

## **LIVING BY FAITH TODAY: A SOLDIER'S COVENANT**

### **BELIEVING, BEHAVING, BECOMING AND BELONGING**

This series of articles by members of the International Theological Council will focus upon the Soldier's Covenant. Building on the series 'Doctrine for Today', a consideration of the eleven articles of faith (*The Officer*, 2014-2015), it will discuss the clauses of the articles of war, looking at our behaviour, lifestyle and relationship with the Army. The series will explore the interaction between right belief (orthodoxy – what we know and understand about God), right behaviour (orthopraxy – how we should act in obedience to God) and right affection (orthopathy – who we become through our relationship with God), and will show how these are woven together in Salvation Army soldiership.

*Having accepted Jesus Christ as my Saviour and Lord, and desiring to fulfil my membership of his Church on earth as a soldier of The Salvation Army, I now by God's grace enter into a sacred covenant ...*

*Therefore ...*

***I will** be responsive to the Holy Spirit's work and obedient to his leading in my life, growing in grace through worship, prayer, service and the reading of the Bible.*

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

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

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

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

***I will** be a faithful steward of my time and gifts, my money and possessions, my body, my mind and my spirit, knowing that I am accountable to God.*

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

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

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

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

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

**IT TOOK** a few seconds for us to recognise the name of the patient when the hospital social worker telephoned to ask if we would visit a man who said that he belonged to The Salvation Army. Then we realised that this was Bill, a man who came to the community centre every morning for a bacon roll and a cup of tea. He never stayed very long, he never came to a meeting, he didn't show any interest in faith at all, but he had told the hospital that he 'belonged' because five days each week he bought his breakfast at the Army. He had no formal relationship with the corps, but he did *belong* to that extended group of people who would see themselves as somehow a part of our community, linked to our church.

The relationship between 'believing', 'behaving', 'becoming' and 'belonging' has been explored extensively in the Church in recent years. Often the questions have centred around the order in which these actions should or must happen, and whether some are more important than others. Do people need to believe before they can belong, or can belonging come before believing? What is the relationship between behaving and believing? How do behaving and becoming influence each other?

I believe the reality is complex and fluid. These are not items that can be placed in a predetermined order, with the opportunity to move to the next stage once the current one is completed satisfactorily. Believing cannot be seen in isolation from behaving and becoming. N.T. Wright (*Simply Christian: When Christianity Makes Sense*, Zondervan, 2006, 177) describes belief as 'a matter of Someone calling to you with a voice you dimly recognise, calling with a message that is simultaneously an invitation of love and a summons to obedience'. We cannot respond to this voice in isolation from the rest of our lives. Faith is not merely intellectual assent; it changes what we do, who we are and who we become. Faith must be *lived*, and as we live in faith our experience of God grows and develops. So when we believe we discover a new life that is marked by belonging to Jesus.

Believing, behaving, becoming and belonging will interact in our lives and function at different levels according to the development of our faith. Changes in one area will affect the others. For example, if people experience acceptance and love in the Christian community they may begin to explore what it means to be a Christian, or as we gain new understanding of what and why we believe we may find ourselves changing our behaviour. As our relationship with Christ develops, it may lead to a desire to belong, to make a formal declaration of our relationship with him.

The articles of war, also known as 'A Soldier's Covenant', weave together belonging, believing, behaving and becoming, but not as four 'boxes' to be ticked, but rather as an expression of personal commitment to God through The Salvation Army. The final declaration makes clear the intention:

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

Becoming a soldier in The Salvation Army is an act of obedience to a call. We declare our belief, we promise to behave in certain ways, and through our devotion to God, we continue the process of becoming his children (John 1:12), 'being transformed into his image' (2 Corinthians 3:18). As we work out our belonging to God's Church on earth through soldiery we are committed to a journey of faith. This should lead to a new depth of understanding of what we believe, periodic examination of our behaviour and lifestyle measured against the promises we have made, and a commitment to becoming more like Christ as we mature in our faith.

The promises of the articles of war are described as a 'sacred covenant'. This shows that soldiery is more than merely being added to the 'soldiers' roll' and more than being part of Salvation Army activities and service. It is an integral part of our relationship with God. With this covenant we enter into an agreement that flows from the invitation to love and summons us to obedient living. We make our vows before God, and promise our devotion to him and our service as a soldier of The Salvation Army.

Bill did belong to the community that he knew to be The Salvation Army, but his belonging was not the same as that of soldiers whose belonging was a formal outcome of their deep-seated faith in Christ. He was one of many people who find acceptance within the Army fellowship, but have not yet explored the riches a relationship with Jesus Christ can bring.

As we look into the Soldier's Covenant, we do so believing that it is a pledge of our commitment, a living expression of the reality of the faith of our people, a sign of dedication to action and a mark of belonging to God.

**For reflection:**

- The articles of war are also known as 'A Soldier's Covenant' and these names are used interchangeably in this article. Which is the most significant for you? Why is this?
- How can we ensure that, as soldiers, we continue to reflect upon and review the promises we have made?
- In your context, do you see one of the four – believing, behaving, becoming or belonging – being emphasised in soldiership so that the others are neglected or seen as less important? If so, how can this be addressed?

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LIVING BY THE TRUTHS OF THE WORD OF GOD

**LIVING BY FAITH TODAY**

**SERIES: A SOLDIER'S COVENANT (2)**

*I ... will live by the truths of the word of God expressed in The Salvation Army's eleven articles of faith.*

Problem after problem was the scene my wife and I faced during the birth of our second child. He was in the neonatal intensive care unit for more than a week. Therapy, blood tests, results, new treatment and, of course, prayer were our daily routine. Our prayer was, 'Lord, if you save his life we will set him apart for you and your ministry.' Because of this experience we thought of naming our son Nazirite, but as we Mizo have a tradition of altering people's names, this choice could have taken a rather comical turn. So we named him K. Lalchhanhima (delivered/saved by God).

In the Bible we find a few examples of Nazirites, like Samson (Judges 13:5), Samuel (1 Samuel 1:11) and John the Baptist (Luke 1:13-15). Nazirites were people separated for God who made a choice to enter into a relationship with him, living a covenant life by keeping certain vows and laws (Numbers 6:1-21). For some, the commitment was limited to a certain period of time (Numbers 6:5-8). The consequences of prematurely breaking the vow or law can be seen in Samson's life (Judges 16:17ff).

Covenant life is a biblical concept. The word covenant is found almost 300 times in the Old Testament (Hebrew *berit*) and more than 30 times in the New Testament (Greek *diatheke*). There are numerous studies on its terminology, nature, rites, etc. For our purpose, it would not be wrong to say that a covenant is a sacred agreement between God and an individual or a group of people. It is a set of conditions and promises initiated by God, offering to enter into a binding relationship with him. If we obey God's conditions and keep the covenant we are his people (Jeremiah 31:33). If we choose not to keep the covenant we may suffer the consequences of our disobedience.

Covenants that we see in the Old Testament – like the Abrahamic covenant, the Mosaic covenant, the Davidic covenant and others – seem to be time-bound as we have a new covenant through the coming of Jesus (Matthew 26:28; Mark 14:24; Luke 22:20; 1 Corinthians 11:25; Hebrews 8:6-13). The covenants made in Old Testament times were

sometimes broken by God's people; at the same time, there were renewals and ratifications (Exodus chapters 32-34). God made a covenant with the people of Israel because he loved them (Deuteronomy 7:7-8), and the new covenant was made possible for us because he was willing to forgive our wickedness (Hebrews 8:12). Thanks to this offer, we have the opportunity to become God's people.

Regarding the covenant life of a Salvationist, it would not be fair to state, 'I will live by the truths of the words of God expressed in The Salvation Army's eleven articles of faith,' without knowing what this life is all about (later articles in this series will tell us more about this).

As a part of the worldwide evangelical Church, the Army draws its articles of faith from the Bible. When we declare and sign them we enter into a covenant community, as stated in its introduction:

*Having accepted Jesus Christ as my Saviour and Lord, and desiring to fulfil my membership of his Church on earth as a soldier of The Salvation Army, I now by God's grace enter into a sacred covenant.*

By being faithful to the conditions laid down in this covenant, we belong to God's people. Each of us enters into a lifelong relationship with him, agreeing to become his covenant person. Unlike the Old Testament covenants or some Nazirite vows, it has no time limit. Living our life within the conditions set out in this covenant, creates a safe zone and ensures the continuity of remaining one of God's people.

#### FOR REFLECTION

- When people leave The Salvation Army, can we say that they have broken God's covenant?
- List possible hindrances that can lead you to disloyalty to The Salvation Army. Do you think that your words and deeds can be hindrances for others?
- What do you need to do in order to remain as one of God's people?

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**LIVING BY FAITH TODAY**  
**A SOLDIER'S COVENANT (3)**  
RESPONSIVE AND OBEDIENT

*I will be responsive to the Holy Spirit's work and obedient to his leading in my life, growing in grace through worship, prayer, service and the reading of the Bible.*

Responsive and obedient – these two words have exercised my mind and my heart as I have contemplated the writing of this article. Just how responsive and obedient am I to the Holy Spirit's work and leading in my life? And, am I growing in grace through worship, prayer, service and reading the Bible? Pondering these questions, I write from a personal testimony perspective.

At conversion, God's Spirit comes into a life and, from that moment on, the believer becomes aware of the Holy Spirit's work and guidance. With the seventh doctrine, each soldier attests:

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

Did I really think deeply about these two questions when, in 1968 at the young age of 14, I signed my Soldier's Covenant? Maybe I should go even further back to when I signed my Junior Soldier's Pledge at the age of seven, promising, 'I will be his loving and *obedient* child'.

What did I understand about such deep responses regarding covenant promises? It is my testimony that, on the day when I knelt at the mercy seat in the Lewisham Corps hall, UK, and signed my Junior Soldiers' Pledge, I was sincere about keeping such promises. And, when I signed my articles of war at Hemel Hempstead Corps and was enrolled as a senior soldier by General Frederick Coutts, I was just as sincere. However, the question is not my sincerity then, but how have I progressed, grown in grace?

From where I stand now, I realise how much more responsive and obedient I need to be to the Holy Spirit. A line of 1 Samuel 15:22 comes to mind: 'To obey is better than sacrifice.' Perhaps, too often, Salvationists are just as likely as the people of the Old Testament to fall into the trap of thinking that 'sacrificial service' means doing the 'right things', usually equated with being at meetings, practices and other corps activities. Similarly, many officers fall into the trap of acting as if 'sacrificial service' is exemplified

by becoming overbusy with programme and, in the process, often ending up exhausted and less effective.

Each of the clauses in the Soldier's Covenant begins with the words, 'I will,' indicating the soldier's strong desire to be responsive and obedient. Reflecting on the second clause, 'I will' refers to being obedient to the leading of the Holy Spirit in my life, growing in grace through worship, prayer, service and reading the Bible – not unlike the Junior Soldier's Promise, which also repeatedly states, 'I will,' and then reads, 'I promise to pray, to read my Bible and, by his help, to lead a life that is clean in thought, word and deed'.

In being responsive and obedient to the Holy Spirit it became apparent to me from an early age that I was being led towards becoming an officer. This growing conviction became evident through example, prayer and reading God's Word.

The Officer's Covenant, which I signed in 1983, does not supersede the Soldier's Covenant, for every officer remains a soldier. But rather, officership brings an added focus because I am called 'to maintain the doctrines and principles of The Salvation Army, and, *by God's grace*, to prove myself a worthy officer'. In other words, it is only by growing in grace that I can maintain and fulfil the promises within the covenants I have signed.

During the ensuing years I have had the privilege to serve in other cultures on different continents and observe how soldiers live out their covenant in diverse ways and contexts as far as worship, prayer, service and reading the Bible is concerned.

I have been challenged by many Africans and Asians who have shown by example how to grow in grace through these spiritual disciplines. It has been a joy to watch God praised through dance in worship without inhibition in Africa. Africans pray with great fervour and faith and, hearing Scripture, they would soak it up in a ravenous manner. It has challenged and encouraged me to want that same liberty in worship, fervour in prayer and delight in God's Word.

One of my current neighbours, who I regularly visit and give service to on a number of practical issues, is most appreciative of me praying and sharing Scripture with her because she has never been encouraged to read for herself and, evidently, delights in hearing the Word of God.

Signing the Soldier's Covenant, the soldier states: 'I now *by God's grace* enter into a sacred covenant.' Therefore, I would also suggest that, by God's grace, as I worship, pray, serve and read the Bible I should grow in grace if I apply these spiritual disciplines.



One of my granddaughters is called Grace and she has taught me many things about the Christian life of faith. I have learned a lot about *grace* as I watch and listen to my grandchildren and their sincere, if simple, expression of faith.

This series of articles continues to explore right behaviour (orthopraxy) – how we should act in obedience to God. As suggested within Lieut-Colonel Karen Shakespeare's initial article, we should undertake a 'periodic examination of our behaviour and lifestyle, measured against the promises we have made', because in order to identify whether we are growing in grace we would need to evidence these changes in our living – thinking, speaking and acting differently.

How can one fulfil this part of the Soldier's Covenant – being responsive and obedient through worship, prayer, service and the reading of the Bible?

In *When the Holy Ghost Is Come*, Samuel Logan Brengle tells us how we can receive guidance from the Holy Spirit for our lives by:

- Opening our minds to the sanctifying truths of the Bible
- The circumstances and surroundings of our daily life
- The counsel of others
- Deep inward conviction, which increases as we wait upon him in prayer and readiness to obey.

During corporate and individual worship we have opportunity to make a particular connection with God, the Holy Spirit. For private devotions, we should endeavour to find a quiet place – a holy sanctuary, a God-filled space free from distraction – so that we can concentrate on, listen to, sense and be aware of the Holy Spirit. Prayer and reading God's Word bring us into the holy presence of God where the Holy Spirit can reach and bless us with the love of God (Jude vv 20-21).

Reading the Bible is essential in order to understand God's will and purpose, to test every decision we make against Scripture and be obedient to his perfect will.

For me, worship takes on many forms that fit with my personality and interests; for example, quiet reflection or praise in music. Prayer has been equally varied. When serving overseas, I experienced the longing to pray with family, friends and colleagues who went through difficult times. Not having the opportunity to be with them in person, I would write my prayers and send these by email, SMS or letter. From time to time I received confirmation that this intercession was beneficial to those on my heart. It was when I received such affirmation that I grew in grace as I saw the result of such intercessory prayer.

I am aware that it is only *by God's grace* – a phrase often heard whilst my husband and I served in Africa – that I have been able to keep this part of my Soldier's Covenant and not by my own effort or ability. I am conscious that I need to constantly work at keeping the promise that 'I will be responsive ... and obedient'.

General John Gowans penned the words: 'Who is it tells me what to do and helps me to obey? That's the Spirit of the Lord in me!' Let us be challenged by the Spirit and not only claim to be responsive, but also 'get out of the boat' and obey God's leading.

For reflection:

- How responsive and obedient am I to the Holy Spirit's work and leading in my life?
- How do you identify your growth in grace through worship, prayer, service and reading the Bible?
- How can we ensure that these disciplines are constant and effective as we continue on our Christian journey?

## **COMMISSIONER**

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## KINGDOM VALUES

### LIVING BY FAITH TODAY

#### SERIES: A SOLDIER'S COVENANT (4)

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

## INTRODUCTION

The expression 'Kingdom of God' (βασιλεία τοῦ θεοῦ, *Basileia tou Theou*) occurs 67 times in the New Testament, 52 of which appear in the Gospels. Including its synonym 'Kingdom of Heaven' that number increases to 101 throughout the New Testament, and this is without mentioning variants such as 'Kingdom', 'Thy Kingdom,' 'Kingdom of the Father', 'the Gospel of the Kingdom', 'the Kingdom' and 'the Kingdom of Christ'.

To understand its importance we must remember that John the Baptist announced to his countrymen that 'the kingdom of heaven has come near' (Matthew 3:2), and he challenged the people to convert and change their lives, to reverse the pursuit of materialism and demonstrate solidarity with the poor and destitute of the society of his time: "Anyone who has two shirts should share with the one who has none, and anyone who has food should do the same" (Luke 3:11).

Jesus also begins his ministry by inviting his listeners to repent because 'the kingdom of God has come near' (Mark 1:15). In fact, Jesus begins and ends his ministry talking about the Kingdom of God. What does the expression Kingdom of God mean? How has this concept evolved throughout history? Is the Kingdom of God something present or only for the future? If, as Christians, we are all citizens of the Kingdom, which values are we called to embrace?

## THE MEANING OF GOD'S KINGDOM

The concept of the Kingdom of God was familiar to the listeners of Jesus. Thus, this announcement was nothing new. In fact, it carried various concepts:

- *The invisible and eternal reign of God*
- *The values under which a person or a group undertook to live in daily life*
- *The eschatological Kingdom of God at the end of history.*

The concept of *Malkut* (מלכות, kingdom), has had a long history in Israel. Its counterpart in Greek is *Basileia* (βασιλεία). These terms have two basic meanings: one is abstract and

the other is concrete. The first refers to a 'kingdom' or the beginning of a 'reign' or the 'heavenly government of God as King.' In a specific sense, it is the territory on which a reign is exercised. In biblical terms, 'Kingdom of God' is the establishment of the values and the will of God, which prevailed before the chaos, disorder and disharmony. Thus, where the 'Kingdom' comes, its effects can be perceived.

To the apostle Paul, reign means 'righteousness, peace and joy' (Romans 14:17) and this can be observed in everyday life on earth, both in a person and in a community. Yet today, this is one of the most controversial concepts of Christian theology. On the other hand, Jesus not only proclaimed the Kingdom (Luke 9:11; Acts 1:3), but he also instructed his disciples to do the same (Matthew 10:7, 24:14; Luke 9:2, 60).

#### DIFFERENT SENSES OF THE KINGDOM OF GOD IN HISTORY

Throughout history the concept of the Kingdom of God has been used both to defend the status quo and to inspire revolutionary ideals, such as Montanism, a heretical movement founded by the prophet Montanus in the Christian church in Phrygia, Asia Minor, in the second century. Origen, in the third century, stated that Jesus was the Kingdom. Over the centuries, the Kingdom of God has been described as:

- The Church itself
- The proper relationship with God
- The social order transformed
- Apocalyptic intervention from God
- The Kingdom of Christ
- God's sovereignty.

The movement of the 'Social Gospel' – in the late 19th and early 20th centuries – led by Walter Rauschenbusch, emphasised social transformation and the redemption of society. Thus, the Kingdom of God was not something abstract, distant and beyond life, but concrete and plausible: it would be a Kingdom of righteousness on earth.

#### THE TENSION BETWEEN 'ALREADY' AND 'NOT YET' AND ITS MEANING FOR TODAY

It is true that in Jesus the Kingdom 'has come' and, since then, is present in history. Moreover, it is also true to say, it has 'not yet' come in its entirety. These two aspects – 'already' and 'not yet' – point to the possibility of seeing in history the signs of joy and justice which, one day, will be seen in their entirety. Though in this age the presence of the Kingdom is barely noticeable, modest and mysterious (Mark 4:11). It breaks out gradually and solidly, both in personal and social life.

This dynamic tension between 'already' and 'not yet' points to the fact that the presence of the Kingdom requires our participation and involvement, embracing the vocation of being 'salt of the earth' and 'light of the world' (Matthew 5:13-14), making ourselves signs of this Kingdom and giving hope to those who suffer. It also requires us to work to free individuals and groups from evil powers which oppress them, obscure their identities and prevent them fully developing their God-given potential.

#### VALUES THAT WE ARE CALLED TO PROMOTE

Even though we cannot bring about the Kingdom of God and its final manifestation, because it is the work of God, we are commanded to pray, as citizens of that Kingdom, 'your kingdom come' (Matthew 6:10). We are also encouraged to proclaim and defend the values that ensure life, and to participate in actions that promote peace and combat dehumanisation and death. In doing so, we work so that, in this age, the signs of the Kingdom may be multiplied and increasingly visible. Therefore, we pledge to affirm – among others – the following values:

1. *Proclamation of the gospel*, which is the good news of Jesus Christ that reaches and transforms individuals and communities, challenges world views and demonstrates the Lordship of Christ in every aspect of existence. This proclamation goes beyond verbal preaching of the gospel – 'Preach the gospel and, if necessary, use words,' said Francis of Assisi – because it seeks for the values of the Kingdom to exert influence on everyday life and awaken in people regret, cooperation and a spirit of inclusiveness, solidarity, tolerance and acceptance towards those outside the Church.
2. *Participation in actions of public concern*. Such concrete actions go beyond religious boundaries and the individual dimension. They include helping those in need, providing emergency relief, fighting against corruption, volunteering, caring for the destitute, providing food and clothing, as well as all kind of services to alleviate the suffering of humanity.
3. *Showing compassion for the poor*, the disenfranchised and those who live on the margins of society. I read that the character of someone is not measured so much by wisdom, or even by religious commitments, but by their willingness to help the poor and the needy. The Samaritan who saved his neighbour is closer to the Kingdom of God than the priest who passed by (Luke 10:25-37). Jesus felt compassion for the poor and acted for their benefit. He worked to empower them and made them protagonists of the Kingdom of God.

#### IN CONCLUSION

The expression 'Kingdom of God' is central in the Gospels and throughout the New Testament. Even having acquired different meanings throughout history and maintained

tension between the 'already' and 'not yet', we are still called to pray 'your kingdom come' and to 'seek first his kingdom and his righteousness' (Matthew 6:33). In fact, this expression is the key to understanding the teachings of Jesus, because when analysing more deeply the concept of the Kingdom of God, it is possible to conclude that Jesus is both the Kingdom itself in human form and the way to the Kingdom of the Father. Thus, it can be said that the Kingdom is not only a theological phrase, but a name with a face. It is a person who announces that Kingdom, puts sandals on and walks to live the values which we, his followers, are called to stand for, and to defend and promote daily.

#### FOR REFLECTION

- What are the implications of assuming a spirit of inclusiveness and tolerance in our daily life?
- Why, in some places, are Salvationists afraid of getting involved in matters and actions of public concern?
- In the light of the concept of the Kingdom of God, how do we interpret James 1:27? ('Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world.')

#### **MAJOR**

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HOLY LIVING  
**LIVING BY FAITH TODAY**  
**SERIES: A SOLDIER'S COVENANT (5)**

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

This particular paragraph of the Soldier's Covenant links with a few doctrines of the Salvation Army, for instance, articles 9 and 10:

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

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

The above doctrine is derived from the apostle Paul's letter to the people of the church in Thessalonica (1 Thessalonians 5:23). Paul's prayer for the Early Church was that they be made holy in all aspects of their lives and that their whole being (spirit, soul and body) may be free from every fault.

**UPHOLDING CHRISTIAN INTEGRITY**

For Paul and the early Christians, a holy life was a life in which Christ dwelt through the power of the Holy Spirit. Paul declared in Galatians 2:20: 'The life I now live... , I live by faith in the Son of God, who loved me and gave himself for me.'

Later on, in Galatians 5:22-23, he gives the qualities that should be seen in the life of a Christian which are the fruit of the Spirit. Christian integrity is upheld when a soldier demonstrates these in his/her daily life. We can be holy by continuously living a life of obedience to God through faith in our Lord Jesus Christ. We are entrusted with the

responsibility of living the life of Christ in this present age; a life focused on Jesus and his perfection – for he is our example. We have all been called to be holy (1 Peter 1:13-16) and to serve God in purity. This life of holiness comes from the indwelling of the Holy Spirit in the life of a believer. Essentially, it is God's presence in our lives that makes holy living or Christlikeness both a possibility and a reality (Philippians 2:12-13).

To be directed by the love of God is the way in which man can be like God, not in power or authority but in character (Matthew 5:48). The greatest concern of a Christian should be to preserve the immunity of the Church and safeguard its existence. Every day brings many hours in which he/she will be alone in an unchristian environment. These are the times of testing as for Jesus in the wilderness (Matthew 4:1-11). Does the test make the individual free, strong and mature or weak and dependent? Jesus Christ, our example and teacher, remained obedient to his Father.

### **CALL TO SANCTIFICATION**

A believer's life should be wholly sanctified since it is a privilege that God gives! The revelation of God's will and the provision in Christ of the means for his people's sanctification call us to make a response in faith and consecration. The act of consecration includes the acceptance of the implications of living a holy life and expresses a believer's trust in God's sanctifying power and his/her willingness to be sanctified. This involves personal devotions, prayer, Bible reading, fasting, denying oneself and taking up one's cross. By the help of the Holy Spirit, God is cultivating in us the desire to do his will and to put his Word into practice (James 2:14-26).

When we live a life of continued obedient faith in Christ, we will not fall from grace and be eternally lost.

*'Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when Christ appears, we shall be like him, for we shall see him as he is. All who have this hope in him purify themselves, just as he is pure' (1 John 3:2-3).*



In his study of The Salvation Army doctrines (*This we believe*), John Coutts outlined the conditions for a sanctified life:

- **Conviction:** I realise that, though I am a follower of Christ, bad attitudes still remain within me and at times lead me into acts of sin.
- **Renunciation:** I must be willing to give up completely and for ever, things that I know to be wrong. Augustine once prayed, 'Give me chastity – but not yet', a prayer that led him nowhere on the road to holiness! Likewise I may have to renounce habits or possessions which, while not wrong in themselves, prevent me doing the work to which God has called me.
- **Consecration:** In which we dedicate to God ourselves and all we possess, to live only to please him and do his will.
- **Faith:** The act of simple heart-trust by which the soul commits itself to God and believes that he does now sanctify according to his promise.

Sanctification is a divine work of God. He sanctifies and preserves in sanctification.

### **BEING PRESERVED BLAMELESS**

To be blameless is to be free from fault. Before signing the Soldier's Covenant, the recruit publicly declares that he/she will not allow anything in thought, word or deed that is unworthy, unclean, untrue, profane, dishonest or immoral to invade his life. Man cannot be blameless unless he is delivered from sin. Sin is not only the power which moves men to do evil things, but also the cause of the moral corruption invading the hearts and minds of those who commit sin.

*'There is nothing that goes into you from the outside which can make you ritually unclean. Rather, it is what comes out of you that makes you unclean' (Mark 7:15 Good News Translation).*

Sanctification does not give freedom from bodily and mental infirmities. It does, however, enable God's people to glorify him in their afflictions and, in some instances, to exercise faith for deliverance from them.

Salvationists commit themselves to a life of continued obedient faith as disciples of Christ. It is the responsibility of every believer to know the will of God, prayerfully depend on him (2 Corinthians 12:9-10) and live a life that is consistent with his known will (Romans 12:1-2).

However, disobedience to God's will and lack of faith in Jesus Christ leads to backsliding. Even a true Christian can cease to obey Christ and forfeit hope of eternal life. It happens when one deliberately rejects Christ, drifts away from discipleship or neglects the means of grace (Hebrews 2:1-3) and then fails to uphold Christian values in life. Backsliding may result in the loss of fellowship with God, which has lasting consequences. We should keep close to God, risk our lives if necessary, challenge sin and dare to live a Christlike life in all its fullness. Once tempted or fallen short of God's grace, we should return to God by the conviction of the Holy Spirit and seek his forgiveness and restoration.

In 1849, at the age of 20, William Booth made these resolutions:

*I will...*

- 1. Rise every morning sufficiently early ... have a few minutes, not less than five, in private prayer.*
- 2. Avoid all the babbling and idle talking in which I have lately so sinfully indulged.*
- 3. Endeavour ...to conduct myself as a humble, meek and zealous follower of the bleeding Lamb, and by serious conversation and warning endeavour to lead (others) to think of their immortal souls.*
- 4. Read no less than four chapters in God's Word every day.*

*5. Strive to live closer to God and to seek after holiness of heart, and leave providential events with God.*

Then he prayed, ‘God help me, enable me to cultivate a spirit of self-denial and to yield myself a prisoner of love to the Redeemer of the world.’

God’s purpose for salvation is to make us holy like Christ. For a Christian, continued obedient faith is an ongoing commitment and a way of life. If we remain in him and maintain Christlikeness, we are assured of the blessings of salvation. This includes justification, regeneration, assurance, adoption and sanctification, leading us to eternal life with our Lord Jesus Christ. When we trust and obey God’s will, the Holy Spirit of God will direct all our steps and we shall be preserved blameless!

*‘It was only right that God, who creates and preserves all things, should make Jesus perfect through suffering, in order to bring many children to share his glory. For Jesus is the one who leads them to salvation. He purifies people from their sins, and both he and those who are made pure all have the same Father. That is why Jesus is not ashamed to call them his family’ (Hebrews 2:10-11 GNT).*

#### FOR REFLECTION

- How can a believer ensure that his integrity as a Christian is not questionable?
- What does God expect from us as Christian believers?
- What is God’s intention and purpose in saving humanity?
- What may lead a Christian to backslide?
- From your observation, how does the community you serve in view your soldiers in relation to the declaration they made concerning doctrines 9 and 10?

#### **COLONEL**

#### **GRACE CHEPKURUI**

Territorial Secretary for Women's Ministries  
Kenya West Territory

## MY RELATIONSHIPS WITH OTHERS

### LIVING BY FAITH TODAY

#### SERIES: A SOLDIER'S COVENANT (6)

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

Jesus was teaching in the synagogue as he often did (Luke 13:10-17). He was in the middle of the meeting place, surrounded by men and with all eyes focused on him, when a woman came along. This was not just any woman – this was a ‘bent-over’ woman who had been doubled over from the waist for the past 18 years. She was unable to stand up straight and her eyes could only see the ground – permanently downcast.

As a woman, she was a ‘nobody’ – she had no power, no status, no importance and no business being there! As a cripple, she was a social outcast – considered sinful, unclean and a danger to others’ well-being.

Jesus saw her.

Not only did he see her, he stopped what he was doing, called her forward and said: ‘Woman [a title of great respect], you are set free’ (v 12). Jesus spoke the words of healing and then touched her. For the past 18 years people would have avoided her like the plague – both with their eyes and their embraces. She was a shunned woman – a woman on the margins – and yet Jesus saw her, called her into the centre of the religious community and gathered her into a healing God-embrace. Furthermore, Jesus publicly declared her a ‘daughter of Abraham’, at a time and in a place when only sons were worth mentioning. Not only was this woman physically raised up<sup>i</sup> but also, by giving her this title, Jesus raised her social standing and granted her great dignity.

Can you imagine the scene?

- A woman bent over is now standing upright.
- A woman bound is now set free.
- A woman downcast is now full of joy.
- A woman bereft of human love and physical contact is now embraced.
- A woman from the margins is now in the centre of the male-only synagogue, dancing out her praise and worship to the God who ‘sees’ her.

Sacred, religious rules of keeping the Sabbath have been broken. The status quo has been upset.

If we are seeking to understand and implement 'Christian ideals in all our relationships with others', Jesus has something to teach us through this encounter with the bent-over woman.

Jesus did not come to set up a religion called 'Christianity'. He did not come to set up a system of rules. He came to be in relationship with us and show us how to live in relationship with others.

Love God first, and love others like you love yourself, he said. It's as simple and as difficult as that. We all know that 'love' is the primary Christian ideal for all our relationships, but what does that mean in real life?

- Love means we notice others – we truly 'see' them.
- Love stops what it is doing to encounter another person created in God's image.
- Loving others means their life is better when you have been part of it, because love shows itself not only in words, but also in actions.

Jesus lifted burdens that weighed people down; he declared freedom for the captive and gave sight to the blind; he lovingly raised up the poor, the lowly and the vulnerable; he brought to the centre those who were cast to the side; and he granted honour and respect to those who were rejected, scorned and deemed as different, or 'less than'.

If we are followers of Jesus, we will do the same. If love is central to our faith then so are relationships, as love can only express itself within this context.

The Bible tells us that, in the beginning, it was good. Relationships were whole and holy – God and mankind; male and female; men and animals; humans and the created earth. This was the world that God intended – a world of right relationships.<sup>ii</sup> A world that was not fractured, divided in two, with one side given higher value than the other<sup>iii</sup> – but a world of equality, mutuality and respect.

We know that sin has broken us and our ways of relating to each other. We know that is why Jesus came – to set the world right again. To show us that all people have dignity and worth because every person is created in God's image. To remind us that all people are equal in God's sight. To call us to give each person the respect they deserve. To reject all types of greed by returning to others what is rightfully theirs. To help us understand that we are to humbly serve and not 'lord it' over others'. God's glory could be at stake here.

Irenaeus's axiom, *Gloria Dei vivens homo*, says that the glory of God is human beings – the whole human race and every individual person – flourishing and fully alive. If this is true, wherever human beings are violated, diminished, oppressed, discriminated against or have their life drained away, God's glory is dimmed.<sup>iv</sup>

Surely this has something to say in terms of how we relate to people around us, whether they are family, friends, colleagues, fellow Christians or people from the wider community.

In *Gaudium et Spes*, a document that gives an overview of the Catholic Church's teachings about humanity's relationship to society, we read:

'With respect to the fundamental rights of the person, every type of discrimination, whether social or cultural, whether based on sex, race, colour, social condition, language or religion, is to be overcome and eradicated as contrary to God's intent.'

To truly love others, we must begin with the understanding that we are truly loved. God's love towards us and all other people is perfect, unconditional and boundless. Join with me as I pray this prayer based on Ephesians 3:17-21:

*I pray, Jesus, that you will make your home in my heart as I trust in you. May my roots go down deep into your perfect love, God, so that I am kept strong. Holy Spirit, come and grant me the power to understand how wide, how long, how high and how deep God's love really is – for me and for everyone I meet this day. Lord, you know this is beyond me – but I praise and thank you because you are able to do more than I can ask, or imagine or think. May all my relationships bring you glory. Amen.*

May our love for God and each other overflow as we keep on growing in knowledge and understanding. May the Christian ideals we live in our relationships bring God's glorious light into our families, communities, countries and our world.

## FOR REFLECTION

- Think about the relationships in your life. How would you describe them? Do your relationships glorify God?
- Read 1 Corinthians chapter 13. Consider the words of verses 4-7.
  1. What words are true for you in your relationships?  
(For example: Am I patient and kind with other people?)
  2. What areas do you struggle with?  
(For example: Do other people easily irritate me?)

## MAJOR

### DONNA EVANS

Secretary for Education and Training

The Netherlands, Czech Republic and Slovakia Territory

*Major Donna Evans is passionate about journeying with people and communicating theology in an understandable way. Married to Stu, they have four children and six grandchildren. She is an Australian officer who has enjoyed varied appointments including corps and divisional roles and a five-year-term at Booth College. Currently, Donna serves in the Netherlands, Czech Republic and Slovakia Territory and is trying to master the Dutch language. She is also the Executive Officer of the Amsterdam Staff Songsters and a member of the International Theological Council.*

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## ENDNOTES

<sup>i</sup> Anthony J. Gittins, *Encountering Jesus: How People Come to Faith and Discover Discipleship*, pp 55-61, Liguori, Missouri, 2002

<sup>ii</sup> Tim Stafford, 'When we all ache for justice in the world' (<http://aholyexperience.com>)

<sup>iii</sup> Elizabeth A. Johnson states that hierarchical dualism – the dominant form of Western rationality – is the taproot from which many deficient patterns of thought and action originate. It divides reality into two separate and opposing spheres and assigns a higher value to one of them. (*Women, Earth and Creator Spirit*, p 10, Paulist Press, New York, 1993)

<sup>iv</sup> Elizabeth A. Johnson, *She Who Is: The Mystery of God in Feminist Theological Discourse*, p 14, The Crossroad Publishing Company, New York, 1992

<sup>v</sup> *Gaudium et Spes* (Ecclesiastical Latin, the joys and the hopes), chapter II 'The Community of Mankind', #29. This *Pastoral Constitution on the Church in the Modern World* was one of the four constitutions resulting from the Second Vatican Council. The document is an overview of the Catholic Church's teachings about humanity's relationship to society, especially in reference to economics, poverty, social justice, culture, science, technology and ecumenism. ([http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/index.htm](http://www.vatican.va/archive/hist_councils/ii_vatican_council/index.htm))

## A REFLECTION OF GOD'S LOVE

### LIVING BY FAITH TODAY

#### SERIES: A SOLDIER'S COVENANT (7)

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

On Sunday 10 September 1989 Salvation Army soldiers throughout the world were invited to renew their covenant with God by signing a revised edition of the articles of war, including the simple phrase, 'I will uphold the sanctity of marriage and family life'.

During the second half of the 20th century, cultural assumptions relating to human relationships and sexuality had been questioned and there were those in the Church who felt that changes in society threatened the deep Christian roots of marriage and the family. The Church, including The Salvation Army, had to face up to the reality of living in a new age; an age in which its traditions and values would be examined, and sometimes superseded, by secular norms.

At the same time as the Church throughout the world examined the interaction between the traditions of society and Christian faith, it became evident that, in different ways for different cultures, accepted values and customs were not necessarily consistent with Christian standards of marriage and family life.

The process of change has continued into the 21st century as the Church seeks to find ways to evaluate and respond to cultures in ways that reflect the values of the Kingdom of God, offering grace and hospitality to all.

How is Christian holiness expressed in the many different contexts in which the Army operates? What are the values and practices that we share? When can we celebrate and affirm our differences? These questions have relevance to marriage and family life.

Our faith is rooted in our relationship with God and is expressed in relationship with other people, including family and marital relationships. Who we are in Christ shapes our interactions and reactions. Each of us lives in a web of relationships, which are meant to fulfil our desire for friendship, support and intimacy. Through our connections with God and other people we find fulfilment, security and are able to flourish as human beings.

For some people, marriage will contribute to this process as we enter into an exclusive relationship with another human being. As Salvationists we regard marriage as a divine gift, which gives expression to the principle of mutual love, enriching and empowering each partner, and diminishing neither. It is a sharing of life marked by personal consent,



mutual respect and fidelity, reciprocal service and equality, and is the most appropriate context for sexual intimacy.

Marriage is both a reflection of God's love for humanity and the self-giving love between Christ and the Church. William Booth wrote: 'It is a union of body, of mind and of soul, involving obligations and privileges on both sides. God's plan is that the two human beings thus united shall grow, more and more, into each other, as the years go by, until they are one.'<sup>i</sup>

Christian marriage is a covenant and calling, a relationship between two people, which is lived in the presence of God and shaped by divine purposes. The marriage thus becomes a space for formation and transformation, for each individual and as a couple.

At the same time, our understanding of marriage and family life will inevitably be influenced by personal experience and by the culture in which we live. For people whose family life, or marriage, has been difficult or abusive this may provoke painful memories and may require careful, sensitive exploration and re-education. Partner violence of any kind (physical, emotional, sexual, spiritual) is never acceptable in a Christian context.

We acknowledge the need for grace in a broken and wounded world in which the ideal is not always achievable and where marriages do not always reflect the values of Christ. The complexity of human interaction can result in a marriage that is threatened or damaged. Where no resolution is possible annulment or divorce may follow. At such times a skilled and compassionate pastoral response is vital.

In some cultures the decision to marry, or not, will be the responsibility and choice of the two individuals concerned, and although the marriage ceremony may be celebrated with family and friends, they may have little direct involvement in the process or the couple's subsequent life together. In other cultures, the extended family may arrange a marriage, with a possible expectation that married life will be lived in the context of the wider family and according to predetermined traditions. For Christians, in these and a range of other scenarios, the recognition and affirmation of marriage as a gift from God remains, and the requirement for personal consent and mutual respect must not be compromised.

This particular article of faith assumes that a God-honouring marriage will create a secure foundation for family life. The family should provide a place where children are nurtured and given space to grow and develop as individuals who are known and loved by God. Christian values and healthy mutual relationships can be taught and modelled as part of family life. As with marriage, the way in which this happens may vary, but the principles remain. Some children will grow in a large extended family, in which the 'parenting' is shared by a number of people; others will live and grow only with parents,

and possibly siblings. In any circumstance, the expectations of society and the patterns of tradition must be critiqued and challenged by our commitment to Christ, and by God's desire that all human beings should find their fulfilment in relationship with God and with other people.

The Salvation Army articles of marriage state: 'We promise to make our home a place where all shall be aware of the abiding presence of God, and where those under our influence shall be taught the truths of the gospel, encouraged to seek Christ as Saviour, and supported in the commitment of their lives to the service of God.' While not restricted to the nurturing of children, this promise nevertheless provides a good foundation for family life.

It may be suggested that the promise to uphold the sanctity of marriage and family life is relevant only to those who are married, or who are an integral part of a family at that time, excluding the unmarried or the childless, but this is not the intention or the meaning. All Salvationists, whether single or married, are called to affirm and to live in ways that are consistent with Christian principles, such as the sanctity of marriage and family life, recognising them as God's gift and part of his plan for human flourishing.

#### FOR RELECTION

- What attitudes and assumptions in your culture may challenge the values of Christian marriage?
- How does your experience of marriage and family affect your understanding of this promise?
- How can a congregation ensure that any focus on marriage and family life in language, worship and programme does not exclude or marginalize non-married people?

#### **LIEUT-COLONEL**

#### **KAREN SHAKESPEARE**

Divisional Commander, Southern Division  
United Kingdom Territory with Republic of Ireland  
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<sup>i</sup> *Letters to Salvationists on Love, Marriage, and Home*, 1902, also known as Volume II of *Religion for Every Day* (more recent editions are available from Amazon or, as a download, from [www.forgottenbooks.com](http://www.forgottenbooks.com))

**LIEUT-COLONEL SUNYUP HWANG**

DIRECTOR, TERRITORIAL HERITAGE CENTRE

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**THE CALL TO STEWARDSHIP: MORE THAN THE MINIMUM**

**LIVING BY FAITH TODAY**

SERIES: A SOLDIER'S COVENANT (08)

*I will be a faithful steward of my time and gifts, my money and possessions, my body, my mind and my spirit, knowing that I am accountable to God.*

**THE** basic idea of this statement in the Soldier's Covenant is that we are stewards who are accountable to God. Being a steward means that what we have does not really belong to us, but is temporarily entrusted to us, so we can take care of and use it for God's glory. In the end, as stewards, we will give an account to God as to how we have used our time and gifts, money and possessions, body, mind and spirit. As examples of stewardship, I will focus on the subjects of money and time.

**MONEY AND POSSESSIONS**

Jesus knew the importance of money when he said: 'For where your treasure is, there your heart will be also' (Matthew 6:21). The use of our money reflects our priorities and, at times, the idols in our heart. Some of the first things that come to mind when considering the use of our finances for God, are the offerings and giving we make to those who are in need. These are commands given to us by God and important expressions of our faith.

Practising tithing has been one of the most important aspects and driving forces in the development and growth of the Korean church which, today, is known to have one of the highest percentages of Christians doing so. Tithing and giving to others are commendable, but there is still a need to go further. Our offerings to God and our generosity towards others are only the beginning stages of our stewardship and not the final ones. This means, our duty as a steward does not end with the act of giving tithes.

As paramount as it is to give, the way we use the rest of the money in our possession is also equally important. It must be used for the glory of God, even when we are spending it for personal means. Some people think they can use the rest of their possessions however they choose, because they have given their 'due' to God. However, we need to remember that *everything* belongs to God and was given to us for his glory. This does not mean we should not spend any money on ourselves, but we should do it in a way that brings glory to God.

Larry Poole – in his article 'Why I Quit Tithing (and Why You Should Too)' – urged that he was not against tithing itself, but against legalistic ways of tithing ([www.churchleaders.com](http://www.churchleaders.com)). He wrote that he was against treating tithing as some sort of a tax scheme in which we are obliged to pay a certain percentage. Rather than asking, 'How much should I give?' he began to ask the following question that radically changed his life: 'God, how much should I keep?' This was a new perspective on the use of his money.

This question can only be asked if we truly believe that everything belongs to God. Let us stop seeing tithing or giving to others as the only ways to use our finances as stewards who fulfil their duty as Christians. Instead, let us start thinking about how we can use *all of our money* for God's glory. Once we do that, we are tapping into the true meaning of stewardship. Again, tithing and giving to others are not the final stages of stewardship but only the beginning.

## TIME AND GIFTS

When we talk about using our time and gifts for God, many only think of serving in their local church. In a similar way to tithing and giving, some people think that once we have given our time in service, we can spend the rest of it however we wish to. There is no doubt that serving the local church with our time and gifts is truly valuable for the Kingdom of God, yet that is not enough. The next step is using the rest of our time in our work, school or family to serve God and bring glory to him.

In Isaiah chapter one, we see that God is furious with the Israelites for coming to him with different forms of festivals. God says, 'The multitude of your sacrifices – what are they to me?' (v 11). He continues, 'Stop bringing meaningless offerings! ... New Moons, Sabbaths and convocations ... and your appointed festivals I hate with all my being' (vv 13-14). Then God tells them the reason why he is unhappy with their worship: '... I am not listening. Your hands are full of blood! Wash and make yourselves clean. Take your evil deeds out of my sight; stop doing wrong. Learn to do right; seek justice. Defend the oppressed. Take up the cause of the fatherless; plead the case of the widow' (vv 15-17). God calls them to not only spend their time before him in the Temple, but in the world, seeking justice and doing good in every area of their lives.

The good news is that this chapter of Isaiah does not end with God's rejection of the Israelites. Verse 18 promises restoration for them and the forgiveness of their sin. These are not words of condemnation, but a call to bring the entirety of our lives before God at every moment and in every place.

Sometimes, we separate Church and the world; one sacred, the other secular. Once we have spent time on the sacred, we give ourselves permission to live our normal lives without God in the secular world. The truth is, each place is sacred when the presence of God is there. We have not only been called to the Church, but also to love and serve the world God created. Our offerings of time and gifts to our local church are not the final stages of our stewardship, but the beginning point of living as people of God. Once we have given our time and our gifts to God through our service, we are called and sent into the world as God's chosen soldiers to serve the world and the people around us.

## THE CALL TO STEWARDSHIP

The call to stewardship is not easy to follow. It requires not a partial, but a full commitment in every aspect of our lives. At the same time, it is not a matter of being easy or difficult. It is a matter of understanding that God owns *everything* and that we

are stewards of his goods. It is hard to give when we still have the mindset of trying to give what is 'ours'. We should not be mistaken – none of it was ours in the first place and all is temporal. Our possessions and time have been entrusted to us for a short while, so we can use them for God's glory. With this understanding and with this confession, let us each recommit to 'be a faithful steward of my time and gifts, my money and possessions, my body, my mind and my spirit, knowing that I am accountable to God'.

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#### FOR REFLECTION

- How are you giving your tithes and offerings as well as your time and talents to your church?
- How are you using the nine-tenths of your money after tithing?
- How are you using your time and talents outside your church during weekdays?

**Lieut-Colonel Hwang, Sunyup** was born in Korea. He majored in theology and as a cadet was trained in the second year and commissioned in Melbourne, Australia. Sunyup has served in Korea, USA Southern and UK, where he planted three new corps, and held various positions at THQ Korea such as the Chief Coordinator of the 2008 Centenary Congress, Training Principal, Director of the Territorial Strategy 'Vision 2028 Hope Project' and Secretary for Programme. He was a member of the International Commission on Officership and Development Consultancy Group at IHQ. After fully recovering from life-threatening Leukemia, Sunyup has returned to work to testify and preach about the living God. He currently serves as the Director of Territorial Heritage Centre.