is) that is, asserts that it is attainable in this life, runs great hazard of being accounted by them worse than a heathen man or a publican.³⁸

The difficulty of God’s standards should not discourage us, as Wesley asks, “But are they not found in the oracles of God?”³⁹ Indeed, Philippians 2 exhorts, “... work out your own salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure.” Wesley comments, “The original word rendered, work out, implies the doing a thing thoroughly. Your own; for you yourselves must do this, or it will be left undone forever.”⁴⁰ Here derives TWC’s distinctive of training as soldiers

in the conquest of our salvation. The figure of a soldier is the most frequent biblical image for a Christian in the world.⁴¹ This battle is in every facet of our living. “You shall love the LORD your God with all your heart and with all your soul and with all your might.” N. T. Wright’s *Surprised by Hope* exposes the incorrect views of mission that Christians have adopted with their incorrect eschatology. He argues that dualistic philosophies that reject physicality cheapen and discourage proper Christian living in the present.⁴² Proper Christian mission incorporates the whole person. Snyder observes that Wesley utilized the healing motif to broaden the normal protestant view of salvation:⁴³

Salvation-as-healing makes it clear that God is intimately concerned with every aspect of our lives; yet, biblically understood, it also makes clear that the healing we most fundamentally need is spiritual: Our relationship to God. Biblically grounded (and as Wesley understood it), the salvation-as-healing motif is no concession to pop psychology; it is an affirmation of who God is, what it means to be created in God’s image, and what it takes for that image to be restored in Jesus Christ by the power of the Holy Spirit.⁴⁴

By God’s grace TWC aims to train students into God’s image bearers by adopting an integrated approach that includes all facets of life (spirit, soul and body) while emphasising the regenerative power of The Holy Spirit.

Community

Wesley was sure that salvation worked beyond the individual. He emphasized the communal nature of this journey, “The gospel of Christ knows of no religion but social; no holiness but social holiness. ‘Faith working by love’ is the length and breadth and depth and height of Christian perfection.”⁴⁵ In *Created for Community* Stanley Grenz offers a viewpoint of salvation that moves beyond individualism and into an invitation from Jesus, the sent one, to participate in Divine Community:

God wants to save us from sin so that he can bring creation

to a higher purpose. God wants us to participate in an eternal community. God's desire is to create a redeemed humankind, dwelling within a redeemed creation, and enjoying the presence of the Triune God." Such a community rightfully holds an *imago Dei*⁴⁶, a corporate reality rather than a "human-spirit-after-the Holy-Spirit-in-me theology."⁴⁷

Therefore TWC embraces the model of a salvific community which is sent out into the world with a gospel invitation.

Robert Bellah has studied extensively the disintegration of community in exchange for the pursuit of individual happiness within North America. Many interviewees reasoned that their circumstances are not optimized for community like past generations. Bellah summarizes that there exists a "profound yearning for the idealized small town" to fill the void for "meaning and coherence" for middle class Americans.⁴⁸ Robert Wuthnow demonstrates that this longing can be characterized in the popularity of support groups such as recovery groups, prayer fellowships, twelve-step gatherings that seem to be replacing more traditional forms of community. He explains support groups are successful because they "provide us with small, portable sources of interpersonal support."⁴⁹ Small groups indicates the need for the "other" in our lives to break apart from radical individualism:

Most people, however, seem to believe at some level that this self-centered individualism is no way to live. They may not have the security of a tight-knit neighborhood, but they want it. They may not enjoy the comfort of a warm family, but they wish they could. They value their individual freedom, but to go through life feeling lonely. They desire intimacy and wonder how to find it. They cling to the conviction that they have close friends who care about them but they frequently feel distant from these friends. They worry what would happen if they were truly in need. Wanting community, and not being able to find it, they turn to other solutions, some of which become their worst enemies.

Wesley saw the theological need for community and established within Methodism the band system and select societies for the purpose of authentic fellowship and accountability. Lyle D. Vander Broek in his book, *Breaking Barriers: The Possibilities of Christian Community in a Lonely World* recognizes that a multitude of communities exist and are best defined by defining what the members of a group have in common and the type of relationships they have with one another. Or, “put more simply and personally, we need to ask *what* we share with the members of our group and *how* we share it.”⁵⁰ Scott Peck describes a community as a “group of individuals who have learned how to communicate honestly with each other, whose relationships go deeper than their masks of composure, and who have developed some significant commitment to ‘rejoice together, mourn together,’ and to ‘delight in each other, make others’ condition our own.’”⁵¹ Larry Crabb goes further calling for a certain type of community, “The greatest need in modern civilization is the development of communities – true communities where the heart of God is home, where the humble and wise learn to shepherd those on the path behind them, where trusting strugglers lock arms with others as together they journey on.”⁵² This picture of growing and learning together embodies the gospel and reflects an educational model after God’s design. Communities that can be described as gospel-centred are distinguished from secular ones by Jean Vanier, founder of L’Arche, “Community is a place of forgiveness.”⁵³ Wesley’s community practiced forgiveness in their band meetings, “to obey that command of God, ‘Confess your faults one to another, and pray for one another, that ye may be healed.’”⁵⁴ TWC implements accountability groups, “squad groups” and encourages the small group gathering of sessional dynamics. Moreover, the cell group is the primary point of our church life where neighbors may receive and express the love of God.

World Winning

The Community of God has always existed to be a “light to the world” and the “salt of the earth” (Matt 5: 13-17). Wesley viewed the church as a

...body of men compacted together, in order, first, to save each his own soul; then to assist each other in working out

their salvation; and afterwards, as far as in them lies, to save all men from present and future misery, to overturn the kingdom of Satan, and set up the kingdom of Christ. And this ought to be the continued care and endeavour of every member of his church; otherwise he is not worthy to be called a member thereof, as he is not a living member of Christ.⁵⁵

Because Christ came to fulfil God's covenant and the church exists as his body, members of the church contribute to "overturn the kingdom of Satan and set up the kingdom of Christ." The motif of soldiership is utilized for this emphasis. Luke Timothy Johnson summarizes the militant people motif:

They help reconcile *the world* to God (Rom 11:15; 2 Cor 5:19) and anticipate *the whole world's* rebirth into freedom (Rom 8:20-22). The Christian community is a place where God's purpose for *the world* is revealed (Eph 3:9-10)... Indeed, the community participates already in a *victory over the world* (1 John 5:4-5)... This victory will come to complete accomplishment (Rev 11:15)... The experience led to a fundamental release from the cosmic forces... Christians were no longer subject to these "powers and principalities..." When Christians spoke of salvation, they meant not only something that would happen but something that had in some way already happened to them.⁵⁶

Winning the World for Jesus is an experience that has already been inaugurated by Jesus' resurrection and will be fulfilled at his coming. Oscar Cullmann illustrates the tension of the present and future Kingdom of God through World War II's D-day and V-day. D-day (June 6, 1944) was the deciding victory attributed to the "allies." The war, however, was not concluded until after months of strategy, battle and casualties on V-day (May 7 – 8, 1945).⁵⁷ Likewise, the victory for this world against Satan has been declared, the outcome is assured while God's army is ushering in the rule of God until Jesus' 2nd coming when the victory is fulfilled.

Wesley was previously observed describing the salvation experience following the trajectory of individual to church to all humanity in a new created order including God's physical creation. By discussing Noah's covenant we can observe God has a particular interest in his physical creation. "Once again, just as in primeval creation (Gen 1:2)," Bouma-Prediger asserts, "in this act of re-creation [Noah's ark] God's Spirit brooded and blew over the chaotic waters, and the waters subsided. Chaos was controlled. Shalom – peace, harmony, balance – was restored."⁵⁸ This shalom is what we can expect when God fulfils his new covenant. "The Noahic covenant, then, is universal in the widest sense imaginable. It is fundamentally an *ecological covenant* that includes not only human beings everywhere but all animals – every living being of all flesh that is upon the earth (9:16 repeating what was said in 6:19)."⁵⁹ Christ fulfills all of God's covenants; establishing shalom through all things:

He is the image of the invisible God, the firstborn of all creation. For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. And he is before all things, and in him all things hold together. And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross. (Col 1:15-20)

Paul was certain to include all things as a component of Jesus' rule. Wesley too pronounced a comprehensive view of Jesus' lordship:

... God is in all things, and that we are to see the Creator in the face of every creature; that we should use and look upon nothing as separate from God, which indeed is a kind of practical atheism; but with a true magnificence of thought survey heaven and earth and all that is therein as contained

by God in the hallow of his hand, who by his intimate presence holds them all in being, who pervades and actuates the whole created frame, and is in a true sense the soul of the universe.⁶⁰

Wesley adventured to imagine God's earthly rule in his sermon "The General Deliverance." He asks, "In what state will creation be in the full manifestation of the children of God?"⁶¹ N.T. Wright answers today that the resurrection life will take place "On the new earth, joined as it will be then to the new heaven."⁶² Thus, the mission of God is to establish now the future reality of God's rule. Rightly, "Human is thus a kind of midway creature," claims Wright, "reflecting God into the world and reflecting the world back to God. That is the basis for the 'truly human' vocation."⁶³ Wesley agrees that the universal human endeavour is in reflecting the political image of God by stewarding (ruling and keeping) over all the earth.⁶⁴ Wright further asserts that the gospel mission is, "... the renewal of creation as both the goal of all things in Christ and the achievement that has already been accomplished in the resurrection; and go to the work of justice, beauty, evangelism, the renewal of space, time and matter as the anticipation of the eventual goal and the implementation of what Jesus achieved in his death and resurrection."⁶⁵ Discipleship therefore is working within created order to bring God's loving rule into all aspects of life.

Therefore, TWC must train its students in the primary human vocation; that they be "revealed as the sons [and daughters] of God" (Rom 8:19). This, as Wesley asserts, is maintaining an individual's salvation, caring for others and the world, including creation. Consequently, TWC offers "World Creative Justice" and participates in the physical regeneration of the DTES by right living and establishing gardens (God's physical pronouncement of new life). Moreover, TWC engages in matters of social justice by exploring consistent life-ethics and speaking out on behalf of the marginalized. Theodore Jennings, Jr. claims Wesley's Gospel results in

a transformation of one's relation to the world, especially as this world was instantiated in mammon, the desire of riches, the ethos of acquisition and expenditure... Those

evangelicals who preach a conversion that does not turn us toward the poor, that does not result in a redistribution of wealth... are offering individual salvation as a substitute for meaningful transformation either of persons or of society. Such a project receives no support from either Wesley or the Gospel he sought to serve.⁶⁶

It is TWC's aim to create students willing to lay down their lives for a transformation that extends beyond the individual and into the world's economic and created orders. With this goal in focus we can claim that our mission is to "train warriors to win the world for Jesus."

Conclusion

TWC's understanding of the mission of God is ultimately Wesleyan. Firstly, the 3 and 1 God is the owner, initiator and fulfiller of a whole world salvation. Secondly, the mission is modelled after the life of Jesus in the relational and gracious natures of God that ushers in the holistic restoration of humanity's image. The Holy Spirit goes before the church inviting humanity to participate in God's grace together through life in community. Finally, this community endeavors to participate in bringing God's future rule as a present reality in all aspects of life, stewarding creation and establishing justice.

Notes

¹ Frederick Booth-Tucker, *The Life of Catherine Booth: The Mother of the Salvation Army, Volume 1* (New York: Flemming H. Revell Co., 1872), 74.

² The Holy Bible English Standard Version (ESV) (Wheaton, IL: Crossway Books, 2007).

³ Charles Wesley, Hymn 136, “Wrestling Jacob” in *A Collection of Hymns for the use of the People called Methodists*, ed. Franz Hildebrandt and Oliver A. Beckerlegge, vol. 7 of *The Bicentennial Edition of The Works of John Wesley* (Nashville: Abingdon Press, 1976–), 253.

⁴ Albert C. Outler, Sermon 55, “On The Trinity: An Introductory Comment” Works, 2:373.

⁵ John Wesley, Sermon 43, “The Scripture Way of Salvation” Works 2:158.

⁶ Paul Wesley Chilcote, *Recapturing the Wesleys’ Vision: An Introduction to the Faith of John and Charles Wesley* (Downers Grove: InterVarsity Press, 2004), 35.

⁷ Wesley, Sermon 58, “On Predestination” Works, 2:419.

⁸ Mother Theresa, *My Life for the Poor* (New York: Harper and Row, 1985), 87.

⁹ Wesley, Sermon XX “The Law Established Through Faith, 2” Works XX:XXX.

¹⁰ William Booth’s attributed last speech inspires this motto. “While women weep, as they do now, I’ll fight; while little children go hungry, as they do now, I’ll fight; while men go to prison, in and out, in and out, as they do now, I’ll fight; while there is a drunkard left, while there is a poor lost girl upon the streets, while there remains one dark soul without the light of God, I’ll fight-I’ll fight to the very end!” quoted in, Cyril J. Barnes, *The Founder Speaks Again* (London: Salvationist Publishing and Supplies, 1960), 171.

¹¹ John Wesley, “Advice to the People Called Methodists” (1745), in *The Works of John Wesley*, ed. Thomas Jackson, 14 vols., CD-ROM edition (Franklin, TN: Providence House, 1994).

¹² Charles Wesley, Hymn 253, Works, 7:395.

¹³ *Ibid.*

¹⁴ Wesley, Sermon 5, “Justification by Faith” Works, 1: 184.

¹⁵ Wesley, Sermon 45, “The New Birth” Works 2:188.

¹⁶ Jason E. Vickers “Wesley’s Theological Emphases” in *The Cambridge Companion to John Wesley*, Randy L. Maddox and Jason E. Vickers eds. (New York: Cambridge University Press, 2010), 194. Quoting Wesley, Sermon 60 “The General Deliverance,” *Works*, 2:439.

¹⁷ Rikk E. Watts, “Making Sense of Genesis 1” *Stimulus* 12 (2004): 4 – 11.

¹⁸ *Ibid.*

¹⁹ Bill Wylie Kellermann, quoted in Walter Wink, *The Human Being: Jesus and the Enigma of the Son of Man* (Minneapolis: Fortress Press, 2002), 28.

²⁰ Wesley, Sermon 57, “On the Fall of Man” *Works*, 2:410.

²¹ Wesley, Sermon 26, “Upon our Lord’s Sermon on the Mount, Discourse the Sixth,” *Works* 1:86.

²² Wesley, Sermon 59, “God’s Love to Fallen Man” *Works* 2: 425.

²³ Dorothy Sayers, *Creed or Chaos* (Manchester, NH: Sophia Institute Press, 1995), 6-7.

²⁴ Vickers, “Wesley’s Emphases” in *Cambridge*, 196.

²⁵ *Ibid.*

²⁶ quoted in *Ibid.*, 197.

²⁷ *Ibid.*, 197.

²⁸ Victor J. Shepherd, “John Wesley: Features of His Spirituality,” accessed July 20, 2011, available from http://www.victorshepherd.on.ca/Wesley/john_wesley_features_of_his_spirituality.htm

²⁹ Albert Outler, *Theology in the Wesleyan Spirit* (Nashville: Discipleship Resources, 1994), 45.

³⁰ Wesley, Sermon 35, “The Law Established through Faith, 1” *Works*, 2: 27.

³¹ Robert Johnson, Song 687, “Storm the Forts of Darkness” *The Songbook of The Salvation Army* (London: Salvationist Publishing and Supplies Ltd., 1970), 472. emphasis added.

³² Charles Wesley, Hymn 1, “O For A Thousand Tongues To Sing” *Works* 7: 1-2.

³³ Wesley, “A Letter to a Person Lately Joined with the People Called Quakers” *Works* (Jackson) 10:178.

- ³⁴ Wesley, Sermon 110, “Free Grace” Works 3: 544.
- ³⁵ Wesley, Sermon 85, “On Working Out Our Own Salvation” Works 3:203-4.
- ³⁶ Wesley, Sermon 43, “The Scripture Way of Salvation” Works 2: 158.
- ³⁷ Eberhard Arnold, *Why We Live In Community* (Farmington: Plough Publishing, 1995), 10.
- ³⁸ Wesley, Sermon 40, “On Christian Perfection” Works 2: 99.
- ³⁹ Ibid.
- ⁴⁰ Wesley, Sermon 85, “On Working Out Our Own Salvation.” Works 3: 203.
- ⁴¹ Harvey Cox, *God’s Revolution and Man’s Responsibility* (Valley Forge, PA: The Judson Press, 1965), 115-7.
- ⁴² N. T. Wright, *Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church* (New York, HarperOne, 2008) 13-30.
- ⁴³ Albert Outler agrees that the linkage between sola fides and sanctification is unprecedented in Protestantism. While the Reformers recognized the linkage, Wesley accounted for a regenerative process between justification and sanctification. Outler, *Wesleyan Spirit*, 39.
- ⁴⁴ Howard Snyder, “What is Unique About a Wesleyan Theology of Mission?” accessed July 28, 2011, available from http://www.wineskins.net/pdf/wesleyan_mission.pdf
- ⁴⁵ Wesley, *Preface to Hymns and Sacred Poems* (1739) Works. (Jackson) 14:321.
- ⁴⁶ Peter R. Holmes, *Becoming More Human: Exploring the Interface of Spirituality, Discipleship and Therapeutic Faith Community* (Waynesboro, GA: Paternoster Press, 2005), 57.
- ⁴⁷ Ibid., 196.
- ⁴⁸ Robert Bellah, Richard Madsen, William M. Sullivan, Ann Swidler, and Steven M. Tipton, *Habits of the Heart: Individualism and Commitment in American Life* (Berkeley: University of California Press, 1985), 282.
- ⁴⁹ Robert Wuthnow, *Sharing the Journey: Support Groups and America’s New Quest for Community* (New York: The Free Press, 1994), 38-9.
- ⁵⁰ Lyle D. Vander Broek, *Breaking Barriers: The Possibilities of Christian Community in a Lonely World* (Grand Rapids: Brazos Press, 2002), 17.

⁵¹ M. Scott Peck, *The Different Drum: Community-Making and Peace* (New York: Touchstone, 1987), 59.

⁵² Lawrence J. Crabb, *Connecting: Healing for Ourselves and our Relationships* (Nashville: Thomas Nelson, 2005), xvii.

⁵³ Jean Vanier, *Community and Growth: Our Pilgrimage Together* (Toronto: Griffin House, 1979), 10.

⁵⁴ Wesley, “General Rules” Works 9:69

⁵⁵ Wesley, Sermon 52, “The Reformation of Manners” Works 2: 302.

⁵⁶ Luke Timothy Johnson, *The Writings of the New Testament: An Interpretation* rev. ed. (Minneapolis: Fortress Press, 1999), 100-1. (emphasis added)

⁵⁷ Oscar Cullmann, *Christ and Time: The Primitive Christian Conception of Time and History* (Philadelphia: The Westminster Press, 1964), 3, 84.

⁵⁸ Steven Bouma-Predinger, *For the Beauty of the Earth: A Christian Vision for Creation Care* (Grand Rapids: Baker Academic, 2001), 98.

⁵⁹ Bernhard Anderson quoted in *Ibid.*, 99.

⁶⁰ Wesley, Sermon 23, “Upon Our Lord’s Sermon on the Mount: Discourse the Third” Works 1: 516-7.

⁶¹ Wesley, Sermon 60, “The General Deliverance” Works 2: 438.

⁶² Wright, *Surprised*, 159.

⁶³ N.T. Wright, *After You Believe: Why Christian Character Matters* (New York: HarperOne, 2010), 74.

⁶⁴ Wesley, Sermon 45, “The New Birth” Works, 2: 188.

⁶⁵ Wright, *Surprised*, 270.

⁶⁶ Theodore Jennings Jr., *Good News to the Poor: John Wesley’s Evangelical Economics* (Nashville: Abingdon Press, 1990), 17.

Book Review

Shepherd, Eleanor. *More Questions than Answers: Sharing Faith by Listening*. Eugene, OR: Resource Publications, 2010. 164 pp.

*Reviewed by Donald E. Burke, Booth University College,
Winnipeg, Canada*

Drawing upon her experience of ministry both as a Salvation Army officer and more generally as a person who has a deep concern for others, Eleanor Shepherd has written a practical guide to the accompaniment of others as they journey toward faith in Christ. While in some ways this book may appear to be a how-to manual, it is much more than this; it is a personal account of Shepherd's own journey to sharing her faith with others. Recognizing that the in-your-face evangelism which some are able to carry off effectively does not work for her (and many others), the author has discovered that spiritual accompaniment is both more congruent with her own vocation and more effective when used properly. As the title suggests, this approach is more focused on listening to the questions of others than it is upon providing pat answers. According to Shepherd, spiritual accompaniment must be more than a technique for evangelism; it must be grounded in a sincere desire for deeper friendship.

The book is divided into three sections: the first focuses on the listening process; the second addresses the discovery and sharing of faith; and the third turns to the source and prototype of our spiritual accompaniment in Christ. Each section, in turn, contains several chapters which lead the reader through the various aspects of the theme under consideration.

The first section of the book is the most practical. Each chapter addresses an aspect of listening carefully to others. Emphasis is placed upon the ground of listening in the earnest desire to befriend someone. Listening requires a level of authenticity in the relationship which affirms the value of the other person.

It requires the discipline to give one's undivided attention to that person. While true listening is not a technique to be used to manipulate someone toward faith, it is a skill which can be developed and which will open the door to deeper conversations and engagement.

Each point is strengthened by the illustrations provided by the author. Most of these illustrations have arisen from Shepherd's own experience. They succeed in bridging the gap between what could be a rather sterile presentation of listening techniques and the vibrant embodiment of those techniques in actual relationships. Some of the anecdotes are deeply personal as the author shares stories of her own journey, its triumphs and its struggles. In this way Shepherd demonstrates an authenticity which grounds her suggestions in the rough and tumble of real situations and the triumphs and tragedies of life. As the final chapter in section one suggests, authenticity—the willingness to be transparent about one's own struggles and triumphs—is crucial to the listening process. The author, in the way in which she writes, models this authenticity.

The second section of the book focuses on discovering and sharing faith. It moves from the listening process to the specifics of spiritual accompaniment. Again, the chapters are a practical guide to coming alongside another person, developing a friendship and choosing to accompany that person on their own spiritual journey, wherever it may lead. The language of accompaniment suggests walking alongside another in contrast to the language of spiritual direction which suggests that one person gives and the other receives direction. There is a mutuality to the process of spiritual accompaniment which requires openness and a measure of vulnerability on both sides. Especially helpful is Chapter 7: Elements of Spiritual Accompaniment which, as its title suggests, briefly outlines the major components of what is necessary for one to be a spiritual companion.

Finally, the third section of the book considers the source of our vocation to spiritual accompaniment. The chapters in this section ground our accompaniment of others in our relationship with God which motivates us to share God's unconditional love. Chapter 13, by using an imaginative retelling of the story of Jesus' encounter with the Samaritan woman at the well (John 4), considers Jesus as the model spiritual companion who through his encounters with people demonstrated his love, acceptance and deep valuing of others. In

this particular encounter, Jesus moved from matters which are superficial to deeper questions.

The book concludes with two appendices which provide exercises and studies to further explore the grounding and practice of spiritual accompaniment.

Several strengths of this book stand out to this reviewer. First of all, the book is firmly grounded in the extensive experience of the author. Having served within The Salvation Army at the local corps level, at the divisional level and in senior administrative positions at the territorial level, Colonel Shepherd writes with the authenticity that comes from having wrestled with challenges. But the depth of the book goes much further. As is evident throughout the book, Shepherd's writing is grounded in her personal experience—an experience which has included great blessings and immense challenges. With the multitude of examples from her own experience and that of others, the author models the authenticity that she encourages others to practice in their spiritual accompaniment. Reading this book, we are accompanied by a wise, caring friend.

Second, the focus of the book on the practice of spiritual accompaniment makes it immediately helpful to its readers. The frequent use of examples provides a multitude of applications that facilitate the acquisition of knowledge and the development of skills. What we learn in the process is that evangelism need not take the form of aggressive proselytization. It can be effective as an individual, friendship-based activity.

Third, the author is successful in her attempt to ground spiritual accompaniment in the character of God as we come to see God as one who affirms the value of humans, who has deep compassion for others, and who comes alongside us as we journey toward faith.

To sum up, *More Questions Than Answers* is a sound, thoughtful guide to the art of spiritual accompaniment.

Book Notes

By Roger J. Green

Horton, Michael, *For Calvinism*. Grand Rapids, MI: Zondervan, 2011 and Olson, Roger E. *Against Calvinism*. Grand Rapids, MI: Zondervan, 2011.

These two books need to be read together, but there is the promise that anyone who does that will be intrigued by the arguments presented in both books. Careful readers will more clearly understand why many Protestants hold tenaciously to the Reformed tradition and Reformed theology shaped by John Calvin, and why others feel that the Calvinist tradition is incorrect at several points and does not faithfully represent a robust biblical theology.

These are serious debates and the two scholars writing these two books are well aware of the nuances of the arguments. Both are recognized for their great contributions to twentieth and twenty-first century theology, and argue from a biblical and historical foundation. It goes without saying that Roger Olson's argument will assist Salvationists in understanding their theology more clearly against a wave of what is labeled as "New Calvinism." On the other hand a watered down Arminianism that we in our tradition see today does no service to either the Bible or the Church. And readers of this journal will know that we have noted other books by Roger Olson in the past that we pray have been helpful to our readers.

Please note that there are no "straw men" set up in these arguments, but a mutual respect of the authors on the one hand and a desire to avoid misrepresenting and drawing caricatures of each other's firmly held beliefs and convictions on the other hand. This book is a model of how theological conversation should proceed while at the same time firmly holding to one's position.

There is much to be gained from reading these two texts together.

Haynes, Stephen R. and Lori Brandt Hale, *Bonhoeffer for Armchair Theologians*. Louisville, KY: Westminster/John Knox Press, 2009.

Here is a very interesting way to introduce Dietrich Bonhoeffer and his ministry and theology. There is simplicity to this book (there is a basic text and lots of cartoon-like illustrations throughout the book). It is fun to read and to see the illustrations. But readers should know that such simplicity should not be misunderstood. I have spoken with many members of the International Bonhoeffer Society (an international society of Bonhoeffer scholars to which I belong) about this book, and they recommend it highly as a way to introduce Bonhoeffer. And so for readers who are looking for a clear and understandable introduction to Bonhoeffer and his works, this is the book. This book was designed for the novice.

There are other interesting books in this series, and to quote from the endorsement on the back cover of the book, the Armchair series “provides accurate, concise, and witty overviews of some of the most profound moments and theologians in Christian history. This series is an essential supplement for first-time encounters with primary texts, a lucid refresher for scholars and clergy, and an enjoyable read for the theologically curious.”

Borthwick, Paul. *Western Christians in Global Missions: What's the Role of the North American Church?* Downers Grove, IL: Intervarsity Press, 2012.

Paul Borthwick is a colleague of mine in the Department of Biblical Studies and Christian Ministries at Gordon College. No one could be better informed about this subject than Paul Borthwick. He travels internationally all year long and has been doing so for decades. He is well aware of the state of missions around the world and shares his personal perspectives and scholarly

insights with our students at Gordon College. In a world of changing patterns of Christianity where the message of the Gospel is spreading in China, South America, Africa and India, and where many of those countries are sending out their own missionaries, what is the place of the North American Church? And how does the North American Church continue in missions in partnership with other countries while at the same time avoiding the paternalism of the past? Those are some of the questions addressed in this book. All readers of this journal should be interested in missions, and this book is the latest and best analysis of global missions for today.

Aldersgate Papers: Theological Journal of the Australasian Center for Wesleyan Research.

Finally there are several theological journals that might be of help to our readers. Here is one that will be of special interest because there have been very helpful articles in recent volumes, and I simply want to make our readers aware of what is being written about The Salvation Army. Volume 9 (September 2011) contained an article entitled “Red, Yellow, Blue and Green: Eco-Theology within The Salvation Army” by Matthew Seaman. Volume 10 (September 2012) contained an article entitled “The Influence of Wesleyan Sources and Theology on The Salvation Army’s Ministry in Social Services and Public Policy in New Zealand” by David Noakes and Campbell Roberts. We will make our readers aware of other such journals in future issues of *Word & Deed*.



Salvation Army National Publications

Crest Books, a division of The Salvation Army's National Publications department, was established in 1997 so contemporary Salvationist voices could be captured and bound in enduring form for future generations, to serve as witnesses to the continuing force and mission of the Army.

Stephen Banfield and Donna Leedom, *Say Something*

Judith L. Brown and Christine Poff, eds., *No Longer Missing: Compelling True Stories from The Salvation Army's Missing Persons Ministry*

Terry Camsey, *Slightly Off Center! Growth Principles to Thaw Frozen Paradigms*

Marlene Chase, *Pictures from the Word; Beside Still Waters: Great Prayers of the Bible for Today; Our God Comes: And Will Not Be Silent*

John Cheydleur and Ed Forster, eds., *Every Sober Day Is a Miracle*

Helen Clifton, *From Her Heart: Selections from the Preaching and Teaching of Helen Clifton*

Shaw Clifton, *Never the Same Again: Encouragement for New and Not-So-New Christians; Who Are These Salvationists? An Analysis for the 21st Century; Selected Writings, Vol. 1: 1974-1999 and Vol. 2: 2000-2010*

Christmas Through the Years: A War Cry Treasury

Frank Duracher, *Smoky Mountain High*

Easter Through the Years: A War Cry Treasury

Ken Elliott, *The Girl Who Invaded America: The Odyssey Of Eliza Shirley*

Ed Forster, *101 Everyday Sayings From the Bible*

William Francis, *Celebrate the Feasts of the Lord: The Christian Heritage of the Sacred Jewish Festivals*

Henry Gariepy, *Israel L. Gaither: Man with a Mission; A Salvationist Treasury: 365 Devotional Meditations from the Classics to the Contemporary*; *Andy Miller: A Legend and a Legacy*

Henry Gariepy and Stephen Court, *Hallmarks of The Salvation Army*

Roger J. Green, *The Life & Ministry of William Booth* (with Abingdon Press, Nashville)

How I Met The Salvation Army

Carroll Ferguson Hunt, *If Two Shall Agree* (with Beacon Hill Press, Kansas City)

John C. Izzard, *Pen of Flame: The Life and Poetry of Catherine Baird*

David Laeger, *Shadow and Substance: The Tabernacle of the Human Heart*

John Larsson, *Saying Yes to Life, Inside A High Council*

Living Portraits Speaking Still: A Collection of Bible Studies

Herbert Luhn, *Holy Living: The Mindset of Jesus*

Philip Needham, *He Who Laughed First: Delighting in a Holy God*, (with Beacon Hill Press, Kansas City), *When God Becomes Small*

R.G. Moyles, *I Knew William Booth; Come Join Our Army; William Booth in America: Six Visits 1886 - 1907; Farewell to the Founder*

Joe Noland, *A Little Greatness*

Quotes of the Past & Present

Lyell M. Rader, *Romance & Dynamite: Essays on Science & the Nature of Faith*

R. David Rightmire, *Sanctified Sanity: The Life and Teaching of Samuel Logan Brengle*

Allen Satterlee, *Turning Points: How The Salvation Army Found a Different Path; Determined to Conquer: The History of The Salvation Army Caribbean Territory; In the Balance: Christ Weighs the Hearts of 7 Churches*

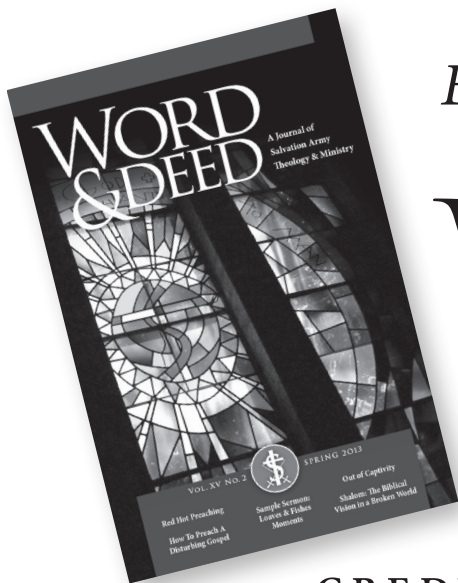
Harry Williams, *An Army Needs An Ambulance Corps: A History of The Salvation Army's Medical Services*

A. Kenneth Wilson, *Fractured Parables: And Other Tales to Lighten the Heart and Quicken the Spirit; The First Dysfunctional Family: A Modern Guide to the Book of Genesis, It Seemed Like a Good Idea at the Time: Some of the Best and Worst Decisions in the Bible*

A Word in Season: A Collection of Short Stories

Check Yee, *Good Morning China*

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