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Meagan Pipe, Editor



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VOL. 2 • 2018

OVERSIGHT PANEL:

David Witthoff

Meagan Pipe

Major Jeff Martin

Major Martin Ross

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Introduction

The Salvation Army Biblical, Theological, and Missiological Society is pleased to present volume two of our theological journal. This collection of papers was submitted in the Spring of 2018 and was reviewed by the SABTMS Oversight Panel. The society met at Commissioning Weekend to hear these papers and to discuss how they developed biblical, theological, and missiological thought, particularly in a Salvation Army context.

There are five works in this volume with the additional Keynote speech from the Society's meeting last June. The keynote by David Witthoff considers the state of theological discourse in contemporary Salvationism. In his speech, entitled *Narratives of Salvationism*, Witthoff considers what forces guide our general theological discussion as an organization.

The first article of the volume is Captain Jonathan Taube's *A Study in Contemporary Dynamics of Youth Ministry*. In this work, Captain Taube considers how the loss of a "unifying cultural metanarrative" has affected adolescence in our current culture. This loss, combined with a pattern of systemic abandonment, leaves an opportunity for the church to fill in the gaps: the church can receive the abandoned and God's story can unify our stories.

The next work, in the domain of biblical studies, is *Literary Structure and Meaning in the Book of Lamentations* by Major Pat Irvine. The book of Lamentations suffers from many studies focusing on its notoriously melancholy topics and uncertain authorship. Major Irvine's work is an insightful look at how literary analysis can open fresh avenues for study and biblical interpretation. Her hermeneutical approach and focus on the use of Hebrew verse structure in Lamentations highlights the faithfulness of God and presents a coherent conclusion on the lessons and purpose of this oft-overlooked work of poetry.

The next work, *A Study in Church Membership in The Salvation Army*, is by our first international author, Major Pamela Shiridzinodya. The topics of Soldiership, church membership, and even church attendance have been criticized in the current age. If one's beliefs are all that matter, where does church attendance, church membership, and even Soldiership fit in the modern context? In her work, Major Shiridzinodya examines the purpose and function of church membership generally and then specifically within The Salvation Army, both in Africa and in the global context.

Following this, Major Martin Ross' *How Tutoring, Mentoring, and After School Programs Improve Student Performance* looks at the current and future potential of mentoring and after-school programs in the Salvation Army. Major Ross draws on personal experience in Lodi, California, in addition to his research and biblical conviction, to argue for the potentially transformative effect of tutoring, mentoring, and after-school programs.

The final work of this volume is an additional look at membership and soldiership in The Salvation Army. Lieutenant Jeff Walters' *Membership of His Church on Earth as a Soldier of the Salvation Army* looks especially at the meaning and purpose of Soldiership in light of its historical roots. By drawing on biblical foundations and patterns in church traditions, Lt. Walters offers a critical examination of how Soldiership compares.

It is the hope of The Salvation Army Biblical, Theological, and Missiological Society that these works are edifying to the church, informative for the Salvationist, and honoring to God. I would like to extend my gratitude to the Western Territory for its continued support of this society and to Frontier Press for their assistance in the publication and distribution of this journal. A special thank you also to the rest of the Oversight Panel - Major Martin Ross and Major Jeff Martin for their continued work with the society. Finally, a special thank you to David Witthoff for entrusting and encouraging me in the editorial process and for his continued vision, organization, and leadership of this society.

Soli Deo Gloria!—To God alone be the glory!

—Meagan Pipe

THEOLOGICAL SOCIETY KEYNOTE ADDRESS

Narratives of Salvationism

By David Witthoff

Delivered June 10, 2018

IN 2017, THE BIBLICAL, THEOLOGICAL, AND MISSIOLOGICAL SOCIETY set out to try something new. A new door stood before us and I implored that we open it and step through without hesitation. Could the Salvation Army renew its Evangelical, intellectual mind? Time alone will determine this. In the meantime, it may be worth asking how to achieve or speed ourselves towards this goal. And, is this even the right goal to seek? What I proposed then was a story, a narrative as a sort of explanation for our future. We compare and create stories as explanatory metaphors for the unknown.

We don't know what the future holds, so we form a story about ourselves and what we want to see for our Salvation Army. I'd like to consider some of the narratives that live and breathe within our organization.

The "The Glory Days" narrative: The decline The Salvation Army has seen in the UK and USA is due to our lost sense of historical roots. We don't take to the streets like we used to. We haven't carried on our musical traditions as we could have. Instead, afraid of street evangelism, social work outside our doors, and challenging societal evils, we sit in cloistered Corps. We need to get back out in the streets! The Salvation Army is booming in developing nations because they still do the things we did in the old days. If only we would reclaim our heritage, everything would go back to "The Glory Days."

There's also the "Progressive Salvationism" narrative: Our organization is poised on the precipice of greatness. We're invested in communities across the nation and world. Yet we could be more of a beacon of hope, more of a testament to social justice and the alleviation of pain and oppression, if only the Salvation Army could see beyond the doctrinal squabbles of the past and get with the times. Why can't

we love all people, accept all people, and bring everyone into our ranks? We must share God's living and breathing love to address today's issues of politics, racism, classism, sexism, bigotry, homophobia, and hatred. If only we would just love others more freely we could see progress in our Salvation Army.

Then there's the "Other church" narrative: We are living on the fumes of our past success. The Salvation Army needs to pick its head up out of the sand and get a clue. If we don't raise our standard and get with the best practices of other churches, we're going to be left behind. If our story was more like the quality churches we see in many major cities, we wouldn't have experienced the shortcomings of the past decades. Why have larger, more successful churches sprung up around our Corps who were there long before? Because we're not smart enough--our officers don't even have MDivs! We need to lose our peripheral distractions and focus on biblical education and discipleship, beginning in our training schools. Let's make them like graduate seminaries, or at least let's require a Bible degree before coming to CFOT. If only we were smarter and had the quality of other churches, we'd see success again.

Other smaller tribes within the Salvation Army have their own versions, flavoring the narratives above with their own subtleties. There's the Charismatic Salvationism: If only we would accept the mantle of all the spiritual gifts, we'd see a better Army. There's the Holiness Salvationism: if only we'd reclaim the second blessing, we'd see a better, unstoppable, sanctified Salvation Army. There's the Social Work narrative: if we'd just focus on social work, we could reach more people than ever before. And there's the Church narrative: if we'd just focus on being the church, we could reach more people than ever before.

All these voices leave us in a predicament. Whose and which narrative is the right one? Rather than throwing everything out, I believe that we need each other. The narratives we each hold and share have great value for our whole community. We can learn from each other. Disagreements on direction can lead to accountability if we let them, and differing perspectives demand the use of our mind to discern the best way forward.

In college, I learned something that's never left me from a book titled, "That's Just Your Interpretation." In it, author Paul Copan writes a short chapter on how the phrase "That's just your interpretation" is often used to dismiss arguments we don't like or want to debate. His argument is that truth is not relative, and therefore some interpretations of information will be closer to reality (or "the truth")

than others. While Copan's focus is Biblical interpretation, we can consider it in terms of interpretations of Salvationism. This brings us full circle to the narratives vying for attention in the Salvation Army. So many of us have an "if only" plan for who we should be and what we should do, stirring desires to take up the call to fight for our version of the Salvation Army. But each of our narratives of Salvationism is not relatively good or bad - they have qualitative and objective value based on how they reflect God's plan for life and his church. What is often missed in the chaos of debate, or the business of life, is the place where truth still resides: the Word of the Lord. His narrative is the only narrative we need. Let this not be oversimplified though: we can express our worship and faith through cultural mediums. However, all our versions of the Salvation Army will be found wanting if we do not submit ourselves and our stories to the Lord and to His revealed will in the Bible. Holding our narratives accountable to the truth of scripture is vital. It is our foundation. You may be thinking at this point, "You've just pushed the problem off. People have their own interpretations of the Bible, far more than their own stories of Salvationism!" Yet that's the point exactly. The truth of scripture itself is a matter of finding the best interpretation. This is why the use of the Christian mind is so important. God's truth is here and knowable, but only if we interpret it correctly. Therefore, we must come to scripture believing there is a correct understanding that we can find. Only then may we find that our narratives coalesce under the reign of truth found there. Instead of diverging from scripture down our own paths, our stories can begin to converge on the truth.

This leaves us with an opportunity - to unite our fractured stories, taking the parts of truth found in each one and forging a biblical and holistic understanding of truth, of service, of ministry, of our church, and of the Christian life. It will be flavored by our history and be composed from our past. Our collective narrative will harness the passions of our different tribes. It will take debate, conversation, argumentation, research, and hope to understand the truth of scripture. But our stories will come together under His story, and our paths will be—and even now are—united in Christ on His road set before us. The path forward for The Salvation Army, even for the whole church, is revealed for us in His eternal Word. This is our only way forward. Let us walk in it.

—David Witthoff

A Study in Contemporary Dynamics of Youth Ministry

By Lt. Jonathan Taube

INTRODUCTION

“This is how God showed his love among us: He sent his one and only Son into the world that we might live through him.” (1 John 4:9)¹

WHEN ONE CONSIDERS MINISTRY WITH AND FOR the benefit of young people today, a number of questions may arise: How does the responsibility of the Church align? with that of the family, specifically the parents? How does that responsibility change when parents are absent? How exactly does “youth ministry” fit within the wider life and breadth of a Christian community? How should youth-focused ministry respond to shifting cultural norms and expectations?

The early 14th century German mystic, Meister Eckhart, expounded on John’s first epistle with the stunning thought, “There in the inmost core of the soul, where God begets his Son, human nature also takes root.”² Eckhart described the relationship between the natural self and the spirit of God within each individual as “one and unanalyzable.”³ His comments illustrate a profound intuition of the indistinguishable interrelation of human nature and the divine fingerprint.

It is the belief of this author that a syncretic tendency toward a gnostic dualism has severely hampered a biblical anthropology for much of the modern Church, thereby diminishing its missiological aims, specifically with the young.⁴ Gnostic

¹ Unless otherwise noted, all biblical passages referenced are in the *New International Version* (Grand Rapids, MI: Zondervan, 2006).

² Eckhart and David O’Neal, *Meister Eckhart, from whom God hid nothing: sermons, writings, and sayings* (Boston, MA: New Seeds, 2005), Kindle, 65.

³ *Ibid*, 65-66.

⁴ Earle E. Cairns, *Christianity through the centuries: a history of the Christian church* (Grand Rapids, MI: Zondervan Pub., 1996), Kindle, Loc. 1751 to 1767.

philosophy supposes a distinct separation between what is viewed as an inherent evil of the material world and an inherent good of the spiritual realm, a claim which cannot be reconciled with a biblical anthropology.⁵ This misunderstanding of creation wrongly bifurcates the essence of what it means to be human, and as a result disrupts discipleship efforts with often shallow emotionalism or misguided hyper-spiritualism. The importance, therefore, of recapturing a holistic understanding of the connection between body and soul cannot be understated for the purpose of fruitful ministry with young people. Chap Clark expressed the significance of this truth spiritedly: “You cannot separate spiritual maturity from human maturity.”⁶ If the exodus tides of young people who abandon any interest in God and his Church are to be turned, then the responsibility to shepherd and disciple them as whole persons must be taken seriously.⁷

CULTURAL CONTEXT

Although those invested in the lives of young people may sense the decidedly different cultural context of youth ministry today from that of even recent decades, there is no lack of perplexity as to why. Competing voices argue as to what—if anything—sets apart today’s young people from their counterparts in previous generations.⁸ William Kessen outlines the confusion: “A clear-eyed study of what experts have said about the young—from Locke to Skinner, from Rousseau to Piaget, from Comenius to Erikson—will expose as bewildering a taxonomy as the one provided by preachers, parents and poets.”⁹ Yet adolescence—a decidedly recent phenomenon in terms of human history—is nonetheless verifiably in the tumult of severe and rapid change.^{10 11} The causes of this transmutation are numerous and complex, but a foundational component is the loss of a unifying cultural metanarrative.¹²

⁵ Ibid, Kindle, Loc. 1751 to 1781.

⁶ Chap Clark, “Youth Ministry in a Contemporary Context” (lecture, Developing Youth Leaders Seminar, Camp Wonderland, Camp Lake, WI, February 11, 2014).

⁷ John S. Dickerson, *The great evangelical recession: 6 factors that will crash the American church-- and how to prepare* (Grand Rapids, MI: Baker Books, 2013), Kindle, 97-98.

⁸ Chap Clark, *Hurt 2.0: inside the world of today's teenagers* (Grand Rapids, MI: Baker Academic, 2011), Loc. 368.

⁹ Martin Woodhead, Paul Light, and Ronnie Carr, *Child development in social context. a reader* (London: Routledge in association with the Open University, 1991), 27.

¹⁰ Clark, *Hurt*, 387.

¹¹ Ibid, 387.

¹² Chap Clark, *Adoptive youth ministry: integrating emerging generations into the family of faith* (Grand Rapids, MI: Baker Academic, a division of Baker Publishing Group, 2016), Kindle, Loc. 887.

DEFINING ADOLESCENCE

In order to properly survey the current cultural context of youth ministry, adolescence must first be defined. The task, however, is not as scientific as it may be intuitive. John Santrock interprets adolescence as beginning “in biology and [ending] in culture,” making the important observation that it is neither a purely biological process nor simply a cultural ritual, but rather an amalgamation of the two.¹³ A practical definition of adolescence must therefore articulate the interplay of human biology with psychological concerns for a developed self-understanding grounded in the wider sociological landscape.

With regard to the current character of adolescence, Thomas Bergler plainly states, “Adolescence starts early and lasts a long time.”¹⁴ He notes that the total time elapsing from the onset of puberty to a clearly embraced adult identity has steadily increased in recent generations and “can now be as much as twenty years.”¹⁵¹⁶ This same phenomenon of distinct disparity has been observed by various others.¹⁷ Bergler bluntly confronts those who would argue for a status quo understanding by asserting, “If we still think of youth or adolescence as a relatively short period of transition in a person’s life, our perception is out of step with reality.”¹⁸

A fundamental obstacle to forming a satisfactory definition is related to the aforementioned loss of a shared “corporate story” or identity—sometimes called a cultural metanarrative.¹⁹ Modern society’s increasing cloistering of adults from the world of adolescents has led to the erosion of cultural rites and milestones which previously functioned as stepping stones for young people toward individuation and adulthood.²⁰ This erosion has eliminated much of the unifying shared experience which has historically adhered generations to one another, fostering mutual relational investment and codependence.²¹ In turn, the loss of intergenerational connection has greatly contributed to the lengthening and fluidity of adolescence, as young people have been left to their own devices in the bewildering task of navigating toward adulthood without the guidance of adults.²²

¹³ Clark, Hurt, 387.

¹⁴ Thomas E. Bergler, *From here to maturity: overcoming the juvenilization of American Christianity* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2014), 4.

¹⁵ Onset of puberty is the generally agreed upon beginning of adolescence. Clark, Hurt 2.0, Loc. 499.

¹⁶ Bergler, *From here to maturity*, 4.

¹⁷ Clark, Hurt, 499.

¹⁸ Bergler, *From here to maturity*, 4.

¹⁹ Clark, *Adoptive youth ministry*, 887.

²⁰ *Ibid.*, 944.

²¹ Patricia Hersch, *A tribe apart: a journey into the heart of American adolescence* (New York (N.Y.): Ballantine, 1999), Kindle, Loc. 410-431.

²² Clark, Hurt, 522.

How did this change happen? It is apparent that the present confusion arose from a drastic cultural transition witnessed in the preceding centuries.²³ If, as Patricia Hersch described, the main problem facing adolescents at the turn of the century is “the search for identity in an amorphous and unpredictable environment,” then a brief discussion of that transition is in order.²⁴

SOCIETAL FRAGMENTATION

The deterioration of the cultural metanarrative, which has so adversely complicated the process of adolescent development, was precipitated by drastic and continual societal change which increasingly removed any meaningful generational overlap.²⁵ The underlying phenomenon contributing to this change is the process of cultural and societal fragmentation—the “atomization, isolation, privatization, alienation, anomie, disintegration, [and] segmentation” of daily life.²⁶ Postmodernity in general is marked in large part, by an extreme and observable increase in such fragmentation and relativism.²⁷ While the specific mechanisms of this change—the technological advancements, industrialization’s impact on community development, the altering makeup of the workforce, the deterioration of marriage as a cultural institution, etc.—are beyond the direct scope of this paper, it is sufficient to say these functions seemingly form a feedback loop, folding back in on itself to continually hasten the rate and intensity of change acting as a cultural Moore’s Law of sorts.

As a result, Andrew Root describes the current cultural landscape as an age of “pluralization of life worlds.”²⁸ From education to employment and from recreation to religion, he contends that each facet of contemporary life comprises a unique “world” with its own unique set of rules.²⁹ Is it any wonder then that young people face difficulty integrating a coherent self-identity in such a diffused social context and without the assistance of a common cultural narrative? Identity formation does not take place in a vacuum after all—it is both personal and commu-

²³ Andrew Root, “Defining Adolescence” (lecture, Developing Youth Leaders Seminar, Camp Wonderland, Camp Lake, WI, February 12, 2013).

²⁴ Hersch, *A tribe apart*, 431.

²⁵ Andrew Root, “Defining Adolescence”.

²⁶ Gary T. Marx, “Fragmentation and Cohesion in American Society,” Gary T. Marx, Professor Emeritus of Sociology, M.I.T. (1999) [accessed June 17] 2017, n.p. online: <http://web.mit.edu/gtmarx/www/frag.html>.

²⁷ Doyle Paul, Johnson, *Contemporary sociological theory: an integrated multi-level approach* (New York, NY: Springer Science Business Media, LLC, 2008), 543.

²⁸ Andrew Root, “Defining Adolescence”.

²⁹ *Ibid.*

nal.³⁰ With the new and stark delineation and estrangement of generations from one another, young people have been left alone in a world all their own.³¹

SHIFTING FAMILY DYNAMICS

Societal fragmentation has perhaps had the greatest impact on the family unit. To fully understand the impact a jettisoned cultural metanarrative has had, one must note the shifting family dynamics in recent generations. The past 200 years of cultural evolution has seen a radical change in the developmental environment of children.³² Robert A. Levine and Merry I. White argue that this shift “represents a fundamental change not only in the means by which children are raised but also in the reasons for which they are brought into the world and the goals which they pursue during their lives. It is a change we are only beginning to understand in terms of its history, its causes and its contemporary directions.”³³

David Elkind, renowned child psychologist, describes a “new, postmodern family imbalance” wherein “the needs of parents and adults are better served than the needs of children and youth.”³⁴ He argues that this reordering of society around the needs of postmodern parents, who themselves are often still adrift in the present developmental maelstrom, has left today’s child “the unwilling, unintended victim of overwhelming stress—the stress borne of rapid, bewildering social change and constantly rising expectations.”³⁵ This overwhelming stress, coupled with the absence of meaningful adult relationships, exhibits a widespread and systemic societal deficiency, leading Elkind therefore to posit that the very concept of childhood in American society is being threatened with extinction.³⁶

This threat has arisen as adolescents are forced, both implicitly and explicitly, to assume adult roles and responsibilities due to the breakdown of the family unit.³⁷ What was once one of the most stable foundations of modern society, the family unit has now become fluid and all too often a disappointing place to look for structure and support for adolescents in the postmodern world.³⁸ Instead, they are “left to discern how to handle the conflicting messages related to home, stable

³⁰ Kara Eckmann Powell and Chap Clark, *Sticky faith: everyday ideas to build lasting faith in your kids* (Grand Rapids, MI: Zondervan, 2011), Kindle, Loc. 273.

³¹ Clark, *Hurt 2.0*, Loc. 1126.

³² Woodhead, Light, and Carr, *Child development in social context*, 5.

³³ *Ibid.*, 5.

³⁴ David Elkind, *Ties that stress: the new family imbalance* (Cambridge: Harvard Univ. Press, 1996), 3.

³⁵ *Ibid.*, 3.

³⁶ Elkind, *The hurried child*, 3.

³⁷ Clark, *Hurt*, 586.

³⁸ *Ibid.*, 611.

relationships, and internal security—all while trying to figure out how to survive lengthened adolescence. This only adds to the aloneness most young people feel.”³⁹

SYSTEMIC ABANDONMENT

The congruence of these factors has formed such a complicated milieu that it impedes the developmental process of adolescence drastically.⁴⁰ The neglect of young people’s developmental need for nurture and attention in the home (internal impact), combined with the far-reaching detrimental effects of fragmentation (external impact), have led to what Chap Clark has labeled *systemic abandonment*.⁴¹

This abandonment is chiefly characterized by the lack of a meaningful presence of adults in the lives of young people.⁴² The importance of this adult presence to the developmental needs of adolescents cannot be minimized. Mihaly Csikszentmihalyi and Reed Larson contend that “in all societies since the beginning of time, adolescents have learned to become adults by observing, imitating and interacting with grown-ups around them. It is therefore startling how little time teenagers spend in the company of adults.”⁴³ This reflects the old idiom: “It’s caught, not taught.”

Systemic abandonment sums up the psychological effects of fragmentation and attenuated family structures on adolescents—both impacted by the loss of the unifying metanarrative. The dilution or abnegation of cultural rites of passage coupled with the absence of meaningful ritual have left young people without a clear path toward adulthood and can be understood as the external impact of abandonment.⁴⁴ Concurrently, the deterioration of the family unit, the increased absence of any extended family, and the dearth of meaningful adult relationships that have left young people without any example or guidance in their pursuit of adult identity formation and social integration can be understood as the internal impact of abandonment.⁴⁵

Clark makes clear that this “loss of meaningful relationships with adults has been the most devastating to developing adolescents.”⁴⁶ At the developmental

³⁹ Ibid, 611.

⁴⁰ Ibid, 731.

⁴¹ Ibid, 807.

⁴² Ibid, 783.

⁴³ Mihaly Csikszentmihalyi and Reed Larson, *Being adolescent: conflict and growth in the teenage years* (S.I.: BasicBooks, 1984), 73.

⁴⁴ Clark, Hurt, 843.

⁴⁵ Ibid, 931-956.

⁴⁶ Ibid, 956

stage when young people are perhaps most in need of adult examples, adults are seemingly unavailable, withdrawn and secluded either by the stress of post-modern expectation or the perpetual effort of self-realization. Any meaningful response to the issue of systemic abandonment will need to begin with honest reflection on that point.

THE CHURCH'S RESPONSE TO CULTURAL ABANDONMENT

In light of all this, how is the Church to respond? In a cultural whirlwind which has seen the influence, size, and reach of the Church severely diminish, how does it act in a faithful kingdom trajectory in its responsibility to minister to young people?⁴⁷ How does it articulate the incredible truth of the gospel in a compelling way to generations with an increasing disinterest or hostility toward religion?^{48 49} Perhaps most importantly, how does the Church respond in order to embody the fidelity and loving presence of God?

The hope for the future of the Church and the hope for future generations are not dichotomous. Rather, just as a recognition of the intimate interrelationship of body and soul are necessary for a proper biblical anthropology, so too is a proper correlation between so called “youth ministry” and the vital life of the Church an absolute necessity. Thomas Bergler makes the case that “youth ministries are not just a good investment in the future maturity of the church,” but, “are also one of the best ways to produce spiritually mature adolescents and adults now” and argues that new research shows that implementing the right youth ministries can help the church grow up.⁵⁰

Echoing Bergler's suggestion, authors Kara Powell, Jake Mulder, and Brad Griffin advocate that a key to transformation of the Church is tied to the vital inclusion and transformation of youth.⁵¹ Andrew Root and Kenda Creasy Dean state it this way: “Anthropologists know that the health of a community can be assessed by the well-being of its children. Given the continued hemorrhaging of young people from American churches, Christian communities have cause for concern.

⁴⁷ Dickerson, *The great evangelical recession*, 33.

⁴⁸ Michael Lipka, “A closer look at America's rapidly growing religious ‘nones’” Pew Research Center (May 13, 2015) [cited June 15, 2017] online: <http://www.pewresearch.org/fact-tank/2015/05/13/a-closer-look-at-americas-rapidly-growing-religious-nones/>.

⁴⁹ Dickerson, *The great evangelical recession*, 44-46.

⁵⁰ Bergler, *From here to Maturity*, 81.

⁵¹ Kara Eckmann Powell, Jake Mulder, and Brad Griffin, *Growing young: six essential strategies to help young people discover and love your church* (Grand Rapids, MI: Baker Books, a division of Baker Publishing Group, 2016), Kindle, Loc. 512.

Yet the ‘sign potential’ of young people is promising too. If youth tend to be the barometers of their communities’ health, then replenishing young people’s theological water supply could have the effect of bringing water to a thirsty church.”⁵²

Proposed are two main guiding principles for clarity in formulating a faithful response in a given ministry context. The first is to intentionally pursue an understanding of, and sensitivity to, the developmental needs of young people as part of a holistic ministry effort (adoption). The second is to articulate an invitation to recognize one’s place in the biblical metanarrative of God’s action in human history as an aid to adolescent identity formation and intergenerational cohesion (inheritance).

THE MOVE TOWARD AN ADOPTIVE MINISTRY MODEL (ADOPTION)

If the key to the transformation of youth is tied to a transformation of The Church, then a an intentional and honest reassessment of its structures is in order. If developmental goals and what brings transformation in the lives of young and old are relationally based, then the Church cannot rely on a programmatic model. That does not mean programs should be excluded, but they must be secondary and must fulfill the goal of deepening and nurturing relationships. Programs which separate and exclude generations from one another should be looked at warily. Sequestering youth away from the “real” church until they are adults is antithetical to an adoptive ministry mindset.

An adoptive ministry model recognizes and embraces God’s adoption of all believers into his family as “children of God” (John 1:12).⁵³ In order to faithfully minister to the needs of today’s young people, a greater emphasis must be invested in meeting their developmental needs as a crucial part of discipleship, celebrating the dynamic of being united together in God’s family. Adoptive ministry moves us from “running a program to being a family— from functioning as an institution to living as an organism.”⁵⁴ This is a necessary antidote to abandonment crisis.

What is now obvious through extensive research on the departure of young people from the Church, is that a shallow participation in the life of the Church (where attendance is the only measure of investment) neglects developmental concerns, and even with spiritual teaching, is not enough to cultivate a robust

⁵² Andrew Root and Kenda Creasy Dean, *The theological turn in youth ministry* (Downers Grove, IL: IVP Books, 2011), Kindle, 126-129.

⁵³ Clark, *Adoptive youth ministry*, 491.

⁵⁴ *Ibid.*, 535.

faith which will survive the transition to adulthood.⁵⁵ The more this reality is understood throughout a community of faith, the more an adoptive model will benefit a congregation.

An adoptive ministry model focuses not just on “the things we do” as a congregational entity, but on “who we are as the family of God.” Practices are embraced which help people grow as a family—practices which help a faith community to better know and love one another as children of the same Father. An adoptive model recognizes that every person, regardless of age, has a vital role to play and a deep-rooted responsibility to the rest of the family. It therefore embraces discipleship as a dynamic responsibility toward caring for one another. Welcoming young people and their families into the greater family of God through an adoptive ministry model can begin to address the internal abandonment adolescents face.

EMBRACING A BETTER STORY (INHERITANCE)

Adoption into the family of God means joining in the story of God’s redemptive acts throughout human history which demonstrate his covenant faithfulness. When one submits to Jesus as Lord, adoption through grace means becoming a child of the same God who was “the God of Abraham, the God of Isaac, and the God of Jacob...Not the God of the dead but of the living” (Matthew 22:32). This new reality tethers one within the overarching biblical metanarrative and offers the family of God a unifying story to participate in.

Ruth Haley Barton suggests, “finding our place in the context of the larger redemption story is an important point of integration as we find ourselves named, revealed and known in the pages of Scripture. We discover that God authors the biblical story—the written record of his ongoing presence and action in the world—and he authors the story of our lives as well.”⁵⁶ A critical aspect of the Church’s response to abandonment must be to help young people find an answer to the postmodern lack of a “shared story” or social metanarrative. Thankfully, the Church has a worthy answer!

Finding and integrating one’s identity in Christ and into the story of his redemptive purpose in human history is the answer. This is an important facet of

⁵⁵ David Kinnaman and Aly Hawkins, *You lost me: why young Christians are leaving church... and rethinking faith* (Grand Rapids: Baker Books, 2016), Kindle, 23.

⁵⁶ Ruth Haley Barton, *Life together in Christ: experiencing transformation in community* (Downers Grove: IVP Books, an imprint of InterVarsity Press, 2014), 114.

adoptive ministry, as it requires the participation and place-sharing of all generations since it is a shared story. Because it is collective, it cannot be divided up by ages and stages. “Knowing the story helps [us] know how to continue the story. Seeing what God has been working to accomplish in human history allows [us] to take [our] place in this plan of restoration...The Kingdom of God won’t be a destination only in the future; it can be a present reality that grows through the healing of our broken souls as we come to find life in our Creator.”⁵⁷

Embracing this intergenerational call to embody God’s continuing work of redemption and re-creation is the inheritance we share with Christ himself, the incarnate one. As fellow siblings adopted into his family, believers are indeed his co-heirs if they share in his ministry also.⁵⁸ This truth, when guiding our practices and lived out across generational lines, leads to integration as individuals within the greater family—parts within the whole.

SUMMARY AND CONCLUSION

The Church cannot afford any longer to imagine that the world today is as it has always been, or even as it is most ardently wished for it to be. Instead believers must be diligent and studious in reading the times and responding strategically. This includes coming face to face with the world the young people of today are inheriting from earlier generations—a world in which they are adrift in cultural currents without a fixed metanarrative to help them find their bearings and no experienced navigators to guide them.

As the Church seeks to understand its role in leading adolescents through the challenges facing them to a coherent adult identity rooted in Christ, it must regain a holistic view of what it means to be a person created in God’s image. Believers must be intentional in allowing this to inform the ways they interact with and minister to one another, and the ways in which they shape their practices. Together believers must embrace their adopted identity as the family of God and embody the Father’s love through faithful and compassionate place-sharing.

Nothing about the suggested path forward is revolutionary or novel. Rather it is about recapturing a right focus, and with clarity perceiving again the Church’s true calling. Meister Eckhart once commented that “man’s best chance of find-

⁵⁷ Michael Novelli, *Shaped by the story: discover the art of Bible storying* (Minneapolis, MN: Sparkhouse Press, 2013), 29.

⁵⁸ Romans 8:17

ing God is look in the place where he left him.”⁵⁹ Oftentimes, it is the return to what was once foolishly abandoned that is the best way forward. Yet for all its stumblings and failures, God is not done with his Church. What peace comes from the reminder that he is not perplexed by that which confounds, nor is he overwhelmed by that which threatens to overcome. His strength is perfected in weakness and his love never fails.

Eckhart’s fellow German mystic Mechtild of Magdeburg, writing in the 13th century summarized well this beautiful truth in one of her meditative writings:

I who am Divine am truly in you.

I can never be sundered from you:

However far we be parted, never can we be separated.

I am in you and you are in Me.

We could not be any closer.

We two are fused into one, poured into a single mold.

⁵⁹ Eckhart, *From whom God hid nothing*, 22.

Literary Structure and Meaning in the Book of Lamentations

By Major Pat Irvine

INTRODUCTION

LAMENTATIONS IS PERHAPS THE BEST EXAMPLE in the Bible of the combination of human artistic ability and divine inspiration. The depth of pathos and tragedy as the author probed the immense suffering of Zion and his own grief and suffering is largely unprecedented. The exilic events of the sixth century B.C. had a profound effect upon Israel and its religion. The destruction of Jerusalem, the loss of statehood, the deportation of its leaders, and the cessation of cultic religion were epochal events as they marked the end of an era and the beginning of another. Lamentations has served through centuries to express the tragedy and national loss of Israel as perhaps the most severe test Israel's religion ever faced.

Lamentations has received scholarly debate and attention largely over its authorship, namely, as to how many writers contributed to its final edition. It would seem to hold an orphaned presence in the Old Testament due to its morose theme of suffering and the lack of a happy ending. This article will serve to highlight selected aspects of its literary structure as poetic literature in order to shed light on its depth of meaning that would not otherwise be examined outside of its artistic and literary design. The macro-stylistic use of chiasm and the rigid acrostic structuring will be a major point of discussion in an effort to demonstrate that the Book of Lamentations does indeed provide answers for living through the devastating cataclysms of life. To serve this end, a primer of Hebrew poetic organizational techniques general to the poetic genre will be provided, followed by highlighted artistic literary techniques unique to Lamentations. In conclusion, a presentation of the relationship between structure and meaning within Lamentations, and the contemporary relevance of its message today will be provided. Presuppositions for this discussion include

that it is indeed both Divinely inspired and artistically designed by a single author as a collection of five poems with a historical setting between 587-538 BC. It is the contention of this paper that the book achieves its clearest unity and greatest value when its inherent literary unity is discovered and interpreted, particularly in its acrostic form and literary type.

LITERARY STRUCTURE

To study a composition's literary structure requires careful analysis of its internal organization. The first step in this process is to understand the various methods authors of the Old Testament might have used to delineate units of text. The goal of structural analysis is to identify the units that the biblical author designed and intended, rather than to impose artificial schemes on the text. Hebrew authors generally delineated their units by marking their beginning and ending. Considering these texts were intended to be heard rather than read makes perfect sense to the listeners in that setting. A variety of beginning markers include repeated introductory formulas, "thus says Yahweh," very common throughout the prophets, or the formula in the book of Amos, "for three transgressions of nation x, even for four, I will not turn back my anger." (Amos 1-2)¹ Ending markers might be repeated in the same way as the beginning unit, a device known as *inclusio*, or the "book end," as can be found in Psalm 8: "O LORD, our Lord, how majestic is your Name in all the earth." (Psalm 8 1, 9). In the narrative genre shifts in time, place, speed of action, tense, or person are utilized to mark units and to move the plot along. Authors will commonly shape the unit into a cohesive whole by sameness of time, place, participants, topic, or theme.²

The second task in literary structural analysis is to consider the arrangement of the units. Units were often arranged in linear or parallel fashion, in which units of text contained matching material. Another noteworthy pattern is the symmetric pattern (chiastic, or inverted) consisting of two sets of units, in which the units of the first set match in reverse order that of the first set, often with an unmatched central unit linking the two together.³ These organizational structures are evident at both the macro and micro level. Without a basic understanding of Hebrew structuring methods at both levels, Lamentations

¹ All further Bible references are taken from NASB.

² For a more detailed discussion of various methods not mentioned in this study, see David A. Dorsey, *The Literary Structure of the Old Testament*, (Grand Rapids, MI: Baker Academic, 1999).

³ Dorsey, *Literary Structure*, 26-35.

would remain adrift on an ocean of random, seemingly meaningless waves of sorrow and grief without any sight of land ahead.

HIGHLIGHTED LITERARY FEATURES OF LAMENTATIONS

Verse structure in Hebrew poetry generally feature couplets, that is, verses made up of two matching lines. The two matching lines typically balance one another in both thought and length. However, the form noted in Lamentations, the eulogy or *qinah* structure (Hebrew for lament), displays three long lines followed by two short lines. Perhaps this represents the ‘cutting off’ of a person’s life, their dying out to finality. Lamentations is comprised of five poems corresponding to the five chapters in modern Bibles. The first three poems are matched: all are relatively long and all the same length. Each is an acrostic poem, that is, a linear structuring device in which verses follow the 22 letters of the Hebrew alphabet. Acrostic texts are found not only in the Old Testament, but in other extra-biblical sources.⁴ Each poem has 22 stanzas with three poetic verses in each stanza. In the first two poems, only the first verse begins with the appropriate letter of the alphabet; in the third poem all three verses in each stanza begin with the appropriate letter, thus creating an intensifying effect for the listener.

The five chapters of Lamentations consists of three long poems comprising the first three chapters followed by two shorter poems comprising Chapters Four and Five. The fourth poem, or chapter, is alphabetically arranged like the first three, but is shorter. Each of its 22 stanzas has only two verses, which immediately conveys the impression that the eulogy itself is “dying away.” This impression is further reinforced by the final poem. Each stanza now has only one verse and the orderly alphabetical arrangement is abandoned. However, the fifth poem displays twenty-two lines, indicating that the spirit of the alphabet was carried forward. While it is largely maintained that the Book of Lamentations is a collection of five coherent poems, the book retains a sense of unity made possible by its rigid acrostic structure.⁵

⁴In the Bible, see Psalms 9-10: 25; 34; III; II2; II9; I45; Lamentations I-4; Prov. 31:10-31; Nah I:2-8 ; John Frederick Brug, “Biblical Acrostics and Their Relationship to Other Ancient Near Eastern Acrostics,” in *Scripture in Context*, vol. 3, *The Bible in Light of Cuneiform Literature* (ed. William W Hallo et al.; New York: Edwin Mellen, 1990) 283-304.

⁵The interpreter may wonder as to the purpose of this acrostic structuring in the poetic genre. Some scholars have stressed its mnemonic usefulness for remembering and studying the Scriptures. Others have indicated that the use of the Hebrew alphabet accomplishes completeness, with which I concur. In the lament, it becomes the full and complete expression of human suffering. Norman K. Gottwald. “*Studies in the Book of Lamentations.*” (London: SCM, 1954), 30.

A second yet common literary feature utilized in Lamentations is that of *chiasmus*, or symmetric structuring technique. To visualize this structure, the interpreter will need to observe the parallel features between individual poems. With five coherent poems within the corpus of Lamentations, it is evident that one is the ‘odd man out.’ In a symmetric or chiasmic structure the author intends to highlight the one which stands alone. Both Chapters 1 and 5 describe the situation of Jerusalem and Judah after the destruction, and both units detail the terrible reversal of Judah’s fortunes from prosperity to horrible suffering. In addition, they both mention the prosperous “days of old” (1:7, 5:21), and each depict the fate of Judah’s princes (1:6; 5:12). Both mention that the once busy gates lie desolate (1:4; 5:14) and, “all her pursuers,” allow the fugitives no rest (1:3, 6; 5:5). Both include the people’s desperation to acquire bread (1:11; 5:6, 9) and, finally, both charge that Judah has suffered because she has sinned (1:5, 8; 5:16).

Chapters 2 and 4 describe the events of the destruction. They parallel in the repetition of the theme of Yahweh’s “anger,” (2:1a, 1b, 3, 6; 4:11) and “wrath,” (2:4c; 4:11a) with which Yahweh has “poured out” and “devoured” Zion’s structures like “fire” (2:3-4; 4:11). Both units describe the totality in the suffering of princes, maidens, nurslings, children, and mothers (2:9-12; 4:1-10). This despairing note is tempered in the fourth poem: the reason for Yahweh’s fierce anger against Zion “was because of the sins of its prophets and the iniquities of the priests, who shed within it the blood of the righteous (4:14).”

In Chapter 3, the poem turns poignantly personal, an example being the author using “I am the man.” The language shifts to the first person singular, but the speaker is not Zion but the poet himself.⁶ He speaks of the terrible suffering he himself has experienced as Yahweh has executed His angry judgment against him as one living in Judah. The poem intensifies as the poet enumerates in metaphorical fashion the afflictions he has suffered at the hand of God’s wrath -- with nearly thirty references to Yahweh. This personal description brings the book’s theme of pain to intensified levels of despair. The poem may be delineated into four sections, with sections one (3:1-20) and three (3:33-39) containing matching themes of affliction; the poet as the man who is afflicted also asks Yahweh to “remember” his affliction (3:1, 18). The parallel of affliction can also be v.33 as a mitigating note in that Yahweh “does not afflict willingly.”

⁶ Dorsey discusses the significance of voice change as a cue to a more sophisticated literary structuring technique. Dorsey, “*The Literary Structure of the Old Testament*,” 246-252.

Yahweh is the one who punished His people, but it does not bring Him joy.

The final section of poem three (3:40-66) contains a prayer in which Yahweh is directly addressed. It opens with a call to “examine and probe our ways and let us return to the Lord (v. 40).” The prayer admits transgression and rebellion and reveals the consequences: destruction. Yahweh is described as covering Himself with anger, slaying and not sparing. Enemies are described as “opening their mouths” against them (3:46), and as having their “eyes pour down unceasingly without stopping (3:48).” Yet the prayer is not without a promise of hope, for they must “lift up our heart and hands toward God in heaven (3:41)” to Yahweh who hears, draws near, and redeems life, cursing the enemy (3:56-58, 65). This section of poem three contains linguistic parallels to the prayer in poem 2:13-22 as the poet prays, “tears run down like a river day and night,” and “my eyes run down like streams of water (3:48),” and the enemy has “opened their mouths wide against us.” (2:16; 3:46)

The unmatched unit in poem three (3:21-32) has no parallel within the chiasmic structure and lies at the center of the book. The poet expresses confident resolve in the great faithfulness of Yahweh (3:23). These few verses of hope in this section seem insignificant compared to the overwhelming pathos of the surrounding text. As has been shown, affliction is on every side. However, in the highlighted unparalleled section of poem three, the poet resolutely recalls to mind the faithfulness of Yahweh. Yahweh’s compassions never cease! (3:22) In the middle of a eulogistic wilderness, hope has sprung fresh. Destruction is never final, affliction may be healed, reproach requited, rebellion forgiven, innocence justified, and the nation restored and revived. This is the faithfulness of God which stands as the foundation of Judah’s hope.

CONCLUSION: STRUCTURE AND MEANING

There can be no doubt of the literary excellence of these poems. Under the discipline of the acrostic form and *qinah* (lament) meter, the poet has created in clearly defined strophes a powerful and unified vehicle of expression. While the fifth poem retains the spirit of the acrostic in its 22 lines as the climax of the work, the poet brings the destruction to Yahweh’s attention: “Remember, O Lord,” (v. 5:1a) and “Look and see” (5:1b). The closing unit in poem five (vv.19-22) speaks to God directly as the sovereign who alone can restore the people. The chiasmic structure of the poems with the central theme of hope (3:21-32) provides the theological crux for those who

live in despair and catastrophe, namely, that God will remain faithful—He will not abandon His people.

Study in literary structure remains in its infancy; and there are limited books which reference the structure of Lamentations. Attention to its implicit organization reveals the purpose of the book to be one far greater than expressing feelings. The form in which the content resides constitutes an essential element in the shaping of its meaning. The acrostic form brings the reader back for a second read; the first was to feel the despair and the second is to think through the despair - a feature lost to the modern reader. The chiasmic structure is admittedly loose in some places, but no one could miss the words of hope in God that form the center of its message. To never ponder through Lamentations is to miss the challenge and reward of wrestling with massive theological issues that permeate its poems. Lamentations provides its reader with the language of lament and an opportunity to be heard and remembered by a faithful and loving God.

A Study in Church Membership in The Salvation Army

By Major Pamela Shiridzinodya

GROWING UP IN A FAMILY THAT REGULARLY attended church, many of my earliest memories are times spent in the church building, with church people, or in church services. When I meet people who are not regular church attenders, it is always a surprise when they do not know why I might be a member. *Why do we go to church? What benefit is there in attending church regularly? For me, for you, for others?*

The issues addressed are: how serious is church membership and how often believers should go to church services? People go to church for different reasons, and for many, church is a place of comfort, friendship, hope, and relief when in need. There are some that are members of the congregation, yet they are not biblically grounded, and for others, church is place to be merely recognized as a part of a group or corps. The question then stands: are all these people who go to church really born-again?

CHURCH MEMBERSHIP PURPOSE

It is the position of this paper that Church membership should signify corporate endorsement of a person's salvation. If only those who are genuinely converted are to be members of the local church, then the church should prioritize the hearing people's testimonies, looking for evidences of godly fruit, and seeing holiness increasing in their lives. Church membership ultimately signifies an individual commitment to be accountable to one another in mutual love and discipleship.

Rather than being merely suggested, church attendance is God's will for believers. Hebrews 10:25 encourages us not to give up "meeting together, as some are in the habit of doing," but rather, "encouraging one another - and all the more as you see the day approaching." Even the early church fell into the

bad habit of not meeting regularly with other believers, and the author of Hebrew addresses this. Believers need this regular encouragement that attending church brings. Likewise, the community needs the church, as it serves as a messenger of the gospel in these end times. Church membership requires both discipleship and love (John 13:8), and it ties individual believers to a special local congregation.

Church is where believers are to love one another (1 John 4:12), encourage one another (Hebrews 3:13), “spur” one another to love and good works (Hebrews 10:24), serve one another (Galatians 5:13), instruct one another (Romans 15:14), honor one another (Romans 12:10), and be kind and compassionate to one another (Ephesians 4:32).

When a person trusts Jesus Christ for salvation, he or she becomes a member of the body of Christ (1 Corinthians 12:27), and for a church body to function properly, all of its “body parts” need to be present and working together (1 Corinthians 12:14–20). It is not enough for members to just attend a church service; believers should be involved in some type of ministry to others, using the spiritual gifts God has given them (Ephesians 4:11–13). A believer will never reach full spiritual maturity without having that outlet to use their gifts for the good of the church, and the whole church needs the assistance and encouragement of other believers (1 Corinthians 12:21–26).

It is God Himself who keeps a list of all believers, and along with the scriptures, “I ask you also to help these women who have shared my struggle in the cause of the gospel, together with Clement also and the rest of my fellow workers, whose names are in the book of life (Phil 4:3 NIV)” “. ...and nothing unclean, and no one who practices abomination and lying, shall ever come into [the New Jerusalem], but only those whose names are written in the Lamb’s book of life (Rev 21:27 NIV)”.

“Instead, speaking the truth in love, we will grow to become in every respect the mature body of him who is the head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work. (Eph 4:15-16 NIV)”.

If believers look at these texts critically, it becomes clear that God’s plan for his church is that all believers belong to a local covenant community of faith. This is for their protection and maturation, and for the good of others.

THE FUNCTION OF CHURCH MEMBERSHIP

The growth of the church depends upon several things: interaction with one another in local churches or corps, its zeal and patience, and its prayer and love for others (Rom. 12:11-16). In addition, this interaction also gives the opportunity to be lovingly confronted by brothers and sisters who are also working toward the same common goal, as well as a safe place to confess and repent to one another. Above all, it is important to remember this: The growth of the body comes from Christ, and Christ causes that growth through the instrumental working of each individual part. Unregenerated “members,” therefore, do not contribute to the growth of the body because they have no proper function in it. Mark Dever, in his book, *Nine Marks of a Healthy Church*, writes,

“Church membership is our opportunity to grasp hold of each other in responsibility and love. By identifying ourselves with a particular church, we let the pastors and other members of that local church know that we intend to be committed in attendance, giving, prayer, and service. We allow fellow believers to have great expectations of us in these areas, and we make it known that we are the responsibility of this local church. We assure the church of our commitment to Christ in serving with them, and we call for their commitment to serve and encourage as well.”¹

While the Bible does not directly address the concept of formal church membership, there are several passages that strongly imply its existence in the early church. Acts 2:47 says, “the Lord added to them day by day those that were being saved,” and indicates that salvation was a prerequisite for being “added” to the church. In addition, Acts 2:41 seems to show a numerical record of those who were saved and thus joining the church. The churches today that require a testimony of salvation before membership are simply following the biblical model (2 Corinthians 6:14-18).

Other New Testament passages show the local church as a well-defined group. In Acts 6:39, the church in Jerusalem is told to hold a type of election, “Choose seven men from among you,” and suggests a group of people distinct from others. This additionally shows that the deacons too were to be church members.

¹ Mark Dever, *Nine Marks of a Healthy Church*, (Wheaton, Ill: Crossway, 2008).

In regard to leadership, church membership helps define the pastor's responsibility. Hebrews 13:17 (ESV) instructs, "Have confidence in your leaders and submit to their authority, because they keep watch over you as those who must give an account." This scripture outlines that it is those within the congregation or "flock" that the pastor is held accountable for. Not the Christians of the world, not for all the people in the community, but rather for those believers—church members—that are under the pastoral leadership. Likewise, membership in a local church is a way of voluntarily placing oneself under the spiritual authority of a pastor.

Church membership is critical to accountability toward one another and church discipline. 1 Corinthians 5:1–13 teaches the church how to deal with blatant, unrepentant sin in its midst. In verses 12–13, the words "inside" and "outside" are used to reference those who are members within the church body, and those who are not. Believers are only to judge those who are "inside" the church—church members. How can believers know who is "inside" or "outside" the church without recognizing official membership (Matt. 18:17)?

Although, as previously noted, there is no scriptural mandate for official church membership, there is nothing to prohibit it, and seems the early church was structured in a way that people clearly knew who was and who was not part of the congregation. Keeping in line with this, church membership is a way of identifying oneself with a local body of believers, of making oneself accountable to proper spiritual leadership, and is a statement of solidarity and like-mindedness to one another (Philippians 2:2). It is also valuable for organizational purposes and is a good way of determining who is allowed to vote on important church decisions and who is eligible for official church positions, as was practiced by the church in Acts (Acts 6:39). And while church membership is not a requirement for Christians, it provides a way of publicly declaring, "I am a Christian, and I believe this church is a good church."

By committing oneself to a particular church through membership, believers are showing the pastors and other members of that local church that they want to be faithful to God and one another in attendance, giving, praying, and service to one another. By doing this, believers increase the expectations of others within the church, and make it known that they are now the responsibility of this local church. This commitment to Christ in serving others is very important, and the call for this commitment to serve in love and to encourage one another in discipleship is critical.

CHURCH MEMBERSHIP IN THE SALVATION ARMY IN AFRICA AND IT GLOBAL EFFECTS

The Salvation Army, especially from an African perspective, has the problem of those who become soldiers just to be recognized, or those who want to be counted in the church because of a family connection. Knowing they belong gives them the security that whatever will happen, the church will support and help them. Church, for them, is a place to go to for help in difficult times and a place of hope.

But for many living in Africa—a place high in poverty—their hope is in the church who will provide for their daily needs, visit them when they are sick, comfort them when they are bereaved, and a place to receive unconditional love from others. Because the church is a source of security, help, and hope, some people would rather belong to the church than to the world, and despite the challenges that face Africa, the church there is growing at a rapid speed. African Christians are eager to give the reason for the hope they have in Christ, and because of this, are better evangelists to the community and are successful in bringing others to Christ through the gospel. In general, they are enthusiastic, quick in taking the opportunity to share the gospel, and therefore are more successful in obtaining high numbers of church membership. Highlighting this enthusiasm, Christians in Zambia often get up in buses, markets and shops to preach the good news of Jesus Christ to others. African Christians are not just eager to share the gospel, but they are also fervent prayer warriors, praying on all occasions with all kinds of prayers and supplications, setting an example for other Christians worldwide.²

CONCLUSION

In my conclusion, Jesus is the Cornerstone of the Church (1 Peter 2:6), and we are “like living stones . . . being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ” (1 Peter 2:5). As the building materials of God’s “spiritual house,” we naturally have a connection with one another, and that connection is evident every time Christians go to church. God has graciously allowed believers to be His church, and declares each member important in building the body of Christ.

² Stephen Liggins, “What We Can Learn From African Christians,” (April 2013) n.p. online: <https://matthiasmedia.com/briefing/2013/04/what-we-can-learn-from-african-christians/>

How Tutoring, Mentoring and After School Programs Improve Student Performance

By Major Martin Ross

INTRODUCTION & BACKGROUND ON THE EFFECTIVENESS AND NEED FOR TUTORING & MENTORING PROGRAMS

TUTORING AND MENTORING PROGRAMS (TAM), or after school programs, improve school grades and citizenship performance in students.¹ This will be demonstrated using data collected from a local Salvation Army ran TAM in Lodi, CA, and based on the conclusions that can be drawn from the research analysis presented. Finally, recommendations for TAM and Army ran TAM Programs will be provided.

In Luke 4:40 Jesus says, “The student is not above the teacher, but everyone who is fully trained will be like their teacher,” and additionally in Mark 9:42, “If anyone causes one of these little ones-those who believe in me to stumble, it would be better for them if a large millstone were hung around their neck and they were thrown into the sea.”² Outreaching to youth, that is, teaching and leading them in positive directions, is strongly supported from a biblical and missiological viewpoint and makes a difference mentally, spiritually, and emotionally. This is supported by modern scientific research and noted through the impact of afterschool tutoring and mentoring programs. Little, Wimer, and Weiss note:

“Does Participation in After School Programs Make a Difference? The short answer is yes...A decade of research and evaluation studies, as well as large-scale, rigorously conducted syntheses looking across

¹ “Citizenship performance is defined as behaviors that go beyond task performance and technical proficiency, instead supporting the organizational, social, and psychological context that serves as the critical catalyst for tasks to be accomplished.” Walter C. Borman, “The Concept of Organizational Citizenship,” *Current Directions in Psychological Science* Vol. 13 Issue 6 (2004) p. 238 - 241.

² All scripture references are from the *New International Version*.

many research and evaluation studies, confirms that children and youth who participate in after school programs can reap a host of positive benefits in a number of interrelated outcome areas—academic, social/emotional, prevention, and health and wellness”³

Research institutions and projects such as The Harvard Family Research Project, as well as program hosts including The Salvation Army, are beginning to observe that well managed TAM programs yield multiple positive benefits, including improved performance in academics and citizenship. From its accumulated research, The National Dropout Prevention Center Network states,

“No child will be left behind when quality after-school programs are available in every school and all children have the same safe, nurturing, enriching, and character-building opportunities. After-school programs may be the only opportunity for at-risk students to have quality academic support, recreation, or cultural enrichment activities such as music and dance.”⁴

Many factors lead at-risk children towards situations that are non-productive,⁵ and therefore after-school programs like tutoring and mentoring are very much needed.⁶ Furthermore, many children that are at-risk are missing out on valuable learning opportunities that could mean the difference between success and failure in important aspects of their development especially in school. At-risk children not participating in best practice TAM may fall behind other students that are not at-risk. Linda Darling-Hammond in her book, *The Flat World and Education: How America’s Commitment to Equity Will Determine Our Future*, makes note of this by saying, “the opportunity gap...that support learning at home and at school, can have serious effects on the career opportunities of at-risk people in their future years.”⁷

³Priscilla Little M.D., Christopher Wimer, Heather B. Weiss, “After School Programs in the 21st Century: Their Potential and What It Takes to Achieve It. Issues and Opportunities in Out-of-School Time Evaluation. Number 10,” Harvard Family Research Project (Feb 2008).

⁴Life before after-school programs, (2002, July/August), U.S. Department of Education. *Community Update*, 98, 9.

⁵It is outside the scope of this paper to examine these factors in details, but some may include: children at home alone or babysitting themselves, criminal mischievousness, etc.

⁶“After-School/Out-of-School Opportunities,” National Dropout Prevention Center Network (NDPCN), (2014), n.p. outline: <http://www.dropoutprevention.org/effective-strategies/after-school-opportunities>.

⁷Linda Darling-Hammond, *The Flat World and Education: How America’s Commitment to Equity Will Determine Our Future*. (New York: Teachers College Press, 2004), 28.

Dr. Robert Balfanz, who conducted the study featured in the PBS documentary, *Middle School Moment*, has similar beliefs. He highlights that it is critical to intervene in a student's life through tutoring and mentoring before high school, as it could have the effect whether or not a student will graduate. He notes that in high poverty schools, a child in the 6th grade that attends less than 80 percent of the time, is likely to receive an unsatisfactory behavior grade or fail core courses such as math or English. As a result, there is a 75 percent chance that they will drop out of high school.

THE NEED FOR TAM WITHIN THE SALVATION ARMY IN LODI, CALIFORNIA AND ALL UNDERSERVED COMMUNITY NEIGHBORHOODS

Many of the at-risk and low-moderate income children growing up in Lodi, and other underserved population communities⁸ may feel as if they do not have the necessary skills to compete in the academic arena, thus causing a proportion of them to get involved in risky behavior that often leads to low academic scores and school performance. These levels of poor performance within elementary school often continue through high school and beyond.

The demographic data from George Washington Elementary in Lodi, CA—one of the main feeder schools for The Salvation Army's TAM program there—appears to show that low income, school-aged children could benefit from the extra academic help offered through TAM programs. The data also shows possible correlation between low income status and academic performance. About 90 percent of the student population of this school receive free or reduced lunch as an indicator of being low income, and only 33 percent of the students, compared to the state average of 60 percent, were proficient in Language Arts. In addition, only 30 percent of the students, compared to the state average of 54 percent were proficient in math. Highlighting the underserved population factor of this community the ethnicity breakdown related to this math and language arts statistics is 75.3 percent Hispanic, 17.1 percent White, 5.9 percent Asian/Pacific Islander, 0.95 percent African-American, and 0.71

⁸“The Department of Health and Human Services (HHS) characterizes underserved, vulnerable, and special needs populations as communities that include members of minority populations or individuals who have experienced health disparities.” This includes but is not limited to: Latino populations, African American populations, AI/AN populations, Refugees, Individuals with Limited English Proficiency (LEP), New mothers and women with children, etc. “Populations Serving Vulnerable and Underserved Populations,” 10, online: <https://marketplace.cms.gov/technical-assistance-resources/training-materials/vulnerable-and-underserved-populations.pdf>.

percent American Indian. Woodbridge Elementary is another feeder school to the local Army's TAM program in Lodi and whose language arts and math scores are similar yet slightly higher than Washington highlighting a widespread problem. The ethnicity breakdown of Woodbridge is 53.2 percent Hispanic, 40.8 percent White, 4.5 percent Asian/Pacific Islander, 1.2 percent African-American, 0.47 percent American Indian.⁹

The Salvation Army Lodi TAM program offers a safe haven for these youth to receive nurturance, care, and stability that they may lack in their homes contributing to lower academic scores. The TAM program is designed to help enable students to reach their highest level of achievement and avoid risky behaviors and activities by collaborating with their parents, teachers and schools. Funding that is annually requested will help to stabilize and expand the programs that are needed for positive character building experiences, individual and group counseling, and exposure to the influence of positive role models. It has also been documented in the *Juvenile Offenders and Victims National Report* that, "...20% of juvenile violence crimes occur in the 4 hours between 3p.m. and 7 p.m. on school days..." they go onto say that, "Consequently, efforts to reduce juvenile crime after school would appear to have greater potential to decrease a community's violent crime rate than do juvenile curfews."¹⁰ The Salvation Army's TAM program in Lodi is available for children most days between the hours of 3-5 p.m., during the peak time juvenile crime statistically takes place.

METHODOLOGY AND ANALYSIS OF RESEARCH DATA

In the analysis of the twenty-six completed surveys for The Salvation Army's TAM study, an interval type survey question was used for data collection on a real number scale from 1-7, where 4 was the undecided point (neutral, no effect opinion point), 1 was strongly disagree, 7 was strongly agree. The hypothesis question that students and parents scored on was: "Does participation in The Salvation Army's TAM Program improve student (me or my child's) performance in school (better grades and better citizenship)?"

A common analysis approach used to support a hypothesis, and to validate or invalidate the null hypothesis, was used to evaluate the survey data and

⁹ "George Washington & Woodbridge Elementary Schools," n.p. Online: <http://www.homefacts.com/schools/California/San-Joaquin-County/Lodi.html>.

¹⁰ H. Synder, M. Sickmund, *Juvenile Offenders and Victims: 2006 National Report*, U.S. Department of Justice: Office of Juvenile Justice and Delinquency Prevention, Chapter 3 online: <https://www.ojjdp.gov/ojstatbb/nr2006/downloads/NR2006.pdf>.

obtain a p-value (probability value) resulting from a t-test.¹¹ The theoretical mean, or average of the population value (μ) was determined to have a value of four. This was based on comparative school report card average performance scores of a C and a C+ from the schools that the majority of elementary TAM students attend, on conversations regarding student grade and citizenship performance with TSA Youth Director, and on student and parent expressed concerns about their student's performance and their need for help to improve that performance when TSA TAM began the academic school year in July 2013.¹² Once the survey data was analyzed, the resulting p-value from the t-test (or t-statistic) was extremely small (4.19×10^{-9}), much less than 0.01, near 0.

RESEARCH CONCLUSIONS

This p-value statistically means that there is a better than 99 percent probability that the majority students participating in The Salvation Army's TAM Program improve their academic and citizenship performance at school as the hypothesis predicted, and as the survey results and parent and student comments indicated.¹³ The resultant p-value also supports a rejection of the null hypothesis that states that student participation in The Salvation Army's TAM Program would have no effect on student performance from an academic and citizenship analysis perspective.

The majority of completed survey comments from twenty-six parents and students also seem to correlate with the data analysis that supports the hypothesis that participation in a Salvation Army TAM Program improves student performance both academic and citizenship. A statement from a parent, whose 5th and 9th grade boys participate in the TAM program helps further validate the conclusions of this study, "[My son] has shown an improvement at school. He still is having issues with turning in homework but it is always completed. Both of my children have benefitted not only academically, but also socially [from the TAM]. It is a safe, educational and moral environment where they are able to interact with other children without fear of gang violence and drugs. I am very thankful for the program (TAM Survey, 2014)".

¹¹ See Appendix A

¹² Score averages retrieved from "George Washington & Woodbridge Elementary Schools," n.p. Online: <http://www.homefacts.com/schools/California/San-Joaquin-County/Lodi.html>

¹³ Little, Wimer, Weiss, Harvard Family Research Project, (2008).

NEXT STEPS

As previous studies and the current study have indicated, TAM programs meet important needs of community and of at-risk families, including helping to improve student academic and citizenship performance. At its missiological foundation, The Salvation Army is established to help meet the needs of the community and its underserved, at-risk populations. Therefore, along with other organizational facilities (churches, schools, community centers), The Salvation Army should seek to establish the following:

- 1) TAM as a “Best Practice/Flagship” program in most, if not all, of its facilities around the country and world where school age youth reside.
- 2) Seek resources such as volunteer tutors and mentors, and funding through grants, donations, and other philanthropic giving in order to maintain consistency and quality in TAM programs.¹⁴
- 3) Continue to survey and collect progress reports and report cards to track student progress in the TAM programs. This is to obtain more specific information as to how a student is performing and how to best assist them for academic success and hopeful success in life.

In conclusion, TAM programs are desperately needed to provide a safe place for youth to gain and obtain respect, accountability, adult supervision, and academic and social skills needed to help enhance their self-esteem and outlook on life. If organizations like The Salvation Army provide more TAM programs, based off of the research presented, communities should see improvements in citizenship contributions and a decrease in crime which has both short term and long-term effects on the youth.

¹⁴In TSA Lodi’s case, and with facilities and organizations in other communities, it is recommended that they apply for city and county disbursed Community Develop Block Grants and internal organizational grants that have a history of supporting TAM programs.

Appendix A

How Tutoring & Mentoring Programs Improve Student Performance: Martin Ross

Exhibit A

Tutoring & Mentoring (TAM) Program Survey (Salvation Army-Lodi): Question Asked on scale of 1-7, 1=Disagree, 4=Neutral, 7=Agree
Does participation in The Salvation Army's TAM program improve student (me or my child's) performance in school (better grades and citizenship)? Survey Scores begin in B4.

Survey Results	Predicted Value (Theoretical Mean of Population)	Explanation of terms
6	4	n = The sample size
7	4	\bar{x} = The mean of a sample
5	4	x = The survey samples
7	4	μ = The theoretical mean of a population
7	4	s = The standard deviation
7	4	The standard deviation (s) can be calculated using the formula:
6	4	
7	4	
7	4	
7	4	
7	4	
6	4	$s = \sqrt{\frac{\sum (x - \bar{x})^2}{n-1}}$
7	4	One-sample t-test
7	4	To test whether the mean of a sample (\bar{x}) differs significantly from a predicted value (μ)...
5	4	Calculate the 'standard error of the mean' (SEM):
7	4	
5	4	
7	4	
7	4	$SEM = \frac{s}{\sqrt{n}}$
7	4	Calculate the t-statistic:
6	4	
7	4	
7	4	
6	4	
2	4	
4	4	
4	4	
4	4	
6	4	df=degrees of freedom (# indep. Observations)-n-1
6	4	
Avg/Mean	6.115384615	References: Gray,A., (2006),How to do Simple T-tests, retrieved from http://andrewgray.com/teachers/ttests.htm Alverno College, (2002), Using Excel to do Basic Stat. Tests, http://depts.alverno.edu/nsmt/stats.htm (Alverno College, 2002)
StdDev	1.250443708	
Ttest:P-Value	4.1902E-09	

Membership of His Church on Earth as a Soldier of The Salvation Army

By Lt. Jeff Walters

AS THE SALVATION ARMY SEEKS TO DEFINE itself in the 21st century, many questions will arise over its ecclesiology and how it is expressed. Soldiership in The Salvation Army, as with all other expressions of an ecclesial body, deserves attention since it concerns who is formally a member. This brief paper will survey the expression of membership from a biblical and historical standpoint, in order to shed light on the nature and relevancy of soldiership as a unique form of membership in The Salvation Army.

SCRIPTURAL EXPRESSION OF CHURCH MEMBERSHIP

Today, The Salvation Army refers to itself as “an evangelical part of the universal Christian *church*.” To be a soldier in The Salvation Army is to be a recognized member of its ecclesial body, but to do justice to this peculiar form of church membership we first need to define terms. If a Salvation Army soldier is a “member” of a “church”, what do these things mean on a fundamental level? The Greek word for *church*, ἐκκλησία (ekklēsia), in the biblical sense, means a “called-out assembly or congregation.”¹ The word *member*, μέλος (melos) in Greek, translates specifically as “a member or limb of the body.”² Therefore the concept of church membership, according to the linguistic evidence, places emphasis on a living piece belonging to an assembled whole in a physical, visible sense. Yet, the terminology takes on a metaphorical or spiritual tone once we begin to consider the Christian church on a universal scale. While not all Christians are gathered together in a physical assembly, we still consider ourselves spiritually united in the Body of Christ. Considering this, it is important to distinguish two types of church membership when we study the biblical

¹ Robert L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries: Updated Edition* (Anaheim: Foundation Publications, Inc., 1998).

² Thomas, *Dictionaries*.

record: *invisible* and the *visible*. The invisible church is the heavenly and universal reality, engendered by the Spirit. The visible church, or local gatherings, are the “earthly manifestations” of the spiritual.³ One is truth, the other is truth expressed in form.

Within scripture there are numerous references to God’s people being members of an assembly or gathering. Foreshadowing the *ekklesia* of Paul’s letters are the people of Israel, who from the beginning of their birth as a nation bore the signs of God’s relationship with them. Of all the signs, circumcision was the most notable (Genesis 17:10–14). Circumcision was how one became a member of the people with whom God had established His covenant.⁴ Those who rejected circumcision were subsequently cut off from the household and its inheritance of God’s promises (Genesis 17:10–14). First with Abraham’s family, and then with the establishment of the covenant community at Mount Sinai, to even later with worship at the Temple, this faith in action was visible; one continues to see the obligations of a covenant relationship being played out on the earthly stage for global observation. Despite the scrutiny and discomfort involved, by such outward signs the Israelites were literally set apart from the world, and this outward expression pointed to the substance: their faith. Furthermore, the external form of the covenanted Israelites uniquely positioned them to execute their vocation as a light to the Gentiles and a nation of priests.⁵ The visible distinction, then, was not just a sign for the Israelites to internally know who was *in* or *out* of the covenant community, it was a witness to the world.

In the New Testament, the covenant established in Jesus Christ becomes the new means by which one is set apart for God and from the world. Although Jesus taught that his worshippers would worship in Spirit and truth, not bound by geographical location, new forms of community expression developed for those who followed him. Metaphors like the “body” were employed to simultaneously describe their mystical union with Christ and also their physical assembly. Paul writes, “Now you are the body of Christ and individually members of it” (1 Cor 12:27) and “...whoever is united with the Lord is one with him in spirit.” (1 Cor 6:17) In Romans 12: 4-5, Paul elaborates on the function of these

³ Peter T. O’Brien, “Church,” ed. Gerald F. Hawthorne, Ralph P. Martin, and Daniel G. Reid, *Dictionary of Paul and His Letters* (Downers Grove, IL: InterVarsity Press, 1993), 126.

⁴ Kyle R. Hughes, “Circumcision,” ed. Douglas Mangum et al., *Lexham Theological Wordbook*, Lexham Bible Reference Series (Bellingham, WA: Lexham Press, 2014).

⁵ See Gen. 18:18; Ex. 19:5-6; Isa. 49:1-5 NIV

individual members, and in Ephesians 4:15-16 he writes that the body builds itself up in love into the head, Christ. One cannot help but notice the inherent correlation between the earthly and the spiritual realities in these passages. The church is joined with Christ in a spiritual sense, and that connection is expressed in the body of believers as they assemble and grow in love. But what does that expression look like?

The canon does not specifically address formal church membership as we know it today, but there are some references that imply its existence within the early church. In Acts 2:37-47, for example, there was a record of those who had professed Christ and been filled with the Holy Spirit (v. 41), and evidence that the church was recording its collective growth (v. 47). Those who were brought into the fold are said to have been baptized and met together regularly, devoting themselves to the apostles teaching, fellowship, breaking bread, and prayer (vv. 41, 42). Each of these practices expressed the inward, spiritual condition. In addition, Acts 6:3 records the election of seven men to care for the neglected widows of the church. Paul writes at length in 1 Timothy 3:1-13 concerning deacons and overseers—suggesting that the organization of the church by that time had begun to require rules and regulations for those in leadership roles—and his acknowledgements in Romans 16:1-27 clearly demonstrate a understanding of who was “in or out” of the church body. Nevertheless, despite the various external forms the church took on, Paul would reiterate the need to let go of certain forms, or retain them, as long as the freedom of the Spirit was present (1 Cor 7:17-20).

HISTORICAL EXPRESSION OF CHURCH MEMBERSHIP

Following the destruction of the Temple in AD 70 and the expulsion of Jewish Christians from the synagogues, the remaining church in Jerusalem fled to the Transjordan and beyond. Church history records that Antioch eventually became the hub of Christianity, replacing Jerusalem and ushering in new expressions of the church. Evidently not all expressions were unanimously agreed upon. In Acts, for instance, a sharp division is already in the works. Expression of membership amongst the Hellenists and Jewish Congregation turned out to be among the first matters to resolve, leading to the Council in Jerusalem in AD 49. This council was important because it revealed the working of the Spirit in the church and formally introduced a new kind of freedom by releasing them of obligatory circumcision for church membership (even if

later branches of the church would continue to emphasize the Law). Such freedom from the Law, and emphasis on the Spirit, is largely responsible for the grafting of Gentiles to the Body of Christ. Paul contributed to this Spirit-formed church, writing at length about the church being a new creation and affirming that “in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love (Gal. 5:6).”

In the 4th century, when Christianity became the official religion of Rome due to the favor of Constantine, the outward, visible church became even more visible. The masses of the Roman world—religiously disinterested, politically ambitious and still half-rooted in paganism—began to flood the body of Christ.⁶ Though the outward form had been officially recognized and concretely popularized, the church became susceptible to being less recognizable in substance. Still, the identifiable forms of the church evolved with the cultural and political frontier. The external signs which accompanied the Roman Catholic and Eastern Orthodox Christians, for example, came with varying emphasis on sacraments, relics, and outfits. Particularly, sacraments had varying degrees of significance ranging “from the affirmation that the sacraments objectively accomplish what they signify to the view that the sacraments only bear witness to realities without any intrinsic connection to them.”⁷

Later, the Protestant Reformation led to a reformulation of the idea of the church and sought to proclaim its inner being in terms of the Word of God rather than in sacramental relationships.⁸ Despite these and many other efforts to redefine a pure expression of *ekklēsia*, the sacraments, in various forms, continued to identify (as an outward sign) those who were officially in or out of the mystical Body of Christ. These sacraments—even the Lord’s Supper and baptism—found such extreme variances among denominations that divisiveness ensued. Eventually debates over *who* could and could not take the Lord’s Supper and *how* one should be baptized penetrated just as hard as the Reformation message of grace over works.⁹ The question

⁶Bruce L. Shelley, *Church History In Plain Language* (Nashville: Thomas Nelson), 96.

⁷Eugene R. Schlesinger, “Sacraments,” ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016).

⁸F. L. Cross and Elizabeth A. Livingstone, eds., *The Oxford Dictionary of the Christian Church* (Oxford; New York: Oxford University Press, 2005), 347.

⁹Traditionally, Protestantism has rejected five of the seven sacraments practiced in Roman Catholicism. Within even Protestantism, there is much divisiveness. The Quakers and Salvation Army, for example, do not formally recognize Baptism and Eucharist as having special sacramental value. Lutheran and Anglican traditions do not call the Lord’s Supper or baptism sacraments but recognize them as above ordinary practices. Some churches baptize infants, some do not. Other notable, divisive issues include the use of unfermented wine for the Lord’s Supper and the authorization of women to conduct sacraments.

became: which sacraments, and what style? *Which outward signs should signify the ekklesia to the world?*

THE SALVATION ARMY EXPRESSION

In 1865, the Christian Mission in East London ventured outside of institutional blockades to reach the masses. Here was a parachurch ministry branching out from the comfortable walls and rigid forms of traditional Christianity with a Spirit of evangelism driving it. The Christian Mission began with the revival style preaching of William Booth under a tent in East London, where the population was overcome with poverty and poor working conditions brought on by the Industrial Revolution.

In its infancy, the parachurch preached a full salvation and connected poor converts to local churches.¹⁰ Connecting the poorer classes with local churches proved to be challenging unless a religious community for the working-class poor was constructed, as this population rejected the traditional, ecclesial expression but welcomed the services of Booth's charismatic venture. Therefore, with the expansion of the movement came the necessary formulation of a constitution for a new church society. That constitution held women as equals to men in work and government and demanded abstinence from alcohol. Furthermore, its Articles of Faith had a creedal statement that included a "pledge of faithfulness to the work of evangelization."¹¹ Therefore, being a member of this ecclesiastical body meant joining an evangelically driven expression of the church, one that preached to and served those who were typically excluded from the traditional institutions.

Keeping step with its evangelistic purpose, the movement stressed Spirit-led and pragmatic approaches to winning on the spiritual battlefield. Adoption of military rhetoric and symbolism fit this schema by arousing the attention of the masses—especially those who were skeptical of traditional ecclesiastical forms—and, in 1878, the movement changed its name to The Salvation Army. Active members or "soldiers" signed "Articles of War" and were considered fighting on the evangelical frontlines of spiritual warfare. By 1892, the uniform was formally implemented for all soldiers as a unifying symbol of "separation from the world and a life committed to God."¹² At this point, The Salvation

¹⁰ R. David Rightmire, *The Sacramental Journey of The Salvation Army* (Alexandria: Crest Books), 16.

¹¹ *Ibid.*, 17.

¹² *Ibid.*, 63.

Army had abandoned traditionally practiced sacraments such as baptism and the Lord's Supper and stressed the inward realities they pointed to. The *lives* of Salvationists "were to be symbolic representations of divine truth, the visible sign of invisible grace," even while its pneumatological approach had inspired new forms, ceremonies, and practices (these being understood as "subjective occasions for, not objective means of grace").¹³ For William Booth, exchanging old forms for new ones was not an issue. Spiritual communion with Christ was the point. The Salvation Army as an ecclesial body was flexible in adopting or abandoning methods depending on their effectiveness in accomplishing their spiritual goal. Furthermore, to avoid the notion of its new forms and expressions becoming *the substance*, Booth warned, "God forbid that any regulations which I have issued, no matter how effective for their immediate purpose, should go to swell the number of dead forms and powerless systems already in existence."¹⁴

CONCLUSION

The Salvation Army's expression must be understood in light of its biblical interpretations and historical context. Biblically speaking, its expression is backed by the freedom now found in Christ through the Holy Spirit. Old forms of expressing membership in God's family are exchanged for new ones—forms that serve a mobile, soteriological purpose. Historically speaking, its expression is explained by the need to preach to and serve those who had distanced themselves from traditional church forms or who had been neglected by those same institutions. The Army's charismatic, military expression set itself apart in its early historical context. It was driven by "missional enhancement by addition, subtraction and alteration" to help "maintain the atmosphere of battle and the commitment to mission."¹⁵

Soldiership, then, is an expression of church membership in this uniquely formed ecclesial body designed for mission. A soldier, already having been saved, has joined the frontlines of spiritual warfare and expresses their membership in Christ with an activist orientation in The Salvation Army.¹⁶ For clarity, one would do well to reflect on the Soldier's Covenant itself. From the onset

¹³ Ibid, 49, 142.

¹⁴ William Booth, in preface to Hulda Friedrich's *The Romance of The Salvation Army* (London: Cassell and Co., 1907), 9.

¹⁵ Phil Needham, *Community In Mission* (London: Frontier Press, 1987) 91.

¹⁶ Major John G. Merritt, *The A to Z of The Salvation Army* (Lanham: Scarecrow Press, 2009) 539.

it reads: “Having accepted Jesus Christ as my Savior and Lord and desiring to fulfill 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.” (emphasis mine) Near the end of the covenant, one acknowledges that the love of Christ requires devotion to the “salvation of the whole world.” Becoming a soldier means devoting oneself to the salvation of the world through sacred covenant. This reflects the heart of the parachurch ministry of the 19th century which has now become a worldwide denomination. By retaining the old models and rhetoric of its past, The Salvation Army continues to enlist soldiers as its formal expression of church membership in order to harbor the spirit of early Salvationism. Interestingly, that very spirit which *inspired* the early Salvationists, and brought about the charismatic, military form, pushes back against traditional, concrete expression. The Salvation Army’s non-sacramental stance and pneumatological DNA paves the way for its own relevancy, if it is willing to go there.

The ways in which The Salvation Army’s expression of *ekklēsia* transforms or develops moving forward will depend on its effectiveness in staying true to its mission and the Spirit behind it. In some cases, this will require the *abandoning* or even *adopting* of methods to draw the masses to Christ for salvation. According to Catherine Booth, the “mother” of The Salvation Army, the Spirit of God allows it this freedom of form: “Jesus Christ and His Apostles left us free as air, in regard to modes and measures, in order that we might provide whatever kind of organization is most suited to the necessities of the age.”¹⁷

¹⁷ Booth-Tucker, F. de L. *The Life of Catherine Booth: The Mother of the Salvation Army: Vol. 2*, (New York; Chicago: Fleming H. Revell Company, 1896) 118.