

## ABSTRACT

### **WE HAVE A GOSPEL: A CRITIQUE OF SALVATION NARRATIVES IN THE SALVATION ARMY IN AUSTRALIA**

by

Laithe J. Greenaway

The Salvation Army used to sing, “We have a gospel that matches the hour.” What is the message of salvation for this hour that God calls the Army to embody and proclaim?

The purpose of this research is to help The Salvation Army in Australia in its proclamation of the gospel by providing a critique of understandings of salvation in the Army. This study examines both historical and contemporary understandings. It identifies changes in order to allow consideration of whether these changes have furthered a faithful contextual embodiment of God’s calling to be The Salvation Army. The researcher utilized an historical document study, a questionnaire given to members of Salvation Army Leadership Teams across Australia, and followed with ethnographic observations and interviews with key informants. The research instruments helped to identify the words and images used to describe salvation. They also helped to identify varying understandings of the source, nature, and telos of salvation. The data was analyzed using Template Analysis (Brooks et al.).

The research shows that the Army has a broad understanding of the reach of salvation. There are varied understandings of how ministries relate to salvation. Among contemporary leaders, there is an increased appreciation of the mystery of God, but there is also a tendency towards depersonalizing God. The historical emphasis on pardon has been replaced by more “positive” presentations of the Gospel. The preferred contemporary presentation is “transformation.” This concept weakens the emphasis for new birth and is vague in its goal. Finally, the research identified that contemporary understandings of salvation have adopted the culturally popular themes of “acceptance” and “non-judgment.”

DISSERTATION APPROVAL

This is to certify that the dissertation entitled

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A CRITIQUE OF SALVATION NARRATIVES IN THE SALVATION ARMY  
IN AUSTRALIA

A Dissertation  
Presented to the Faculty of  
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Doctor of Ministry

by  
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## CHAPTER 1

### Overview of the Chapter

Chapter 1 provides the rationale and framework for investigating current and past narratives of salvation in The Salvation Army (TSA). The researcher clarifies the presenting problem and the purpose of the study. In addition, this chapter outlines an overview of the research design, including the research questions, participants, definition of key terms, contributing literary fields, and research instruments.

### Personal Introduction

“Let us not forget, we are The *Salvation* Army,” proclaimed the retired General Linda Bond. The large congregation applauded with great satisfaction. Yet, sitting in a meeting to commemorate the retirement of Territorial leaders, and considering the future for The Salvation Army in my part of Australia, I was unsettled. The General inserted the line to address a perceived loss of, or at least a haziness about, identity and calling in The Salvation Army. What unsettled me was that I was not convinced that declaring that we are about *salvation* resolved the issue at all. It occurred to me that although large numbers were clapping, there was likely quite a difference in what people were clapping to affirm. This occasion was by no means the first time the problem came to my attention, but it certainly was a moment when I saw that God was agitating me and revealing the existence of a problem that required greater attention.

The need I recognized focused on clarifying the questions “What does it mean to be The *Salvation* Army in Australia?” and “What is the salvation message we embody and proclaim?” The Salvation Army’s response to declining faith communities had been pragmatic. The questions that we seemed to be asking were, “How can we do better

things?” and “How can we do what we do better?” The regularly stated goal of the Army’s leadership was to “release more resources to frontline mission” (*Australia One: Communications Pack 5*). They directed effort towards better connections between the Army services. One goal was that every person who contacts The Salvation Army, no matter the type of ministry, will be offered the good news of Jesus and have the opportunity to explore the Christian faith (“Hubs” 6). Although the words “mission” and “gospel” and “good news” regularly featured in the discourse, they were rarely unpacked. The Salvation Army that I grew up in would sing, “We have a gospel that matches the hour” (Gowans, “Song 904: We Have A Gospel”). What is the gospel message that God has placed in the heart of The Salvation Army in Australia to proclaim today?

The Salvation Army in Australia is entering a new era. Since 1921, The Salvation Army in Australia has been divided into two territories. In 2016 the decision was made to amalgamate the two territories into one Australian territory by 2019. The reasons given for the amalgamation included the benefit of pooling resources and developing a clear and consistent mission strategy across the whole of Australia (*Australia One: Communications Pack 5*). The national leader clearly expressed that the creation of the new territory must not be a simple combining of two old wineskins. It must be the creation of a new wineskin. Instead of merging recent presentations of purpose, (examples include: “We are about people finding freedom,” “Bringing Hope where it is needed most,” “Every disciple a disciple maker,” “Still Fighting”), the Army faces a moment of opportunity. Across two territories, with diverse ministry expressions, will we challenge our understanding of what it means to be people of salvation in Australia? Will we hear from God, and embody and articulate a gospel that matches the hour?

### **Statement of the Problem**

Is “making someone’s life a little better” salvation? If providing a safe place for a person to sleep is making earth a little more like heaven, could this be salvation? If the message of salvation is that Jesus died to bring forgiveness for sin, how does this inform a passion for social justice, caring for the aged, or seeing a person find life in recovery from addiction? There is an observed tendency on the one hand to narrow the message of salvation to the proclamation of the forgiveness of sins in Jesus, and on the other, to present salvation as completely embodied in demonstrations of care for physical human needs. The Salvation Army in Australia conducts a wide variety of expressions of mission. These include local churches, Aged Care, Drug and Alcohol Rehabilitation, Youth and Homelessness Services, and Ministry Support (Headquarters). Part of the strategic plan of The Australia Eastern Territory identified the need for Unified Mission Expressions (“The Four Goals”). The recognized need was for a “shared passion and understanding of mission and culture throughout THQ, DHQ and all frontline expressions” (“Unified Mission Expressions”). The complexity of embracing a ‘unified mission’ has increased with the announcement of the amalgamation of the Eastern and Southern territories of The Salvation Army to form one national Army (“Australia One Announcement”).

As was evident in the response to General Bond’s rallying cry, there is a shared passion around the calling to be a “salvation” army, even if the meaning and the responding praxis are divergent. Clarifying the meaning of salvation is a necessary step in fulfilling the Army’s stated goal. Attention to the exploration, critique, and reform of the



gospel message that is embodied by The Salvation Army in Australia is essential to the incarnation of a unified culture of mission in the new Australia Territory.

### **Purpose of the Project**

The purpose of this study was to contribute to the articulation of holistic salvation in The Salvation Army in Australia by providing a critique of the historical understandings of salvation in the Army and salvation narratives espoused by current leadership teams.

### **Research Questions**

To assist in the articulation of the salvation mission of The Salvation Army in Australia, the instruments provided data to answer the following three questions:

#### **Research Question #1**

What are the historical understandings of salvation in The Salvation Army?

#### **Research Question #2**

What are the existing salvation narratives among leaders in The Salvation Army Australia?

#### **Research Question #3**

How do the current narratives compare with the historical understanding of salvation in The Salvation Army?

### **Rationale for the Project**

The reasons given for the amalgamation of the two Australian territories include the benefit of pooling resources and developing a clear and consistent mission strategy across the whole of Australia (*Australia One: Communications Pack 5*). This is only achievable if there is an agreed understanding of purpose. Both territories operate in a

context where the social ministry conducted in the name of The Salvation Army receives public praise. However, in many cases it is delivered without connection to any Salvation Army faith community. The top two public perceptions of The Salvation Army in Australia are as a charity (68%), and as a provider of welfare (50%) (McCrindle 17). Salvos Stores and programs that address social needs are popular. They foster a good reputation for the Army. Fifty three percent of Australians connect with the Army through Salvos Stores (McCrindle 34, 24). Although 45% know that the Army is Christian, only 32% describe the Army as a church (32). The local church expressions of the Army are experiencing decline. There is an urgent need to articulate a narrative capable of bringing clarity of purpose and to challenge current practice.

The early chapters of Acts reveal that a church with diverse ministries is not a new idea. Descriptions of the foundational believers sharing in worship, and then sharing possessions and meeting each other's needs (Acts 4:32), show that the role of the church has never been reduced to a single function. The neglect of the Hellenistic Jews and the resulting formation of a ministry team (Acts 6) provide a glimpse from the earliest days of the church of the need to give appropriate attention to the various callings of the church. An example is found in the life of Stephen. He was chosen as one of the seven to oversee the social work of the church. He was also martyred for proclaiming the gospel. This reveals that despite the implementation of an administrative division, the workers of the social ministry were part of the holistic mission of the church. Examining what the leadership teams of various ministries of The Salvation Army perceive to be their mission, will give a glimpse into how incorporated each ministry is into the holistic mission of the church.

To review the historical understanding of mission and the theological heritage of The Salvation Army is to follow in the footsteps of Isaiah's direction to the people of his day:

Isaiah 51:1-2

Listen to me, you that pursue righteousness,  
you that seek the LORD.  
Look to the rock from which you were hewn,  
and to the quarry from which you were dug.  
2 Look to Abraham your father  
and to Sarah who bore you;  
for he was but one when I called him,  
but I blessed him and made him many.

The Army's history and theological underpinnings reveal both the faithfulness of God and something of what The Salvation Army was called to be. The Salvation Army is not rigidly bound to follow in the footsteps of the past, but neither does the Army advance formless. The purpose of this study is to help detect any departures from the historical form and convictions. It is also to allow careful consideration of whether continuation, alteration, or return is the appropriate action to remain faithful to God's continuing call to be The Salvation Army.

Any clarification of purpose that resonates with the God-instilled heart of the Army will likely inspire a higher level of missional engagement. A shared goal has the potential to bring a strong sense of identity and belonging, and will enhance organizational and member cohesion. As a mutually agreed goal is a requirement of a team, clarification of The Salvation Army's mission should benefit team effectiveness.

The project of clarifying the Army's message is essential because language is formative, not just descriptive. Analysis of potential weaknesses and misdirected

understandings, through reflection on historical context and theological convictions, will assist the new Australia Territory to faithfully embody the call of God to be The *Salvation Army* in Australia.

Finally, although this project has focused on the particular case of The Salvation Army in Australia, technically there is no such thing as the Australian Salvation Army but only The Salvation Army expressed in Australia. It is probable that the findings of this research may be useful for other territories of The Salvation Army as they seek to articulate a holistic and shared rationale for diverse ministry. Beyond the Army, the methodology and approach of the study are readily transferable to other settings of diverse ministries looking to investigate understandings of salvation.

### **Definition of Key Terms**

**The Salvation Army** is an evangelical denomination of the Christian church that began in England in 1865. It operates as a worldwide mission, preaching the gospel of Jesus Christ and meeting needs in his name in 128 countries. The international Army aims to be One Army, with One Mission and One Message (“Our Vision”). The constraints of this project necessitated narrowing the focus to Australia. It is important to note that as the international Army is “one,” the investigation of the historical and theological underpinnings of the mission of The Salvation Army traces beyond the shores of Australia.

### **Mission**

The mission that the Army is called to is participation in the mission of God (Wright Ch. 1). Christopher Wright, speaking of mission, includes, “all that God is doing in his great purpose for the whole of creation and all that he calls us to do in cooperation

with that purpose” (Ch. 1). The mission of God’s people has always been, through service and witness, to participate in God’s revelation to the world (Ch. 10).

### **Mission in The Salvation Army in Australia**

The Salvation Army in Australia participates in God’s mission through local congregations, a variety of “specialized” ministries, and national ministry expressions. Some of the specialized services include emergency relief, clinical counseling, free legal representation, addiction recovery, rescue of victims of human trafficking, domestic violence protection, homeless shelters, aged care, financial counseling, youth refuges, employment assistance and recycled goods services. These services bear the name, and project the purpose, of The Salvation Army.

### **Leadership teams**

For the purposes of this paper, leadership teams are defined as groups consisting of at least four people who have influence over, and meet regularly to shape, the functioning and direction of a ministry expression. Ben Pugh notes that at their best, leadership teams form a core community who are the custodians of the vision that founded the organization (128). Leadership teams, as the shapers and custodians of the vision, served as a critical and manageable sample group.

### **Historical Understandings of Salvation**

For historical understandings of “salvation” in The Salvation Army, this paper looked to the co-founders William and Catherine Booth’s presentations of salvation. The Army’s historical understanding is not limited to the movement’s first years. The instrument addressing Research Question 1 included the document studies of William Booth’s most detailed exposition of salvation for the whole person, *In Darkest England*

*and the Way Out*. It also included later sermons of Catherine Booth published in the book *Popular Christianity*. The development of understandings of salvation within the Army is explored in the Literature Review.

### **Delimitations**

The examination of current understandings of mission focused on leadership teams from a variety of expressions of Salvation Army ministry in Australia. The approach taken was a purposeful sampling of leadership teams on the assumption that leadership teams were the custodians of the mission in their setting (Sensing 4; Pugh 128). The sample group included leadership teams from Corps, Administrative, and specialized Social Service settings.

For each category of Corps, Administrative, and Social Service leadership teams, half of the sample size were from the Australian Eastern Territory (AUE) (New South Wales, Queensland and Australian Capital Territory) and half were from the Australian Southern Territory (AUS) (Victoria, South Australia, Western Australia, Northern Territory, Tasmania). The sampling of the leadership teams included the sampling of employees, volunteers, and officers (ordained clergy). The research parameters allowed those invited to participate to include members of other churches and non-Christians who serve on a leadership team of some aspect of the Salvation Army mission.

The examination of the historical understanding of The Salvation Army mission was conducted through a document study of *In Darkest England and the Way Out* and *Popular Christianity*. *In Darkest England and the Way Out* was penned by the founder of The Salvation Army, William Booth. It was a defining work that outlined his application of the gospel to the social needs of his day. *Popular Christianity* by the co-founder of the

Army, Catherine Booth, featured a compilation of addresses from her later years. These revealed her developed understanding of the concept of salvation.

## **Review of Relevant Literature**

### **Biblical Foundations**

The first group of contributors to the conversation surrounding the presentation of salvation in the Scriptures are the authors of articles on salvation in Bible dictionaries and word studies (Light; Reumann; Spender). The dictionaries provide a concise overview of the topic and help to identify significant developments and themes.

More detailed works on salvation that I reviewed are Michael Green's *The Meaning of Salvation*, Joel B. Green's *Why Salvation?*, and George M. Wieland's specific study of salvation language in the Pastoral Epistles, *The Significance of Salvation*. Brenda B. Colijn's work, *Images of Salvation in the New Testament*, is a thorough presentation of the breadth of the salvation vision in the New Testament. It is an attempt to address similar observations that prompted this research project. Her purpose is to prevent a short-changing of salvation through observation of all the angles of the presentation of salvation in the New Testament (Colijn 13–14).

### **Theological Foundations**

The study of salvation (soteriology) involves both the atoning work of Christ and the human appropriation of that salvation (Colijn 20–21). Christian theology texts, such as those by Alister E. McGrath, Ray H. Dunning, and Millard J. Erickson, provided a basis for the initial investigation. With a particular interest in the holistic outworking of salvation, particular attention was given to the interplay between anthropology and soteriology. Significant voices in this field are John W. Cooper, Joel B. Green, Thomas

A. Noble, and John C. Polkinghorne. The works of Michael Frost, David J. Bosch, Kent E. Brower, and Howard A. Snyder bring perspectives on proclaiming a holistic gospel. Recognizing that the message of salvation is influenced by context (as was noted in Biblical Foundations), John N. Oswalt, Christian Smith and Melinda Lundquist Denton were consulted to bring significant insight to worldviews in which the message of salvation is proclaimed.

### **Development of Understandings of Salvation in The Salvation Army**

The investigation of understandings of salvation in the early years of the Army, necessitated a brief exploration of contributing influences for the Booths. As well as original records from the Booths, the works of Roger J. Green, John Read, David W. Taylor, and Norman H. Murdoch, were significant sources of Salvation Army history. These included descriptions of the influence of the revivalists and holiness movements on the Booths. The Wesleyan legacy inherited by the Booths was explored by utilizing Randy L. Maddox, Mildred B. Wynkoop, and Thomas A. Noble, as well as directly consulting the works of John Wesley.

The examination of salvation in the Army progressed from the initial understanding of salvation to examining the understanding of the role of the Holy Spirit and the means of appropriating salvation. The impact of the Army's adoption of the military metaphor on its understanding of salvation was explored. This was followed by an examination of the emergence of holistic understandings of salvation in the Army. The section concludes with an overview of recent historical discussions concerning how different aspects of the Army's ministries relate to salvation. Significant sources for this



section were Frederick Coutts, John Larson, John Gowans, Phillip D. Needham, Henry Gariepy and Stephen Court, and Jason Davies-Kildea.

### **Research Methodology**

The research methodology that follows outlines the type of research conducted, the participants, and the chosen instrumentation, as well as the means of data collection and analysis. It concludes with a discussion on the applicability of this study to other contexts and of its overall significance to the practice of ministry.

The design of the research methodology, as outlined below, focused on the investigation of current and past understandings of what salvation means within the context of The *Salvation* Army. The four research methods employed enabled the discovery of how current understandings of the salvation mission of TSA in Australia compare with the historical understanding and theological convictions of TSA.

### **Type of Research**

The project conducted was a “pre-intervention” (an analysis of phenomena leading to a proposed way forward) using a mixed methods approach for data collection. As the analysis required description of current and past understandings, the project required both qualitative research and a literature study. A document study, analyzing discourse in primary documents published by each of the founders of the Army, provided the data for the historical understandings of salvation. The purposeful sampling of leadership teams, of various ministry expressions throughout Australia, used a researcher-designed questionnaire to provide data that revealed current attitudes towards mission. The attitudes revealed in the questionnaires were further explored through observation and interviewing of key informants.

## **Participants**

The participants of the study were leaders and leadership team members that are viewed as custodians of mission in their setting. The Salvation Narratives Questionnaire (SNQ) had 81 participants from Corps, specialized social services, and administration teams. The participants represented officers, soldiers, adherents, employees, and volunteers of The Salvation Army. These represent the many relationships people have with the Salvation Army: Officers are the ordained clergy of The Salvation Army; Soldiers are covenanted, usually uniform-wearing, members; Adherents are members of the church; employees are paid workers; and volunteers are unpaid workers. There were participants in each age range of 18-30, 31-40, 41-50, 51-60 and 61+, with most respondents aged between 41 and 60.

Six of the participants of the Salvation Narratives Questionnaire (SNQ) were chosen for the Army Leader's Salvation Narratives Interview (ALSNI). The participants represented teams of Corps, specialized social services, and administration in Brisbane and Melbourne. The ALSNI had four male and two female participants. The age range included an 18-30-year-old, two 30-40-year-olds, two 51-60-year-olds and an over-61-year-old. There were two employees and four officers. All, except one of the interviewees, were observed in their ministry context prior to the interview using the Participatory Observation of Salvation in Action (POSIA) protocol.

## **Instrumentation**

Four instruments were used in this research:

1. The researcher-designed “Historical Understanding of Salvation Document Study” (HUSDS), which was used to collect data on the expression of salvation by the founders of The Salvation Army.
2. The researcher-designed “Salvation Narratives Questionnaire” (SNQ), which was used to collect data on contemporary participants’ understanding of salvation.
3. The researcher-designed “Participatory Observation of Salvation in Action” (POSIA), which provided supplementary ethnographic data and gave the researcher context to the data and shaped questions for the following interviews.
4. The researcher-designed and conducted “Army Leader’s Salvation Narratives Interview” (ALSNI), which allowed for the further exploration of SNQ participants responses.

### **Data Collection**

The document study (HUSDS) was conducted using electronic versions of the original documents published by the founders of the Army. These documents were imported into the NVIVO qualitative analysis program. Elements of each document that answered a question of the HUSDS were coded accordingly.

An invitation to participate in the Salvation Narratives Questionnaire (SNQ) was sent via email to the selected leadership team’s members. Two weeks after the initial invitation, a reminder was sent to those who had yet to respond. After a further two weeks, the Questionnaire was closed.

After analyzing the SNQ responses, six key informants were identified and approached via email for their consent to participate further in the study. The POSNIA and ALSNI were conducted in the main location of ministry for all participants in

Melbourne and Brisbane, except one. Participatory observation in the ministry context was not possible for one participant. The interviewees' context of ministry was observed (POSNIA) for 1 hour followed by a 1-hour interview (ALSNI).

### **Data Analysis**

Qualitative data collected through the interviews was processed using template analysis. Template analysis (Brooks et al. 2003) was chosen as it allowed for the investigation of *a priori* themes that had emerged in the Literature Review: the 'Source of Salvation,' the 'Nature of Salvation,' the 'Telos of Salvation,' and 'Words and Images Used to Convey Salvation.' As the data was analyzed, sublayers of these themes were developed. Data Analysis began with the HUSDS. Responses to the HUSDS questions were coded according to the themes and sublayers, with new sublayers created as they were revealed in the data. The template formed from the analysis of the historical documents was then brought forward to the SNQ. Modifications to the template arising from the SNQ were then taken back to the HUSDS for investigation. Finally, the ALSNI transcripts were analyzed according to the developed template.

Having performed an analysis of the data collected through the research instruments, RQ3 required the comparison of results from RQ1 and RQ2. Sensing's analytical frames of themes, slippages, and silences were employed to highlight areas of convergence, disagreement, and absent realities (Sensing ch. 7). Primarily, the frequency of responses to the various sublayers of the template was used to discover patterns, but then the original data within subgroups of interest were compared between data sets. This enabled detection of more subtle variances of how emphasis had changed in the expression of similar concepts.

## **Generalizability**

The impetus for this project was a perceived incongruence in the diversity of understanding of the salvation mission of The Salvation Army. This project, in purposefully sampling leadership teams as custodians of mission, has excluded another layer of diversity. The members of the faith community and service provision staff were excluded.

Although the twelve teams from different ministry contexts provide a snapshot of various understandings, the diversity in the findings caution against presenting these teams' views as *representative* of views that would be held by other teams within The Salvation Army in Australia. This project design presents a dependable, yet non-exhaustive, depiction of current understandings of salvation that were present in the AUE and AUS territories on the eve of the formation of the Australia Territory.

The results of this study should assist The Salvation Army in Australia to shape its message and teaching of salvation. However, it is likely that the results of this research may prove useful to The Salvation Army in other parts of the world. Praamsma's research of the Army in Canada lamented a lack of common and shared understanding of integrated mission (95). In her implications for future study, she expressed that "it would be helpful to understand how integrated mission is being perceived and sustained by ... employees [engaged in social ministries]" (Praamsma 110). This research could serve as a pattern for investigating understandings in other countries. The findings of this research may also be directly applicable to the Army in other contexts. The trends discovered in Australia may be present in other countries experiencing similar cultural pressures.

Although the participants of this study were Salvation Army leaders living in Australia, many aspects of the societal forces that shape understandings of salvation are common to other Christians living in other parts of the world. The influence of individualism, humanism, and the shift towards moral therapeutic deism, and the cautions identified in this research, are likely to be relevant for many Christians, particularly those living in Western contexts.

### **Project Overview**

Chapter 2 reviews the literature pertinent to this research project. As well as documenting the biblical and theological foundations, Chapter 2 outlines the development of The Salvation Army's understanding of its saving mission. Chapter 3 provides a detailed description of the project methodology, data-collection, and analysis. Chapter 4 presents the evidence for the findings in relation to each of the research questions. Chapter 5 offers a discussion of the findings by identifying the implications for ministry in The Salvation Army. It provides suggestions for future engagement to address the issues raised in the project.

## CHAPTER 2

### LITERATURE REVIEW FOR THE PROJECT

#### Overview of the Chapter

This chapter explores biblical understandings of salvation. In the Biblical Foundations section, attention is given to the development of understanding of the source of salvation, the nature of salvation, words and images used to express salvation, and the telos of salvation in both the Old and New Testaments.

The Theological Foundations section outlines historical presentations of salvation. Particular consideration is given to understandings that contribute to a presentation of salvation that affects the whole human life. Recognizing that the context shapes the lens used for sharing the gospel, this section also deals with competing worldviews into which today's gospel is proclaimed. There is a discussion of where gospel presentations have ended up straying from a biblical understanding.

The final section of the review is an analysis of understandings of salvation in The Salvation Army. This section begins by looking at contributing influences to TSA's expressions of salvation. The review then investigates the development of the early Army's presentation of the relationship between social and evangelical activity before addressing contemporary contributions to understandings of salvation in the Army.

#### Biblical Foundations

##### Salvation in the Old Testament

##### The Source of Salvation

The opening chapters of the Bible are not the prelude before God's great salvation story begins. The beginning of the story of salvation is the self-revelation of God as the

creator, speaking life to a good creation, and culminating in the formation of humans to bear his image. God provided for humanity a relationship with himself, and with creation, that would allow all creation to flourish in life. The beginning of the canon paints a picture of wholeness where humans are at peace with God, themselves, each other, and all creation (Snyder and Scandrett 66).

However, the opening narrative of the canon also introduces the fall of humanity. Genesis 3 introduces the plight caused by human sin. It tells of a loss of purity and innocence, and of relationships tragically redefined through disobedience. It depicts the loss of life-giving communion with God and expulsion from the garden (Snyder and Scandrett 66). Genesis 3-11 details how the fall impacts every “aspect of God’s creation and every dimension of human personhood and life on earth” (Wright ch. 2 sec. 2 The Fall).

Although the source of the universal plight is traced to Genesis 3, so too is the promise of hope. The relationship of humanity with God, each other, and creation, although damaged, was not completely annihilated. God did not destroy humanity, but rather continued to engage with and reveal his life and presence to humanity. He engaged in a work that would culminate with humanity being healed and good order restored to creation (Gleeson 430; Mitchell 17). Hope for the salvation of fallen humanity, and of all creation, traces back to the God revealed in Genesis 1 and 2, the God who brings order to chaos and speaks and breathes life.

### **The Nature of Salvation**

God’s encounter with Abram provides a significant insight into God’s intent towards fallen creation,



I will make you into a great nation,  
and I will bless you;  
I will make your name great,  
and you will be a blessing.  
I will bless those who bless you,  
and whoever curses you I will curse;  
and all peoples on earth  
will be blessed through you. (Gen. 12:2-3 NIV)

God announces to Abram how he would bring redemption to creation and reveals the scope of his redemption plan. God elected an unlikely man, and his family, to experience his blessing. Through them he would bless all peoples on earth.

Wright demonstrates that the preceding chapters of Genesis reveal the nature of the blessing promised to Abram:

Blessing, then, at the very beginning of our Bible, is constituted by fruitfulness, abundance and fullness on the one hand, and by enjoying rest within creation in holy and harmonious relationship with our Creator God on the other. (Wright ch.4 sec. Blessing and the Goodness of Creation)

Despite the world's descent into sin and rebellion, Genesis 12 surprisingly affirms God's continuing plan to bless creation (Wright ch. 4 sec. Abraham and God's Surprise).

Through a representative, God would restore the experience of fullness, abundance, and holy relationship with himself.

The next significant development in the Old Testament account of salvation comes in the exodus from Egypt. The exodus event became the paradigm through which successive generations would recognize the salvation of God. The worship practices of Israel focused on retelling and remembering how God had acted in history to save them. Continued celebration of the exodus by distant generations was not mere remembrance, but also participation as they connected by faith with their saving God. The events of

God's saving acts in history, especially the exodus event, would become the source of anticipation, and the framework, through which meaning would be derived for future saving acts of God (M. Green, *The Meaning of Salvation* 19; Light 1154; Spender 1884).

The Old Testament portrays God rescuing his people from various plights. With the liberation from the Egyptians as the primary lens for viewing salvation, the dominant understanding of salvation throughout the Old Testament is salvation from enemies (examples include: 1 Sam. 14:23, 2 Sam. 3:18, Ps. 3:7, Ps. 7:1, Ps. 44:7, Ps. 59:2) (M. Green, *The Meaning of Salvation* 20). The prayers for deliverance in the Psalms bring clarity to the definition of "enemies." The enemies depicted in the Psalms include the wicked (Ps. 59), but also extend to more general anguish (Ps. 69), sickness (Ps. 6), death (Ps. 6:4-5), and the fear of death (Ps. 107:13-14) (M. Green, *The Meaning of Salvation* 20). Although a rare occurrence, the plight of needing to be rescued from sin (*pādā* - ransom) is also observed in the Psalms (Ps. 51:14, 130:8) (M. Green, *The Meaning of Salvation* 20; Light 1154). The plight of sin, and the need for personal repentance and forgiveness, is further developed by the prophets (Jer. 31:29; Ezek. 18:2) (Light 1154). Thus the Old Testament presents salvation as being from various plights, including: political oppression, slavery, impending military defeat, physical illnesses, and estrangement from God (Light 1153–1154).

Significantly, salvation is not mere deliverance from danger, enemies, or sin. It is also rescue for a purpose. 1 Chronicles 16:35 identifies this purpose as the formation of a people who give thanks to the holy name of God and glory in his praise. The people of God saw themselves as descendants and participants in God's charge to Abraham. In Zechariah 8:13, the purpose of God's saving activity is that the people would be a

blessing. The notion of salvation bringing about blessing to others is extended in Isaiah 49 where the redeemed are called a light to the Gentiles, and become God's vehicle of bringing salvation to the world (M. Green, *The Meaning of Salvation* 23).

Intrinsic to all of the presentations above is the fact that God's salvation brings change to the person and their relationship with God. God's salvation does not allow one to remain as they were. The grace of salvation demands an ethical response (M. Green, *The Meaning of Salvation* 23). In other words, although a rescue may have occurred, God's salvation is not completely experienced if there is no response of dedication. Salvation is salvation unto the Lord.

The principal example of God's salvation was the Exodus which involved physically freeing Israel from the hand of the Egyptians as well as entering into a covenant relationship with them. (Harris 763)

Salvation in the Old Testament, following the pattern of the exodus, is inseparably about physical liberation and the establishment of a proper relationship with God. The saved life is one freed from various plights to enjoy the freedom to live a godly life within a restored relationship with God (Rodgers 116). The relational nature of salvation was also evident in the Abrahamic Covenant, as God chose to bless Abraham as the means to bring blessing to the world.

### **Words and Images Used to Express Salvation**

The words most commonly translated as "save" or "salvation" are the derivatives of the Hebrew word *yāš'a* ' , which means to help, deliver, or save. From *yāš'a* ' comes the nouns for salvation *yeš'u* 'a and *hōš'i'a* ' , as well as the names Joshua, Elisha, and Hosea, which all declare that God saves (Reumann 450). Other related words that provide perspectives on salvation are *pādā* (redeem/ransom), *pālaṭ* (bring to safety/rescue), *ḥayah*

(to keep alive/give full and prosperous life), *gā'al* (buy back/redeem), and *hiššîl* (remove someone from trouble) (Harris 762; Light 1154; Reumann 450).

*Yāša'* (save/salvation) is not a technical term with the theological weight attributed to “salvation” in the Church. It simply operates as a descriptor of one who brings deliverance. It applies to both people and God. For example, a derivative of *yāša'* is used to describe Samson in Judges 13:5 as he is directed to begin to save/deliver Israel (“Bible Hub Interlinear Bible”; Strong No. 3467; Spender 1884). Likewise, *ḥayah* (to keep alive/give full and prosperous life) is used of Joshua as he saves Rahab (Josh 6:25) (“Bible Hub Interlinear Bible”; Strong No. 2421; M. Green, *The Meaning of Salvation* 13).

Although salvation words are employed to describe mediators of salvation, salvation is always seen as emanating from God. The people and the events by which God saves are acknowledged, but it is always recognized that as the author of salvation, it is God who saves.

Whether through impersonal means (e.g. pillar of cloud) or through personal means (e.g. Joshua), it is God alone who brings salvation (2 Chr 20:17; Hos 1:7, Isa 43:11). (Harris 763)

The original meaning of the word *yāša'*, “be wide and spacious,” conveys that salvation is being brought to an area where one may live in abundance and develop without hindrance (Reumann 450; Francis Brown, Samuel R. Driver, and Charles A. Briggs No. 3467). Contemporary readers may find the individual implications of this understanding of salvation appealing; salvation is where one finds the space and freedom to thrive. Yet the dominant pre-exilic understanding of salvation, as an experience of a

space conducive to an abundant life, centered on a communal experience of physical deliverance.

This research project has a particular interest in the interplay of salvation narratives dealing with physical and spiritual concerns. Significantly, throughout the Old Testament “the sacred and the secular were inextricably intertwined” (M. Green, *The Meaning of Salvation* 13). As has already been noted, the words used to describe salvation were not exclusively spiritual words. Green notes that the dominant use of the word *hayah* (which can mean to give a full and prosperous life) in the historical writings is simply as an expression for sparing another’s life (M. Green, *The Meaning of Salvation* 13). Beyond a shared vocabulary, the Israelites’ understanding of salvation intertwined both physical realities and their spiritual relationship with God.

### **The Telos of Salvation**

Salvation is the rescue of an individual, a group, or humanity as a whole, from a plight from which they could not rescue themselves (Rodgers 115; Light 1153; Vine, Unger, and White Jnr. 214). Thus far, this paper has demonstrated that the Hebrews understood salvation to be from various plights, and into a restored relationship with God. Attention now turns to the Hebrews’ understanding of the ultimate goal of God’s redemptive activity.

It is problematic to speak of one hope or goal for salvation in the Old Testament. The latter contributions to the Old Testament, with emphasis on future salvation, provide an example of the variation in the perceived goals of salvation. The expectations of the prophets included hope for salvation in the present world (Hos. 2), through to a hope of a new heaven and new earth (Isa. 65). The apocalyptists pushed the expectation of final

salvation further, to after the resurrection of the dead (Light 1154; M. Green, *The Meaning of Salvation* 102).

Although there is not one hope or expectation of salvation, the Old Testament's holistic view of the experience of salvation is expressed in the Hebrew term *šalōm* (peace). *Šalōm* conveys completeness, peace, safety, welfare, contentment, health, and prosperity (Brown, Driver, and Briggs No. 7965). *Šalōm* refers to personal wholeness and well-being in every sphere of life. Light describes salvation as receiving God's gifts of *ḥesed* (steadfast love) and *šalōm* for both the individual and the nation (Light 1154). The experience of *šalōm*, understood as being brought with God into the wide spacious context where one flourishes, encapsulates the meanings of *yāša'* and *ḥayah*, as well as touching on the notion of blessing and the hope of the exodus journey to the promised land.

As the Old Testament concludes, in light of continued rebellion, the prophets describe the need and proclaim the hope for a final saving work of God.

The days are coming," declares the Lord,  
 "when I will make a new covenant  
 with the people of Israel...  
 I will put my law in their minds  
 and write it on their hearts.  
 I will be their God,  
 and they will be my people. (Jeremiah 31:31, 33)

Michael Green demonstrates that although this hope has spiritual overtones, "it was a very earthy hope, related to a human deliverer, David's descendant, in a specifically human situation, a reorganized Jerusalem" (M. Green, *The Meaning of Salvation* 40).

The expectations on the human deliverer included that he would be the promised Son of David whose kingdom would be established forever (2 Sam. 7:12-16) and that he would

take responsibility for the governance of Israel, restoring justice and righteousness. During the Second Temple Period, the hopes for future salvation would merge into a hope for a Messiah and an anointed king who would bring about a new era of justice, righteousness and peace (LaSor, Hubbard, and Bush 691).

### **Salvation in the New Testament**

The transition between the two testaments occurs as Matthew 1:1 proclaims, “This is the genealogy of Jesus the Messiah the son of David, the son of Abraham...”. The linking of Jesus to the OT hopes embedded in both the Abrahamic and Davidic Covenants is immediately apparent. However, there is another link in this dramatic transition at the beginning of Matthew’s gospel. The expression “genealogy of Jesus Christ” is literally “the book of the genesis [γένεσις] of Jesus Christ” (Hahn; Hare; Keener, *Matthew*) and imitates the phrases used in the Septuagint for Genesis 2:4, 5:1, 10:1. Hahn and Hare argue that Matthew clearly was presenting a new creation moment, linking the coming of Jesus with the creation of the first Adam (Hahn; Hare). Keener notes how Matthew inverts the Genesis usage of the phrase by describing Jesus’ ancestors rather than his descendants: “so much is Jesus the focal point of history that his ancestors depend on him for their meaning” (Keener, *Matthew*). The opening line in the canonical shift from Old to New Testament describes a new creation event, the birth of the one all history had been pointing towards. As the Old Testament concludes with the convergence of hopes into expectation of a Messiah, the New Testament begins with the declaration that the Messiah, the son of David, the son of Abraham, has arrived.

Following the genealogy, Matthew progresses to describe how the γένεσις of Jesus came about, repeating in 1:18 the same word used in the opening statement. In this

section on the genesis of Jesus, as well as describing the virgin birth, Matthew emphasizes that Mary's child is to be named Jesus (1:21). The word Jesus (Ἰησοῦς) is a derivative of the Hebrew *yāšā* ' which, as explored earlier, was a generic word for salvation. Matthew, however, brings specificity as he describes that the Messiah is named Jesus as "he will save his people from their sins" (Matt. 1:21) (Reumann 450).

### **The Source of Salvation**

Whereas in the Old Testament God was the author but utilized human mediators, in the New Testament God is both the author and the mediator in Jesus (1 Tim. 2:5, Heb. 7:25) (Spender 1885). The message of the New Testament is not that God is now aloof and the role of savior has shifted to Jesus, but that God was in Christ reconciling the world (2 Cor. 5:19) (Lowe 225). Salvation is the work of the Triune God. The Son in carrying out the will of the Father secured salvation, which is then applied to the believer by the Holy Spirit (Harris 763).

In both Testaments God is the author of salvation. Peter pleaded with the crowd at Pentecost, "Save yourselves from this corrupt generation" (Acts 2:40b). Yet this statement does not necessitate a deviation from the Old Testament perspective that salvation comes from God. As has already been noted, the role of human agents was a regular feature in the outworking of salvation without compromising the position of God as the author of salvation. Peter's call follows a declaration of the saving work of Christ. The wording highlights the need for active human participation in salvation. As was the case with the first exodus, so too in the New Exodus, people choose to rebel and reject God's saving initiative (J. B. Green, *Why Salvation?* 90). Salvation, then, is to step out



from the rebellious, receive by faith the salvation made available by Jesus, and receive a new life (J. B. Green, *Why Salvation?* 90).

### **The Nature of Salvation**

If the New Testament is to fulfill the hopes of the Old Testament, the understanding of the nature of salvation presented must have essential continuity as well as points of discontinuity (Bauer and Traina Ch. 17 sec. Twofold Nature of the Bible; Witherington, *Living Word of God* Ch. 8 Rule 6). Bauer and Traina note that fulfillment implies not only consistency with what has come before, but also that it is an event of climactic disjuncture (Bauer and Traina Ch. 17 sec. Twofold Nature of the Bible). Even within the New Testament, where John the Baptist fulfills the preparatory role, the fulfillment Jesus brings demonstrates evidence of a departure from expectations (M. Green, *The Meaning of Salvation* 100). As attention turns to the understanding of salvation in the New Testament, this paper will give particular attention to discussions of disjuncture and development from the Old Testament understanding of salvation.

As was noted earlier, salvation is the rescue of an individual, a group, or humanity as a whole from a plight from which they could not rescue themselves (Rodgers 115; Light 1153; Vine, Unger, and White Jr. 214). As was true of the presentation of salvation in the Old Testament, salvation in the New Testament encompasses various plights. Salvation includes deliverance from physical plights like sickness and death. The miracles of Jesus, as well as the teachings of James and 1 John, demonstrate a correlation between salvation and improved earthly life. However, a noticeable shift in the presentation of salvation occurs in the New Testament towards the spiritual nature of salvation (Light 1154). As was noted in the introduction of Jesus (whose name is a

derivative of the Hebrew *yāša* ), the rescue to be accomplished by Jesus is cast as salvation from sin (Matt 1:21) (Reumann 450).

Mark's gospel declares that the beginning of the good news about Jesus is the arrival of John the Baptist (Mark 1:1-2). Contrasting the Old Testament emphasis on watch and wait, John's message was one of urgency for the salvation of God was imminent (M. Green, *The Meaning of Salvation* 95). John echoes the call of Joshua, "Consecrate yourselves, for tomorrow the Lord will do amazing things among you (Joshua 3:5)," John called the people to repent in preparation for the salvation of the Lord (Mark 1:4). The ministry of John brought attention to the universal need for forgiveness and pointed to the one who would bring restoration and new life by the Spirit (Mark 1:8).

However, although the gospel of Jesus, both at his birth and at the beginning of his public ministry, began with the need for forgiveness and for restoration in relationship with God, other needs were not overlooked. Reumann makes an important observation that the introduction of Jesus' name in Matthew 1:21 is the only time in the gospels where "from their sins" occurs with "save" (Reumann 453). Other foci for Jesus' ministry include the establishment of justice and righteousness:

"The Spirit of the Lord is on me,  
because he has anointed me  
to proclaim good news to the poor.  
He has sent me to proclaim freedom for the prisoners  
and recovery of sight for the blind,  
to set the oppressed free,  
to proclaim the year of the Lord's favor."  
Then he rolled up the scroll, gave it back to the attendant and sat  
down. The eyes of everyone in the synagogue were fastened on him.  
He began by saying to them, "Today this scripture is fulfilled in your  
hearing." (Luke 4:18-21)

### ***Salvation as a New Relationship***

As was revealed by Isaiah (Isa. 43:16-2, 55:12-13), the salvation of God does not lead to merely a restoration of what was, but rather the creation of something greater. Green observes that “salvation is seen in both covenants as springing from God’s free grace, appropriated by faith, and issuing inevitably in a changed life (M. Green, *The Meaning of Salvation* 52). The changed life, brought by God’s costly and abundant grace in the New Testament, is not described merely in terms of restoration but dramatically as a new birth into a new life.

Importantly, although all have a taste of God as Savior, as God provides what is needed to sustain life (1 Tim. 4:3-5), the salvation that God desires for all in Christ is reserved for those who believe and receive new birth into eternal life as children of God (John 1:12-13, John 3:3) (Wieland 103–104; Van der Watt 55). Van der Watt outlines the significance of the new birth imagery to John’s audience. The presentation of salvation as a new birth indicated that one’s position in society had changed. It communicated that expectations about one’s character, personality, and behavior had changed as these traits were believed to pass from the seed of the father. Salvation, as new birth into a new relationship with God, leads to one thinking and behaving as a child of God should do (Van der Watt 55). The new life conforms to the pattern set by Christ, and indeed, is depicted as participation in the life of Christ by the Holy Spirit (2 Peter 1:3-4, Gal. 2:20, Rom. 8:29-30, Gal. 4:19) (Torrance 41; Colijn 267; Brower 75).

### ***Holistic Salvation***

Even in 2 Peter’s lofty depiction of salvation as participation in the divine life of Christ, the sacred touches the secular (2 Peter 1:3-7). Participation in the divine nature is to impact life now, empowering godly living (Colijn 264). James, in his epistle, rails

against any notion of salvation that does not impact present reality: “What good is it, my brothers and sisters, if someone claims to have faith but has no deeds? Can such faith save them?” (James 2:14). At first glance, this verse appears contradictory to Paul’s assertions that salvation is by grace and accessed through faith. However, James’ hypothetical of someone claiming faith without works, rather than denying appropriation of salvation through faith, elaborates that salvation received through faith must work out in earthly action (Tasker 63). James guards against a purely transactional, spiritual view of salvation.

A significant passage presenting an apparent standoff between “spiritual” endeavors like prayer and preaching, and meeting physical needs, is Acts 6:1-7. In response to the complaint that the Hellenistic widows were being overlooked in the food distribution, the apostles responded, “It would not be right for us to neglect the ministry of the word of God in order to wait on tables” (Acts 6:2). In understanding the “standoff,” two things must be noted. Firstly, the ministry of the apostles was not a “spiritual” endeavor but was a responsibility for the proclamation of the gospel message to their world (Thompson 149). Gerhardsson argues that the definition of responsibility to the word extends to teaching, and applying the teaching of Jesus to their present context (Gerhardsson qtd. in Barrett 312). Secondly, the apostles’ conditions for the appointment of the seven, of being full of the Spirit, as well as Luke’s use of *diakonia* in reference to both the work of the apostles and the seven (Acts 6:2,4), defies projecting practical concerns as a low priority. Rather than establishing a contrast, pitting spiritual against practical, this passage presents both ministries as “public religious service” (Witherington, *The Acts of the Apostles* 250).

However, it must be conceded that although it was deemed appropriate and necessary to respond to the presenting need for food, it is still deemed wrong for the Apostles to divert their attention from their charge to be stewards of the gospel. In context, the passage presents the pressing physical need as a threat to the continued spread of the good news of Jesus. Meeting the need would be to participate in God's providential care for all people. The urgency of addressing physical needs is readily visible. Less visible, though, is the urgent need for people to hear the message of Jesus, to have the opportunity to believe and discover the salvation of God for those who believe: "that is why we labor and strive, because we have put our hope in the living God, who is the Savior of all people, and especially of those who believe" (1 Tim 4:10).

### **Words and Images Used to Express Salvation**

As well as the previously described imagery of new birth and adoption, the New Testament communicates salvation through many metaphors and from different perspectives. Emphases on renewed access to God (Rom. 5:1-2), forgiveness of sin (Col. 2:13), being justified before God (Rom. 4:25), being reconciled (Col. 1:19-23), and being given a heavenly citizenship (Phil. 3:20-21), focus on the change in status before God. The emphases of becoming a new creation (2 Cor. 5:17), being delivered from the power of sin and evil (Rom. 8:2-4), inner renewal (1 Jn 1:7), and the abiding work of the Holy Spirit (Rom. 8:10-11), bring attention to the transformation that salvation brings to the person's nature (Spender 1885; "Logos Sermon Starter" sec. Nature of Salvation).

The variety of approaches to the presentation of salvation in the New Testament emerge as responses to different historical contexts (Colijn 13–14; Van der Watt 57;

Wieland 246–247). The specific context brings certain aspects of the human condition into focus and directs which aspect of salvation is most required. In 1 Timothy, the tendencies to devalue the present world and limit access to salvation are addressed through the presentation of the God who provides for all, and who, working in human history, is bringing about an eschatological salvation for all who follow Christ (1 Tim. 4:10) (Wieland 246). In 2 Timothy, the context of great persecution sees the focus of salvation turned to the assurance that God will complete his work in seeing the faithful into the heavenly kingdom (Wieland 247). The gospel and epistles of John provide another example of where the same author appeals to different perspectives for different contexts. The gospel, written to persuade the audience of the authenticity of Jesus, emphasizes that Jesus on the cross reveals the loving nature of God (John 3:16-17). The cleansing wrought through the blood of Christ is conspicuously absent. However, 1 John explicitly speaks of the blood of Jesus purifying from sin (1 John 1:7) and of Jesus as being an atoning sacrifice for sin (1 John 4:10) (Van der Watt 57). Titus provides an example of the cultural context shaping the language used of salvation. For the benefit of the Hellenistic audience, the emphasis of salvation is that all people can be redeemed from ungodliness and worldly passions (Wieland 247).

The variations are not competing truths, but contextual applications of the truth. The human condition that is in focus shapes the perspective of salvation. Rebellion against God is met with God's reign (1 Cor. 15:24-28), enslavement is met with freedom and even adoption (Gal. 5:1, Gal. 4:7), separation from God and others and from being a whole self, are met with reconciliation and the restoration of relationships (Col. 1:21-22,

Rom. 5:10) (Colijn 14). All of these foci find expression throughout the New Testament as perspectives of the salvation brought by God through Christ.

### *Sōzō*

*Sōzō* and its derivatives are used to render the Hebrew *yāšā* ' into Greek. The verb *sōzō* (to save) and the noun *sōtēria* (salvation) express deliverance, safety, the preservation of life and well-being (Spender 1885; Thayer No. NT 4991). Whereas *yāšā* ' was a pragmatic description with common non-theological usage, *sōzō* is usually used theologically in the New Testament (Spender 1885).

Although a shift towards more personal spiritual perspectives of salvation occurs in the New Testament, salvation is still viewed as present rescue and healing (Light 1154; Colijn 125). An example is seen in Jesus' healing of the woman who touched his garments. "He said to her, "Daughter, your faith has healed you. Go in peace and be freed from your suffering" (Mark 5:34). The word translated as healed (NIV), or made well (NKJV) or whole (KJV), is a derivative of *sōzō*. Salvation here, as noted in the Old Testament, is entering into a spacious place of well-being (Reumann 453). Although healing and rescue can be from spiritual categories as sin and evil, frequently *sōtēria* is used of physical healings and even raising from the dead (Luke 6:9, 8:50) (Colijn 125–126).

Interestingly, although Jesus' name derives from *yāšā* ', and in Matthew 1:21 is introduced as the one who would save the people from their sins, there are only rare direct connections with Jesus and salvation in the Gospels. Reumann sees the absence of associations of Jesus as Savior in the gospels as influenced by the prevalent use of savior language in the religions of the Greco-Roman world (Reumann 452). Savior, as derived

from proclamations of Caesar as savior, was not how Jesus sought to be defined. Into a cultural context with prevalent designations of savior, the post-resurrection proclamations of Jesus as Savior then served as corrections and redefinition of who the Savior is and how salvation is accomplished.

### ***Messiah and the Kingdom of God***

As noted in the review of salvation in the Old Testament, the hope for salvation eventually became focused on the promised King or Messiah. The title most commonly joined with Jesus' name is *Christós*, meaning *anointed one* or *messiah* (Strong No. 5547). Again, as was noted with Savior, Michael Green claims that Jesus resisted the title "Messiah" with all its inherited meaning, preferring to refer to himself as the Son of Man and proclaim the Kingdom of God (M. Green, *The Meaning of Salvation* 100).<sup>1</sup>

In the New Testament, the terms "salvation," "the kingdom of God" and "eternal life" are used synonymously. The kingly rule of God inherently expresses the relationship of obedience and salvation. The Kingdom of God is declared to be at hand (Matt. 3:2, 4:17, 10:7), but also emerging (Luke 17:20-21), and will come in fullness when all people acknowledge the rule of God (Rev. 11:14, Rom. 14:11) (M. Green, *The Meaning of Salvation* 100).

The meanings of the words *sōzō* and *christós*, brought together in the title Jesus the Christ, provide a picture of both the "saved from" and "saved to" of salvation. It has been noted that *sōzō* expresses not only deliverance and being set free from that which is bound, but also conveys a sense of healing and being made whole (Newbigin 14; Spender

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<sup>1</sup> A notable exception is in Jesus' interaction with the Samaritan woman at the well (John 4:25-26) where he identifies that he is the Messiah whom she is waiting for. Perhaps this example of Jesus choosing to identify as Messiah is due to the woman's expectation that the Messiah can explain everything.



1885; Thayer No. NT 4991). *Christós* is not only a title for the deliverer, but conveys the expectation that the context of wholeness is where the rule of God is established.

### **The Telos of Salvation**

Thus far, this paper has demonstrated that the Hebrews understood salvation to be salvation from various plights, and into a restored relationship with God. In the examination of the Old Testament, although it would be an oversimplification to speak of one hope, a repeated and shared goal of *šalōm* was evident. In the New Testament, the following three images are repeated presentations of the ultimate goal of salvation: Restoration of the image of God, entry into the kingdom of heaven, and the inheritance of eternal life.

#### ***Restoration in the image of God***

In Colossians 3:9-11, Paul presents that the new self is “being renewed in the image of its creator” (Col. 3:10). Ephesians 4 also speaks of becoming mature, “attaining to the whole measure of the fullness of Christ” (Eph. 4:13). Both of these passages present the restoration of the image of God in the life of the redeemed as an ongoing process. The “image” of God is not a commodity given in isolation. It is imprinted through continuous contact (J. B. Green, *Why Salvation?* 132). Having been reconciled with God through Christ, believers are restored in the image of God, enabled to reflect the loving character and purpose of God (J. B. Green, *Why Salvation?* 132). Renewal in the image of God is not merely for personal glorification, but enables believers to become revealers of God in the world.

### ***Entry into the Kingdom of God/Heaven***

Salvation is entering into a spacious place of well-being, yet this place is not formless or void. In both Testaments, true freedom and wholeness are found in proper obedient relationship with God (Rodgers 116). The place where wholeness is experienced is where God's reign is established (Newbigin 15). The Old Testament concludes with the hope of one who would bring justice, righteousness and peace. In the New Testament, the anointed one is revealed to be Jesus, and the place of wholeness is the Kingdom of God/Heaven. Jesus' instructions to his apostles in the Great Commission, recorded in Matthew 28:18-20, reveal that entry to the kingdom is for all nations, it is into a new relationship with the Father, Son, and Holy Spirit, and that life in the new kingdom is marked by obedience to the commands of Jesus. Revelation 7 also confirms that the ultimate picture of salvation will be one where people of all nations who have been purified, will be united in their worship before the throne of God (Rev. 7:9-17). In Christ, life in the kingdom of God, lived in accordance with the reign of God, becomes a present reality and future promise of salvation (Light 1154). Healing and wholeness is ultimately brought by the anointed one as war and hatred is ended, as sorrow and death is defeated, and as God forever dwells with creation (Newbigin 15).

### ***Inheriting Eternal Life***

The examination of the goal of salvation in the New Testament would not be complete without mention of the goal of eternal life. "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life" (John 3:16). John 10:10 describes Jesus' purpose in terms of believers receiving life in abundance. 2 Timothy 1:10 celebrates the fact that Jesus defeated death and brought

life and immortality. However, eternal life is not the prize of immortality in isolation, but rather a sharing in the life of Christ by the Spirit (2 Pet. 1:3-4, Gal. 2:20, Rom. 8:29-30, Gal. 4:19) (Torrance 41; Colijn 99, 267; Brower 75). Eternal life is a qualitatively superior life, a godly life conformed to the pattern of Christ, and a goal worth pursuing (1 Tim. 4:8, 6:12) (Wieland 103). The promise of eternal life overcomes the fear of death and shapes current perceptions of success and suffering (Colijn 99). The assurance that life in Christ does not end but, rather, reaches fulfillment beyond humanity's present existence, prompted Paul to prioritize his actions towards the end of helping others find life (Phil. 1:12-16).

### **Summary**

Throughout the entire testimony of the Scriptures, no matter the means, God is the author of salvation. In the New Testament, God in Christ serves as both author and mediator of salvation. Salvation is the rescue from a plight from which humanity could not rescue itself (Rodgers 115; Light 1153; Vine, Unger, and White Jnr. 214). The plights take various forms, including enemies, disease, and sin. Salvation from sin becomes the dominant concern of the New Testament.

In both the Old and New Testaments, there is an inseparable link between the physical and the spiritual. The saved life is one freed from various plights to enjoy the freedom to live a godly life within a restored relationship with God (Rodgers 116). In the Old Testament, the concept of *šalōm* conveys the saved life as one of wholeness and well-being in every sphere. In the New Testament, the place where freedom and wholeness is found is called the kingdom of heaven. Jesus declares the kingdom to be at

hand, and makes the way for all to be able to experience a life where forgiveness, justice, righteousness, love, and most importantly, restored relationship with God is experienced.

The salvation of Christ is beyond a helping hand. It is an invitation to new life with God. The Holy Spirit brings about new birth in the believer that enables them to share in the eternal and holy life of Christ. The confidence in sharing in eternal life with Christ shapes attitudes towards present suffering, and motivates prioritizing action towards others receiving life in Christ (Colijn 99).

## **Theological Foundations**

### **Developments in the Understanding of Salvation**

The theological exploration of salvation begins with the belief that humans need rescuing from something that is beyond their capacity to overcome, and that God has addressed this situation. The what, why, and how of salvation have been articulated throughout church history in diverse ways, stemming from the vast array of biblical metaphors that seek to illuminate salvation (Hart 189). Throughout church history, the questions, concerns, and experiences of the varying sociohistorical contexts have resulted in gravitation towards particular images for that context. However, although the various metaphors may have particular accessibility for different contexts, the gospel images are not selections from which to choose a favorite. Rather, they are complementary images needed to express what no one image can convey (Hart 190; Noble 131; McGrath, *Christian Theology* 349; Colijn 14). It follows that viewing the gospel exclusively through the lens of any single metaphor presents only a partial understanding of the gospel. The first section of Theological Foundations examines four historical metaphors, identifies their contribution to the Church's understanding of salvation, and studies the

limitations of each image. This exploration is followed by an analysis of two significant missteps in presenting salvation, seeking through illumination of the misrepresentations, to confirm the core elements of salvation.

## **The Means of Salvation**

### ***Atonement Theories***

Four historical formulations attempting to describe the what, why, and how of salvation are the atonement theories of recapitulation, moral influence, penal substitution, and Christus Victor. The first, Irenaeus' (130-200) recapitulation theory, presents that Christ's victory over evil restored to humanity all that had been lost in the fall. If salvation is a factory reset, a reversal of human failure, the restoration of pre-fall dignity, and the renewal of the image of God, the pertinent questions are, "What is the original nature of the human?" and "What is the scope of the reset both today and in the future?" The concepts of the image of God, the nature of humanity, and the scope of salvation will be continuing areas of investigation for this project.

The Moral Influence Theory, first proposed by Abelard (1079-1142), later gained prominence in the post-enlightenment period with the work of Friedrich Schleiermacher. This theory is a subjective presentation of the atonement. The work of Christ did not accomplish anything objectively, but instead was a revelation of love that subjectively influences humanity. The displayed love of Christ inspires a realignment of human love away from self-centered living. Many Salvation Army Centers in Australia embrace "The love of Christ compels us" (2 Cor. 5:14) as a motto. At its best, the subjective emphasis highlights that salvation is not simply about the cancelation or reinterpretation of sin, but rather, is something that results in life transformation (Wynkoop, *Theology of Love* 221).

However, there is danger in rejecting any objective efficacy to the atonement. Firstly, if Jesus did not accomplish any objective salvation on behalf of humanity, then the cross as God's outreach in love is only half of the work of salvation. The finishing of salvation rests with the individual and the significance of the work of Christ is determined only by the individual experience (Hart 203; Noble 151). The concern with Moral Influence theory is the potential that, with focus placed on Jesus as a model, the responsibility for the application of salvation comes to be borne predominantly by humanity.

In contrast to the problems of the Moral Influence understanding of salvation, the "Penal Substitution" theory places strong emphasis on salvation as a work of God. Developed by the reformers Martin Luther and John Calvin, the penal substitution theory still holds a prominent position in the understanding of salvation in the Western church (McGrath, *Christian Theology* 343). Supporters like Erickson affirm that while other metaphors have valid insights, they all are maintained by, and ultimately have meaning in consequence of, Penal Substitution (836). Divine justice is satisfied as Christ substitutes for the sinner, bearing sinful humanity's punishment. There are several difficulties with this theory; for example, how is justice served through the death of an innocent? (Erickson 834; Dunning 363). However, the elements of greatest concern towards presenting a gospel message that is relevant for communities of faith and specialized social services, are the related issues of the abstract portrayal of sin and the nature and scope of salvation.

Penal substitution affirms the Augustinian doctrine of original sin and gives weight to the dilemma of human guilt and the consequences of sin (McGrath, *Christian Theology* 341). However, the presentation of sin as an object that is transferable from the

sinner to the savior can promote an abstract “spiritual” understanding of humanity’s problem. Although it accounts for guilt and forgiveness, it provides no framework for the cleansing of the person’s (or the world’s) present condition of sinfulness (Noble 144; Aulén 92; Wynkoop, *Theology of Love* 153). Calvin was anxious to affirm that transformed holy living was an expected response made possible by substitutionary salvation (deGroot 41). However, penal substitution provides no rationale for present earthly transformation, and therefore no basis for sanctification.

The justifying work of Christ depicted as the external address, in place of humanity, of all sin and consequences of sin for all time, logically paints salvation as irresistible. It would be unjust to punish again that which has already been accounted for. Such a view of penal substitution inevitably leads to either universalism or a view that Jesus preselected those whose sins he would take to the cross (limited atonement) (Dunning 363). Both limited atonement and universalism locate salvation in the abstract as an irresistible act that secures an imputed spiritual status of righteousness before God. Although John Wesley adopted the satisfaction language of the reformers, and was committed to an objective atonement, his view was neither one of universalism nor limited atonement (Dunning 334). He viewed the work of Christ as applicable to all humans, but also as resistible. For Wesley, the justifying action is an action of pardon and acceptance that is applied as the human cooperates with the Spirit’s inner work of regeneration (Del Colle 185; Dunning 339). The Spirit’s work of regeneration marks the beginning of the believers’ experience of sanctification as both a gift and process (Del Colle 185).

The final historical imaging of the gospel for this discussion is *Christus Victor*. This “dramatic” view presents a divine victory over the evil powers at work in the world by Christ through whom God reconciles the world to himself (Aulén 4). Aulén’s work sparked a renewed emphasis of Christ’s victory over the forces of evil that had fallen out of favor in the Western church during the enlightenment. The atonement as victory over evil, progresses the context of salvation, beyond the individual realm, to the arena of the spiritual and systemic powers that enslave this world.

There are a couple of concerns with how Jesus’ victory over evil has been articulated throughout history. The first is the location of Jesus’ real self in the spiritual. Cyprian attempted to explain the method of Jesus’ victory: “The divine power of God’s Son was a kind of fishhook hidden by the covering of human flesh” (Cyprian, *Expositio Symboli*, MPL 21, 354–55; translation in Chemnitz, TNC, p. 495 cited in Oden 400). Aulén prefaces a later edition of his work, addressing criticism that he had underemphasized the humanity of Christ: “[Christ’s] work cannot—as scholastic theology thought—be split into two parts, a divine and human...it is altogether a human work, and at the same time this human work is a divine work of creation and salvation” (Aulén ix).

The second concern also stems from Cyprian’s, and then Gregory of Nyssa’s, attempt to explain Christ’s victory as tricking Satan. The concern with this is that God’s salvation activity must be consistent with the “wisdom, majesty, and holiness of God” (Oden 396). Gregory of Nyssa argued that Satan’s deception was a reaping of what he had sowed (Oden 400). Gregory of Nazianzus strongly objected to the notion of a ransom being paid to the devil as robbers do not deserve payment (Aulén 50). He instead chose to focus on Jesus’ victory through sacrifice. Importantly, either as sacrifice or in the



dominant elaboration of the victory of Jesus as ransom, God defeats evil not through a compelling external act of might, but through entering into the situation and giving himself as the light to overcome the darkness (Aulén 53).

Christus Victor has several significant contributions to the projection of the atonement. The victory over evil motif brings emphasis to salvation as a work that is initiated and uniquely accomplishable in Christ. Also, whereas Penal Substitution lacked any address of humanity's present experience of sinfulness, Christus Victor presents the destruction of sin as the basis for sanctification (Greathouse 219). Dunning argues that focus on the victory in the cross/resurrection of Jesus "addresses the guilt, the power, and the consequences of sin, respectively in justification, sanctification, and glorification" (Dunning 388). The Christus Victor motif captures the hope of the gospel for both a present and future sharing in Christ's victory over all the forces of evil at work in the world (Aulen 159). The Christus Victor motif highlights hope not only for the individual, but also that, through Christ's triumph over evil, societal structures may be redeemed.

The four theories—Recapitulation, Moral Influence, Penal Substitution, and Christus Victor—do not exhaust the historical theories of atonement. The brief descriptions above have not attempted to comprehensively cover each motif, but rather extract their significant contributions. Through Irenaeus, salvation is seen to be the restoration of what was lost through the fall, including restoration of humanity in the image of God. Moral Influence emphasizes the action of love dispelling sin; that salvation necessarily involves the transformation of life with the love of Christ becoming the new motivating principle. Penal Substitution brings attention to the seriousness of sin and humanity's inability to self-save, as well as affirming that Jesus' sacrifice was

effective for humanity's salvation. Christus Victor broadens the picture of salvation from personal sin to depict victory through Christ over all the forces that enslave this world. Salvation includes present personal and societal participation in Christ's victory over evil. As well as identifying the significant contributions that these four motifs make to the understanding of salvation, this review has also demonstrated the potential for the metaphors to be stretched beyond the truth that they bear witness to.

### **Significant Missteps in Presenting Salvation**

In this subsection, further clarity of the core elements of salvation is sought through analysis of two significant misrepresentations of salvation.

#### ***Antinomianism***

Although Calvin was careful to distance himself from it, a logical outcome of a substitutionary view of atonement, where Jesus has dealt with all sin for all time in our place, is antinomianism (Dunning 364; deGroot 41). Antinomianism is the term applied to people who, trusting in the imputed righteousness of Christ, believe themselves free of any obligation to the law. Such people reject any expectation of imparted righteousness or requirement for holy living (Wiley and Culbertson 281).

As well as devaluing God's repulsion towards sin, antinomianism devalues the human experience of salvation. To advocate that Christ's death fulfills all righteousness in our place is to allow for the punishment to be expunged while the present human reality of sin is left untreated (Aulén 92; Noble 144). The view that divine grace has brought an abstract and external unconditional imputed righteousness, is an invisible grace that violates human integrity (Chamberlain 54).

The heart of the problem of Antinomianism is in viewing Christ's sacrifice for sin as "instead of" rather than "on behalf of" humanity (Dunning 374). In the Old Testament, the forging of the covenant relationship was with a representative person. The people validated the covenant by affirming commitment to the covenant and identifying themselves through faith with their representative (Dunning 374). As humanity fell through solidarity with Adam, humanity can experience renewal through solidarity with the new representative, Jesus. The new covenant with Jesus as the representative rather than replacement of humanity, maintains human integrity, rebuffs antinomianism, and provides hope for a present transformation.

### *Pelagianism*

Pelagius, in attempting to address what he viewed as moral laxity in the church in the fifth century, overemphasized human responsibility to the degree that humans were portrayed as capable of initiating salvation (McGrath, *Historical Theology* 35). Augustine opposed Pelagius' views, insisting that the fall had rendered humanity utterly dependent on the grace of God at every stage of salvation (McGrath, *Historical Theology* 35; Rodgers 118). For Pelagius, humans, as creations of God, remain capable of doing all that God has asked. Furthermore, Pelagius argued that as humans possess free will, any intervention of God to direct human choice would violate human integrity (McGrath, *Historical Theology* 80).

Wesley's doctrine of prevenient (preventing) grace provides a helpful corrective to Pelagius' assertions of free will. In line with Augustine, Wesley agrees that in the fall, people lost their freedom for God. The ability to recognize God, and to enter into a relationship with God, is impossible but for the intervening grace of God. Awareness and

capacity for relationship with God is only made possible by the grace of God. The grace of God ultimately revealed in Jesus' atoning life, death and resurrection, sustains the freedom of the human to choose to respond to God. Crucially then, awareness of God is not in itself salvation without the exercise of grace-endowed freedom: salvation depends upon a grace enabled response (Dunning 339). Del Colle summarizes how Wesley balances both the integrity of humanity, complete reliance on the grace of God, and personal transformation's essential place in salvation:

We can perhaps designate the Wesleyan contribution as follows: a processive anthropological apprehension of graced experience founded evangelically in the revelation of Jesus Christ and actualized pneumatologically in faith working through love. (Del Colle 186)

The crucial identifying feature of Pelagianism is the diminished, if not absent, role of the Holy Spirit in salvation. Pelagius' views that creation has endowed humanity with all that is necessary for obedience to God, and that divine intervention to direct human choice is an affront to human integrity, preclude accepting the Holy Spirit's role of awakening (McGrath, *Historical Theology* 35, 80; Dunning 431). Although there are significant theological and anthropological differences between Pelagius' rejection of the consequences of original sin, and Wesley's presentation of preventing grace at work enlightening the lives of all people (Wesley, *Works* Volume 3:207), both could present a similar outworking of salvation in practice. Both can be seen to present that all people, at all times, are able to choose salvation. In Wesley's presentation does the Holy Spirit perform a constant and universal function, enabling humans to choose to use the already given resources to obey God (Wynkoop, *Theology of Love* 155)? If prevenient grace is a constant and universal work, the issue of difference is one of merit—for Wesley,

recognition of human powerlessness, and a grateful dependence on the presence and direction of the Holy Spirit for all aspects of salvation.

However, beyond the universal constant sustaining work of the Spirit at the level of the conscience, John 3:3-5 presents a personal saving work of the Spirit: a new birth. The Spirit does not just act as a force that sustains moral capacity, but rather personally acts to raise awareness of the need for salvation, first through the universal call (awareness of sin at the level of conscience), and then directly through the personal revelation of the Word of God (Dunning 435). Calling people to experience the saving ministry of Christ, the Spirit's personal activity continues as new divine life is imparted to the believer (Wiley and Culbertson 253). The ministry of the Spirit—awakening sinners, calling them to respond to the Word, birthing new life—is incompatible with Pelagianism. Pelagianism is evident in views of salvation that overlook the ministry of the Holy Spirit and instead focus the attention of salvation solely towards human activity.

In summary, Antinomianism and Pelagianism reveal opposite extremities of perception regarding the roles of God and humanity in salvation. The misrepresentation of the gospel in Antinomianism derives from an entirely abstract view of grace that fails to acknowledge the need for human response and participation. Seeing salvation as an external transaction has humans being released from guilt but not healed in any way. This brief examination of antinomianism highlights the importance of the transformed life as the fruit of salvation. Salvation affects humans in the present, not only freeing them from guilt, but also cleansing and bringing freedom from the power of sin. In terms of the source of salvation, it can be seen that although salvation is a work of God, human participation is essential. Jesus as humanity's representative initiated a new covenant on

behalf of all (not instead of all) and invites participation in this new covenant through obedient faith.

Whereas Antinomianism failed to recognize the need for human participation in salvation, Pelagianism misrepresents the gospel through overplaying the human hand. The desire to demonstrate human responsibility led Pelagius to argue mistakenly that fallen humanity possessed the ability to obey God. This view missed the essential active work of grace provided by the Holy Spirit. The core elements of salvation revealed through reflection on Pelagianism are that humans are powerless to save themselves and that God's salvation comes through an active experience of God's grace brought by the Holy Spirit. The Spirit does not simply inspire a dormant potential, but awakens the need for salvation and then brings about new birth into a new life in Christ.

### **Holistic Mission**

Having identified both spiritual and physical, and both personal and social elements to salvation, this review now turns its focus to outline attempts to reconcile the importance of all aspects of salvation.

The impetus for this project was a perceived incongruent diversity in the understanding of salvation, and therefore of mission and purpose, in The Salvation Army. Although the diversity is more nuanced than two distinct positions, the spiritual salvation/physical salvation emphases are a familiar battleground. The struggle with this dichotomy is not peculiar to the TSA. Bosch laments that some live as though all that is possible is to snatch some individuals from eternal peril, whilst others have established just another cause for improving society (Bosch, "An Emerging Paradigm for Mission")

503). Each perspective stems from a theological narrative that omits aspects of the biblical presentation of salvation.

The 1974 Lausanne Covenant did much to restore to the consciousness of the evangelical church the awareness that social action and evangelism go hand in hand (Thacker 214). The body of the Christ who not only forgave sins but restored sight, fed the hungry and healed the sick, is clearly to engage in ministry that addresses the whole person (M. Green, *The Meaning of Salvation* 120). However, the interrelationship between evangelism and social action remained contentious. The Lausanne Committee, and then the Consultation on World Evangelism in 1980, affirmed that evangelism was the primary calling of the church. However, other evangelicals rejected this definition of evangelism that portrayed it as separate and even opposed to other church responsibilities (Bosch, “The Scope of Mission” 21). No resolution to the dilemma—as to whether social engagement is a distraction from, a precursor to, an integral part, or the end of salvation—is possible without further contemplation on the biblical presentation of the nature of humanity.

### ***Nature of the relationship between body and soul***

One of the barriers to the communication of a holistic gospel has been the pervasive acceptance of a dualistic conception of the human. Dualistic explanations of the relationship between the soma (body) and psyche (self, soul, personality) stem from Plato’s (ca. 429-347 BCE) identification of the person with an immortal soul contained within a disposable shell (Noble 34). More holistic dualisms view the body and soul as distinct substantial elements that together make up a functional unity (Moreland 30; Cooper xvi). Monist explanations of the body/soul relationship range from Reductive

Materialism, which views the person purely as a physical organism where everything is explainable by natural sciences, through to versions that neither limit experiences of the “soul” to neurological activity nor separate the soul into a separate substantial entity (J. B. Green, *Body, Soul, and Human Life* 31). Whether the human is simply a physical being, an indivisible being, or an immortal soul awaiting release, determines how salvation is to be experienced in both the future and the present.

### ***Biblical conception of humanity***

The significance of the conception of the human in the understanding of salvation warrants a brief excursus to evaluate the biblical witness. Whether humans are incarnated souls or animated bodies is of fundamental importance to the understanding of salvation. Cooper provides an extensive examination of the scriptural evidence for both monism and dualism. In the Old Testament, the use of the words *nephesh* and *ruach* (soul and spirit) do not refer to an immaterial entity but refer either to the energizing of life by God or the psychosomatic whole (Cooper 43). Functioning that may today be categorized as “spiritual” is sometimes attributed in the Old Testament to the *nephesh* or *ruach*, yet sometimes to visceral organs (liver, bowels, and blood), confounding any attempt to define a separate functional entity (Cooper 43; Noble 106). Although the Hebrew Scriptures do distinguish between spiritual and physical realities, these distinctions can be seen to be qualitative rather than quantitative (Arnold 83).

Although the New Testament is regularly read through a Platonic lens, words like *soma* (body), *psyche* (soul/mind), *sarx* (flesh), *pneuma* (spirit) and *kardia* (heart) vary in meaning throughout the New Testament, further challenging any substantiation of a dualistic anthropology (Cooper 96). Reading through a Platonic lens, Paul’s contrast



between the flesh (*sarx*) and the spirit (*pneuma*) would seem a body-soul dichotomy. Removing the platonic lens, it can be seen that Paul actually presents an eschatological rather than anthropological dualism, as he contrasts the regenerate nature of loving God with one's whole being and the unregenerate nature of rebellion (Cooper 99; J. B. Green, *Body, Soul, and Human Life* 59). Again, Paul's prayer in 1 Thessalonians 5 specifies spirit, soul, and body, yet the focus is on sanctification that is "through and through," indicating that Paul is seeking not to divide, but rather to address the whole person (Noble 126).

Interestingly, despite proving the weakness of the case for dualism in the Scriptures, Cooper is equally dissatisfied with the case for monism, and so argues for a biblical anthropology that is both holistic and dualistic: substantial dualism (Cooper 104). The crux of the claim for substantial dualism is the scriptural presentation of the soul entering an intermediate disembodied state upon death (Cooper xv-xvi; Moreland 30). The New Testament as well as teaching of a general resurrection, conveys the expectation that the dead are immediately present with Christ (Luke 23:43, Phil 1:23). If the bodily resurrection is not immediate (part of the general resurrection), then it would seem that the person temporarily exists in a disembodied state. However, Moses and Elijah's appearance at the Transfiguration suggests both the immediacy of life with Christ and that post-mortal life is as an embodied self. At stake in this discussion is the definition of the "real me." Despite acknowledging the biblical importance of the whole human, Cooper's description of continuity of self is fully contained in a separable soul (if only temporarily).

Polkinghorne offers an alternate definition of the “real me” that maintains a psychosomatic unity beyond death. For Polkinghorne, the self is not located in a separable soul nor in the physical atoms of the body, but rather in the complex information-bearing pattern of the self, including character, memories and interpersonal relationships. Upon physical death that pattern is preserved in divine memory. As humans are psychosomatic beings, this does not constitute life, but rather awaits the act of resurrection where the pattern of our holistic self is embodied in the matter of new creation (Polkinghorne 91). This view resonates with 1 Thessalonians 4 where believers who have died are depicted as sleeping in Christ. Ultimately, the hope for continuity from our present embodied existence into eternal life, rests not in an immortal soul but in the resurrection of the whole person (Noble 117).

Although the mechanics of resurrection after death remain a mystery, the overall thrust of the scriptures reveals an anthropology which does not divide body and soul but rather locates the self in a psychosomatic unity (Noble 106; DeGroat 269; J. B. Green, *Body, Soul, and Human Life* 179). Encompassing the whole experience of the embodied person, including interpersonal relationships into the understanding of self, not only shapes speculation as to the nature of life after death, but also prompts a holistic inspection of the nature of the saved life in the present.

### ***Salvation of a psychosomatic whole***

A framework that recognizes the true self, not in a spiritual substance, but rather in a psychosomatic whole, is conducive to more grounded notions of salvation like solidarity. The incarnation of Christ affirms the value of humanity and helps challenge false notions of the flesh as evil. However, Jesus becoming human is not a validation of

the human condition as Kärkkäinen claims: “In assuming human life, almighty God affirmed the goodness of everything human, including the embodiment, physical nature, weakness and frailty” (Kärkkäinen 30). The depiction of Jesus’ holistic embrace of humanity in the incarnation is not that Jesus came to remind humanity of its goodness, but rather to reestablish it (for example, Romans 3:22-26). Jesus became human, indwelling the mortal decaying human life to redeem it and usher in a new holy humanity (Noble 166).

A grounded view of salvation brings emphasis to the efficacy of all of the life of Christ for salvation. Stephen A. Seamands notes that a characteristic of periods of revival and reformation is a renewed emphasis on the supremacy and sufficiency of Christ (13). Calvin made clear that “our whole salvation and all its parts are comprehended in Christ” (527). He demonstrated not only that humanity’s whole need for salvation is met in Christ, but also that salvation is founded in the whole person and work of Christ:

If we seek strength, it lies in his dominion; if purity, in his conception; if gentleness, it appears in his birth;...if redemption, it lies in his passion;...if newness of life, in his resurrection; if inheritance of the Heavenly Kingdom, in his entrance into heaven;...if abundant supply of all blessings, in his Kingdom. (Calvin 527–528)

Noble asserts that the foundation for full salvation is “Christ, incarnate, crucified, risen, and ascended” (181). Indeed, the fullness of Christ is necessary for fullness of salvation.

It was noted earlier that in Irenaeus’ presentation of recapitulation, salvation is expressed as the restoration of the image of God in humanity. Being created in God’s image sets humanity apart from the rest of creation: we were created in some way to be like God. Explanations for what this image is have included the possession of rational

capacity and being a spiritual being with freedom of choice and responsibility (Dunning 152). Renewed engagement with the doctrine of the Trinity has brought attention to the relational aspect of the image of God. The image of God is understood in terms of a graciously imputed capacity for covenantal relationship (DeGroat 270; J. B. Green, *Body, Soul, and Human Life* 63). Holistic restoration involves being restored in community—in relationship with God, God’s people and all creation (DeGroat 270).

In summary, the human as a psychosomatic unity places the focus for salvation not on an immortal spirit, but rather, the complete embodied human needing to be restored in relationship with God, with others, and with all creation. The investigation, prompted by the contested relationship between evangelism and social engagement, now turns towards presentations of the function of the church that are consistent with holistic salvation.

### ***Presentations of holistic salvation***

#### *The Saved Life as Expressing the Kingdom of God*

In *Transforming Mission*, Bosch calls for an interpretation of salvation that makes the “totus Christus—his incarnation, earthly life, death, resurrection, and parousia—indispensable” (Bosch, *Transforming Mission* 409). Not only is the church in need of an understanding of salvation that embraces the whole Christ event, but also the totality of the human person. The two tendencies, one to attempt only to snatch souls from eternal peril, and the other to simply become another cause for improving society, both stem from a failure to recognize the person as a psychosomatic whole (Bosch, “An Emerging Paradigm for Mission” 503). Social action and the declaration of Jesus’ teaching, death

and resurrection are united by the view that the church's purpose is to proclaim the arrival of the reign of God (Long 4; Frost 28).

When, in the name of Christ, members of the congregation bring words of comfort and encouragement to the sick and those in prison, pray for and with those in distress, and welcome the stranger, they announce the good news of the kingdom. God calls the whole church to proclaim the gospel, and every disciple of Jesus Christ is a part of this calling. The whole church proclaims the gospel. (Long 4)

Through living and proclaiming the good news of Jesus, the whole church fulfills its calling to be a city on a hill, shining into the darkness of the world the light of transformed lives that would lead others to bring glory to God (Matt. 5:14-16) (Mitchell 178).

The presentation of the saved life as proclaimers of the reign of God is linked to the restoration of humanity in the image of God. The image of God, here, is not an abstract title, but rather a primary function: redeemed humanity is to actively and progressively image God (McFadyen 929; Miller 65; Volf, "The Trinity Is Our Social Program: The Doctrine of the Trinity and the Shape of Social Engagement" 418–419). The kingdom is made visible as believers allow the Spirit to direct their lives according to the pattern of the life and death of Christ (Volf, *Exclusion and Embrace*).

In *The Road to Missional*, Frost outlines how such patterning gives the world a foretaste of the world to come. The redeemed become effective instruments in shaping the earth as it is in heaven, "we feed the hungry because in the world to come there will be no such thing as starvation. We share Christ because in the world to come there will be no such thing as unbelief" (Frost 28). Frost's emphasis on revealing the reign of God leads him to identify the motivation for both social action and sharing Christ as the more

adequate reflection of the rule of the coming kingdom. A Wesleyan may prefer locating the motivation for feeding the hungry and sharing Christ in revealing the loving nature of the King and his kingdom (or better still: that motivation for showing love comes from a heart transformed by the Spirit to share in the compassion of Christ).

The human saved into the new kingdom becomes an effective instrument in God's hands. In the restoration of what was lost in the fall, humanity is restored to being willing and able to work capably for God (Volf, "God at Work" 384). Viewed positively, this means that saved humanity experiences God's sustaining power and creativity to do meaningful work. The negative implication of this focus is that humanity is saved for its usefulness to God. Emil Brunner's declaration that the "church exists by mission, just as fire exists by burning" ("The Word and the World" 108, qtd. in Barro 45) was intended to redirect attention from human activity to the reflection of God's nature. Instead it has been adopted as "the church exists for mission" (Gamman ch.6). Although the calling of God's people has always included bearing witness of the kingship of God to the world (Frost 26), the calling to be a light to the world is preceded by the calling to know God's presence, direction, and blessing as his people (Gen 12:1-3). Holistic salvation involves the restoration of purposeful and effective work, but it cannot be characterized primarily as being about usefulness to God.

Importantly, the presentation of the saved life declaring the reign of God offers an understanding where the church's useful activity has great redemptive significance, but it does not equate to salvation. Revealing the kingdom of God to others does not constitute salvation itself. To claim that either the proclamation of the kingdom through feeding the hungry, or preaching Jesus constitutes salvation, would be to place the power of salvation

in human activity. The image of both the evangelical and social activities of The Salvation Army contributing to make the kingdom visible is a helpful one. The ongoing call is to cooperate with the Holy Spirit's ministry of awakening people, by drawing attention to the revealed Word; it is drawing attention to the overlap between our broken world and the kingdom of Jesus (Dunning 435; Frost 28).

### *Contagious Holiness*

Another lens through which salvation is viewed, that gives due attention to both the whole ministry of Christ and the whole human person, is that of Contagious Holiness (Brower 129; Forasteros 109). Jesus' summary of God's direction to humans did not concentrate on their usefulness, but rather was a calling to wholly love God and to love others (see Mark 12:28-31; Ramachandra 2). The objective work of Christ in dealing with human sin, makes it possible, by the Spirit, for humans to be cleansed from self-centeredness and to live lives of pure love for God and others (Noble 152). The presentation of contagious holiness embraces the best of the Moral Influence Theory, that is, salvation resulting in personal transformation. Yet this personal experience comes from active participation in the life, death, and resurrection of Christ by the Spirit. The believer's experience of holiness is one of participation in the life of humanity's new holy representative. Identification with the new representative cannot be simply abstract assent, but necessarily involves cooperation with the Spirit to be conformed to the likeness of Christ. Transformation, whilst experienced personally, occurs in a community empowered by the Spirit to embody the character of God (J. B. Green, *Body, Soul, and Human Life* 91).

Although the presentation of embodying holiness has often concentrated on restrictive practices with the aim of protecting the community from sin, recent scholarship has communicated the joyous and efficacious nature of the holy life that brings blessing to the world (Brower 129; Noble 42). Brower describes holiness as,

contagious, outgoing, embracing and joyous. It transforms and brings reconciliation. It extends compassion to the marginalized so that they are brought into the circle of those who do the will of God. This holiness is a dynamic power emanating from the source of holiness, the Holy One. (Brower 129)

Rather than viewing holiness as continually endangered, sin is that which is most vulnerable in Jesus' presence (Forasteros 109). The view that the church living out the holy love of Christ has transformative power captures the promise that the disciples of Jesus are the light of the world (Matt. 5:14-16) and continue the ministry of Jesus in shining a light for all people that the darkness cannot overcome (John 1:5). This thus reveals that Contagious Holiness not only embraces the strengths of the Moral Influence Theory, but also Christus Victor: sin and evil are defeated through Christ. Another significant contribution of Contagious Holiness is that it portrays a dynamic and purposeful picture of the saved life: being transformed in relationship with God to reveal the character of God.

For the Christian life to not only point to, but essentially reveal the character of God, salvation cannot be merely a reclassification of the sin (forgiven) but must involve transformation (Noble 32). Salvation must involve a reset: a restoration of the divine image. As such, salvation from the perspective of Contagious Holiness cannot merely be a pardoning imputed righteousness, but must also be an imparted righteousness experienced as cleansing and deliverance. Such a salvation makes purity in love presently



possible. Contagious Holiness presents a holistic salvation orienting the entire person towards the “wholeness” or health that they were created for (Noble 23).

The danger for holiness presentations is that they can overplay the present experience of victory in fallen bodies (sinless perfection), effectively treating holiness as a received possession where grace is no longer required. However, holiness as described by Brower is not a commodity that is acquired, but is experienced in dynamic relationship with he who is holy (Brower 129). As such holiness is grounded in the whole incarnation, crucifixion, resurrection, and ascension of Christ and addresses the whole person (Noble 181). The human experience of holiness or full salvation is a sharing in the life of Him who sanctified humanity and invites all to share in a new holy humanity.

Contagious Holiness presents a narrative of salvation that embraces the whole person, the community, and indeed all creation. In John 21:21, Jesus sends his followers to bring holistic well-being (peace) to the world. A goal of holistic well-being has achieved secular appeal through the work of social philosophers Amartya Sen and Martha Nussbaum, promoting that a justly ordered society is one which ensures that every person has the capability to flourish (Sen; Nussbaum). In Contagious Holiness, the elevation of the poor, freedom for the oppressed, restoration, and the release of debts are all works of the redeeming love of Jesus.

Personal salvation, as restoration into the wholeness of Christ, not only reduces the negative impact of personal brokenness on others and the world, but can result in being agents for healing (Mulholland ch.1). The healing of self-absorption reverses the tendency to value creation only for its utility to the individual and instead nurtures a desire to protect and restore that which God loves (Skedros 270–271). Participation in the

salvific life of Christ through the Spirit brings transformation and life to the person, community, and the world.

As salvation is understood in a holistic way, the apprehension of faith is not only in the eschatological promises but in the embodied grace-filled experience of today. All of life is seen to be sustained by grace and the redeemed life is a participation in the divine new-kingdom life of Christ. Both the Proclamation of the Reign of God and Contagious Holiness presentations acknowledge that the revelation of the grace of God by the Spirit brings about liberating justification and a reforming sanctification (Del Colle 187). On earth, in earthly bodies, salvation is at hand through Christ, by the power of the Spirit.

### **Differing Contexts of Salvation**

The Christian message of salvation is not proclaimed or received in a vacuum. People apply existing frameworks of understanding to derive meaning from encounter (Richard 25). Having identified the core elements of the understanding of salvation and integrated mission, it is now necessary to investigate the surrounding worldviews that may influence the received and embodied message of salvation in the members and employees of The Salvation Army. Three pervasive worldviews that can impede the reception of a biblically faithful and integrated gospel are Individualism, Paganism (in the form of Humanism), and Moralistic Therapeutic Deism.

#### ***Individualism***

The rise of individualism since the early modern period in western culture has brought a shift in the perception of what it is to be human. Individualism portrays each individual, even when isolated from the whole, as a complete being (Macfarlane 3).

Although the value of self-sufficiency was present in classical Greek thought, Luther's faith-driven presentation of freedom from the law into a higher dutifulness birthed individualism and reshaped political life (Dumont cited by Sampson 1427; Minogue 258). Luther championed individual autonomy, "Let [the Pope] free our land from his intolerable taxing and fleecing; give us back our liberty, our rights, our honor, our body and soul..." (Luther, Estes, and Wengert 459). In contrast to collectivism (where particular people only have meaning in terms of the whole), individualism can protect against the use of individuals as pawns of the powerful. Positive individualism can produce autonomous free individuals able to choose with dignity how to make a positive contribution to the common good (David Smith 264). However, unbridled individualism, bordering on or even embracing freedom from restraint, and forgetting Luther's calling to a higher dutifulness, results in living that is no longer concerned with the common good, but rather solely motivated towards promoting self-advantage.

#### *Implications for salvation*

In a context of utilitarian individualism, the gospel proclamation of freedom takes on a new meaning. Prioritizing freedom from any barrier to personal enhancement encourages lust and self-deification (David Smith 263). The desire to overcome all restraint affects the hearing of the Christian presentation of grace. Utilitarian individualism is fertile ground for cheap grace and forgiveness, but resists repentance, obedience and conformity to Christ (Bonhoeffer 43–45).

Christianity is not compatible with negative or utilitarian individualism, nor with a collectivism oppressing autonomy and individuality. Whereas David Smith advocates a necessary balance of focus on autonomy and the common good, Edward E. Sampson

finds in rabbinic tradition reason to reject the dualistic opposition of individualism and collectivism (David Smith 262; Sampson 1426). This reason is the rabbinical understanding of the person as a psychosomatic unity. A holistic monist anthropology recognizes connection with others as essential and formative to the possibility of being an individual (Sampson 1428; DeGroat 270). A dualistic view that prioritizes an immortal mind or rational soul, seeks to reflect a transcendent one “Person” God, whereas a view that emphasizes psychosomatic unity is more inclined towards reflecting the image of the God in three persons who have “their very Being from and to and in each other” (Noble 212, 218).

*Identifiable features of negative individualism*

Negative individualism will likely present in utilitarian attitudes to the gospel, with a selective acceptance of that deemed helpful and a rejection of the more imposing claims on disciples. Evidence of the “Protestant ethic,” viewing people as autonomous and personally responsible for success and failure, may result in condescending attitudes towards under-functioning groups (Katz and Hass 903; Sampson 1427). Finally, utilitarian individualism may be revealed through the priority of association with those who bring benefit, as opposed to prioritizing community focused on progressing the common good (Minogue 263).

***Humanism***

The second worldview that may affect the embodiment of a holistic gospel in TSA is Paganism, particularly in the form of Humanism. Paganism encompasses a wide variety of traditions linked by the veneration of nature and a view of essential continuity between the divine, the world, and humanity (Oswalt 48–49; American Humanist

Association). The worship of deities is not always present in paganism but when it is, it is the worship of an immanent not transcendent deity. Secular pagans are not united by the worship of a particular deity but rather a philosophical love for and continuity with all creation and a resulting commitment to ethical behavior (American Humanist Association). Humanism is a form of secular paganism, an anthropocentric philosophy of life, emphasizing humans as able and responsible for leading moral lives for the greater good of humanity, independent of supernatural interjection (“The Unfolding of Humanist Manifesto III.pdf”; Jones 524; Halstead; Pollock).

### *Implications for salvation*

A holistic mission seeking to bring transformation, restoring health and wholeness in the present, has great synergy with humanism. A humanist may even embrace the transcendent language of Christianity as metaphor, and may actively seek to engage in a religious response to the world without placing faith in a supernatural sovereign God, hoping for eternal life, or seeking God’s favor (Yoder 153; Ruper 312–313; American Humanist Association). Salvation as “Transformation” is consistent with humanist belief, however all transformation is earthly, present, and has no end (Ruper 313). Although there is a shared value of transformation, in humanism the Christian expectation, of God’s initiation, direction, and intervention, is rejected.

The essential continuity of paganism naturally leads to the assumption of predictability and causal control. All things are knowable, and with the right application of knowledge, any change can be effected and the desired results predictably achieved (Oswalt 55). Thus, although transformation progresses without end, the humanist may have great confidence in salvation. The pagan mindset of confidence in causal continuity

is readily transferred to the Christian practice of prayer. Confidence in the efficacy of prayer, if “performed” under the correct conditions, directly links assured outcomes with human action. Such a view of prayer depersonalizes God, removing the focus of confidence from the loving transcendent God who hears and chooses in wisdom his response, and instead places confidence in continuity and predictability.

#### *Identifiable features of Humanism*

Identifying a humanist worldview in TSA will not come through an examination of behaviors. Humanism differentiates from the Christian perspective at the level of motivation. The humanist is not motivated by a response to a transcendent God, with a will and purpose, who gives meaning to creation. The goal of salvation for the humanist is entirely local and present. Finally, the naturalistic framework of epistemological and causal continuity stands in contrast to trust in a personal God who is beyond our human control and knowable only through revelation.

#### *Moralistic Therapeutic Deism*

The third framework of understanding affecting the meaning applied to a presentation of a holistic gospel is Moralistic Therapeutic Deism (MTD). MTD was coined by Smith and Denton to describe the dominant operant religion (rather than official or even recognized) being practiced by teenagers in the United States (Smith and Denton 166). A subsequent study five years later found that MTD is not limited to the teenage years, but is still evident in many adults (Smith and Snell 155). MTD deems being a good moral person as crucial to a happy life and the condition of entry to heaven (K. C. Dean 280). Religion functions to provide therapeutic benefits, helping the individual to feel good by finding security, happiness, and peace. God is acknowledged

as having established creation and the general moral order, yet he is not involved in an individual's life except to resolve problems as required (Smith and Denton 163–164; K. C. Dean 260).

*Implications for salvation*

MTD is not a standalone religion. It is embodied within historic faith traditions. The TSA, engaged in many therapeutic and social ministries, presents a fertile host for MTD's framework of "divinely underwritten personal happiness and interpersonal niceness" (Smith and Denton 171). However, although interpersonal niceness is a priority, MTD does not sustain the self-sacrificial task of sustained social justice engagement (Smith and Denton 164).

The therapeutic focus of MTD affects the mechanics and effects of salvation. As a feel-good faith with a reassuring yet hands-off God, salvation in MTD is not about repentance from sin and does not lead to obedience, service, steadfast prayer, building character through suffering, or even basking in God's grace (Smith and Denton 163–164; K. C. Dean 12; Shields 306). The individual is not brought into relationship with a God who is intimately involved, revolutionarily loving, and who calls and sends beyond comfort (K. C. Dean 12). Instead, in MTD salvation is viewed as progression towards personal goals, assisted by an ATM-like God who endlessly supplies what will bring the individual peace and happiness (DeGroat 269). Ultimately, MTD denies a fundamental premise of Christian salvation: that the saving ministry of Christ continues as he lives in the believer (Col. 1:27, Gal. 2:19). The biblical anthropology is one where self and flourishing are not subject to ever-changing whims, but rather where wholeness is found in restored intimacy with God through the indwelling of the Holy Spirit (DeGroat 269).

*Identifiable features of Moralistic Therapeutic Deism*

Smith and Denton identified MTD through use of the subject's language in interviews. While concepts of "being made happy" and feeling good or better about oneself were prevalent in the responses, far rarer were concepts of obedience and honoring God. Concepts of justification, sanctification, working for social justice, and self-discipline were not mentioned at all (Smith and Denton 167–168). The MTD framework is likely distinguishable from traditional Christianity through attitudes towards the role of the Holy Spirit, regularity and type of engagement with prayer (presumably petitionary [a hypothesis inconclusively investigated by Zaha]), and low priority on the seeking and obedient following of God's direction into the uncomfortable.

**Summary**

Biblical conversation about salvation has continued on in the life of the church. This section has noted four significant presentations of the atoning work of Christ: Recapitulation and its emphasis on salvation as restoration into the image of God; Moral Influence with its focus on present transformation; Penal Substitution which brings attention to the objective aspect of salvation; and Christus Victor which emphasizes hope for present and future, personal and societal, participation in the victory of Christ over the forces of evil.

Misrepresenting salvation can lead to antinomianism, where salvation is viewed as an unconditional imputed righteousness. This is a misrepresentation of salvation inasmuch as, although one may believe that eternal status has changed, it does not lead to flourishing, and leaves the person unchanged. A misrepresentation that overplays human responsibility is Pelagianism. Pelagianism portrays humans as naturally endowed with all



they need to be obedient to God and thus as capable of initiating their own salvation. Such a view has no room for the ministry of the Spirit, awakening sinners, calling them to respond to the Word, and birthing new life.

Having looked generally at presentations of salvation and missteps that have particular relevance to the presentation of a gospel that is relevant in both faith communities and specialized social services, specific attention was given to expressing holistic salvation. The nature of salvation for humanity is informed by a biblical anthropology that locates the self, not in body or soul, but in a psychosomatic unity (Noble 106; DeGroat 269; J. B. Green, *Body, Soul, and Human Life* 179). Both the proclamation of the Kingly rule of God and Contagious Holiness affirm a liberating justification and a reforming sanctification that is good news for all of creation. Both present that on earth, in earthly bodies, salvation is at hand through Christ, by the Holy Spirit.

Finally, three competing current worldviews were identified in Individualism, Humanism, and Moral Therapeutic Deism (MTD). While individualism may have found an ally in a dualistic anthropology, the presentation of a psychosomatic unity, being restored in the image of the Triune God, necessarily is a salvation that is connected and communal. In humanism, the Christian expectation of God's initiation, direction, and intervention is rejected. For the humanist all transformation is earthly, present, and has no defined end (Ruper 313). MTD understands the goal of salvation as the production of good and happy people. The MTD framework, as with Humanism and Pelagianism, is likely to be evident through a diminished view of the role of the Holy Spirit in salvation. The priority of individual happiness, combined with a deist view of God, makes

unthinkable the seeking and obedient following of God's direction into the uncomfortable.

### **Development of Understandings of Salvation in the Army**

Having outlined biblical presentations of salvation and discussed the development of the understanding of salvation in the wider church, this review now focusses on the particular context of The Salvation Army. The analysis of the understanding of salvation in the Army begins by looking at movements that established the early Army's perspective of salvation, before tracking developments that occurred from the early days through to the present.

### **Contributing Influences – Wesley and Holiness Revivalism**

The theological convictions of The Salvation Army (TSA) precede its birth. The impetus for the birth of TSA was missional, not theological. The Booths carried forward into their new mission a theology shaped by Methodist antecedence. In 1880, William Booth addressed the Wesleyan Conference and described the Army as simply a continuation of the work of John Wesley; a work progressing "on the same lines which he travelled" ("Wesleyan Methodist Conference Speech 1880" 1). Roger Green notes that Booth's presentation of sin, grace, salvation, and holiness is understood only as one acknowledges his Wesleyan theological roots (*Life and Ministry* 1). However, John Wesley's teaching was not the only theological influence that shaped the Booths and the early TSA. According to David W. Taylor, the early practical theology of TSA was also significantly influenced by nineteenth century Trans-Atlantic Holiness Revivalism (12). This section outlines the heritage and development of understandings of salvation in The Salvation Army.

### ***Wesley's Understanding of Salvation***

For Wesley, salvation of the human person culminates in the restoration of the person in the image of God (Wynkoop, *Foundations* 115–116; R. J. Green, *Life and Ministry* 33–34). Wesley described presentations of salvation as mere deliverance from hell, or access to heaven, as vulgar (Wesley, *Works. Volume 11*. 106). The problem of sin is not merely a guilt needing forgiveness. Rebellion, blindness, slavery and lifelessness are all aspects of sin that needed addressing (Waugh 55). For Wesley, salvation is

a present deliverance from sin, a restoration of the soul to its primitive health, its original purity; a recovery of the divine nature; the renewal of our souls after the image of God in righteousness and true holiness, in justice, mercy, and truth (*Works. Volume 11*. 106).

As Wesley viewed every doctrine to have soteriological significance, it would be difficult to find a work of Wesley's that did not contribute to his presentation of salvation (Dunning 332). However, two sermons deserving particular attention for their developed articulation of salvation are "The Scripture Way of Salvation" and "On Working Out Your Own Salvation." In "The Scripture Way of Salvation," Wesley outlines repentance as preceding justification, while maintaining faith as the only condition for justification and sanctification (*Works. Volume 2*. 163). In "On Working Out Your Own Salvation," Wesley outlines that salvation is both justification and sanctification, instant and gradual, forgiveness from guilt and the restoration to the image of God (*Works. Volume 3*. 204).

Wesley's optimism in his presentation of salvation is noteworthy, not only for its expectation of the promised full salvation in this life, but also for the claim that this salvation is available to all. William Fitzgerald summarized Wesley's teaching on salvation as follows: "all [people] need to be saved; all [people] may be saved; that all

[people] may know themselves saved; and that all [people] may be saved to the uttermost” (173). Fitzgerald’s motto summarizes Wesley’s convictions regarding universal atonement, the fall, the work of the Holy Spirit and entire sanctification; convictions that were in stark contrast to commonly held beliefs of Wesley’s day (173). The foundation for Wesley’s conviction for the universally available and assured experience of full salvation was the objective work of Jesus (Del Colle 180). He saw in the atonement that Jesus had made a way for all believers to be pardoned and cleansed, enabling all believers to be transformed to share in God’s nature of pure love (Dunning 333; R. J. Green, *Life and Ministry* 33–34).

***Appropriation of Salvation—Faith, Prevenient Grace, Sanctification***

Wesley utilized the metaphor of entering a house to describe the process of salvation. Wesley described his three primary doctrines as the porch (repentance), the door (faith), and religion itself (holiness) (*Works. Volume 9. 227*). In this image awareness of sin and even a response of good deeds (which Wesley called “fruits meet for repentance” as they demonstrated a desire for aligning life to God’s direction) are merely the porch, the door to salvation is the exercise of faith to accept the justification offered through Christ. One steps into salvation by placing absolute confidence in Jesus for the forgiveness of sins and restoration into the favor of God (Shrier and Shrier 231; Wesley, *Works. Volume 11. 106*; Wesley, *Works. Volume 9. 228*).

Wesley strongly emphasized both grace and responsibility. Although grace is categorized as preventing (prevenient), convincing, justifying, and sanctifying, it is important to note that Wesley did not envision different graces that were effective for different tasks (Wynkoop, *Foundations*; R. J. Green, *Life and Ministry* 33). Grace is not

an impersonal force nor an object that can be received. Grace is “God making himself available to us” (Wynkoop, *Foundations* 97–98). As such, full salvation or holiness, the transformation where one is reoriented from selfishness to being purely motivated out of love for God, is not brought forth by the acquisition of a “something,” but through the empowerment by the Holy Spirit of the believer to share in the holy life of Christ (Noble 63–64; Wynkoop, *Foundations* 79).

God’s grace, God making himself available to humanity in Christ through the Spirit, does not violate the integrity of the person nor negate human responsibility. Instead the Holy Spirit’s activity enables human responsibility as, “no man sins because he has not grace, but because he does not use the grace which he hath...inasmuch as God works in you, you are now able to work out your own salvation” (Wesley, *Works. Volume 3.* 207). The exercise of faith is the means given for the human person to cooperate with the Spirit. This cooperation is to lead to “loving God with all our heart, loving our neighbor as ourselves, and in that love abstaining from all evil, and doing all possible good to all [people]” (Wesley, *Works. Volume 9.* 229). Wesley taught that people must responsibly participate in their sanctification through “ceasing to do evil and learning to do well” (*Works. Volume 3.* 205). For Wesley, “to do well” is to engage in good works that are motivated by a response to the grace of God (*Works. Volume 11.* 106). To do well is to do the good works of piety (such as worship and prayer) and works of mercy (such as visiting the sick and feeding the poor) (Wesley, *Works. Volume 3.* 205). Indeed, Wesley, expounding Matthew 25, explicitly instructs that continuance in works of mercy is “essentially necessary” to continuance in the faith that leads to eternal salvation (*Works. Volume 3.* 385–386 Sermon 98).

Although the Spirit empowers the process of putting to death the evil nature, and necessitates self-denial of all that does not lead to God, neither the process nor the goal diminishes the integrity of the human (Wesley, *Works. Volume 2.* 160; Wynkoop, *Foundations* 69). Through faith, believers experience the restoration of human life, “purified to a full and eternal enjoyment of God” (Del Colle 178; Wynkoop, *Foundations* 69, 112). The work of salvation is the work of love dispelling not the human but the sinful nature, reforming the human in the image of God (Wesley, *Works. Volume 2.* 160). Outler describes Wesley’s understanding of salvation as “a journey from the *barely* human, to the *truly* human, to the *fully* human” (Outler 7).

### ***Holistic Salvation***

Although Wesley believed that restoration of the soul and the body are intimately related, Shrier and Shrier argue that Wesley’s view of the human body and soul was not of a psychosomatic unity, but rather one of holistic dualism (similar to Cooper’s approach outlined earlier) (Shrier and Shrier 230; Cooper 140; Wesley, *Works. Volume 11.* 106). Wesley related the body to the soul as an instrument to the musician (Wesley, *The Works of John Wesley. Volume 4.* 165). The view that a material body and immaterial soul are distinct realities is a form of dualism (Hughes 245). However, Wesley’s depiction of salvation showed a dynamic holism as the restoration of the soul into the image of God brought about not only by inner purity but also through a restoration of external relationships (Maddox 145). As sin distorts relationships with God, with others, with animals/creation, and with ourselves, so salvation brings restoration to all these interactions (Maddox 146; Wesley, *Works. Volume 2.* 509). Hughes notes that for Wesley, spiritual healing and physical health are integrally related, with the soul’s

healing producing physical benefits (Hughes 245). However, Maddox goes further, claiming that Wesley understood God to be concerned with the healing of both body and soul, and this healing at least in some degree is available in the present (Maddox 147).

In summary, Booth's Wesleyan influence was one that stressed the present transformation of all of life through cooperation with the redeeming work of grace (Maddox 147). Prevenient, convicting, pardoning, and sanctifying grace, experienced in Christ through the Spirit, enables the whole person to live a life of love towards God, and towards others, themselves and all creation (Maddox 146; Wynkoop, *Foundations* 105; Wesley, *Works. Volume 2*. 509). Salvation is the restoration to the vital life humans were created to enjoy: the life of holiness (Maddox 145; Wynkoop, *Foundations* 105).

### ***Holiness Revivalism***

Before progressing to outline the shape and development of the understanding of salvation in The Salvation Army, it is important to identify the influence that Holiness Revivalism had on the founders of the Army. Three proponents of revivalism that shaped the Booths' understanding of salvation were James Caughey, Charles Finney, and Phoebe Palmer.

James Caughey, an Irish-born American-raised Methodist minister, campaigned in Britain (1841-1847), bringing a renewed focus on the urgent need for a second work of grace (Wesleyan perfectionism/entire sanctification) (D. W. Taylor 14). As a guest preacher at the Broad Street Wesley Chapel, Caughey came to have influence over a teenage William Booth. Booth was impressed by the large numbers of people being saved, and who then progressed to become contributors to society. Caughey's natural way of speaking about truth, and his method for "pushing the people up to decision,"

impressed the young Booth (D. W. Taylor 15). One of the lasting impacts of Caughey's influence on Booth was the belief that "converting the masses was possible through scientific, calculated means. Revivals which were planned, advertised, and prayed for would succeed" (Murdoch 12).

Although numerically successful, Caughey's planned approach to revival drew the criticism that he was attempting to stir up religious fervor through emotionalism (D. W. Taylor 16). Caughey's planning was thorough, even having pretend penitents come forward to the penitent form to start a movement to the altar (Murdoch 10). The altar call to a penitent form or communion rail, although common in American services, was not a common practice in British Methodism (D. W. Taylor 16–17).

Caughey operated for five years in England without any official connection to, or supervision from, a Methodist conference (Murdoch 11). The understanding of the directness of God's movement in the hearts of people, not confined to the established church processes, would later affect the Army's view of the Church and even its approach to the sacraments (D. W. Taylor 39). At least in its inception, the Army would be "a product of this individualistic effort, independent of existing church structures, to save souls" (D. W. Taylor 39).

The second revivalist influence was Charles Finney. Finney, a lawyer turned preacher, was one who considered Caughey's work to be unintelligent and over-hyped (Murdoch 14). Finney wrote instructions for evangelism that covered practicalities such as home visits, leading enquirers to seek conversion, holding meetings in un-consecrated halls, and getting new converts to testify and women to pray in meetings. He portrayed the laymen and women as a "huge army, underutilized, badly deployed, and lacking in



motivation” (Murdoch 14). Controversially, and contrary to the seminaries’ discouragement of extemporaneous presentations, Finney promoted preaching without notes. George Scott Railton, one of Booth’s inner circle during the Army’s early years, rated Finney as a greater influence on Booth’s approach to sermons than Wesley (Murdoch 13–14).

Most relevant to this project, Finney’s focus on social reform shaped an optimistic presentation of the human condition. In contrast to Wesleyan theology that affirmed the doctrine of the fall, Finney denied total depravity (D. W. Taylor 22; Rightmire 109). For Finney, sin was not linked to a fallen nature, but exclusively to acts of the will. As was noted earlier with Pelagius, Finney taught that God had given humans a natural ability to choose to live without sin. Subsequently, Finney had a different view of the role of the Holy Spirit. Whereas Wesley saw that the Spirit brings a change in nature and a cleansing of sinful motivations, Finney attributed the work of the Spirit exclusively to the arena of moral persuasion (Rightmire 107, 109).

The different perspective on the work of the Spirit informs the other significant deviation from the Wesleyan understanding of salvation. Finney along with Asa Mahan, working together at Oberlin College, linked entire sanctification with Acts 2 and the baptism of the Spirit. Characterizing entire sanctification as perfect obedience and the role of the Spirit as will directing, it was logical to equate the experience of entire sanctification with the baptism of the Holy Spirit. The need for a Pentecostal experience to be entirely sanctified became a distinctive feature of the revival movement. However, recent scholars in the Wesleyan holiness tradition have challenged links between entire

sanctification and the baptism of the Spirit. They claim this view is not supported by exegesis and implies that the Spirit is not present in all the regenerate (Bassett et al.).

The final significant holiness revivalist influence for discussion is Phoebe Palmer. As Finney did, Palmer also linked entire sanctification with the baptism of the Spirit. The most distinctive contribution from Phoebe Palmer was her promotion of “a shorter way” of knowing the experience of entire sanctification (D. W. Taylor 24). With Palmer, the emphasis moved from a patient waiting for the assurance of holiness to claiming and possessing the gift by faith. Rather than passively waiting, Palmer utilized altar phraseology to call Christians to an immediate full surrender; offering their lives as living sacrifices on the altar (D. W. Taylor 25–26). The other significant influence Phoebe Palmer had on the Booths was through her example as a female preacher. Indeed, it was an attack on Palmer’s ministry that inspired Catherine Booth to pen a pamphlet in support of female ministry, even though she herself had not at this stage ever spoken publicly (Murdoch 17; Read 14).

### **The Army’s Initial Approach to Salvation**

We believe in the old-fashioned salvation. We have not developed and improved into Universalism, Unitarianism, or Nothingarianism, or any other form of infidelity, and we don’t expect to. Ours is just the same salvation taught in the Bible, proclaimed by Prophets and Apostles, preached by Luther and Wesley... We believe the world needs it, this and this alone will set it right. We want no other nostrum—nothing new! (W. Booth, *The Founder Speaks Again* 45–46)

In 1865, the Booths left the Methodist New Connection to establish a ministry in the East End of London. Famously inspired by a walk through the East End of London, after which William would share with Catherine that he had found “our people,” it is easy to conclude that the move away from Connexion Methodism was driven by compassion

for the physical plight of the poor who were not welcome in the church. However, although obviously moved by the plight of the poor, Booth's desire was to engage in evangelical work as opposed to the work of a local pastor (R. J. Green, *War on Two Fronts* xxii). Booth was appalled by the human condition in the East End, yet his perspective was that they were sinners who needed saving; there was a religious solution to their predicament (R. J. Green, *Life and Ministry* 166; R. J. Green, *War on Two Fronts* xxi). Although the Booths were sympathetic to the physical plight of the people in the East End, "that aspect of ministry was relatively unimportant to them initially" (R. J. Green, *Life and Ministry* 166).

Booth, in addressing the Wesleyan Conference in 1880, summed up his approach to salvation, echoing Wesley's repentance, faith, and holiness (W. Booth, "Wesleyan Methodist Conference Speech 1880"). Fifteen years after the commencement of the Christian Mission, the Army remained single-focused in its mission of converting sinners. The driving passion of the early Army, for the world to know redemption through Christ, remains evident in a song penned by Booths' daughter, Evangeline.

Verse 1

The world for God! The world for God!  
 There's nothing else will meet the hunger of my soul.  
 I see forsaken children, I see the tears that fall  
 From women's eyes, once merry, now never laugh at all;  
 I see the sins and sorrows of those who sit in darkness;  
 I see in lands far distant, the hungry and oppressed.  
 But behold! On a hill, Calvary! Calvary!

Chorus

The world for God! The world for God!  
 I give my heart! I'll do my part!  
 The world for God! The world for God!  
 I give my heart! I will do my part!

## Verse 2

The world for God! The world for God!  
 I call to arms the soldiers of the blood and fire:  
 Go with the Holy Bible. Its words are peace and life  
 To multitudes who struggle with crime and want and strife.  
 Go with your songs of mercy, show Christ in loving kindness,  
 Make known the sufferings of the cross, the sacrifice of God;  
 For behold! On a hill, Calvary! Calvary!

## Verse 3

The world for God! The world for God!  
 For this, dear Lord, give to my soul consuming fire.  
 Give fire that makes men heroes, turns weakness into might,  
 The fire that gives the courage to suffer for the fight,  
 The fire that changes fearing to pentecostal daring,  
 The fire that makes me willing for Christ to live or die;  
 For behold! On a hill, Calvary! Calvary!  
 (E. Booth, "Song 933: The World For God! The World For God!")

This song displays both a strong consciousness of societal ills and the belief that the role of the Army was to go with Christ into these contexts. The Booths were motivated by a conviction that the gospel was for all people, and that participation in the conversion of the whole world was the greatest service that could be offered to God and the world (R. J. Green, *Life and Ministry* 167; Read 38).

### **Appropriating Salvation and the Role of the Holy Spirit**

Unlike Finney, the Booths affirmed the doctrine of original sin. They recognized the state of humanity as fallen, dependent on the prevenient grace of God for salvation. In the midst of mid-nineteenth century optimism about human progress, William Booth maintained the view that the default human existence was not good, but diminished in nobility through rebellion towards God (R. J. Green, *War on Two Fronts* 17).

The work of the Holy Spirit was seen to make the person aware of their rebellion and give them the power to live lives of obedience to God (Read 40). Recognizing the

default state of the human as one of rebellion, salvation was not a point on the continuum of progress, but rather was marked by repentance and surrender (Rightmire 131). For William Booth two unalterable conditions of salvation were being willing to give up sin and to give oneself to God (W. Booth, "Purity by Faith: An Address Delivered at the Holiness Meeting at Headquarters on Friday Night May 14th"). Repentance and surrender together represented more than a seeking of forgiveness. Catherine Booth viewed the rescue of rebellious humanity as ultimately an act of restoration rather than an escape from punishment. Like Irenaeus' Recapitulation Theory, she saw that the atonement restores us to "harmony with ourselves, harmony with moral law, and harmony with God" (C. Booth, *Life and Death* 131).

The Booths shared the revivalists' focus on the individual, directing practices towards direct individual engagement with the Holy Spirit. Even traditional means of grace (baptism and Lord's supper) were seen as indirect forms of mediation of God's grace. They were deemed disposable as the Holy Spirit was accomplishing the experience, that the signs bore testimony to, directly in the hearts of believers (Rightmire 248). The final arbiter for practice became the evidence of the Spirit's activity (D. W. Taylor 42).

William and Catherine Booth, as well as the Army's prolific holiness author Samuel Logan Brengle, adopted Finney and Mahan's language of baptism of the Holy Spirit (D. W. Taylor 24). In 1894, William Booth penned the song, Send the Fire ("Song 326: Thou Christ of Burning Cleansing Flame"). It clearly utilizes Palmer's altar phraseology and links entire sanctification with an Acts 2 style baptism of the Holy Spirit:

Thou Christ of burning, cleansing flame,  
 Send the fire, send the fire, send the fire!  
 Thy blood-bought gift today we claim,  
 Send the fire, send the fire, send the fire!  
 Look down and see this waiting host,  
 Give us the promised Holy Ghost;  
 We want another Pentecost,  
 Send the fire, send the fire, send the fire!  
 (W. Booth, "Song 326: Thou Christ of Burning Cleansing Flame")

Later verses reveal the expectation that the baptism of the Holy Spirit would "burn up every trace of sin," "meet our every need," provide the "power to walk the world in white," and give courage to "live a dying world to save." The song, still sung in the Army today, concludes with revivalist altar language that declares an immediate full surrender:

Oh, see us on Thy altar lay  
 Our lives, our all, this very day;  
 To crown the off'ring now we pray,  
 Send the fire, send the fire, send the fire!  
 (W. Booth, "Song 326: Thou Christ of Burning Cleansing Flame")

As well as upholding a strong dependency on the Holy Spirit, the Booths proclaimed that humans had a vital role in cooperating with God's work of grace (D. W. Taylor 40). Concerning the personal appropriation of salvation, Catherine espoused Wesley's position that Christ's obedience was not in place of a believer's own personal obedience; righteousness is not imputed (Read 38). As noted earlier, Catherine believed that salvation is restorative, including both justification and sanctification. The gospel at work in the believer results in a love for God's direction and the desire and power to live according to the Spirit (Read 39–40). A rich source, revealing Catherine's view of salvation, is her work *Aggressive Christianity*. In the extract below, Catherine Booth

outlines an understanding of salvation that is strong on personal responsibility whilst maintaining utter dependence on the work of the Holy Spirit:

Having by the Holy Ghost, made us realize our desperate condition, then comes the Gospel to meet us just where we are, on condition that we abandon our evil ways, and do the works meet for repentance, which we are *able to do* by the power of the Holy Spirit, as well as lay down the weapons of our rebellion and accept of Christ, put our neck under his yoke, and pledge ourselves in heart to *follow Him all the days of our life*...The heart of the rebel is won back to its Lord, and the indispensable change has taken place in the *being himself* (*Aggressive Christianity* 27).

Human participation with the Spirit in the work of salvation, however, extends beyond the realm of personal response. The Booths had a high view of the purpose God had invested in humanity:

You are to be a worker together with God for the salvation of your fellow men...you are to be a redeemer, a savior, a copy of Jesus Christ Himself...Rescue the perishing...be skillful. Improve yourself. Study your business. Be self-sacrificing (W. Booth, *The Founder Speaks Again* 48).

The influence of Caughey is evident as Booth encourages a study of the business of salvation. Catherine also promoted that human agents are used to convict others of their sin, arguing that the first task is “to press in upon their souls the conviction of their guilt” (*Church and State* 9). She rejected notions that divorced the deliverer of the gospel from the outcome. She saw that her role was to “get the truth HOME to the HEART...to drive it home-send it in- make it FELT” (C. Booth, *Papers on Godliness* 87). Again, the confidence of the revivalists is revealed in the expectation that if she did her part well God would do his part (D. W. Taylor 41).

### **Adoption of the Military Metaphor**

What is now The Salvation Army began in 1865 as the East London Christian Revival Union (1865). It went through numerous name changes, including the East London Christian Revival Society (1866), the East London Christian Mission (1867), and as its influence spread beyond the city, the Christian Mission (1869/1870) (Bennett). The shift from a revival mission to an *army* happened gradually. Embracing the biblical military metaphors in Ephesians 6, and Paul's exhortations to Timothy to "Fight the good fight" (1 Tim. 6:12), and to be a "good soldier of Jesus Christ" (2 Tim. 2:3), it was not uncommon for the church to identify her mission with a battle. Methodists would sing Charles Wesley's "Soldiers of Christ Arise," and in the year that Booth started the East London Christian Revival Union, Sabine Baring-Gould wrote, "Onward Christian Soldiers" (Bennett). Murdoch notes that with the popularity of the military high after the Crimean War (1850s) and the formation of a Volunteer Army of home guards (1870), "Booth was not affronting popular norms in adopting a military title; rather he was catching the public eye by co-opting jargon that was then popular" (Murdoch 100).

The adoption of the military metaphor was influenced by key characters like Elijah Cadman, who announced himself to his new station in Whitby as "Captain Cadman from London, Evangelist of the Christian Mission" (Murdoch 93). In 1877, Railton wrote *Heathen England*, describing a volunteer army of converted working people (D. W. Taylor 56). By 1878, Bennett notes that the Christian Mission was an army in everything but name. Around May 1878, William, his son Bramwell, and Railton, were reviewing Railton's work on the Mission's report. The front page declared, "The Christian Mission...is a Volunteer Army" (Bennett 94). Although linking with the image



of the popular Volunteer Army of home guards would have sent a message of the opportunity for the masses to serve, there was a problem for the Booths in representing equating their mission as a volunteer work. Army historians, Begbie and Ervine, report that Bramwell objected to being considered a volunteer and not a regular, whereas Railton points to William's objection to the thought that his mission was part-time (Bennett 94). William took a pen and struck the word "volunteer," and replaced it with "Salvation." The Christian Mission had now formed a Salvation Army.

Perhaps as Murdoch claims, the transition to a more aggressive tone was sparked by a sense of failure of the mission in London (Murdoch 103). However, Taylor notes that the aggressive form of Christianity embodied by the Army was a logical extrapolation of the approach of the holiness revivalists (D. W. Taylor 57). Booth was determined to see the salvation of the masses and was convinced that, one, God had given the church freedom to use whatever form would aid this goal and, two, mild religion as practiced by comfortable churches would not see many won for Christ (Murdoch 101; D. W. Taylor 58–59).

Booth declared war and began to organize an army that would fulfill this mission of seeing the whole world experience the effects of the blood of Jesus and the fire of the Holy Spirit (Sandall 230). The change to 'The Salvation Army' had not changed the single focus for Booth of seeing all people restored from their state of rebellion to a life of holiness in Christ:

We are a Salvation people – this is our specialty – getting saved and keeping saved, and then getting somebody else saved, and then getting saved ourselves more and more, until full salvation on earth makes the heaven within, which is finally perfected by the full salvation without, on the other side of the river...(W. Booth, "Our New Name")

At the Methodist Conference in 1880, Booth insisted that the success of the Army was not in its methods but in its spiritual life. Booth argued that the Army was a continuation of Wesley's ministry, directed by the concern to promote repentance, faith, and holiness of heart ("Wesleyan Methodist Conference Speech 1880" 5).

### **The Development of a Holistic Understanding of Salvation**

General Coutts, reflecting on Booth's understanding of salvation, claimed that Booth had a holistic understanding of salvation:

To William Booth and his soldiers the work of redemption embraced the whole man... He was first and last an evangelist but... He understood the biblical word salvation as bringing health-physical, mental and spiritual-to every man (Coutts 20).

Supporting Coutts' assessment, Praamsma cites Booth's outreach beyond the walls of the church as evidence of integrated mission (26). However, engagement with the disenfranchised in the community proves only that Booth's evangelical zeal was not confined by walls.

Although individuals at the Mission's preaching stations would respond to physical needs as they were able, the Christian Mission's only organized social ministry was the Food-for the Millions program (1870-1874) (R. J. Green, *Life and Ministry* 166). It is revealing that the first social ministry of the Army was not a directive of the General, but rather was pioneered by Salvationists in Melbourne, Australia, who were moved to meet a need for a halfway house for released prisoners (167). Although social expressions then emerged in England and Canada during the mid-1880s, it was not until just prior to the preparation of *In Darkest England* in 1889 that Booth publicly addressed the Army's

social work (168). The journalist who helped shape *In Darkest England*, W. T. Stead, affirmed that it was common knowledge that it was 1890 before Booth accepted that the Army had a role as an instrument of social reform (W.T. Stead qtd. in R. J. Green, *Life and Ministry* 170).

By 1890, Booth's understanding of salvation and of the mission of the Army included aspects of social salvation (R. J. Green, *Life and Ministry* 175–176). R. J. Green argues that *In Darkest England* represents the development for Booth of a theological and biblical justification for the varied ministries of the Army (*Life and Ministry* 170). Bramwell, in *Social Reparation*, continues to present a defense for the social aspect of the mission: "The Army is striving to find, and feed, and shelter the least, the weakest, the wickedest of those lost and ruined Images of God!...*It is our proper work, because it was and is our Master's*" (B. Booth, *Social Reparation* 67). Meeting the physical needs of those the Army hoped to reach with the gospel had become integral to the Army's understanding of their mission.

Although the argument for engaging physical needs is plain, it is debatable whether the early Army's understanding of salvation was as holistic as Coutts claimed (20). R. J. Green refers to Booth's embrace of a dual mission or a second mission of social salvation as he brought the early social efforts under the Social Reform Wing of TSA (*Life and Ministry* 170). The Army had added to its mission of bringing salvation from sin, redeeming the world from the evils that enslave it (*War on Two Fronts* 96; Gariepy and Court 165).

Green argues that at times Booth presented social and spiritual concerns as two sides to the one coin (R. J. Green, *War on Two Fronts* 96). Occasionally, Booth's

portrayal of salvation embraced both equally as part of the redemption of the whole world. This is similar to Frost's declaration of the Rule of God, except that instead of just giving a glimpse, Booth expected the reestablishment of a physical kingdom of God on the present earth (R. J. Green, *War on Two Fronts* 96).

Yet, at other times, William Booth spoke of social salvation as preparation for spiritual salvation. He noted that engaging in social work increased trust and provided an audience that was more receptive to the message of the gospel (Robinson 230). Booth recognized that some needed rescuing from their circumstances before any reception of the gospel would be possible (R. J. Green, *Life and Ministry* 179). Finally, he argued that without spiritual salvation any efforts at social improvement were a waste: "if the inside remains unchanged you have wasted your labour. You must in some way or other graft upon the man's nature a new nature, which has in it the element of the Divine" (W. Booth, *In Darkest England* 45).

Hence, Booth's developing understanding and inconsistency makes it difficult to define his position. In attempting to affirm his conviction for the salvation of souls, he proclaimed the priority of saving the soul over the body (W. Booth, *In Darkest England* 45). Yet he also presented a broader understanding of salvation: "Salvationism means simply the overcoming and banishing from the Earth of wickedness" (William Booth, "The Officer," 1893 cited by Garipey and Court 165).

The same year Booth answered in an interview an oft-quoted expression of holistic salvation. The interviewer had asked whether the attention on social endeavors had come at the cost of The Salvation Army proper, to which Booth replied: "We want to

abolish these distinctions...It is all part of our business, which is to save the world body and soul, for time and for eternity! (W. Booth, "Interview from Jan 8" 9).

### ***Ongoing Concerns with the Social Focus***

Although Booth claimed not to be plagued with regrets, he continued to raise and struggle with many of the concerns that are anecdotally evident in today's Army ("Interview from Jan 8" 9). With Catherine dying in 1890, and Railton progressively sidelined for his disapproval of diverting energies towards social work, Booth was left publicly defending, yet privately disturbed, about the effect social work was having on the mission of the Army (R. J. Green, *Life and Ministry* 174; Robinson 230): "it is no satisfaction to us for them to build up great Social things, if they do not at the same time make a real Salvation Army" (William Booth cited by Robinson 231–232).

Robinson notes that Social Officers, demonstrating great self-sacrifice, won respect rather than followers (i). Moral influence without a clear declaration of the gospel allowed those who admired the Army's deeds to support the work and identify with the movement without sharing the beliefs (Robinson 231).

Another danger that was raised by the Booths is that of slipping into a primarily humanitarian approach. Catherine spoke strongly, warning that moral influence alone does not inevitably lead a person to salvation: "Praise up humanitarianism as much as you like, but don't confound it with Christianity, nor suppose that it will ultimately lead its followers to Christ" (Catherine Booth cited by R. J. Green, *Life and Ministry* 208).

William Booth had progressed from seeing social work as an unwanted distraction to advocating its essential place in the ministry. However, even in old age, he

was unsettled as to whether he had made the right decision in allowing the Army to divest its energies away from conversion (Begbie 84; R. J. Green, *Life and Ministry* 180).

Noting earlier that Wesley taught his followers to care for the physical needs of others, it is worth considering whether Booth's reservations were departures from his Methodist roots. However, in fairness to Booth, his reservations were not ones of whether it was right to care, but rather whether the organized efforts of social activity had diverted him from the Army's calling. His concern remained that the world needed saving from sin,

...I cannot go in for any more campaigns against evil. My hands and heart are full enough. And, moreover, these ... reformers of Society have no sympathy with the S.A. nor with Salvation from *worldliness and sin*. Our campaign is against *Sin!*...The Christ people who are not for a religion of deliverance from sinning are God's great enemies (Begbie 181).

### **Later Expressions of Salvation in the Army**

Although General Coutts' assertion that Booth understood the biblical word *salvation* as bringing holistic health is contentious, his definition demonstrates the received legacy (20). As Booth developed from viewing social salvation as an inevitable by-product of a saved soul, to recognizing that physical deliverance was a part of the mission to overcome evil in the world, the struggle with the relationship between spiritual and physical salvation continued.

Generals who followed Booth contributed to the articulation of the Army's understanding of a present and future salvation. Bramwell Booth, reflecting on the Darkest England Scheme, demonstrates an understanding of salvation that moves beyond cleansing from sin to a healing of the world:

Christ cared about the Poor; not only because they had souls to save, but because they were poor... When He met the lepers, He hastened to cleanse them, just because they were

lepers, and then preached to them afterwards...He really wanted to heal the world of its woes (*Social Reparation* 56–57)

Shortly following the Second World War, General Osborn, after leading Easter Services in Germany, expressed in song the belief that it is in personal participation in the sanctifying ministry of Christ that there is hope of bringing blessing to the broken (G. Taylor 118):

Verse 1  
 My life must be Christ's broken bread,  
 My love his outpoured wine,  
 A cup o'erfilled, a table spread  
 Beneath his name and sign.  
 That other souls, refreshed and fed,  
 May share his life through mine  
 (Orsborn).

The prayer of the first verse is for a life lived so that others may participate in the divine life. This is an example of Contagious Holiness, where the believer is understood to be the visible image of God through which people in the present can come to know the life of God. As well as presenting the believer's role as making the life of God tangible, Osborn also demonstrates that participation in the work of salvation is out of the overflow of personal experience of God. Needham continued this portrayal of social service in the 1980s. He outlined three operational paradigms: evangelism and social service as two arms working at the same task of the redemption of human life, social service as the overflow of the movement of God among believers, and finally as a sacrament (a representation of what Christ has done for us) (141–153).

Another poet who would become General, John Gowans, again affirmed the Army's convictions that salvation is available for all and that its goal is restoration into the image of God:

*Verse 2*

I believe in transformation,  
 God can change the hearts of men,  
 And refine the evil nature  
 Till it glows with grace again.  
 Others may reject the weakling,  
 I believe he can be strong,  
 To the family of Jesus  
 All God's children may belong  
 (Gowans, "Song 34: I Believe That God the Father").

General Larsson provided an assessment of the Army's engagement in holistic salvation in the mid-2000s. Affirming General Coutts' declaration that salvation is bringing health (spiritual, mental, social) to every person, Larsson concludes that the Army as a whole embodies this mission. Yet, he notes that individual Corps, centers, and programs, in focusing on their task, "sometimes forget the larger picture" (Larsson 3). That the international movement covers all aspects of salvation is of little comfort when focusing on communicating the message of salvation. Individuals do not encounter the international Army, but often a single expression.

Essentially, as many who encounter a single expression of the Army will encounter those who desire to serve but do not profess to follow Christ, the Army must ponder whether such engagement can lead to holistic salvation. Needham, as was noted earlier, depicts social action as an overflow and a sacrament, and concludes that: "A non-Christian social worker may do very effective social work, but it is not a genuine expression of the Army's Gospel-motivated mission" (148). Needham even sees a



divorce of social work from the fountain of the experience of God by the local congregation in entrusting social service to Christians from other fellowships (Needham 147). Jason Davies-Kildea, in his exploration of holistic mission in the Army in Australia, arrives at the opposite conclusion. Interestingly, his argument is also sacramental, arguing that even non-Christians can make visible God's love for the poor:

one does not have to be a Christian to be part of God's saving work in the world. The Bible tells a number of stories about people outside recognized religious constructs who intercede for the salvation of others. A vital element in the development of a theology of social service is the recognition of God's saving work through numerous, dedicated social workers and associated staff of The Salvation Army who do not see themselves as Christians, but who respond compassionately to those in need on our behalf (Davies-Kildea 108).

Although all good deeds stem from God's grace, and God undeniably utilizes the good of all towards his good purposes, the question remains as to whether care shown by the unsaved can produce the fruit of holistic salvation. Davies-Kildea's appeal to remember that it is God who is the savior, is a helpful reminder that God throughout history has utilized the unlikely to reveal his love. However, for holistic salvation, more than a general revelation of the nature of God is required. Throughout scripture, God is the one who speaks and brings life. God's life-giving word was the catalyst for creation, made way for new life through the incarnate Word, and continues to be a creative vessel of God as God's people proclaim the Word of God (Long 1). Although the Spirit moves non-believers through acts of compassion to contribute to God's general discourse, the Spirit necessarily inspires specific Christ-directed canonical discourse (Vanhoozer, Anderson, and Sleasman 43).

The demonstration of love, or Moral Influence, alone cannot communicate the truth of the objective historical reality of Jesus and his invitation to new life in him (Dunning 178). The importance of those filled with the Spirit of God proclaiming Jesus is a main theme of Acts where the disciples link prioritizing proclamation and instruction to the ongoing spread of salvation (for example, see Acts 6). Although a non-Christian may certainly be the vehicle for revealing God's loving nature, Jesus' commission to his disciples in sending them forth to share the message of salvation included bringing them into a new life lived in relationship with the Triune God and instructing them to obey Jesus (Matt. 28:16-20). Needham, asserting that a holistic mission cannot be content with merely addressing physical concerns, promotes equipping non-Christian social workers to identify underlying spiritual needs and make connections between their clients and Officers/Soldiers who can guide them towards addressing this need (Needham 144–145).

In recent years, TSA Australian Eastern Territory has directed attention towards articulating the Army's purpose in ways that non-Christian staff, and those outside the organization, could understand, and that would be conducive to them identifying their place within the mission narrative. The territory has sought to rephrase Gowans' three missional pillars of "Save Souls, Grow Saints and Serve Suffering Humanity" ("We Are Here To Save Souls, To Grow Saints And To Serve Suffering Humanity"). The result was the "Freedom Framework" which became the basis for the strategic hubs concept aimed at improving holistic mission in TSA. The three-pronged approach became, "Freedom through community, Freedom through action and Freedom through faith" ("Hubs" 3).

Addressing the concern raised by Larsson, the goal of the Hubs initiative is that every time a person connects with any expression of the Army they would:

1. have opportunity to form new friendships and experience life-giving relationships with others (Freedom through community)
2. have opportunity to serve alongside us and help make a difference for someone else (Freedom through action)
3. have opportunity to embark on a journey of Christian spirituality and exploration (Freedom through faith) (“Hubs” 3)

Emerton argues that the three foci of community, action, and faith are present in Booth’s writing (8). She summarizes Booth’s “The Millennium or the Ultimate Triumph of Salvation Army Principles” as follows:

1. God to be honoured as the “remedy for the sorrows of the race” and people to submit to his authority in their lives and to obtain forgiveness for sins (Faith).
2. “Faith without works is dead, corrupt, injurious, a mockery, a delusion and a snare.” Reliance on Jesus, if genuine, will be evidenced by a corresponding life of seeking the happiness of others and striving to deliver them from their miseries (Action).
3. “The ruling passion of the true Salvationist is love” (Community). (Emerton 8)

Although the three foci are discernible, in this summary of Booth it is evident that there has been a shift in emphasis. Booth’s primary focus was that the ultimate answer for the world lies in the forgiveness of sins and coming to live as directed by Christ. The restoration of relationship with God precipitates the transformation of one’s actions and attitudes rather than being the final element of the salvation offered.

Most recently, the development of the new National Mission Statement has continued the altered pattern (although promoting the foci of faith to the second bullet).

The mission of the new Australia Territory states that,

The Salvation Army is a Christian movement dedicated to sharing the love of Jesus. We share the love of Jesus by: Caring for people, Creating faith pathways, Building healthy communities, Working for Justice (“Introduction to National Mission and Values” 2).

The dominance of the Moral Influence paradigm is clear from the introductory statement, which declares the priority as “sharing the love of Jesus” and leads naturally to a first priority then of “caring for people.” The explanatory notes to “Creating Faith Pathways” stipulate that TSA takes a “holistic approach to the human condition that values spirituality,” revealing that the desire is not to have the four foci ranked, but taken as a whole (“Introduction to National Mission and Values” 2). However, the wording of “valuing spirituality,” and its position below caring for people, does suggest that a significant change in emphasis has occurred. Recent leadership in Australia has warned of insidious threats that would seek to “divert us from our commitment to win the world for Jesus” (Garipey and Court 166). Court urges a message of salvation that is clear on repentance, belief, and following Jesus, and claims that the inherited message of holiness as the solution for the world’s ills is powerful enough to overcome the demise of Salvationism (166–168). Although it may not be the goal of the new National Mission Statement to subordinate spiritual concern, this research paper will seek to identify whether the perceived shift in priority has been the received and embraced message at the leadership team level.

In response to an identity crisis, and in the face of the demise of faith communities in the Australian Salvation Army, new language that clarifies and allows reconnection to the mission of the Army is necessary. The need for a gospel message that is bigger than the forgiveness of sins, or of the presence of support in times of trouble, is urgent. Matthew Seaman, in a book attempting to express a contemporary appropriation of Booth's *In Darkest England*, argues that bringing holistic health must indeed extend beyond the person and address environmental issues. Working within the Army's anthropocentric framework, Seaman's rationale is that environmental issues already are a source of harm for people, societies, and ecosystems (195). Davies-Kildea calls for a reclamation of salvation language for the whole mission of The Salvation Army (108). Coutts also affirms that both evangelical work and social work are two activities of the same salvation, seeking the redemption of humanity. "Both rely upon the same divine grace. Both are inspired with the same motive. Both have the same end in mind" (Coutts cited by Needham 145). The key is not simply attributing salvation language to all the activity of the Army, but rather a realignment of all the work of the Army, ensuring that the ministry of The Salvation Army is inspired by the same motive and has the same end in mind.

Praamsma, observing a similar situation in the Army in Canada, noted the lack of a common and shared understanding of integrated mission (95). In her implications for future study, she comments that with lay people now replacing Officers, particularly in social ministries, "it would be helpful to understand how integrated mission is being perceived and sustained by this particular group of employees" (110). This research project, looking at how integrated mission is currently perceived in Corps, Social

Services, and Administration across Australia, will aid in determining the extent to which there is a shared motive and end in mind, and whether any shared motive and end deviates from the Army's heritage.

### **Summary**

The Salvation Army inherited a Wesleyan understanding of salvation as present deliverance from sin (involving both pardon and cleansing), and restoration to health and renewal in the image of God. The Wesleyan expectation that full salvation or entire sanctification (a life purely motivated by love for God) was available to all in the present, was a dominant influence on the early Army's approach to salvation. The early Army also inherited from the Revivalists an understanding of salvation as a direct action of God in the hearts of believers. The revivalists brought a different emphasis to entire sanctification, calling for an active and urgent human pursuit of full salvation through full surrender at the altar in anticipation of the baptism of the Holy Spirit.

The early Army viewed salvation as God's rescue of humanity from their rebellion. Salvation is appropriated through faith. This faith is marked by repentance and surrender, leading to a submission to God's authority. Salvation results in restoration (including a present experience of justification and sanctification), bringing about a renewal in the image of God. The Army traditionally has had a strong emphasis on the role of the Holy Spirit, dispelling sin and bringing about a new life motivated by love. It has also had a high view of human responsibility, both in the need to respond to the Spirit's awakening with full surrender for personal salvation, and in serving as co-workers in God's redemptive purposes for the world. The early Army's goal of salvation was in line with Wesley, seeing the potential for the barely human, to become truly

human, then to become fully human. The Army saw God's purpose to cleanse the world of sin, bringing healing to the world: "to save the world body and soul, for time and for eternity!" (W. Booth, "The General's Latest Views on the Army's Outlook - Interview from Jan 8" 9)

The Army developed from a "soul" focused mission, to recognizing the necessity of present physical and societal redemption. Although contemporary expressions of the Army's understanding of its salvation mission include both evangelical and social action foci, there appears to be a shift in priority from the early Army. This project will seek to identify whether there is indeed a shift in understanding and whether in the historical or contemporary embodied theology there exists a biblically sound representation of the holistic gospel.

### **Research Design Literature**

This project adopted a mixed methods approach. The historical data was obtained through a document study of the primary historical documents. Equivalent questions were asked of contemporary sources through a web-based questionnaire (SNQ). After the analysis of the SNQ data, key informants were selected for ethnographic observation and interview to provide further depth to the qualitative data from contemporary sources.

The use of multiple methods to view the research concern from multiple viewpoints—methodological triangulation—while not providing the full picture, does provide a fuller picture than a single method approach (Sensing Ch. 3). The strategy of triangulation allows for greater depth to the qualitative descriptions gained, reduces the impact of the "systematic biases or limitations of a specific method" (Henry 236), and enhances the validity and reliability of the conclusions (Henry 236; Sensing Ch. 3).

Amanda Coffey and Paul Atkinson's work also affirms the choice to engage in the data analysis of the SNQ before selecting and engaging the participants for observation and interview: "A basic principle of qualitative research is that data analysis should be conducted simultaneously with data collection" (6). The analysis of the SNQ, and the ethnographic observation (POSIA) prior to the interviews, allowed for shaping of the focus of the interviews and provided the ability to test emerging conclusions.

Template analysis was chosen as the framework for data analysis. Template Analysis as described by Brooks et al., allowed for the investigation of the themes that emerged through the literature review. The *a priori* themes provided means for structuring the design of the data gathering and backbone for the analysis. However, Template Analysis allowed for significant freedom in the development of undefined numbers of sublayers of themes as the data was analyzed (Brooks et al. 203).

Another aspect of Template Analysis that was crucial to this project is that it allowed the researcher freedom in epistemological approach. A significant challenge for the research design is that it seeks to identify understandings, even of people from the past. Although this research has no direct access to the understandings of participants or founders of the Army, Hammersley's "subtle realism" approach contends that:

We must still view people's beliefs and actions as constructions, and this includes their accounts of the world and those of researchers. At the same time, though, we should not assume that people's accounts are necessarily 'true' or 'rational' in their own terms...[We] may treat them as ...indicators of cultural perspectives held by the people producing them (Hammersley 53).

"Subtle Realism" rejects the notion that knowledge must mean "beliefs whose validity is known with certainty" (Hammersley 52). Instead, what was sought through



this research design was a valid “representation arising from research while recognizing that other perspectives of the phenomena are possible” (Brooks et al. 2005). Although the conclusions will only be representations, Hammersley’s “Subtle Realism” affirms that there is knowable phenomena (53), and that with careful testing of assumptions and inferences, it is possible to represent valid indicators of the perspectives held by the historical figures and contemporary respondents.

### **Summary of Literature**

#### **Main themes –**

##### **Source of Salvation**

Throughout the testimony of the Scriptures, no matter the means, God is the author of salvation. Salvation is the rescue from a plight from which humanity could not rescue themselves (Rodgers 115; Light 1153; Vine, Unger, and White Jnr. 214).

Salvation is not simply the experience of a particular saving action of God, but rather, a renewed participation in the character of God. In the New Testament, God is perfectly revealed in Christ as both author and mediator of salvation: salvation is in Him.

A common misrepresentation of salvation is to ignore God’s role in salvation or to locate God’s saving activity in the past, resulting in salvation becoming the realization of potential in a self-driven exercise of improvement. Relegating God’s role in the past can include acknowledging Jesus as the role model, or even the means of salvation, instead of recognizing that salvation is found *in* him. Each misrepresentation of God as the source of salvation neglects the role of the Holy Spirit in directing and empowering the experience of salvation.

The review has highlighted that the gospel of salvation is founded on the character of God. The source of salvation, for humanity and subsequently for all creation, is found in God in Christ coming as the victorious king who defeated all evil. Salvation is experienced as the Holy Spirit empowers transformative participation in Christ's victory.

### **Nature of Salvation**

The scriptural presentation of salvation includes the rescue from various plights, including enemies, disease, and sin. The saved life is one freed from various plights to enjoy the freedom to live a godly life within a restored relationship with God (Rodgers 116). In this understanding of salvation there is an inseparable link between the physical and the spiritual experience. A biblical anthropology is essential to grasping the holistic nature of salvation. Understanding the human as a psychosomatic whole, rather than according to bipartite or tripartite formulations, ensures that salvation is understood to encompass the whole experience of the person. In the Old Testament, the concept of *šalōm* conveys the saved life as one of wholeness and well-being in every sphere. In the New Testament, the place where such freedom and wholeness are to be found is revealed as the kingdom of heaven.

The nature of salvation in Christ is not one of an improved life but rather a new life with God. The Holy Spirit brings about a new birth in believers that enables them to share in the eternal and holy life of Christ. This new life is a life where the image of God is restored, where love dispels sin and the love of God becomes the new motivating principle. Salvation does not violate human integrity, but rather progresses one from barely human, to truly human, to fully human. The Christus Victor motif highlights that

salvation includes the present personal and societal participation in Christ's victory over evil.

As The Salvation Army continues to wrestle with either side of dualism (viewing salvation as the salvation of the soul or equating any improvement of life as salvation), the findings from the examination of the proclamation of the reign of God presentation may be significant. This presentation embraces a salvation of the whole person and indeed all of creation. It also helps avoid confusing acts that point towards God, or give a taste of kingdom life, as salvation itself (which would place salvation as a human activity). Both the proclamation of the reign of God and Contagious Holiness presentations highlight that on earth, in earthly bodies, salvation is at hand through Christ, by the power of the Spirit.

### **Words and Images used to express salvation**

The words most commonly translated as “save” or “salvation” are the derivatives of the Hebrew word *yāšā* ‘, which means to help, deliver, or save. The original meaning of the word *yāšā* ‘, “be wide and spacious,” conveys that salvation is being brought to an area where one may live in abundance and develop without hindrance (Reumann 450; Brown, Driver, and Briggs No. 3467).

*Sōzō* and its derivatives are used to render the Hebrew *yāšā* ‘ into Greek. The verb *sōzō* (to save) and the noun *sōtēria* (salvation) express deliverance, safety, the preservation of life, and well-being (Spender 1885; Thayer No. NT 4991). A derivative of *sōzō* is translated as healed (NIV), or made well (NKJV), or whole (KJV).

Beyond the words of salvation, the Scriptures paint salvation using many different images. These include: new birth and adoption, renewed access to God, inner renewal,

forgiveness of sin, deliverance from the power of sin and evil, being justified before God, being reconciled, and being given a heavenly citizenship. The variety of approaches to the presentation of salvation are shaped by their context and bring into focus the aspects of salvation most required.

Throughout the history of the church, many lenses for presenting salvation have been employed, again, highlighting the pertinent aspects of salvation for that setting. These presentations have included: recapitulation, satisfaction, moral influence, penal substitution, and Christus Victor.

This review has identified that the early Army presented salvation as rescue from rebellion, requiring repentance and surrender, leading to restoration in relationship (with themselves, others, and God). After the inclusion of social ministry, the imagery included cleansing from sin that leads to the healing of the world.

All of these indicate that there are many ways that may be employed to bring light to the gospel in a given context. However, metaphors have both strengths and limitations. This project will seek the embraced metaphors and the meanings invested in them in the various ministries of the Army. The evaluation of the metaphors will be based on the findings of the core elements of the source, nature, and telos of salvation.

### **The Telos of Salvation**

Salvation is entering into a spacious place of well-being (*šalōm*), yet this place is not formless or void. The place where wholeness is experienced is where God's reign is established (Newbigin 15). The Old Testament concluded with the hope of one who would bring justice, righteousness, and peace. In the New Testament, the anointed one is revealed to be Jesus, and the place of wholeness is the Kingdom of God/Heaven.

The New Testament reveals the goal of salvation as it speaks of the restoration of the image of God, entry into the kingdom of heaven, and the inheritance of eternal life. In Colossians 3:9-11, Paul presents that the new self is “being renewed in the image of its creator” (Col. 3:10). Ephesians 4 also speaks of becoming mature, “attaining to the whole measure of the fullness of Christ (Eph. 4:13). Salvation history is progressing towards a kingdom where redeemed people of all nations will be united in worship of God, where sorrow and death are defeated, and where God forever dwells with creation (Newbiggin 15). The loftiness of God’s purpose diminished when the end of salvation is viewed primarily as life after death. Eternal life is the shared experience of the people of God in the holy resurrected life of Christ by the Spirit (2 Peter 1:3-4, Gal. 2:20, Rom. 8:29-30, Gal. 4:19) (Torrance 41; Colijn 99, 267; Brower 75).

## **CHAPTER 3**

### **RESEARCH METHODOLOGY FOR THE PROJECT**

#### **Overview of the Chapter**

This chapter outlines and provides the rationale for the methodology of the research project. It begins with an overview of how the research questions were addressed by the research design. After a discussion of the ministry context, the process for selecting participants, and the demographics of the participants selected, the chapter provides an explanation of how the research instruments were designed to provide reliable and valid data towards answering the research questions. Finally, this chapter provides the methodology for data collection and the steps, and epistemological approach, to data analysis.

#### **Nature and Purpose of the Project**

Since its inception, The Salvation Army has sought to be a vehicle used by God to help bring salvation to the world. The biblical witness reveals that different historical contexts shape the lens through which salvation is viewed. As well as these contextual emphases, the Theological Foundations section of the Literature Review identified repeated misrepresentations of salvation that are incompatible with the biblical witness. This project, through the critique of historical understandings and current narratives of salvation espoused by TSA leadership teams, has sought to contribute to the articulation of a holistic salvation that is consistent with the biblical witness and is relevant to today's context.

## Research Questions

### **RQ #1. What are the Historical Understandings of Salvation in The Salvation Army?**

As William and Catherine Booth lived in the 1800s, their understandings of salvation can only be inferred from historical artifacts. The “Historical Understanding of Salvation Document Study (HUSDS)” (Appendix A) provides a thematic document analysis of two significant records that reveal key understandings of salvation held by the co-founders of The Salvation Army. Recognizing that understandings change over time, the book chosen to analyze William Booth’s narrative of salvation was one that Booth published subsequent to the beginnings of the Army’s expansive social endeavors. R. J. Green argues that *In Darkest England* represents the development for Booth of a theological and biblical justification for the varied ministries of the Army (*Life and Ministry* 170).

Although scholars argue for Catherine Booth’s influence on the writing of *In Darkest England*, it was published after her death. It seemed essential to allow the co-founder to speak in her own words through the inclusion of addresses published in *Popular Christianity*. John Read, in his extensive coverage of Catherine Booth’s theology, argues that her “Salvationism finds fullest expression in the addresses delivered between 1879 and 1887” (Read 26). *Popular Christianity* is a collection of addresses, compiled by Catherine, published in 1887 (C. Booth, *Popular Christianity*). The first three addresses of the book were chosen as rich sources of Catherine’s views on salvation: “The Christs of the Nineteenth Century Compared with the Christ of God,” “A

Mock Salvation and a Real Deliverance from Sin,” and “Sham Compassion and the Dying Love of Christ.”

**RQ #2. What are the existing salvation narratives among leaders (serving in Headquarters, Corps, and Specialized Social Services) in The Salvation Army Australia?**

An ethnographic research approach was employed to discover, and describe, the salvation narratives among contemporary leaders in TSA. The gathering of data occurred in three stages. The first stage was a researcher-developed questionnaire, the “Salvation Narratives Questionnaire (SNQ)” (Appendix B). The “Participatory Observation of Salvation in Action (POSIA)” (Appendix C) provided supplementary ethnographic observations. The third stage was to gain further depth and to test observed themes emerging through the SNQ and POSIA, by interviewing selected members of Headquarters, Corps, and specialized Social Services in the “Army Leader’s Salvation Narratives Interview (ALSNI)” (Appendix D). Each research instrument progressively provided depth and clarity in the investigation of current leaders’ understandings of salvation.

**RQ #3. How do the current narratives correlate with the historical understanding of salvation in TSA?**

Having performed an initial analysis of the data collected through the research instruments, RQ3 required the comparison of results from RQ1 and RQ2. The data from the three instruments addressing RQ2 (SNQ, POSIA and ALSNI) and the data from the document analysis (HUSDS) were analyzed for themes, slippages, and silences to highlight areas of convergence, disagreement, and absent realities (Sensing ch. 7).



### Ministry Contexts

Beliefs or understandings of salvation are not formed in isolation. The following paragraphs serve to outline some of the significant aspects of the broader social contexts that could influence the behavior and beliefs of the respondents. Factors that contribute to the social context include: the geographical, physical, and political environment, as well as the position of the respondents in the institution, and the people groups that they work with (Angrosino 16).

Although the document study was of works written in London in the nineteenth century, the live research focused on those living in present-day Australia. Australia has a population of 23.4 million people as of 2016 (*Australian Bureau of Statistics 2016 Census QuickStats*). It is an increasingly multicultural country, especially in the cities. Nationally, 67% were born in Australia, and 22.2% speak a language other than English at home. Although only 18% attend a church service at least monthly (*NCLS 2016 Australian Community Survey, Public Religious Practices 6*), 58% of respondents in the latest census identified as Christians. The fastest growing religion in Australia is “No Religion,” increasing from 22% in 2011 to 30% of the population in 2016 (*Australian Bureau of Statistics 2016 Census QuickStats*).

The two areas that received particular focus during the POSIA and ALSNI stages were the Greater Melbourne and Greater Brisbane regions.

**Figure 3.1: Map of Australia showing Greater Regions** (“Australian Bureau of Statistics 2016 Census Map”)



Greater Melbourne, the capital region of the state of Victoria (VIC) is the second largest Australian city with a population of 4.5 million people. It is rapidly growing and likely to overtake Sydney in the near future as the largest Australian city. Melbourne is ethnically diverse, with 34.9% speaking a language other than English at home. Only 51% identify as Christian, while the number claiming No Religion was slightly above the national average at 31%. Melbourne has a higher level of education than the national average with 28% (as opposed to 22% for the national average) of those over 15 possessing tertiary qualifications (*Australian Bureau of Statistics 2016 Census QuickStats - Greater Melbourne*). Greater Brisbane is a smaller capital city of a physically larger state, Queensland (nicknamed the Sunshine State). It has just over half the population of Melbourne at 2.3 million people. It is less ethnically diverse than the two larger cities of Melbourne and Sydney. The number who speak a language other than English at home is below the national average (18% compared to the national average of 22%, 35% for

Melbourne). In terms of religious identification, Brisbane closely reflects the national average with 59% identifying as Christian and 31% stating No Religion (*Australian Bureau of Statistics 2016 Census QuickStats - Greater Brisbane*).

This research project particularly focused on members of Army leadership teams in Australia. As outlined earlier, the institutional reality of the subjects was that they were leaders in the Army at a time when the Army was merging two territories into one. Historically, the Army in Australia was divided into two territories: The Australian Eastern Territory (NSW, QLD and ACT) and the Australian Southern Territory (VIC, SA, NT, WA and TAS). This research was conducted partway through the process of merging. Some departments had commenced the Learn, Design, or even the Implementation phases of their merger. Significantly, Melbourne, as well as being the site for the VIC division headquarters, was announced prior to this study as the location for the new National Headquarters and as the base for the primary training facility (Eva Burrows College). In terms of Army life, Melbourne has a proud heritage of social work, being the location where the worldwide Army's social work began. Brisbane is the home of the headquarters for the QLD division. Although the Territorial Headquarters for the AUE Territory was in Sydney, the QLD division was the largest division of the AUE Territory.

Although all respondents to the questionnaire (subjects of the observation and interviews) were leadership team members, their relationships to the institution differed. Some were Officers (ordained clergy), Soldiers and Adherents (members of the church), Employees, and Volunteers. Employees and Volunteers may or may not have also been members of the church. They served as team members in a particular ministry expression

with its own specific relationship with the wider Salvation Army (for example, as part of a particular social service network, located in the VIC division, historically part of the AUS territory).

Although this methodology, reported in the third person, aims at describing an objective research design that would yield the same results regardless of the researcher, in ethnographic research, the researcher is an instrument of the research (Angrosino 6). It is necessary for both the researcher and the reader to be aware of how the person of the researcher has interacted with the research.

The researcher is a lifelong attender and member of The Salvation Army. Prior to ordination, the researcher was trained in Biomedical Science and worked as a hospital scientist. Following theological training, the researcher was ordained, and has since served for 16 years as an Officer in the AUE Territory. Prior to 2018, all of these years were spent in proximity to Sydney, in either Corps or training appointments. From 2013-2017 the researcher was appointed to conduct Field Training for Cadets (seminary students on the path to ordination) in Sydney. In this role, the researcher had some contact with Salvationists in Brisbane and in later years with Salvationists in Melbourne as the two colleges merged. In December 2017, to mark 15 years of service, the Army promoted the researcher to the rank of Major. From January 2018, the researcher was appointed to serve as a Corps Officer in the Greater Brisbane area. An ongoing, yet distant, relationship was maintained with Melbourne as the researcher remained an adjunct lecturer of Eva Burrows College.

As a leader in The Salvation Army, the researcher is an “insider.” Merton makes a structural distinction between insiders and outsiders: “Insiders are the members of

specified groups and collectivities or occupants of specified social statuses; Outsiders are non-members” (21). However, Merton also acknowledges that in any given scenario individuals can have more than one status. Sharing statuses with some and not others in an encounter means that, regularly, a person confronts a situation simultaneously as an Insider and an Outsider (22).

In this case, the researcher was concurrently an insider, as one who belongs to the institution, and an outsider, as one relatively unknown in Brisbane and Melbourne. As a Corps Officer, the researcher was an outsider in the Social Service settings; not having been a part of the “experiences that makes up [the mission expression’s] life” (Merton 15). As an AUE Officer, the researcher was an outsider to the shared cultural formation of the respondents from the AUS territory.

While there is strength in being an insider, with a developed appreciation of the “organizational culture, the routines, scripts, symbols and controlling metaphors which shape organizational practices” (Grey 52), the insider must be aware not to assume that different groups share the same meaning and values. The researcher needed to be conscious of how he imposed himself into the situation and how the participants perceived him. Although being identified by rank as an Officer may have engendered trust (benefitting the responses by projecting familiarity and solidarity), it could easily have steered responses towards what the respondent assumed that the “Army” wants to hear. The researcher’s position in the organization had the potential to yield different responses than may have been gathered had the researcher been, for example, an accreditor for government funding.

One of the actions the researcher considered towards mitigating potential bias of responses was to choose not to wear Salvation Army uniform for the observations and interviews, and to refrain from using Salvation Army identification in correspondence. However, people's willingness to respond and participate in the study was likely to be higher and their trust in the researcher greater if the researcher did not hide his position in the organization. The researcher decided to wear an informal uniform to all observations and interviews (the style available to employees, not just members and officers). In this manner the researcher maintained honesty, conveyed respect, yet in dressing in the manner available to employees, attempted to reduce the perception of institutional authority.

To prevent undue influence, the researcher excluded the leadership team of the mission expression that he was appointed to from being potential participants. Both for convenience, and for the goal of increasing the researcher's ability to judge as an "Outsider" (Merton 18), Brisbane, and not the more familiar Sydney, was chosen as the site for the AUE observations and interviews. Throughout the analysis, the researcher attempted to allow the written responses, the voices of the people, to speak for themselves, exploring any apparently significant meaning through the interviews. However, although the researcher sought to be faithful to the data, the researcher cannot claim to be a non-participant and must recognize that his interests, learning, and experiences all influenced what information was sought, received, and ultimately deemed significant.

## **Participants**

### **Criteria for Selection**

As custodians of the mission, this research project purposefully sought the views of leaders of The Salvation Army. The Salvation Narratives Questionnaire (SNQ), a web-based questionnaire, allowed a broad sampling of leadership team members from across the nation. The desire was to hear the narratives of salvation that were driving the mission in the areas of Corps, Social Services, and Administrative Support. It was also important to the context of this project to give equal opportunity for the voices from both of the merging territories. For this reason, this project engaged in purposive and stratified sampling. The sample group included leadership teams from Corps, Administrative, and specialized Social Service settings. For each category of Corps, Administrative and Social Service leadership teams, half of the sample size were from the Australian Eastern Territory (NSW, QLD and ACT) and half were from the Australian Southern Territory (VIC, SA, WA, NT, TAS). In sampling these leadership teams, the questionnaire reached employees, volunteers, and Officers (ordained clergy). Those surveyed included members of other churches and non-Christians who serve on the leadership team of some expression of Salvation Army mission.

To qualify as a leadership team for this questionnaire, the following conditions were required:

1. The team consists of at least four members.
2. The team meets at least every two months.
3. The team has a direct impact on the functioning and direction of a mission expression.

As the observation and interview stages were to be conducted in Brisbane and Melbourne, a convenient sampling was required (Henry 82). Queensland (QLD) and Victoria (VIC) Divisional Headquarters were approached to nominate five Corps within close proximity to Brisbane (excluding the researcher's Corps) and Melbourne that met these requirements. They also were asked to nominate one regional Corps. The Victorian DHQ delegated this task to Area Officers (regional supervisors) which meant that more nominations were received than asked for. A computer randomized sampling was done to select from the nominations the requested amount. NSW and ACT, SA and NT, WA, and TAS divisions each nominated one metropolitan and one regional Corps. Asking DHQ for nominations prevented a potential researcher bias in hand-choosing participants, yet it likely introduced a bias towards growing or more active ministry expressions (expressions deemed successful by DHQ). However, it was unlikely that oversampling busier expressions would greatly alter the diversity of responses received.

The National Secretary for Mission nominated ten teams from each territory that met the above requirements from the variety of specialized frontline social services. Five were chosen that were in close proximity to Brisbane and another five that were close to Melbourne. For the administrative strata, by the time participants were recruited, many of the administrative teams had merged into national teams. The Executive Mission Council (EMC), and QLD and VIC Divisional Headquarters (DHQ) teams were purposefully included for their influence on the services being sampled in Corps and Specialized Social Services. Nominations of three other state or territory-based teams providing administration and oversight for Specialized Social Services were sought; however, with



the state of flux in the Army at that time, only one nomination was provided for each territory.

The resulting sample list was a purposive sample with each team considered meaningful contributors to the shape of mission in TSA. One possibility for reducing this list to a manageable sample size was to conduct a random sampling from the lists. However, a simple random sampling may have resulted in overlooking particular groups, for example, Corps leadership teams or teams from AUE. To prevent this, the final sample was derived from the initial population by a further process of stratified sampling (Setia 506). For the categories of “Corps” and “Social Services,” the three Brisbane and Melbourne teams in each category were selected from the nominations by a computerized random sampling program (“Research Randomizer”). The remaining teams were grouped by territory and then by region (metropolitan/regional centers). One team from each category was randomly selected using computer generated random sampling.

In the category of “Administration,” the EMC, as the designated custodians of mission for the country, and the QLD and VIC DHQ teams, as the providers of missional and administrative support for Brisbane and Melbourne ministries, were deemed significant to the study and were purposefully chosen as automatic inclusions. The final two teams were the specialized social service administration bodies (one from each territory) provided by the National Director of Mission.

**Table 3.1: Summary of Team Selections for the SNQ**

1 Executive Mission Council	
<i>From AUE Territory</i>	<i>From AUS Territory</i>
3 Brisbane Corps	3 Melbourne Corps
1 AUE Metropolitan Corps	1 AUS Metropolitan Corps
1 AUE Regional Corps	1 AUS Regional Corps
3 Brisbane Social Services	3 Melbourne Social Services
1 AUE Metropolitan Social Service	1 AUS Metropolitan Social Service
1 AUE Regional Social Service	1 AUS Regional Social Service
1 QLD Divisional Headquarters	1 VIC Divisional Headquarters
1 AUE Social Service Administration	1 AUS Social Service Administration

The sampling resulted in twenty-five leadership teams serving in diverse ministry contexts across Australia. Sampling twelve teams of at least four from each territory was expected to yield twenty to thirty informants from each territory, providing a significant sample size for the list of words used to describe salvation for each group (Stausberg 249).

The team members selected as the subjects for the Participatory Observation of Salvation in Action (POSIA) and as the interviewees for the ALSNI stemmed from the responses to the SNQ. A respondent from one Corps, one Social Service, and one Administrative appointment, from both Brisbane and Melbourne, was selected with the

priority of selecting six participants that provided examples of recurring themes across the SNQ responses and also a contrasting sample (from each other) (Henry 81–82). The determination of contrast was based on significant variance in the responses in one or more of the categories of the Source of Salvation, Nature of Salvation, Words and Images used to express salvation, and the Telos of Salvation. In choosing the team member to observe and interview, the researcher also attempted to gain a mix across the sites of team leaders and team members, Officers and employees, male and female, and representatives of different age groups. However, as the goal was to identify existing narratives, the priority was for diversity of response according to the research themes. The selected respondents would be the focus of the POSIA. The chosen respondents would then serve as a “key informant” (Angrosino 47) to provide further depth and meaning to their SNQ and to the POSIA observations. It was not appropriate to observe one particular informant in their ministry context, so the semi-structured aspects of that interview sought clarification on the key informant’s responses to the SNQ and earlier interview questions.

### **Description of Participants**

As stated above, the participants were all members of leadership teams of The Salvation Army in Australia. There was no specification on how long they had served on the team, nor if they had any further engagement with The Salvation Army. Those invited would likely include members of other denominations and non-Christians. The invited participants were all over 18, and the 51-60 years age group provided the most responses. More than half of the respondents were Officers (ordained clergy), with others being Soldiers and Adherents (members of the church), volunteers and employees.

## **Ethical Considerations**

The well-being of all participants and the reputations of centers was protected throughout the study. Each participant in the SNQ was informed of the purpose of the project through an introductory page on the questionnaire. The respondents were invited to check a box acknowledging that they understood that their participation was voluntary and that they could cease participation at any stage:

Ticking the box below means that you have read this or had it read to you, and are willing to be in the study. If you do not want to be in the study, do not tick the box and simply exit the questionnaire. Being in the study is up to you, and there will be no negative consequences if you do not participate or if you withdraw your consent later. You agree that you have been told about this study and why it is being done and what to do. (Appendix F)

Those chosen to be observed for the POSIA, and subsequently interviewed for the ALSNI, were asked to sign an Informed Consent letter that included all previously given information from the SNQ introduction page, and clearly specified and sought consent for their new roles as people to be observed in action and interviewed (Appendix F). No interviews were conducted with minors or with anybody where participation in the interview process may pose a risk to them.

An assurance of confidentiality was also included in both the introductory page of the SNQ and the consent letter for the POSIA and ALSNI:

Although you will be asked to give your name and the ministry expression name, these will be kept confidential in all of the reporting and/or writing related to this study. Both you and your ministry expression will be identified by a code in the final report. The identities behind each code will be known only to the researcher. Due to the small population being assessed, despite efforts to protect confidentiality, there is a risk of identification by deduction. To assist with the flow of

the interview, I will not take notes but will take an audio recording of the interview. A professional, who will be required to sign a confidentiality agreement will be engaged to transcribe the interviews. Other than the researcher and the transcriber, no one else will listen to the recording. The audio files will be kept securely by the researcher for 5 years as per Australian regulation and then destroyed.

The SNQ respondents were assigned a code from SNQ1 to SNQ81. The POSIA and ALSNI participants who functioned as Key Respondents were randomly issued codes from KR1 to KR6. The responses to the SNQ, the observation notes from the POSIA, the audio recordings for the ALSNI, and the codes representing the participants were all stored in a password-protected folder on the researcher's computer. After 5 years, data on the computer will be securely deleted using an eraser program that meets the US DoD 5220.22-M standard.

### **Instrumentation**

This section outlines the design of the four instruments employed to address the research questions: the “Historical Understanding of Salvation Document Study (HUSDS),” the “Salvation Narratives Questionnaire (SNQ),” the “Participatory Observation of Salvation in Action (POSIA),” and the “Army Leader’s Salvation Narratives Interview (ALSNI).”

The “Historical Understanding of Salvation Document Study (HUSDS)” (Appendix A) is a thematic document analysis tool. Davie and Wyatt argue that official documents restrict “detailed, nuanced analysis of individual attitudes and values” (156). However, the nature of the documents selected, one being William Booth’s social manifesto, and the others, sermons that Catherine wrote, preached and chose to publish, provide evidence of attitudes that both authors deemed fit to publish. The particular

thematic approach used was Template Analysis, which allowed for the investigation of the *a priori* themes that had emerged through the Literature Review (further explanation is given in the Data Analysis section). Investigating the themes of the Source of Salvation [SS], the Nature of Salvation [NS], the Telos of Salvation [TS], and the Words and Images used to express salvation [WI], assisted in the gathering of data from the historical documents that was comparable to the data gathered from the SNQ (a requirement for RQ3).

The Salvation Narratives Questionnaire (SNQ) (Appendix B), is a web-based questionnaire that provided data for RQ2, which would subsequently be used for RQ3. After gathering general demographic data, the SNQ solicited responses to ten open-ended questions. To guard against respondent fatigue, the questions were divided into groups. Also, to maintain engagement, each group of questions was given a title describing the theme of the questions on that page. The decision was made to give a colloquial title to the theme of each section of the questionnaire (e.g. The Big Picture), rather than use the potentially confusing research category that was being explored (e.g. The Telos of Salvation).

To help yield comparable data, the information sought through the SNQ was consistent with the HUSDS. The table below demonstrates that although the order is different, comparable questions were asked in each research instrument.

**Table 3.2: Alignment of the questions from HUSDS and SNQ**

HUSDS	SNQ (Question No. and Questions)
1. How does the author express God's influence on the expression of TSA ministry? [SS]	6. How is God's influence evident in your ministry expression? [SS]
2. Which attributes of God appear to be most significant for the author? [SS]	7. Which attributes of God are most significant for your context? [SS]
3. What does the author say are the most significant factors that contribute to someone experiencing positive change through TSA ministry? [SS]	4. 5. What are the most significant factors that contribute to someone experiencing positive change in your context? [SS]
4. What does the author express as important needs that should be addressed by the TSA? [NS]	2. What are the most important needs of those you come across? [NS]
5. What does the author identify as the underlying causes of those needs? [NS]	3. What are the underlying causes of those needs? [NS]
6. How does the author express salvation? What are the recurring salvation words and images? [WI, TS, NS]	10. What do you understand salvation to be? [WI, TS, NS]
7. What does the author express as the motivation for ministry in the Army? [SS, NS, TS]	1. What motivates you to serve in The Salvation Army? [SS, NS, TS]
8. What does the author portray as the success for TSA ministry? [WI, NS, TS]	4. What is success in your ministry expression? [WI, NS, TS]
9. What is presented as the ultimate goal for the people served by the Army? How does the author see TSA contributing to people experiencing that goal? [TS]	8. What is your ultimate goal for the people you serve? How can The Salvation Army contribute to people experiencing that goal? [TS]
10. What does the author present as God's hope for creation? [TS]	9. What do you think is God's hope for his creation? [TS]

After the gathering of the SNQ data, the further two instruments use ethnographic methods to seek further clarity of the contemporary understandings of salvation.

Ethnographic research is interested in the study of people in the settings where they live and do their work (Angrosino 11). Participant Observation, a common type of ethnographic research (38), enabled the researcher to engage briefly in the ministries of the key informants, while observing the interactions and the types of messages being directly and indirectly communicated. This was followed by a semi-structured ethnographic interview. This type of interview allows for double-checking the insights yielded through the open-ended questionnaire and observation protocol.

The Participatory Observation of Salvation in Action (POSIA) was the researcher-developed observation protocol that provided supplementary ethnographic data. Although this type of research is usually unstructured, a structured approach assisted in processing the observations before the interviews which followed after (Angrosino 39). The headings for the protocol were taken from Scott L. Thumma's observation protocol, and the guiding questions are adaptations of those asked in Thumma's protocol (200–201). This research instrument was to provide supplementary data only and was not directly reported. The observations provided an extra depth of understanding for the researcher and in cases prompted unstructured questions for clarification in the ALSNI.

The final research instrument, the Army Leader's Salvation Narratives Interview (ALSNI), followed a semi-structured interview protocol. It was used to provide further depth to the investigation of current narratives, as well as to test assumed meanings derived from the SNQ and POSIA, through a mixture of prepared (constant) and impromptu (interview specific) questions. The prepared questions sought, through the



exploration of a “success story,” to probe for the informants’ understanding of salvation. Each of the pre-prepared questions was chosen to align with at least one of the four research categories.

The table below summarizes how the questions of the HUSDS, SNQ, and ALSNI were designed to provide data according to the four research themes that were identified as significant components of salvation narratives:

**Table 3.3: The Alignment of Research Instrument Questions with Research Themes**

Theme	Research Instrument Question Numbers		
	HUSDS	SNQ	ALSNI
Source of Salvation	1,2,3	1,5,6	3
Nature of Salvation	4,5,6,7,8	1,2,3,4,10	1,2,5
Words and Images Used to Express Salvation	6,8	1,10	1,2
Telos of Salvation	6,7,8,9,10	1,4,8,9,10	1,2,4

Although the questions were designed to facilitate data collection for each component, it was also expected that questions designed to yield data for one component may yield useful data for an unexpected component. The table above demonstrates the design to increase the likelihood of useful data in each component, but the coding of responses was conducted across the responses to all questions.

### **Expert Review**

The four research instruments were submitted to four experts for review:

Dr. Evelyn Hibbert was the Dean of Booth College in Sydney. Dr. Hibbert has years of experience as a missionary and is a lecturer both in education and missiology.

The choice of Dr. Hibbert was also influenced by her ability to provide the perspective of one who is not a member of The Salvation Army.

Dr. Lynnette Edge, National Secretary for Mission, is a Salvation Army missiologist and co-author of *Partnering with God: Being a Missional Salvationist* (2017). She has a background in social work, has been a lecturer in mission in the AUE, and in her new role as National Secretary for Mission has a significant voice in the direction of mission in the Army in Australia.

Dr. Gregory Morgan, National Training Principal, is a Salvation Army missiologist and co-author of *Partnering with God: Being a Missional Salvationist* (2017). He has been a lecturer in mission in the AUS and in his role as the National Training Principal shaped the missional understanding of the next generation of Officers.

Major Clayton Spence, at the time was the coordinator of training for newly ordained Officers. Major Spence brought into Officership qualifications and experience in Organizational Psychology. His opinion was sought as he brought expertise in researching organizations.

Each of the experts received a brief description of the project, the purpose statement, research questions and the four instruments. An evaluation form was also included to solicit feedback on each question and allowed room for other suggestions (Appendix E).

Three of the four expert reviews raised questions about the clarity of the first question of the HUSDS. The question that recurs in Q6 of the SNQ, seeks the role that God plays in the ministries of The Salvation Army. Although this question is for the document study, it is important to the reliability of the data to have consistent use of

language throughout the instruments. As there were non-Christian participants in the SNQ, the instrument questions God's influence, rather than assume participants understood God to play an active role. Two of the reviewers made suggestions that placed the emphasis on the outworking of God's influence, that is, on *how* the TSA conducts its ministry. However, the question aimed to allow responses that focused on God's involvement in the ministry. For this reason, the wording of Q1 was changed to: "How does the author express God's influence in the expression of TSA ministry?" This aligned with the language used in Q6 of the SNQ.

Q3 of the HUSDS asks: "What does the author say are the most significant factors that contribute to someone experiencing positive change through TSA ministry?" A reviewer highlighted that the question appears to conflate "positive change" with salvation. This question also features in the SNQ (Q5). Although "positive change" is not synonymous with "salvation," it was deemed valuable towards the critique of a holistic salvation narrative to gather the views as to what was contributing to the positive outcomes in the various ministries.

Minor changes were made to Q4 and Q8 of the HUSDS with "that must be" changed to "to be" in Q4 and an unnecessary "the" removed from Q8. In the Demographic data (SNQ, ALSNI), Q2 was changed from "Ministry Expression" to "Mission Expression" to bring the question into line with the new terminology in the National restructure. Q3 was included as broad categories for the research analysis; however, the expert review highlighted that some respondents, particularly those of the administrative bodies, may not identify themselves as belonging to the researcher's categories. Following the suggestion of the reviewer, this question was removed from the

questions for the participants to complete and will be coded by the researcher based on the response to Q2. Q5 had three age ranges concluding with 51 and above. Following a reviewer's suggestion, an extra age bracket was added (51-60, 61 and above) as large numbers of participants were expected to fall into these categories. The reviewers noticed in Q7 that under Relationship to the Army, where the original question stated "member," respondents would likely be looking for "Officer," "Soldier," or "Adherent."

In the open-ended questions of the SNQ, "in your ministry" was added to the end of Q2 to ensure contextual clarity. In Q4, the word "and" was replaced with "in" to ask, "What does success look like to you in your ministry".

Two reviewers raised questions over the clarity of Q7 in the POSIA. One comment queried whether the hope was to distinguish between implicit and explicit evidences of God's character. This question was a prompt for the researcher and sought the naming of any aspect of God's character that was evident in the observed event. Minor changes to the POSIA included changing the word "composition" to "demographic" in Q1, bringing about a consistency with Q2. In Q2, the word "member" was inserted to keep the focus of the question on the observed team member.

The main challenge, specifically relating to the ALSNI, was the observation that Q3-5 in the Open-Ended Questions assumed that the success story related to an individual's experience. As these questions are interview questions, and the following questions would be best answered with an individual focus, the decision was made to have a bridging statement between Q2 and Q3. If the success story was not focused on an individual, the researcher would ask: "Can I get you to think about one person who benefitted from this success..."

### **Reliability and Validity of Project Design**

The reliability and validity of the project was enhanced by triangulation.

Triangulation helps overcome the limitations of any one approach, by using several means to gather data to measure a single concept or construct (Sensing ch.3). The consistency of language used throughout the research instruments contributed to the reliability of the project, helping to ensure that the data gathered was the response to the same stimulus and able to provide a thickness to the description of that point of enquiry. The consistency of the administration of each instrument also contributed to the internal reliability of the responses within each instrument.

The expert reviews also had a positive impact on the reliability of the project. The experts identified several questions where the language used was unclear and could have led to the respondent not understanding the question being asked.

The validity of the project design was also enhanced by the expert reviews. Although the experts made suggestions for clarifying the language of the questions, each question was affirmed as in line with the purpose of the project and together necessary to address the research questions.

The research design sought to discover narratives rather than determining the narratives to be representative. If this research was to be conducted by another researcher using the described methodology (which seeks input from diverse geographical and ministry expressions sources), even though the isolated specific narratives would be different, most of the themes and elements of the narratives identified in this research would be highly likely discoverable. However, as was indicated earlier in this chapter, the researcher acknowledges that he cannot claim to be a non-participant in the process of

discovery, and that his own interests ultimately influenced what information was sought, received, and ultimately deemed significant.

### **Data Collection**

The research design is a mixed method pre-intervention. Sensing argues that mixed methods can be valuable in providing credible data when the methods appropriately matched the enquiry (Ch. 3). This project is based on a particular form of thematic enquiry called Template Analysis. Template analysis has an organizational research background (Brooks et al. 206), endearing it to this project investigating narratives within TSA. The primary data sources used for analysis in this research—textual data, open-ended written responses to questionnaires, and interview transcripts—are all listed by Brooks et al. as suitable for Template Analysis.

Template analysis allows for starting with themes that have been identified in advance as relevant, and developing these with further layers of themes as the data is analyzed (Brooks et al. 203). The research instruments were designed to investigate the *a priori* themes that had emerged through the Literature Review: the Source of Salvation [SS], the Nature of Salvation [NS], the Words and Images used to express salvation [WI], and the Telos of Salvation [TS].

The dominantly qualitative approach to the research instruments allowed the participants to reveal the words and images that express salvation in their context. Beyond the open-ended questionnaire, the ethnographic observation, and interview, conducted in the “field,” allows for a more “inside” view:

People involved in a social situation will inevitably have their own take on what is going on in their lives, and this inside view, which ethnographic methods are particularly

well-suited to elicit, should be an important part of a description of a culture. (Angrosino 14)

The “inside” perspective was enhanced through observation of the person in context. The observations gave the researcher a greater appreciation of the context of the key informants’ responses and in some cases led to unscripted questions in the ALSNI. These questions in the interview allowed the informant to assign meaning to the researcher’s observations.

The second research question sought the existing salvation narratives among current leaders in The Salvation Army in Australia. Focus groups, rather than interviews, would have been a valid approach that would have been consistent with the Template Analysis design. Forming a focus group with the entire leadership team could have produced a synergy of responses and led to thicker description. However, it would also likely lead to the corruption of individual points of view. Focusing in on the embodied narrative of the leadership team would still have satisfied the research question. However, as discussed in the “Later Expressions of Salvation in the Army” section of the Literature Review, those the Army would seek to communicate the gospel to, most often do not encounter the witness of the whole but of one mission expression. Indeed, often people encounter the one person. Each person in the leadership team has significant influence over the ministry expression, therefore the individual response was deemed important, and the decision was made to engage in interviews with key informants.

Using the four pre-identified significant themes as the basis for all the research instruments, and as the first level of coding in the Template Analysis, allowed for triangulation of the data (Angrosino 15). Within the instruments, demographic data

allowed for comparison of responses to the themes according to their context, for example, Territory or Corps/Social Centre/Administration.

### **Method**

The HUSDS was performed first due to its data being readily available. The documents were obtained in electronic form and then imported into NVivo. Each question of the HUSDS was made into a coding node in the NVivo program and text of the documents that was deemed to address each question was coded to that node. After each question of the HUSDS had been answered, the data gathered for each question was analyzed (Data Analysis below).

As outlined in the Participants section above, a list of Mission Expression Leadership Teams (Table 3.1) to be invited to participate was arrived at using convenient, purposive, and stratified sampling (Henry 82; Setia 506). An email was sent to each team leader with an outline of the project, asking them to consider their willingness to participate and to respond with the email addresses of their leadership team. The team leaders and team members were sent an email containing a link to the SNQ. Two weeks after the original email, a reminder was sent to those who had not yet submitted a response to the SNQ. A few team leaders asked for a shareable public link to the survey, rather than supplying email addresses. Also, other participants were supplied the shareable public link when their email specific link failed to work.

The results of the SNQ were then collated and analyzed (Data Analysis below). After the template analysis was complete for the 81 responses to the SNQ, the Melbourne and Brisbane responses were isolated and one each of the Administration, Corps and Social Service respondents were chosen for further investigation. The “key informant”



was contacted and asked whether they would be willing to participate further in the research project as the focus of a one hour observation (POSIA) and subsequent interview (ALSNI) (Angrosino 47). The selections of the specific Administration, Corps, and Social Services in each location were made with the priority of obtaining six key informants that provide a contrasting sample (from each other) (Henry 81–82). The determination of contrast was based on significant variance in the responses that were emerging on the Template Analysis of the SNQ.

Informed Consent (see Appendix F) was obtained prior to arranging mutually suitable times for the observation and interview. During the POSIA, the researcher observed the ministry context of the respondent, participating in conversations where possible, observing interactions and direct and indirect messages, and collecting freely available resources (e.g. brochures and pamphlets) to assist in recording observations. Where possible, the researcher typed observations at intervals during the POSIA. A break in-between the POSIA and the ALSNI allowed the researcher to extract any recurring themes or questions arising from the POSIA. The POSIA served to supplement the researcher's appreciation of the respondent's context, shaping the researcher's understanding of the message shared through the entire ALSNI, and in some cases directing specific questions for clarification in the unstructured portion of the interview.

The ALSNI occurred in a space of the respondent's choosing. An audio recording of the interview allowed the researcher to be present to the respondent (without the need for copious note taking). These recordings were transcribed by a contracted receptionist. The Template Analysis was applied to the transcripts which in turn further shaped the template.

### **Data Analysis**

The research data from all the research instruments was imported into NVivo and was analyzed using Template Analysis. Template analysis was chosen as it allowed for the investigation of themes that had been identified in advance (in this case through the literature review), and allowed for the development of sublayers of themes as the data was analyzed (Brooks et al. 203). Another appealing attribute of Template Analysis was that it is free from any specific philosophical entanglements, allowing the researcher some flexibility of choice. The epistemology chosen for this research was Hammersley's "subtle realism" approach. Against the polarities of skepticism and naïve realism, subtle realism occupies the middle ground, where it is held that research investigates independent, knowable phenomena, yet it is conceded that there is no direct access to those phenomena (Hammersley 52).

We must still view people's beliefs and actions as constructions, and this includes their accounts of the world and those of researchers. At the same time, though, we should not assume that people's accounts are necessarily "true" or "rational" in their own terms...[We] may treat them as ...indicators of cultural perspectives held by the people producing them. (Hammersley 53)

Subtle realism rejects the notion that knowledge must mean "beliefs whose validity is known with certainty" (Hammersley 52). Instead, this epistemology claims the validity of "a representation arising from research while recognizing that other perspectives of the phenomena are possible" (Brooks et al. 205). Subtle realism calls for humility, recognizing that the result will not be a reproduction but rather a representation of the views of the historical and contemporary subjects. However, subtle realism also affirms the fruitfulness of the researcher testing assumptions and inferences,

acknowledging that there is knowable phenomena (Hammersley 53), and that with care, it is possible to represent valid indicators of the perspectives held by the historical figures and contemporary respondents.

The analysis began with the HUSDS. After coding the responses to the questions of the HUSDS according to the *a priori* themes (the Source of Salvation, Nature of Salvation, Words and Images Used to Describe Salvation, and the Telos of Salvation), the coded data was further scrutinized for meaningful clusters. Relationships between these groupings were identified, and integrative subthemes were isolated (Brooks et al. 203–204). An initial template was defined.

The data from the Survey Monkey questionnaire (SNQ) was imported into NVivo. Each of the open-ended questions from the SNQ were assigned a node. The data from each question node was then coded according to the template that had started to form during the analysis of the HUSDS data. Responses to the SNQ occasionally necessitated an amendment to the template, with subthemes being refined and new subthemes emerging (the HUSDS would then be reexamined for evidence for that new subtheme). This process continued, including the data from the ALSNI, until all relevant data to the research question was adequately grouped. The data remained identifiable by participant code and by the research instrument.

The template data from the HUSDS was isolated and analyzed, providing summary descriptions for the four *a priori* categories in response to RQ1. This process was repeated for the data from the SNQ and ALSNI to answer RQ2. The Service Expression type and Territory subsets of the SNQ data were isolated for specific subthemes to test for the presence of significantly different expressions of salvation.

Finally, comparison of the template data from the HUSDS with that of the SNQ/ALSNI was analyzed for evidence of shared themes, slippages, and silences (Sensing 7), answering RQ3.

## **CHAPTER 4**

### **EVIDENCE FOR THE PROJECT**

#### **Overview of the Chapter**

General Coutts claimed that both the social work and the evangelical work of The Salvation Army are inspired with the same motive and have the same end in mind (Coutts qtd. in H. Dean 357). This research was birthed in response to the perception that today's Army in Australia had various motives and only a vague sense of an agreed goal. In the context of a merger of two territories, this project identified contemporary understandings of salvation from across Australia and across diverse ministry expressions. It also investigated and analyzed historical understandings of salvation in the Army. Through the critique of historical and contemporary understandings, this research aims to assist in helping the Army in Australia faithfully embody the holistic gospel we are called to proclaim.

This chapter outlines the evidence discovered in the investigation of the three research questions:

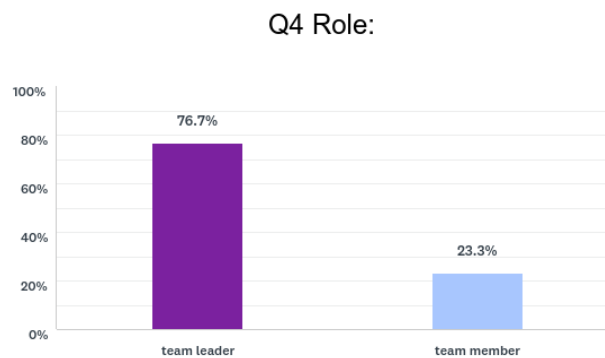
1. What are the historical understandings of salvation in The Salvation Army?
2. What are the existing salvation narratives among leaders in The Salvation Army Australia? and
3. How do the current narratives compare with the historical understanding of salvation in TSA?

#### **Participants**

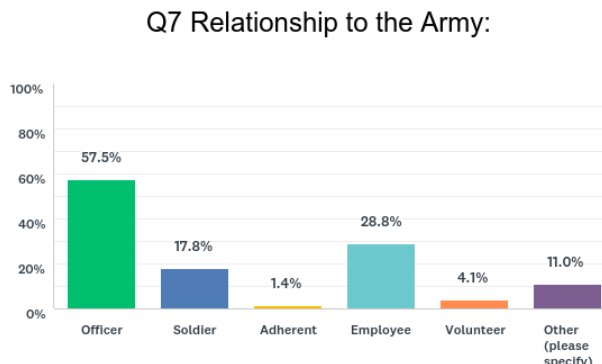
To identify the understanding of salvation in today's Army, this project sought responses from the custodians of the mission: its leaders. The Salvation Narratives Questionnaire (SNQ) received 81 responses from leaders of The Salvation Army (TSA) serving in Corps, Specialized Social Services, and Administration roles across Australia.

Four respondents of the SNQ chose not to give informed consent and were removed from further participation. A further 4 respondents chose not to answer any of the demographic questions. The majority of those who continued in the questionnaire identified as team leaders (Figure 4.1). The participants represented Officers, Soldiers, Adherents, employees, and volunteers of The Salvation Army. Those most represented were Officers (ordained and commissioned leaders). This was an expected bias as most leadership teams in the Army are led by Officers, and many have Officers as members. Those who chose to specify their relationship with the Salvation Army were predominantly Retired Officers or on the path towards Officership.

**Figure 4.1: Team Role**

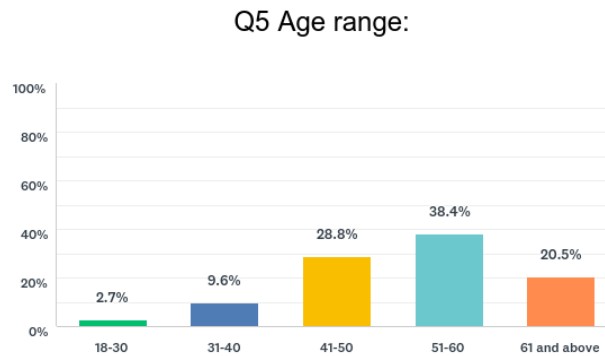


**Figure 4.2: Relationship to the Army**

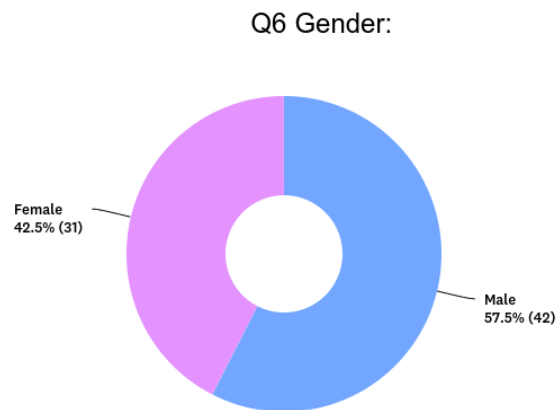


The age groups most represented in the questionnaire were those over the age of 41, with the largest group being 51-60-year-olds (Figure 4.3). The gender balance of the sample group is 57.5% male to 42.5% female (Figure 4.4). Ninety nine percent of the respondents who nominated a religion identified as Christian.

**Figure 4.3: Ages of Participants**



**Figure 4.4: Gender of Participants**



Participants were able to skip any question or choose to exit the questionnaire at any time. Eight and a half percent of participants who started the open-ended questions chose to exit the questionnaire at the fourth open-ended question: “What does success look like to you in your ministry?” All participants who answered the fourth question responded to the remaining six questions.

Six “key informants” were selected from the SNQ responses for observation and interview. One leader from each category of Corps, Specialized Social Services, and Administration in each of the old territories (AUE and AUS) was approached for further participation. Particular respondents were chosen according to the presence in their responses of themes that were recurring in other responses, or alternatively the presence of peculiar data that may reveal a unique understanding. The research sought not to describe a representative understanding of salvation, but rather, to identify present understandings of salvation in the Army. Variety was a key consideration in the final selection of “key informants.” There were four male participants and two female participants selected (the two female participants were from different ministry expression types). The age range included an 18-30-year-old, two 30-40-year-olds, two 51-60-year-olds, and an over-60-year-old. There were two employees and four Officers selected. The first six people approached for interview agreed and participated.

### **Research Question #1:**

#### **What are the Historical Understandings of Salvation in The Salvation Army?**

##### **Description of Evidence**

The Historical Understandings of Salvation Document Study (HUSDS) was conducted to discover the historical understandings of salvation in The Salvation Army. This study asked questions, consistent with those asked of contemporary participants, of *In Darkest England and the Way Out* by William Booth and published sermons of Catherine Booth. As part of the research design, the decision was made to engage in a Template Analysis, allowing for the investigation of *a priori* themes that had emerged



through the Literature Review: the Source of Salvation [SS], the Nature of Salvation [NS], the Telos of Salvation [TS], and the Words and Images used to express salvation [WI]. The results of the HUSDS are grouped according to these themes below.

### **The Source of Salvation**

The Source of Salvation theme includes investigation of the Army's understanding of God's activity in the world, the role of human participation, and finally of the motivation to engage in the work of salvation. The results show that from its inception, The Salvation Army recognized God as the source of salvation. William Booth penned *In Darkest England* to provide a rationale and seek support for social action, yet he stressed that:

Without God we can do nothing in this frightful chaos of human misery. But with God we can do all things, and in the faith that He has made in His image all the children of men we face even this hideous wreckage of humanity with a cheerful confidence that if we are but faithful to our own high calling He will not fail to open up a way of deliverance. (W. Booth, *In Darkest England* 35)

Catherine Booth also warned that:

Without a Divine Christ Christianity sinks into a mere system of philosophy, and becomes as powerless for the renovation and salvation of mankind as any of the philosophies which have preceded it. (C. Booth, *Popular Christianity* Lecture 1, Sec. First)

The results of the HUSDS reveal not only declarations of God as the source of salvation, but also attributes of God that the founders of the Army emphasized. Table 4.1 shows the number of references from the HUSDS that described different aspects of God's activity as the source of salvation.

**Table 4.1: HUSDS Template: Source of Salvation - God's Activity**

Name	References
Source of Salvation	237
God's Activity	107
God as Almighty /Powerful	17
God as Bringer of Peace	3
God as Deliverer	8
God as Father	11
God as helper	3
God as Judge	3
God as restorer of justice	2
God as Source of Life	3
God as Supplier of All Needs	3
God as the one who blesses	1
Guidance of God - Authority of God	10
Jesus as Savior	25
Source of new nature	11
The Love of God	4
Work of the Holy Spirit	14

The table above shows that the three persons of the Godhead were regularly referenced. There were numerous references to Jesus as the Savior (25 references), to the power and presence of the Spirit (14 references), and to the fatherhood of God (11 references). The prevalence of references to God as Father, as Almighty, Savior, and Deliverer (8 references) correspond to prominent identified needs of family and deliverance from enslaving substances (discussion of the identified needs is presented in a later section on the Nature of Salvation).

Although there is a clear link between highlighted characteristics of God and identified needs, the HUSDS results show that God was not only viewed as humanity's helper. God was depicted as the bringer of peace (3 references), but also the judge (2 references), restorer of justice (2 references), and the source of a new nature (11 references). Catherine Booth writes of the work of Jesus:

He will do no violence either to the government of God or the nature of man. Although love was the supreme ingredient of His character, yet we hear no words of an indiscriminate charity dropping from His lips, no excuse of sin, no palliation of the guilt of enlightened transgressors of His Father's law, or impudent presumers on His Father's forbearance. He hated iniquity as supremely as He loved righteousness. (C. Booth, *Popular Christianity* Lecture 1, Sec. Fourth)

The HUSDS also revealed some interesting perspectives the founders of The Salvation Army had towards the human role in salvation. Table 4.2 shows the template results collating the frequency of references to different aspects of human activity in salvation.

**Table 4.2: HUSDS: Source of Salvation - Human Activity**

Name	References
Human Activity	130
Confidence of Results	7
Factors that impact success	123
Community -Responsibility for others	11
Desire for Deliverance	10
Engaging all peoples	7
Obedience	15
Place Trust in God - Expect God's activity	7
Recognition of inability to save oneself	8
Removal from situation of sin	7
Resources	7
Sacrificial service	42
Meeting physical needs	9
Reaching others with the gospel	18
Solidarity - Family	10
Training	1
Willingness to Work	8
Motivation	
Motivated in response to God	16
Motivated towards present needs	15

The first sub-category of description of human activity in Table 4.2 is the “Confidence of Results” (7 references). The HUSDS revealed that William Booth was confident, that with the right approach, both earthly and heavenly changes would be forthcoming:

But this we are confident of effecting— anyway, in the great majority of cases, by reasonings and persuasions, concerning both earthly and heavenly advantages, by the power of man, and by the power of God.  
(W. Booth, *In Darkest England* 252)

Bearing in mind that he was seeking funding to expand his operations, William Booth argued that since something had been blessed by God to provide salvation in one instance, then it should be expected that it would prove “equally efficacious if applied on a wider scale and over a vaster area” (*In Darkest England* 104).

The HUSDS revealed several repeated factors of human participation that impacted fruitful ministry. Obedience and sacrificial service were regularly mentioned (15 and 42 references respectively). Two quotes from Catherine Booth reveal that although obedience is a function of human participation, she understood it to be divinely empowered:

They [the thousands who have experienced salvation and are now living lives of holiness] stand forward, an exceeding great army of witnesses to the reality of the salvation of God, and to the power of His Christ to deliver, to restore, to purify, and to keep all those who really receive and obey Him.  
(*Popular Christianity* Lecture 2, Sec. Second)

[H]ave you a Christ who saves you, who renews your heart, who enables you to live in obedience to God, or are you looking to this outside and imaginary Christ to do your obeying for you? (Lecture 1, Sec. False Christs)

Sacrificial service sometimes took the form of meeting physical needs (9 references), reaching others with the gospel (18 references), or providing family for others (10 references).

Other results featuring in the template (Table 4.2) that related to the Booths’ focus

on service were the importance of community/responsibility for others (11 references) and engaging all peoples (7 references). The Booths also recognized that the person needing saving had a role to play. The desire for deliverance (10 references), recognition of the inability to save oneself (8 references), and the importance of expecting God's activity (7 references), are all provided by the Booths as factors that impact the experience of salvation.

One last aspect to the theme of the source of salvation is the evidence of motivation for human participation in the work of salvation. Table 4.2 (above) shows that there were nearly equal numbers of references that linked the Booths' motivation with a response to God (16 references) as references that revealed motivation as a response to the presenting needs (15 references). William Booth wrote of the need to improve the circumstances of others,

It is no use saying that we love our fellow men unless we try to help them, and it is no use pretending to sympathise with the heavy burdens which darken their lives unless we try to ease them and to lighten their existence. (*In Darkest England* 219)

William also described his motivation as being obedience to the will of God, being "influenced by a spirit of love" (*In Darkest England* 274), and to be a help to the Lord. Catherine appealed to her listeners by pointing them to the judgment of God: they will be held accountable for their actions and inactions (*Popular Christianity* Lecture 3, Sec. Sixth). She also reveals how the example of Christ serves to motivate her and help her cope with the overwhelming need for help. She notes that Jesus was engaged in,

a spiritual mission, and yet He was most tender, as we readily trace, to every suffering, needy creature who came in contact with Him. His pity was boundless for the lame, the blind, and the deaf, and His loving heart must have grieved over much

in the sea of human misery brought before Him, of which we never hear. The truest love must ever seek the highest good of its object, sometimes even with forgetfulness of important lesser advantages. (*Popular Christianity* Lecture 3, Sec. Sixth)

### **The Nature of Salvation [NS]**

The Nature of Salvation theme gathered data that described the salvation needed by those encountered by the Army. The HUSDS of the published sermons and social manifesto published by the founders of The Salvation Army, revealed a broad presentation of people's need for salvation. Table 4.3 below shows the template results collating the frequency of references for different conditions that humanity needs saving from.

**Table 4.3: HUSDS: Nature of Salvation – Salvation From**

Name	References
Nature of Salvation	245
Needs to be Addressed	
Salvation From	
Fallen Nature	
Behavioral Fallenness	21
Vice	2
Drunkenness	8
Envy	1
Fornication	1
Laziness	2
Prostitution	7
Emotional Fallenness	13
Despair	2
Lost faith - Hope	7

Name	References
Misery	4
Physical Fallenness	1
Sickness	1
Relational Fallenness	15
Bad Associations	1
Disconnection from others	3
Disobedience	1
Failure of the home	5
Separation from God	1
Shame	1
Wickedness - sin	3
Societal Fallenness	52
Crime	8
Defects of sanitary system	1
Evil	4
Heavy Burdens	1
Homelessness	8
Hunger	9
Oppression	6
Perpetuity of Perdition	4
Poor Education - Lack of Life Skills	2
Poverty	3
Struggle to live	1
Unemployment - Poor Working	5

The HUSDS found that the Booths communicated humanity's need for rescue in the behavioral, physical, emotional, and relational realms of life. Behavioral Fallenness



included laziness (2 references), prostitution (7 references), and drunkenness (8 references). William Booth linked drinking problems with poverty, vice and crime:

I will take the question of the drunkard, for the drink difficulty lies at the root of everything. Nine-tenths of our poverty, squalor, vice, and crime spring from this poisonous tap-root. (W. Booth, *In Darkest England* 47)

When the Booths spoke of the need for salvation in the area of relationships (15 references), they spoke of the failure of the home (5 references), sin (3 references), and disconnection from others (4 references including separation from God). The emotional needs the Booths described were misery, despair, and the loss of hope: “At present, alas, it would seem as though no one dares even to hope. It is the great Slough of Despond of our time” (W. Booth, *In Darkest England* 13).

The nature of William Booth’s book, a plan for social reform, saw most of the physical needs being addressed, not as personal physical needs, but as needs of a fallen society (52 references). Homelessness (8 references), hunger (9 references), crime (8 references), and the ongoing cycle of suffering (4 references), and poverty (3 references) are exposed as symptoms of a society in need of redemption. Table 4.3 shows that the Booths recognized a broad range of societal ills in need of redemption. Unemployment (5 references), poor education opportunities (2 references), and even defective sanitary systems (1 reference) received attention as systemic problems requiring redemption.

The historical understanding of salvation in The Salvation Army, as well as expressing the need for salvation *from* a broad range of plights, also expressed a range of descriptions of salvation as being brought *to* a new context. Table 4.4 below, shows the template results collating the frequency of references for different descriptions of the new context brought about by salvation.

**Table 4.4: HUSDS: Nature of Salvation – Salvation To**

Name	References
Salvation To	
Saved Soul	24
Employment - Meaningful contribution	14
Community - Cooperation	11
Reformed circumstances	11
Moral Strength - A New Moral Life	8
Gladness - Brightness - Joy	6
Regeneration - New Birth - New Nature	6
Reduced Suffering	5
Responsibility	5
Restored human dignity	5
Family – Home	4
Hunger satisfied	3
Discipline	2
Education	2
Freedom	1
Godliness	1
Hope of Heaven	1

Table 4.4 shows that the Booths' second most mentioned context that people needed saving to was employment (14 references). These frequent references, added to the 5 references from Table 4.3 of unemployment as something that people needed saving

from, highlight that employment was a significant focus for the Booths. Employment, second only in mentions to a Saved Soul (24 references), was not merely about having work, but was regarded as an essential element of restoring human dignity. The Booths emphasized people's need to make a meaningful contribution to society. This perspective on the dignity of work directed the early Army's method of bringing change:

Mere charity, for instance, while relieving the pinch of hunger, demoralises the recipient; and whatever the remedy is that we employ, it must be of such a nature as to do good without doing evil at the same time (W. Booth, *In Darkest England and the Way Out* 87).

William Booth sought to implement a system where needs were met but those seeking help were required, and provided opportunity, to work (according to their capacity) for their support. A related aspect of the salvation to make a meaningful contribution was the restoration to community (11 references). William Booth witnessed those experiencing salvation becoming contributors to society. Those who experience salvation came, “out of the darkest depths of destitution, vice and crime, to be happy and honest citizens and true sons and servants of God” (*In Darkest England* Preface).

The Booths, in the midst of revival, presented a compelling and positive picture of salvation. It was a picture of people experiencing a new birth, a new nature (6 references), a new moral life (8 references). It was a life of joy and responsibility (6 and 5 references respectively), those once trapped in destitution and vice now experiencing godliness and a hope of heaven (1 reference each). The saved life was one where the soul was saved (24 references), but also was where dignity was restored (5 references), circumstances were reformed (11 references) and suffering reduced (5 references). William Booth recognized that, “to provide an effective remedy for the evils which we

are deploring these circumstances [which make vice a second nature] must be altered” (*In Darkest England* 86). William Booth’s work was a plan to help the most destitute escape the evil surrounding them. Much of the book proposes how to improve the circumstances of the most disadvantaged:

[U]npropitious circumstances may render it absolutely impossible for him to escape, no matter how he may desire to extricate himself. The first step with these helpless, sunken creatures is to create the desire to escape, and then provide the means for doing so (*In Darkest England* 86).

*In Darkest England* contains William Booth’s call for followers of Christ to offer a message of Temporal Salvation for all:

As Christ came to call not the saints but sinners to repentance, so the New Message of Temporal Salvation, of salvation from pinching poverty, from rags and misery, must be offered to all. They may reject it, of course. But we who call ourselves by the name of Christ are not worthy to profess to be His disciples until we have set an open door before the least and worst of these who are now apparently imprisoned for life in a horrible dungeon of misery and despair (*In Darkest England* 36).

Yet William Booth demonstrated that although improving circumstances provided a form of temporal salvation, this had not become his definition of salvation: “Favourable circumstances will not change a man’s heart or transform his nature...” (*In Darkest England* 86). For William Booth, unless an eternal transformation happened, the temporal transformations were bound to fail:

And insoluble it is, I am absolutely convinced, unless it is possible to bring new moral life into the soul of these people. This should be the first object of every social reformer, whose work will only last if it is built on the solid foundation of a new birth, to cry “You must be born again” (*In Darkest England* 44–45).

He continues, “if the inside remains unchanged you have wasted your labour. You must in some way or other graft upon the man's nature a new nature, which has in it the element of the Divine.” (W. Booth, *In Darkest England* 45)

As discussed at the beginning of this section, although William Booth’s view of the nature of salvation presented people enjoying a new nature, he did not limit salvation to an individual need or experience. The cofounder had a high understanding of community (11 references) as the crucible for transformation,

The girls have their banjos and their tambourines, and for a couple of hours you have as lively a meeting as you will find in London. There is prayer, short and to the point; there are addresses, some delivered by the leaders of the meeting, but the most of them the testimonies of those who have been saved at previous meetings, and who, rising in their seats, tell their companions their experiences (*In Darkest England* 97).

William Booth emphasized the need for the meetings to be accessible for the previously unchurched (lively, short, and to-the-point prayer). He also valued the part testimonies played in reaching new people. He saw the redemptive potential of welcoming people into his life-giving communities. However, although recognizing the potential of community, he also saw how the community at large had contributed to the plight of the most disadvantaged. He argued for communal responsibility, in working towards the salvation of those fallen whom society systems have failed:

While recognising that the primary responsibility must always rest upon the individual, we may fairly insist that society, which, by its habits, its customs, and its laws, has greased the slope down which these poor creatures slide to perdition, shall seriously take in hand their salvation (*In Darkest England* 48).

### **The Telos of Salvation [TS]**

Both William and Catherine Booth expressed on numerous occasions, and in

various forms, the goal of their service. In their declarations, they reveal their understanding of the Telos of Salvation.

**Table 4.5: HUSDS: Telos of Salvation**

Name	References
Telos of Salvation	
A remade whole person	31
Better life	
Better life circumstances	17
Improved life that makes soul saving possible	12
New Present and Future Eternal Life	19
Experience of the Kingdom of Heaven	
A Transformed World	11
Community - Restored Relationships	15
Reversal of enslaving conditions	8
Shalom	2
Healing	5
Saving the soul	24

The HUSDS revealed many instances where the Booths advocated for improving the life circumstances of others (17 references) and extolled the benefits of people experiencing love in community (15 references). However, although establishing caring communities was a goal, they chose to emphasize that this was not their ultimate goal.

Catherine warned,

[T]his general idea of caring in some way or degree for the poor and wretched has extended itself even into the region of creeds, so that we have now many schemes for the salvation of mankind without a real Saviour (*Popular Christianity* Lecture 3, The Sham Compassion).

Indeed, demonstrating care for needs of the downtrodden was repeatedly presented as a means of making an introduction to the Savior possible (12 references). William writes:

My only hope for the permanent deliverance of mankind from misery, either in this world or the next, is the regeneration or remaking of the individual by the power of the Holy Ghost through Jesus Christ. But in providing for the relief of temporal misery I reckon that I am only making it easy where it is now difficult, and possible where it is now all but impossible, for men and women to find their way to the Cross of our Lord Jesus Christ (*In Darkest England* Preface).

Catherine's understanding of the Telos of Salvation was shaped by her perception of the coming judgment of God. She believed that she would be accountable for how she invested her energy, and that investing in benevolent activity may not be acceptable to God:

Remember that in the light of that judgment which is coming on, it will appear worse than useless to have expended your energies and powers on doing that kind of good which WILL NOT LAST, which will, in fact, by itself, serve the enemies' purpose rather than otherwise. Either do as Christ commands you, or cease to call your work by His name. Do not let anyone delude you with the idea that you are following Christ, or doing that work which is peculiarly His, in contradistinction to all merely human benevolence and earthly salvation, unless you are seeking first His kingdom, both within your own soul and everyone else's (*Popular Christianity* Lecture 3, Sec. Sixth).

Catherine's emphasis on present and future participation in the eternal kingdom of God, for herself and everyone else, was evident in the HUSDS results (19 references).

The most prominently referenced telos of salvation was a whole remade person (31 references). William Booth, considering the destitute, described his mission "to recover, and once more set forth on the journey of life" (*In Darkest England* 271). He

brought further clarity to what he meant by “recover” as he declared that, “In every case an attempt will be made to secure, not only the outward reformation, but the actual regeneration of all whom we assist” (*In Darkest England* 225). Still further, in the midst of a book outlining a pattern for social reform, he explicitly states:

To change the nature of the individual, to get at the heart, to save his soul is the only real, lasting method of doing him any good. In many modern schemes of social regeneration it is forgotten that “it takes a soul to move a body, e’en to a cleaner sty,” and at the risk of being misunderstood and misrepresented, I must assert in the most unqualified way that it is primarily and mainly for the sake of saving the soul that I seek the salvation of the body. (*In Darkest England* 45).

This quote clearly reveals William Booth’s prioritization of the salvation of the soul. Despite its clear importance for William Booth, “salvation of the soul” (24 references) was only the second most mentioned goal. A possible reason for this is that other frequently used expressions were used synonymously or elaborated on salvation of the soul (for example “New present and future eternal life” (19 references). At the end of *In Darkest England*, William Booth, in one declaration of his goal, links the three prominent themes of “salvation of the soul” (24 responses), “a whole remade person” (31 references), and “present and future eternal life” (19 references): “To save the soul, to regenerate the life, and to inspire the spirit with the undying love of Christ is the work to which all other duties must ever be strictly subordinate” (*In Darkest England* 284).

The Salvation Army’s historical understanding of salvation although explicitly prioritizing the saving of the soul, was one that impacted both the temporal and eternal. Table 4.4 shows that the reversal of enslaving conditions (8 references) and a transformed world (11 references) were regularly referenced outcomes of salvation. Catherine in



describing the scope of salvation preached that, “God's plan of salvation in dealing with the internal malady embraces all its external consequences” (*Popular Christianity* Lecture 2). Although the Booths understanding of salvation was anthropocentric, Catherine recognized that God’s work of salvation enacted in Christ was for the benefit of all creation:

God has declared to the three worlds of angels, men, and devils, that justice is satisfied, and that henceforth no guilty son or daughter of Adam need despair of His mercy and salvation—the accepted sacrifice for all men, and we know not for what other beings. How far-reaching its benefits are we cannot tell, perhaps to distant planets and suns; any way, they reach to you and to me (*Popular Christianity* Lecture 1, Sec. Third).

### **Words and Images used to express salvation [WI]**

The HUSDS identified 300 references that imaged salvation. Many were unique illustrations to convey an aspect of the message of salvation, for example, a lifeboat rescuing the drowning, satisfying the hungry, and making loose the bands of wickedness. There were, however, as shown below in Table 4.6, other often-repeated words and images that the founders used to express salvation.

**Table 4.6: HUSDS:7 Most Frequently Used Words and Images describing Salvation**

Name	References
Words and Images Used to Describe Salvation	300
Deliverance - shame, misery, power of sin	39
Restoration	32
A Higher and Happier Life	29
Soul Saved	24
Pardon / Forgiveness / Guilt removed	24
A New Nature	15
Peace	15
Coming home to the Father	8

The most frequently mentioned image of salvation was deliverance (39 references). Catherine emphasized the reality of God as an “extraneous deliverer” and “Almighty Father ... able to help and to deliver” (*Popular Christianity* Lecture 1, Sec. Introduction). William wrote of people being delivered from “lives of shame and misery” (*In Darkest England* 188, Appendix xxi), and out of the “dark sea” (*In Darkest England* 280), of anguish and despair. Catherine preached of the God who delivers from “the strength and power of sin” (*Popular Christianity* Lecture 1, Sec. Fifth), bringing relief to weary souls and freedom from condemnation. This image of deliverance was accompanied by the often-repeated words of “sin,” “guilt,” “empower,” and “free.”

The second most prevalent group of words and images in the results of the HUSDS are represented by the word “Restoration” (32 references). The Booths regularly presented salvation as the “reformation,” “regeneration,” or “remaking of the individual.” Restoration included addressing temporal concerns:

Salvation to a man who is sick means restoration to health; to a man who is drowning, restoration to dry land; to a man dying, restoration to life; to a man on the verge of bankruptcy it means liquidation of his debts, and restoration to solvency (C. Booth, *Popular Christianity* Lecture 2, Sec. First).

Restoration was also described as “the renewal of the heart by the Holy Ghost” (C. Booth, *Popular Christianity* Lecture 2), and as the “restoration of man to the mind and will of God” (Lecture 1, Sec. Fourth). The ideas of new birth, eternal life, and of being energized were also connected with the image of restoration. Catherine Booth further linked the image of restoration with being purified and empowered to live a new life with God in holiness:

He not only restores, but He promises to dwell in His people as the power of an endless life, enabling them to purify their hearts by faith, to love God with all their soul and strength, and to offer themselves as living sacrifices, holy and acceptable in His sight. (*Popular Christianity* Lecture 2, Sec. Second)

In the repeated references to happiness (29 references), the Booths presented that salvation and happiness in life are connected. William Booth spoke of people being saved to “a higher and happier life” (*In Darkest England* 15), and to “heavenly hopes and earthly gladness” (Preface). However, although the Booths clearly depicted happiness as a fruit of salvation, Catherine demonstrates that she did not equate “happiness” with “salvation”:

The human needs of men were apparent enough to many benevolent people in [Jesus’] day... but the crying soul needs, which had brought him out of heaven, **the hopeless woe to which even the rich and happy were drifting**... were the visions of sorrow which He only saw. (*Popular Christianity* Lecture 3, Sec. First [emphasis mine])

As has already been discussed in the “Nature of Salvation” and “Telos of Salvation” sections, the salvation of the soul was the highest priority for the Booths. The only question arising from “Soul saved” in the top 7 Words and Images Describing Salvation (Table 4.6) is, “Why is it only fourth in prevalence?” The nature of William Booth’s book as an argument for increased engagement in temporal salvation, likely increased the focus on the practical outworking of soul saving: a “higher and happier life,” “deliverance,” and “restoration.” William Booth’s own conclusion must be allowed to define the importance he invested in salvation of the soul: “To save the soul, to regenerate the life, and to inspire the spirit with the undying love of Christ is the work to which all other duties must ever be strictly subordinate in the Soldiers of the Salvation Army (*In Darkest England* 284).

A surprising result of the HUSDS was the prominence of “pardon” in the sermons of Catherine Booth. Knowing that Catherine’s congregations often included many from the upper classes (Read 153), it was unexpected to discover “pardon” as one of her most favored images. Catherine Booth used it both for correction, “there is not even the recognition of the necessity of pardon, much less of the power of Christ to renew the soul in righteousness,” and encouragement, “They forget that the deliverer is here—that pardon is offered, and that He is ready to witness it and fill their souls with peace and joy” (*Popular Christianity* Lecture 1, Sec. False Christs).

Forgiveness and dealing with humanity’s guilt were also recurring images and themes that add to the focus of salvation as the experience of pardon. Another word that appears prominently and is linked to “pardon” (in the above quote and others) is “peace” (15 references). In the above quote, Catherine presents peace (15 references) and joy (a

higher and happier life, 29 references), as following a pardon (24 references) made possible because the deliverer (39 references) is here.

### **Research Question #2:**

#### **What are the existing salvation narratives among leaders in The Salvation Army Australia?**

#### **Description of Evidence**

To discover the existing salvation narratives among leaders in The Salvation Army Australia, the Salvation Narratives Questionnaire (SNQ) and six Army Leader's Salvation Narratives Interview (ALSNI) were conducted. The Participatory Observation of Salvation in Action (POSIA) was conducted for 5 of the 6 Key informants interviewed in the ALSNI to provide context for the researcher and prompt unscripted questions in the ALSNI.

According to the research design, the responses of the SNQ were analyzed using a Template Analysis (as was the case with the HUSDS). The template analysis investigated the responses of today's leaders according to the *a priori* themes that had emerged through the Literature Review: The Source of Salvation [SS], the Nature of Salvation [NS], the Telos of Salvation [TS], and the Words and Images used to express salvation [WI]. The results of the SNQ and ALSNI are grouped together, under the headings of these four research themes.

#### **The Source of Salvation [SS]**

Questions 5, 6, and 7 of the SNQ allowed participants to indicate the most significant factors that contribute to positive change in their context and to describe

God's participation in their ministry context. Table 4.7 below shows the number of references from the SNQ that described different aspects of God's activity as the source of salvation.

**Table 4.7: SNQ Template: Source of Salvation- God's Activity**

Name	References
Source of Salvation	
God's Activity	
God as Love	52
Jesus as Saviour	27
God as Guide / authority	21
Work of the Holy Spirit	14
Source of new life	13
God as Almighty /Source of Power	10
God as Bringer of Peace	10
God as restorer of justice - concern for poor	9
God as Father	8
God as Supplier of All Needs	7
God as Faithful Patient with endurance	6
God as the one who blesses	6
Answerer of Prayer	5
Source of Hope	5
God as Healer	4
Triune - Community	4
God as Deliverer	3
God as Non-Judgmental	3
Source of Goodness	3
Source of Joy	3

Name	References
Bringer of Good News	2
Concern that God's influence is not a focus	2
God as Source of Life	2
Source of Faith	2
Source of Value	2
God as helper	1
God as Judge	1

There was a large variety of responses with many aspects of God's activity and character mentioned. By far the most dominant response was of the influence of the love of God on the respondent's ministry (52 references). God as guide, providing direction for their service, was also another common response (21 references). God was also often referred to as the source of power (10 references), peace (10 references), and new life (13 references).

Another common theme was that of God as the restorer of justice (9 references). The respondents' depictions of God as the restorer of justice highlighted concern for the poor and marginalized. Interestingly, only one response about justice alluded to God's role as judge: "justice (there are consequences for wrongs - but also grace)" (SNQ21). A few responses cited "non-judgment" (3 references) as either evidence of God's influence in their ministry (SNQ60), or as the attribute of God most significant for their context (SNQ56,60).

The results of the SNQ show that the work of all three persons of the Trinity were mentioned by the collective group of respondents. The Father (referred to by this function 8 times), the work of the Holy Spirit (14 references), and the saving work of Jesus (27

references) demonstrated a collective appreciation for the activity of the persons of the Trinity in Army ministries. However, there were some individual responses that raised questions as to how evident God's activity was in their setting (2 references). One response was a lament over what he saw as a diminished attentiveness to the activity of God:

[We are] seemingly driven by structures and processes these days and getting the strategies right ... than the very foundational issues ... the spiritual aspect. Prayer, Worship, Solid preaching... I wonder what it would look like if we were to have as much emphasis on prayer and worship as we do on values, vision, strategy and mission (SNQ74).

Another response, which included in the definition of success, "a relationship with the Transcendent" (KR4), required further exploration to ascertain whether the personal work of the Trinity was recognized in his context. KR4 is engaged in an intentionally multicultural ministry. In the ALSNI, KR4 clarified that his goal of introducing people into a relationship with the "Transcendent" referred to, "something greater than us... a force in the universe that is creative, and is loving, and for me" (KR4). When specifically asked about the role of the Holy Spirit, KR4 responded "I do believe that the spirit actively prompts us...back inwards, not necessarily into the church itself but back into community, back into relationships, so...there's a sense of guidance" (KR4).

As well as revealing perceptions of God's activity, the SNQ also revealed contemporary leaders' understanding of the human role in salvation. Table 4.8 shows the template results collating the frequency of SNQ references to different aspects of human activity in salvation.



**Table 4.8: SNQ Template: Source of Salvation- Human Activity**

Name	References
Source of Salvation	
Human Activity	
Confidence of Results	1
Factors that impact success	
Community -Responsibility for others	44
Place Trust in God - Expect God's activity	16
Resources	14
Structures - Mission Vision etc.	7
Sacrificial service	3
Solidarity - Family	11
Reaching others with the gospel	10
Meeting physical needs	4
Engaging all peoples	11
Desire for Deliverance - Change	10
Willingness to Grow	4
Training	2
Change in mindset	2
Recognition of inability to save oneself	2
Removal from situation of sin	2
Obedience	1

The results of the SNQ regarding the factors that impact success emphasized the importance of community and engaging all peoples (44 and 11 references respectively). Many leaders surveyed also emphasized the importance of expecting God's activity (16 references). In the ALSNI, KR2 described the expectance of God's activity as living as

though “God is real” (KR2). KR1 spoke of the importance of relying not on his skills but trusting that God was at work and “all [was] going to come to fruition in a positive way” (KR1). KR5 provided another example of confident trust that allowed for mystery: [God’s perspective and activity is] so much greater and wider and more amazing than we can even imagine...It is going to be better and God is doing amazing things through the darkness (KR5).

Another repeated presentation of human participation in salvation was reaching others with the gospel (10 references). In the ALSNI, KR6 related a success story of how a staff member, from a different church, encouraged a lady they were serving to attend church and how the lady had experienced an amazing transformation. The observation of this site (POSIA) revealed that although reaching others with the gospel was a value, it was not the first priority. It was noted that there was no prominent mention of Jesus, no bible verses on display or any links to church gatherings. KR6 revealed that this was a conscious choice as “not everyone has positive experiences in those areas and that’s not ...the purpose of our funding” (KR6). The literature on display and KR6’s response revealed the importance of community and engaging all peoples (44 and 11 references respectively), solidarity (11 references), and meeting needs (4 references) in her ministry. KR6 added that when it comes to meeting spiritual needs, “We intentionally talk about spirituality...it’s more spirituality than Christianity because it’s important that we connect people in journeys where they want to be connected, not in a forced way” (KR6).

One last aspect to the theme of the source of salvation revealed by the responses to the SNQ is the motivation for human participation in the work of salvation. Table 4.9 shows that SNQ respondents were motivated in response to God’s activity (60

references), by the presenting needs before them (29 references), and by a desire to reveal God to the world (14 references).

**Table 4.9: SNQ Template: Source of Salvation- Motivation for Ministry**

Name	References
Motivation	
Motivated by presenting need	29
Motivated by response to God	60
Revealing God	14

Those who expressed that their motivation was in response to God were most likely to express their motivation as a response to being “called by God” (32 references), and to the “love of God” (29 references). Other responses addressing a response to God included elements of fulfilling God’s plan for creation (13 references). The motivation to meet presenting needs included references to the “marginalized” (4 references), and “disadvantaged” (4 references), and a longing to “help” (21 references). Although most responses clearly included both elements of a response to God and to others, there were some where God’s influence could only be implied: “I am passionate about the values and mission and how this is delivered in a practical, hands on way within communities” (SNQ71). In the ALSNI, KR4 provided further evidence for the strong motivation to care for and help others:

[W]hen I look back at my own life and my own experience, there were several key people in my upbringing as a teenager who didn’t necessarily have any motivation to care about me...so there were [others who spent] quality time with me ... being a support person in my life... So for me, it is kind of an obvious next step that I can then be that person to [others] (KR4).

## The Nature of Salvation [NS]

The responses to the SNQ revealed an understanding of people's need for salvation that included behavioral, emotional, physical, and relational aspects. Table 4.10 below shows the number of references from the SNQ that described salvation as the rescue from conditions relating to the whole human experience.

**Table 4.10: SNQ Template: Nature of Salvation - Salvation From**

Name	References
Nature of Salvation	
Salvation From	
Fallen Nature	
Behavioral Fallenness	1
Vice	1
Laziness	2
Emotional Fallenness	1
Low view of self - searching	11
Lost faith - Hope	9
Despair - stress	3
Misery	2
Physical Fallenness	
Addiction	23
Mental Health	16
Sickness	7
Relational Fallenness	
Disconnection from others	37
Breakdown of the home	23
Bad Associations	3
Brokenness	1

Name	References
Separation from God	1
Shame	1
Wickedness - sin -	1
Societal Fallenness	1
Homelessness	18
Poverty	13
Struggle to live	13
Support for recovery from abuse	11
Perpetuity of Perdition	6
Need for structural reform	5
Distraction - busyness	4
Poor Education - Lack of Life Skills	4
Hunger	3
Consequences of poor decisions	2
Crime	2
Oppression	2
Rapidly changing circumstances	2
Discrimination - being judged	1
Entitlement mentality	1
Heavy Burdens	1
Pressure of expectations	1

The most frequently cited presenting need was disconnection from others (37 references). One respondent suggested that the presenting need may not be the most important need: “They would say ‘society/community’...I would say not knowing or growing in relationship with Christ” (SNQ44). A related issue to disconnection from

others, the “breakdown of the home” (23 references), was an equal second in prevalence. Today’s leaders regularly mentioned that those presenting to them needed freedom from alcohol and other addictions (23 references). Frequently mentioned were a “low view of self/trying to find personal identity” (11 references) and “mental health” (16 references). Societal needs such as homelessness (18 references), poverty (13 references), and the struggle to live (13 references) featured in the responses, as did support to recover from past “trauma” and “abuse” (11 references).

Today’s leaders also revealed an understanding of salvation as being to a new context. Table 4.11 below shows the number of references from the SNQ that described salvation as the rescue to a particular new context.

**Table 4.11: SNQ Template: Nature of Salvation- Salvation To**

Name	References
Nature of Salvation	
Salvation To	
Community and belonging	46
Restored human dignity - to be valued	31
Acceptance	26
Employment - Meaningful contribution	19
Know they are loved	16
Saved Soul - Spiritual Guidance	16
Discipline - Discipleship	10
Freedom	10
Empowerment - Encouragement	9
Purpose for Life	8
Gladness - Brightness - Joy	6
Family - Home	4
Life in all its fullness - flourishing	4
Reformed circumstances	4
Moral Strength - A New Moral Life	3
A Life of Worship	2
Hope of Heaven	2
Inner Peace	2
Responsibility	2
Education	1
Godliness	1
Hunger satisfied	1
Reduced Suffering	1

By far the dominant picture in the SNQ, of what people are saved to, was that of “community and belonging” (46 references). The second and third most prevalent grouped responses were related to the theme of community: “restored human dignity - to be valued” (31 responses), and “acceptance” (26 responses). Other related responses depicted salvation as the context where a person knows they are loved (16 references).

The prominence of “acceptance” is related to the identification of “non-judgment” as an attribute of God in the section on the “Source of Salvation.” Respondents from both AUE and AUS territories spoke of non-judgment and acceptance in the SNQ, although it was more prevalent in responses from AUS (14 references to 8). Responses from both territories linked acceptance with being “valued” (31 references), “belonging” (23 references), and as applying to “all” (for example “accepting everyone” (SNQ55)). Some responses from the AUS also communicated acceptance as “inclusion” (SNQ16,36,40). Acceptance featured equally in responses from Corps and Specialized Social Services (9 references) and slightly less in responses from those in Administration (5 references).

Some of the key informants from different territories and mission expressions were selected to bring greater clarity to what was meant by “acceptance” and “non-judgment.” The Key Respondents, interviewed in the ALSNI, aired some consistent themes but also revealed different interpretations of non-judgment and acceptance. KR4 ministers in a multicultural church setting. KR4’s responses expressed the common emphasis of acceptance as creating a sense of belonging and worth. Uniquely, he painted acceptance as the opposite of “isolation and shame” and linked “self-acceptance” to “restoration to community” (KR4). KR6 was one who viewed God’s non-judgment as a most important quality of God. By non-judgment she meant, “God accepts us where we



are... despite all that's happened, he is always there with open arms" (KR6). Her ministry embodies this view of God by communicating that the past is "not actually relevant to where they are now" (KR6). Non-judgment in her setting extends even towards the goal: those who present "work with us towards whatever [their] goal is" (KR6).

Key Respondent 3 (KR3) identified "acceptance without judgment" (KR3) as one of the most significant aspects of his ministry to society's most marginalized. During the ALSNI, KR3 clarified that "we are not a place where there is total acceptance of anybody and anybody's beliefs and particularly behaviors but we want to be slow to judge" (KR3). Being slow to judge meant leaving judgment to God and looking "for the best in people...rather than looking for reasons to stop people being part of what we're about" (KR3). For KR3, acceptance was about allowing people to "draw near," whether they "look different...have different beliefs of faith, or of sexuality or of lifestyle" (KR3). KR3's responses also clarified that being slow to judge did not rule out communicating that there was a better life,

I have experienced something better which is forgiveness and grace...[lots of people] have not had it modeled that there is another way to live, to think, to believe." He recognized that broken people "desperately need to know there is something better to be able to replace the lifestyle that they are choosing (KR3).

Another strongly referenced theme from the SNQ results tabled in Table 4.11, that is also related to restored dignity (31 references), is being restored to a life of purpose where one makes a meaningful contribution (19 references). In the ALSNI, KR1 recognized the need for purpose as one of the most important presenting needs. In relating a salvation story, he expressed, "my hope for that young man is that he in turn can use his life experience and his faith journey to be able to help other people (KR1).

His perspective on the nature of salvation matched the presenting need, linking salvation with being empowered to use spiritual gifts for significant service.

The need for spiritual salvation was also frequently mentioned in the SNQ (16 references). Some spoke of the need for “spiritual renewal” (SNQ53), to have “spiritual needs met” (SNQ1), or to come into a “growing” (SNQ6,16,24,41,44,76), “personal” (SNQ20,23,41), “relationship with Jesus” (SNQ2,13,40,41). Some answers challenged perceived priorities in understanding salvation: “God loves them and ... he cares about all of them, not just the spiritual” (SNQ73), and “For someone to have their spiritual needs met, then this is the icing on the cake!” (SNQ1).

KR4, understanding that salvation is “not just a spiritual thing necessarily, it is actually a thing that encompasses all areas of life” (KR4), equates each improvement as salvation:

so she was saved from having no sense of hope in that space. She was saved in not having faith in her own capacity and was then brought to a place where she could kind of understand her capacity, understand her worth. (KR4)

KR1 rather than equating each component as salvation, contributed that: “when people experience freedom in the physical realm and overlay that with freedom in the spiritual realm, it all adds up to a salvation story” (KR1).

### **The Telos of Salvation [TS]**

Questions 4, 8, 9, and 10 of the SNQ allowed respondents to describe the goal of their service and reveal their understanding of the ultimate aim of salvation. Table 4.12

below shows the number of references to each of the different goals of salvation from the SNQ.

**Table 4.12: SNQ Template: Telos of Salvation**

Name	References
Telos of Salvation	
Saving the soul - Relationship with God	73
To be holy	3
Better life	
New Present and Future Eternal Life	28
Purpose - Service	27
Better life circumstances	14
Improved life that makes soul saving possible	1
Experience of the Kingdom of Heaven	
Community - Restored Relationships	59
A Transformed World	29
Reversal of enslaving conditions	18
Shalom	15
Ambiguous Goal of Change and Growth	31
A remade whole person	20
Flourishing	6
Healing	4
Restoration of the Image of God	2

The strong emphasis on community and restored relationships, discussed in the “Nature of Salvation” section, continued in descriptions of the ultimate goal that today’s leaders have for participants in their ministries. Several leaders conveyed the goal that people would experience community where they are “accepted, loved and cared for”

(SNQ40) (other similar examples include SNQ3,6,21,23). The responses often connected both restoration in relationship with God and with others: “To be reconciled to him in personal and communal relationship” (SNQ44). Several had similar aims that “all people might know and experience the great love and value that he has for all people” (SNQ29). KR3 expressed his hope for people to be restored in “right” relationship with God:

to be in a relationship with God is to know what God has done for me, to accept what he has done and then ...the response for me is to say because of what God has done for me, I want to live right (KR3).

References to eternal salvation abounded (73 references), as did responses that emphasized a present experience of a saved life (28 references). Some of these references revealed an understanding that equated the experience of a saved life with improved functioning or circumstances (14 references). KR6 expressed her hope for a person who, although not expressing a spiritual salvation, was experiencing an improved life: “[my hope is] that she continues to make great choices for her and her son, that she lives a full and abundant life” (KR6). KR6 expressed that this lady had “not yet” experienced spiritual salvation, indicating that while this is not her whole goal, it is part of her ultimate goal. KR4 also (without explicitly referencing God in this answer) paints the ultimate picture of salvation for a girl he ministers to as: “ultimately that she would thrive in all areas of her life” (KR4). KR5, in describing her hope, brought more explicit focus onto God:

I think Salvation also has to include knowing the plan of God and knowing that they are children of God and that they are saved by God for eternity, but also now. So, I don’t think you can have full Salvation without the one true God (KR5).

Several responses indicated an understanding of the Telos of Salvation extending

beyond the individual. KR4 portrayed “racial diversity” and intercultural harmony as part of the telos of salvation. KR1 linked racial and cultural understanding as part of God’s restoration of creation: in this restored world, “Care for the environment would be much better,” “there wouldn’t be a lot of waste of money and resources on things that don’t help promote a good life and a good community” (KR1). It would be a “world that is functioning properly” (KR1). One response to the SNQ described salvation as “Wholeness of life, relationships, with others, and God. Communities and creation at its best. Awareness and responsiveness to God and good in the everyday” (SNQ50).

### **Words and Images used to express salvation [WI]**

The responses of the SNQ contained 198 references that imaged salvation.

Leaders spoke of moving onto God’s path, beginning life afresh, and being restored into the image of God.

**Table 4.13: SNQ: 7 Most Frequently Used Words and Images describing Salvation**

Name	References
Words and Images Used to Describe Salvation	198
Transformation	22
Hope	18
Restoration	15
Freedom from burdens - yoke of slavery	13
Take away guilt - forgiveness - pardon	13
Deliverance - shame, misery, power of sin	11
To turn away from sin and evil	11

Table 4.13 shows that the most frequently imaged goals for salvation were two images that are features of past and present mission statements: “transformation” (22 references) and “hope” (18 references).

### **Transformation**

The word from The Salvation Army Australia’s new mission statement, “transformed” was the most frequently discussed. Transformation was expressed generically as “seeing lives changed” (SNQ57), and “walking in a positive direction in their life” (SNQ34). Others specified that people are “transformed by God” (SNQ 18,37), or “empowered to change their lives and find hope” (SNQ32). A few emphasized that transformation involved the whole of life, for example, “Seeing the fruit of transformation (in all aspects whether spiritually, materially, financially, emotionally,) and growth” (SNQ79).

In the ALSNI, KR2 expressed positively that “the transformed life is a better life” (KR2). In his SNQ response, he had expressed that “salvation never stops” (KR2). In the ALSNI he elaborated that “a transformed life is one that is changing...walking with God through things and understanding what life is...” (KR2). He understood that “salvation is about change,” but that it was not about a “journey from A to B [where]... once you get to B you’ve arrived” (KR2).

Interestingly, despite the popularity of transformation as an image of salvation, very few attempted to define its end. In his interview, KR3 expressed that people “desperately need to know there is something better to be able to replace the lifestyle that they are choosing... something better needs to be presented for them to move away from that...” (KR3). KR6 described the journey of salvation as arriving at an understanding of

“where God sits in this” and of knowing “our purpose in life” (KR6). A response to the SNQ depicted transformation resulting in people becoming who “God intends them to be” (SNQ58), and helping to “build the kingdom of God” (SNQ58). KR5 defined transformation as “growing more into the image of God,” adding that it “could look like an amazing transformation or it could look like just a step in the process of transformation” (KR5).

### **Pardon**

Salvation as “being forgiven,” experiencing forgiveness, or “knowing sins are forgiven” was a repeated motif amongst today’s leaders (13 references). Although none of the SNQ responses contained the word “pardon,” it was raised without prompt by one of the ALSNI respondents (KR3). Other key respondents were asked about the historically popular image of pardon, seeking their interpretation of the term and how useful they deemed it in imaging salvation in their context.

KR1 described pardon as the “release from guilt and the punishment and the shame that might be conferred when one has done something wrong” (KR1). He recognized that, “as a sinner, as a fallen human being, that I don’t have the capacity to pull myself out of that hole but I need God to grant that pardon and that forgiveness so that I can then move on to make a positive and meaningful contribution in the world in which I live” (KR1). KR4 linked pardon with Doctrine 5 of The Salvation Army, saying that traditionally pardon is linked to being “totally depraved” (KR4), and stems from a view where “our identity started as being unworthy” (KR4).

KR3 was the one key respondent that used the word pardon without prompt. He deemed pardon to be a key truth for the people he served. “We are all guilty, so we have

all sinned” (KR3). Through the life, death, and resurrection of Jesus, if “we accept” we can be “pardoned...forgiven... set free, to be no longer guilty” (KR3). “In our context, there are a lot of people who have not heard that clearly or understood that or [thought it] too good to be true” (KR3). KR4 identified therapeutic benefits of pardon, seeing that pardon frees us from having our behaviors directed by a “sense of internalized shame” (KR4). KR6 saw how the “negative” image conveyed a positive message for identity: “you are not defined by your past” (KR6).

Several reasons were given as to why “pardon” was not a helpful image to convey salvation in the key respondents’ context. KR1 identified the implied “guilt” as unhelpful for communicating with people in his context whom he envisaged thinking “what do I need pardoning for, there is no guilt in my life,” “the pardon message [wouldn’t] really resonate with them” (KR1). For KR4, although he could see therapeutic potential, he still saw “pardon” as a negative way of expressing salvation. He saw the people in his context as carrying a “deeply internalized sense of shame” (KR4), and communicating the message of pardon would mean “telling them that ‘you are depraved, you are bad and you are sinful’” (KR4). KR2 also saw that starting from a position of sin and needing forgiveness was not a helpful way to start communicating salvation. He prefers to offer people the beautiful life of salvation. KR6 was working amongst a similar demographic to KR3, yet her conclusion was the opposite. As with most who questioned its usefulness today, she looked for a more positive way to communicate salvation: “I’m not sure that pardon is a strength-based concept. I absolutely choose to go strength-based in terms of my communication” (KR6). The majority of the key respondents preferred to emphasize



the positive value that people have and their capacity for transformation, working from their strengths rather than highlight their weaknesses and need for pardon.

### **Freedom**

One of the “positive” images commonly invoked when contemporary leaders discussed salvation in the SNQ was “Freedom” (13 references). Responses included “Freedom from addiction” (SNQ6,66,78), “freedom from whatever binds people” (SNQ40), “Freedom from the slavery of sin” (SNQ61), and “freedom to become all they were created to be” (SNQ81). In the ALSNI, KR2 elaborated that freedom meant not having to conform to the world’s expectations but to enjoy a “freedom to be who I really am” (KR2). KR1 linked freedom to being in “a right relationship with God” (KR1) and as leading to the discovery of “purpose and meaning” (KR1).

### **Returning Home**

“Restoration” (15 references) was the third most prevalent image of salvation in the SNQ responses. Contemporary leaders linked the restoration of salvation with relationship: “It’s about a relationship with God. It is perfect love and acceptance” (SNQ1). Other responses added that salvation was from a “life separate from God” (SNQ64), and into a “right relationship with God [experiencing]...his grace and forgiveness and blessing” (SNQ6). SNQ20 understood that this new relationship was experienced as a “child of God” (SNQ20). A significant related image to these words that emerged during the POSIA and ALSNI of KR3 was that of “home.” The observation of the ministry in action revealed a strong value of family. The ministry operated like a home, even to the extent that photos of each person who attends are displayed on the walls. The key informant, as well as confirming the value of family, described his

favorite image of salvation as “returning home”: “I see myself a little as a prodigal who has returned home, desperate to encourage others to do the same” (KR3).

### **Research Question #3:**

#### **How do the current narratives compare with the historical understanding of salvation in TSA?**

#### **Description of Evidence**

To compare the current narratives with the historical understanding of salvation, the template data gathered from the responses to the HUSDS in RQ1 and the template data gathered from the SNQ and ALSNI in RQ2 were examined for evidence of shared themes, slippages, and silences (Sensing 7). As with RQ1 and RQ2, the RQ3 results comparing the historical and contemporary responses are grouped according to the research themes.

#### **The Source of Salvation [SS]**

The template analysis revealed particular recurring emphases in describing God’s activity in salvation. Jesus as Saviour (HUSDS 25 references/SNQ 27 references), the guidance of God (HUSDS 10 references/SNQ 21 references), and the work of the Holy Spirit (HUSDS 14 references /SNQ 14 references) were shared dominant themes. There were also recurring themes in the motivation of leaders to participate in the work of salvation. The first common thread in the motivation of leaders was the calling of God. Examples included, “We obey our Divine Master and seek to save those who are lost” (W. Booth, *In Darkest England* 207)(HUSDS), “A deep sense of God's calling” (SNQ4), and “I believe that God has placed a calling on my life” (KR6)(ALSNI). The second

common motivator was being moved by the love of God to serve others, especially the marginalized: “The love of Christ compels me” (SNQ15), “They will engage in the task for love. This is a substantial part of their religion, the moving instinct of the new heavenly nature that has come upon them. They want to spend their lives in doing good” (W. Booth, *In Darkest England* 245)(HUSDS).

The analysis of the templates from RQ1 and RQ2 also made visible some areas of difference. The template of responses regarding the descriptions of the activity of God showed a marked increase in references to “God as Love” in the SNQ (52 references) compared to the HUSDS (4 references). Although few in number, the three references in the HUSDS of God as judge stood in contrast to the SNQ responses that listed “Non-judgment” as a most significant characteristic of God (SNQ56,60). In the HUSDS, God is “he who will come to judge us” (W. Booth, *In Darkest England* 219). In the SNQ the closest mention to judgment was “justice (there are consequences for wrongs - but also grace)” (SNQ21). The ALSNI saw most report that presentations of the gospel that address negative ideas like guilt are a hindrance to, or at least not the preferred way for, communicating the gospel today (KR1, KR2, KR4, KR6). The context in which Catherine Booth ministered shared a similar sentiment, with those who thought speaking of judgment would repel listeners calling for her to speak only of the love of God. She replied, “Strange mercy this, to let men perish rather than tell them that sin breeds a hell from which none can deliver them” (*Popular Christianity* Lecture 3, Sec. Second in this Scheme).

Another shift is noticed in the responses between RQ1 and RQ2 regarding the predictability of results as humans participate in the work of salvation. In the HUSDS,

William Booth argued that since something had been blessed by God to provide salvation in one instance then it should be expected that it should prove “equally efficacious if applied on a wider scale and over a vaster area” (*In Darkest England* 104). In the ALSNI, leaders spoke with faith but were less inclined to predict specific outcomes. KR1 spoke of not relying on his skills but trusting that God was at work and that “all [was] going to come to fruition in a positive way” (KR1). KR5 expressed confident trust in a way that also allowed for mystery: “[God’s perspective and activity is] so much greater and wider and more amazing than we can even imagine...It is going to be better and God is doing amazing things through the darkness” (KR5).

### **The Nature of Salvation [NS]**

The results of the HUSDS and the SNQ/ALSNI reveal a commonality in presenting a broad range of needs for salvation. Issues of drunkenness or addiction, homelessness, poverty, and lost hope featured as issues in both the historical and contemporary contexts. A couple of themes were evident in both, but with significantly different weightings. The SNQ results more frequently mentioned the failure of the home (SNQ 23 references/ HUSDS 5 references) and disconnection from others (SNQ 37 references/ HUSDS 3 references).

Some needs frequently mentioned in the SNQ were not identified needs in the HUSDS responses: “Mental Health” (SNQ 16 references), “Support for recovery from past abuse” (SNQ 11 references), and “Low view of self / searching for identity” (SNQ 11 references). Whereas these needs, in Sensing’s model, identify “silences” in the HUSDS, the identified need of “addiction” or “drunkenness,” although present in both the HUSDS and SNQ, is an example of a “slippage” (Sensing Ch. 7). In the HUSDS

drunkenness is presented as a vice: “There are still two vices which are fortunate, or unfortunate, enough to remain undisguised...One is drunkenness; the other fornication” (W. Booth, *In Darkest England* 46). Respondents to the SNQ, however, treated addiction as an illness requiring healing, and the addict as oppressed requiring liberation: “The need to be free from substance, gambling, relational addictions that prevent them from freedom living” (SNQ29).

### **Saved To**

The positive context, to which people are saved, was frequently described as “community/belonging” (HUSDS 11 references / SNQ 46 references), being able to make a “meaningful contribution” (HUSDS 14 references / SNQ 19 references), and having a “saved soul” (HUSDS 24 references / SNQ 16 references), in both the HUSDS and SNQ. Only one SNQ response raised the need for “regeneration” (SNQ60), and another solitary response alluded to the need for a “new birth” (SNQ27). In the HUSDS however, William Booth gave this great importance: “My only hope for the permanent deliverance of mankind from misery, either in this world or the next, is the regeneration or remaking of the individual by the power of the Holy Ghost through Jesus Christ” (*In Darkest England* Preface).

Both the historical and contemporary results revealed concern for restoring human dignity” (HUSDS 5 references / SNQ 31 references); however, in the HUSDS this was often linked with employment, whereas in the SNQ this was often expressed as the need to feel valued. This slant also tied in with salvation as “knowing they are loved” (SNQ 16 references) as a dominant concept for the SNQ. The shift in focus for dignity, from being able to provide a meaningful contribution, to knowing one is valued, is likely linked to

the identified contemporary needs of “Mental Health” (SNQ 16 references), “Support for recovery from past abuse” (SNQ 11 references), and “Low view of self / searching for identity” (SNQ 11 references). The most obvious application of the good news in these circumstances is reassurance of innate God-given worth.

### **Temporal**

Both the HUSDS and SNQ/ALSNI results revealed attempts to explain the relationship between temporal and eternal aspects of salvation. William Booth understood that Christians were called to work to see temporal salvation for all (*In Darkest England* 36). Yet temporal salvation did not become the definition of salvation for the Booths: “Favourable circumstances will not change a man’s heart or transform his nature...” (W. Booth, *In Darkest England* 86). For William Booth, unless an eternal transformation happened, the temporal transformations were bound to fail:

And insoluble it is, I am absolutely convinced, unless it is possible to bring new moral life into the soul of these people. This should be the first object of every social reformer, whose work will only last if it is built on the solid foundation of a new birth, to cry “You must be born again.” (*In Darkest England* 44–45)

He continues, “if the inside remains unchanged you have wasted your labour. You must in some way or other graft upon the man's nature a new nature, which has in it the element of the Divine” (*In Darkest England* 45).

The contemporary responses revealed a common emphasis on the need to provide temporal salvation for all, caring for the whole person. However, there were different representations of how addressing temporal needs related to salvation. Some of the SNQ responses were clear to elevate the importance of present practical measures, “God loves them and that he cares about all of them, not just the spiritual” (SNQ73). This, for some,

was more than just a call to attend to temporal needs, but rather a broadening of the definition of success: “For someone to have their spiritual needs met, then this is the icing on the cake!” (SNQ1). Recognizing salvation as addressing all areas of life, has led some contemporary leaders to equate each improvement as salvation. An example of this was provided by KR4 in the ALSNI:

...so she was saved from having no sense of hope in that space. She was saved in not having faith in her own capacity and was then brought to a place where she could kind of understand her capacity, understand her worth. (KR4)

Another contemporary understanding, revealed in the ALSNI, maintained the necessity of spiritual and physical salvation: “when people experience freedom in the physical realm and overlay that with freedom in the spiritual realm, it all adds up to a salvation story” (KR1).

### **The Telos of Salvation [TS]**

The expressed goals for the Booths and contemporary leaders shared common elements. Results gathered in RQ1 and RQ2 revealed themes of a saved soul, restored relationships, better life circumstances, a transformed world and a present and future experience of eternal life. Catherine Booth expressed the effects of the redeeming work of Christ extending to all creation (*Popular Christianity* Lecture 1, Sec. Third).

Responses to the ALSNI expressed hope for the redemption of intercultural relationships (KR4), stewardship of the earth’s resources (KR1), restoration of creation (KR5, KR6), and ultimately for a new earth (KR1, KR2, KR4, KR6).

Although the salvation of the soul was one of the dominant themes for both historical and contemporary data (HUSDS 24 references / SNQ 73 references), there

were identifiable changes in the emphasis, priority, and clarity of the goal. One interesting “silence” (Sensing Ch. 7) was observed in the SNQ as the question “What does success look like to you in your ministry?” resulted in the highest number of dropouts (8.5%). Everyone who answered this fourth question continued to answer the next six. Those who exited here were able to identify needs but stopped when asked to define success for their ministry.

As discussed at the conclusion of the Nature of Salvation section, the ALSNI revealed that some contemporary leaders view all life improvements as salvation events. This was evident as KR6 communicated her goal for a person who had not yet experienced new birth in Christ: “My hope for that person is that she continues to make great choices for her and her son, that she lives a full and abundant life” (KR6). In contrast, W. Booth believed that any life improvement “will only last if it is built on the solid foundation of a new birth, to cry ‘You must be born again’” (*In Darkest England* 44–45).

The discussion above reveals a change not only in conditions required for success but also a shift in the priority of salvation, or at least in how the priority of salvation is communicated. William Booth concludes his social salvation treatise, clearly stating his priority: “To save the soul, to regenerate the life, and to inspire the spirit with the undying love of Christ is the work to which all other duties must ever be strictly subordinate” (*In Darkest England* 284). This stands in contrast to some contemporary responses that started with caring for the physical and sought to correct a perceived overemphasis on the spiritual (examples include SNQ1 and 73). At its most pronounced, the change in understanding among contemporary leaders deemed all life improvements equally as



salvation and viewed spiritual salvation as a bonus.

### **Words and Images used to express salvation [WI]**

The image of restoration was a feature of both the historical and contemporary presentations of salvation. The theme of “Restoration (HUSDS 32 references / SNQ 15 references)” focused on the relationships being restored but was also linked with the “regeneration or remaking of the individual” (HUSDS 32 references / SNQ 7 references). Another related image that emerged in both historical and contemporary understandings was the image of home (HUSDS 8 references / SNQ 1 reference). The ALSNI also produced evidence of an understanding of salvation as restoring a lost experience of home: “I see myself a little as a prodigal who has returned home, desperate to encourage others to do the same” (KR3).

Although restoration was a common theme, there was a shift in describing the change of salvation. Deliverance, often expressed using freedom language, was common to both historical and contemporary results (HUSDS 39 references / SNQ 11 references). However, in the historical understandings, images like “new birth,” “new nature,” and “remaking the individual” were common (HUSDS total of 32 references), whereas in the SNQ the focus was on “transformation” (SNQ 22 references). In the ALSNI, KR5 reflected that the dominant message of salvation in her context is about the journey from brokenness to wholeness. Although this journey of transformation is depicted as being through Christ, KR5 recognized that communicating a “new birth” was “vague.”

Another significant shift in imaging salvation, identified between the historical results and some contemporary presentations, was in the promotion of positive approaches to the offer of salvation (KR2, KR4, KR6), as opposed to the strong historical

emphasis on “Pardon” (HUSDS 24 references). Although Catherine Booth saw “pardon” as good news, “Guilty humanity He promises to pardon, and He does pardon” (*Popular Christianity* Lec. 1, Sec. Intro), several key respondents rejected this image as being an unhelpful image today (KR1, KR2, KR4, KR6). Pardon’s implicit conviction of sin and the need for forgiveness were viewed as barriers, whereas a message of the abundant life available in Christ was attractive (KR2). KR6 highlighted that the image of “pardon” does not employ a strength-based approach to communicating the gospel message.

### **Summary of Major Findings**

1. The Army has an appreciation of the broad implications of salvation.
2. There is an increased sense of mystery in the Army’s expectation of God’s activity.
3. There is a shift from pardon to “positive” gospel presentations.
4. The dominant contemporary image of Transformation is unclear on “New Birth” and the goal of salvation.
5. There is an emerging emphasis on acceptance and non-judgment.

## CHAPTER 5

### LEARNING REPORT FOR THE PROJECT

#### Overview of the Chapter

As I heard General Bond's exhortation to "remember we are The *Salvation* Army," I recognized the need to clarify, "What does it mean to be The *Salvation* Army in Australia?" The *Salvation* Army that I grew up in would sing, "We have a gospel that matches the hour." There is a need to clarify what good news God would have the Army in Australia proclaim and embody today. The purpose of this research is to help The *Salvation* Army in Australia in its proclamation of the gospel, by providing a critique of understandings of salvation in the Army. As well as examining salvation narratives espoused by current leadership teams, the historical understandings of salvation in the Army were also examined. The historical study provided opportunity to "look to the rock from which [we] were hewn" (Isa. 51:1). The Army is not rigidly bound to follow in the footsteps of the past but neither does the Army advance formless. This research has sought to detect any departures from the historical form and convictions, so that careful consideration can be made as to whether continuation, alteration, or return is the appropriate action to remain faithful to God's continuing call to be The *Salvation* Army.

This research recognizes the significant role language plays, not only in describing what is, but in forming what will be. This chapter engages in a discussion of the major findings. Through critique of the observed contemporary and historical understandings, and reflection on lessons learnt from the literature review and biblical and theological foundations, this chapter aims to make evident shifts in the ways the Army speaks of salvation that have potential to alter the formation of the Army. In

identifying shifts, and highlighting any weaknesses or potential for misstep, this research aims to help the newly formed Australia Territory towards the goal of faithfully embodying the call of God to be The Salvation Army in Australia. The chapter concludes with a description of the ministry applications of this research, the limitations of the study, unexpected findings, and a personal reflection on the research journey.

### **First Finding:**

#### **The Army has an appreciation of the broad implications of salvation.**

The investigations of the historical and contemporary contexts revealed a broad range of identified human needs for salvation. Salvation was and is understood by the leaders of the Army to have behavioral, emotional, physical, spiritual, and relational aspects. There was significant consistency in the presenting needs identified by the founding leaders and today's leaders of the Army. Drunkenness and addiction, homelessness, poverty, lost hope, along with failure of the home and disconnection from others were common themes from the past that continue to be identified as presenting needs today. Important new identified needs for salvation by today's leaders related to mental and emotional restoration: "mental health"

(SNQ6,13,20,21,31,39,46,48,60,62,79), "support for recovery from past abuse" (SNQ6), and the need to address low "self-esteem" (SNQ66) and "identity issues" (SNQ6,25,41).

The Army's broad understanding of salvation has viewed and continues to view salvation as more than just an individual experience. Although careful not to diminish personal responsibility, William Booth framed his presentation to show that society was also in need of reformation (*In Darkest England* 48). The reformation of societal structures and relationships continued to be an emphasis for today's leaders, for example

KR4's discussion of intercultural relations in the ALSNI, responses to the SNQ that spoke of the need to address organizational structures, cultures and systems (for example SNQ22), and several SNQ responses that called for restoring justice for the marginalized (SNQ 29,49,79). Catherine Booth argued that Christ's work of redemption may even extend beyond earthly civilization to beings on other planets!: "[Christ is] the accepted sacrifice for all men, and we know not for what other beings. How far-reaching its benefits are we cannot tell, perhaps to distant planets and suns; any way, they reach to you and to me" (*Popular Christianity* Lecture 1, *The Christ of God is an Accepted Sacrifice*). Catherine's conjecture that Jesus' redemption has an impact on distant planets and suns suggests salvation going beyond humanity or "beings" to the rest of creation. The salvation of creation was explicitly expressed by some of today's leaders. KR1 described, "[in a restored world] ... care for the environment would be much better ... there wouldn't be a lot of waste of money and resources on things that don't help promote a good life and a good community" (KR1). God's salvation will bring about a "world that is functioning properly" (KR1). One response to the SNQ described salvation as, "Wholeness of life, relationships, with others and God ... communities and creation at its best ... awareness and responsiveness to God and good in the everyday" (SNQ50). The results show a continued and developing presentation of the breadth of the implications of salvation.

The Army's understanding of the broad interests of salvation is a reflection of the scriptural witness. Salvation is presented as the rescue from a plight from which humanity could not rescue themselves (Rodgers 115; Light 1153; Vine, Unger, and White Jnr. 214). In the Old Testament, the plights from which humanity must be saved take

various forms including enemies, poverty, disease, and sin. In the New Testament, the need for salvation from sin becomes the dominant focus, however, other needs like physical healing, justice for the oppressed, and deliverance for the prisoner are still addressed (for example, Luke 4:17-21).

Understanding salvation as not only *from* various plights, but *to* a new context of “wholeness” (SNQ 36,50,52,53), is also consistent with the biblical presentation. The original meaning of the word *yāšā* ‘, “be wide and spacious,” conveys that salvation is being brought to an area where one may live in abundance and develop without hindrance (Reumann 450; Brown, Driver, and Briggs No. 3467). This expression of salvation flowed from the Hebrews’ experience of the exodus, and thus was not a description of an individual experience but rather a communal one. Indeed, even from the beginning of the creation narrative, the Bible paints a picture of wholeness where humans are at peace with God, themselves, and each other and all creation (Snyder and Scandrett 66). SNQ50’s picture of “wholeness of life,” of restored relationships with God and others, with “communities and creation at its best” (SNQ50), is consistent with the biblical presentation of salvation as a place of communal thriving.

### ***The relationship between Spiritual and Temporal Salvation***

Although consistent development was evident between the historical and contemporary results, there were emerging differences in understandings of how aspects of God’s salvation plan relate to each other. For the Booths, temporal salvation was subordinate to eternal salvation: “Favorable circumstances will not change a man’s heart or transform his nature...” (W. Booth, *In Darkest England* 86). For William Booth,

unless an eternal transformation happened, the temporal transformations were bound to fail:

And insoluble it is, I am absolutely convinced, unless it is possible to bring new moral life into the soul of these people. This should be the first object of every social reformer, whose work will only last if it is built on the solid foundation of a new birth, to cry “You must be born again” (44).

Indeed, he deemed his labor to improve the person’s circumstances to be a waste if he did not succeed in seeing the person changed on the inside (45).

The contemporary responses from my research data revealed different understandings of how addressing temporal needs related to salvation. Some sought to elevate the importance of present practical measures, for example, “God loves them and ... cares about all of them, not just the spiritual” (SNQ73). In the “Later Expressions of Salvation in the Army” section of the Literature Review, a possible shift of priority was identified, starting with the Hubs’ Freedom language (“Hubs”). Emerton revealed that the three foci of the Hubs—community, action, and faith—were evident in William Booth’s “The Millennium or the Ultimate Triumph of Salvation Army Principles” (Emerton 8). However, what went unnoticed was that in William Booth’s work, the order was faith, action, and community.

Most recently, the development of the new National Mission Statement has continued the altered pattern (although promoting the foci of faith to the second bullet). The mission of the new Australia Territory states that, “The Salvation Army is a Christian movement dedicated to sharing the love of Jesus. We share the love of Jesus by: Caring for people, Creating faith pathways, Building healthy communities, Working for Justice” (“Introduction to National Mission and Values” 2). The placement of “Creating

faith pathways,” behind caring for others, may or may not have been an intentional promotion of temporal needs, correcting a perceived overemphasis on spiritual salvation. It could simply seek to describe that our first engagement with people is to meet them as people. However, whether the shift in priority was intentional or not, the results of this research demonstrate the presence of understandings of salvation that are seeking to minimize emphasis on the spiritual and a strong shift towards therapeutic expressions of salvation (discussion of the Third Major Finding).

***Different understandings of what constitutes salvation***

The results also make evident that some contemporary leaders, in elevating present practical measures have come to a polymorphic view of salvation (where there are many variously shaped salvations). In the polymorphic view, any improvement to life is considered a distinct salvation to be celebrated:

...so she was saved from having no sense of hope in that space. She was saved in not having faith in her own capacity and was then brought to a place where she could ...understand her capacity, understand her worth (KR4).

One polymorphic view of salvation, expressed in a response to the SNQ, allowed for a special place for spiritual salvation among the many salvations, describing spiritual salvation as “icing on the cake!” (SNQ1).

In the “Later Expressions of Salvation” section of the Literature Review, it was noted that Davies-Kildea called for a reclamation of salvation language for the whole mission of The Salvation Army (108). The call for the use of salvation language for every missional engagement of the Army need not result in a polymorphic view, indeed Davies-Kildea made clear that temporal salvations were not to be viewed as alternatives to



spiritual salvation, but rather part of a “broader salvific framework” (107). However, some, in assigning salvation language to each ministry outcome, evidently have come to identify each positive contribution as a salvation.

However, not all the contemporary responses espoused a polymorphic view. In the ALSNI, KR1’s responses revealed a different understanding. He sought to maintain the salvific importance of both physical and eternal salvation by arriving at a cumulative, rather than polymorphic, view: “[W]hen people experience freedom in the physical realm and overlay that with freedom in the spiritual realm, it all adds up to a salvation story” (KR1).

One of the major contributors to the divergent understandings of salvation stems from the fact that the words used to describe salvation in the Scriptures have both general and theological usage. *Yāša* ‘ (save/salvation) simply operates as a descriptor of one who brings deliverance and applies to both people and God. It is used to describe Samson in Judges 13:5 as he is directed to begin to save/deliver Israel (“Bible Hub Interlinear Bible;” Strong No. 3467; Spender 1884). The general usage of salvation words would seem to support the polymorphic understanding of salvation. However, a few significant discoveries in the “Biblical Foundations” section challenge this view. Firstly, salvation is always seen as a work of God, “Whether through impersonal means (e.g. pillar of cloud) or through personal means (e.g. Joshua), it is God alone who brings salvation (2 Chr 20:17; Hos 1:7, Isa 43:11)” (Harris 763). Secondly, salvation results in a new relationship with God: “The principal example of God’s salvation was the Exodus which involved physically freeing Israel from the hand of the Egyptians as well as entering into a covenant relationship with them” (Harris 763). Although the plights were many and

varied, the biblical understanding was of a salvation that demanded an ethical response (M. Green, *The Meaning of Salvation* 23). In other words, although a rescue may have occurred, God's salvation was not completely experienced if there was no response of dedication, as salvation was salvation unto the Lord. This view is consistent with William Booth's assertion that, "[Seeking to reach the soul]... should be the first object of every social reformer, whose work will only last if it is built on the solid foundation of a new birth, to cry 'You must be born again'" (*In Darkest England* 45).

The biblical understanding revealed in the Biblical Foundations is more consistent with the cumulative contemporary view, that sees the physical and spiritual experiences combining to make a salvation story, than the polymorphic view that counts each distinct improvement as salvation (albeit seeing spiritual response as the salvation par excellence).

In seeking to equate and celebrate physical and emotional experiences as salvation events, the polymorphic view makes the same mistake as the view that sees salvation as purely the salvation of the soul. Although the latter view willingly enters, the polymorphic view inadvertently falls into the same dualistic treatment of the nature of humanity. Dualistic explanations of the relationship between the soma (body) and psyche (self, soul, personality) stem from Plato's (ca. 429-347 BCE) identification of the person with an immortal soul contained within a disposable shell (Noble 34). The overall thrust of the scriptures reveals an anthropology which does not divide body and soul but rather locates the self in a psychosomatic unity (Noble 106; DeGroat 269; J. B. Green, *Body, Soul, and Human Life* 179; Bosch, "An Emerging Paradigm for Mission" 503). The polymorphic view, although attempting to elevate the importance of all aspects of a

person's life by equating improved circumstances as salvation without spiritual salvation, separates the inseparable.

### *Presenting a Holistic Gospel*

The Biblical Foundations demonstrated that salvation in the bible is holistic. The exodus event shaped Israel's understanding of salvation as entering, with God, into a spacious place of well-being. As the Old Testament progresses, the concept of *šalōm* expresses an ongoing hope to experience wholeness and well-being in every sphere of life. In the New Testament, the place where freedom and wholeness are found is revealed as the kingdom of heaven. Jesus' ministry declares the kingdom to be at hand and makes the way for all to enter into a restored relationship with God and experience peace. Holistic healing is ultimately described as Jesus brings an end to all war and hatred, sorrow and death are defeated, and God forever dwells with creation (Newbigin 15).

God's mission to redeem and bring wholeness to all creation informs the Army's understanding of the relationship between different arenas of salvation. As God is redeeming all creation, the value of social compassion or activism is not solely as a precursor to evangelism (Sider, Olson, and Unruh 39). However, danger exists in attempting to correct a perceived view of social engagement as simply a pretext for the "real" work of evangelism, that the Army would succeed only in shifting one dualistic emphasis for another, rather than presenting a holistic gospel.

One warning sign of a focus on social restoration that is divorced from evangelism will be an impersonal view of salvation. Instead of seeking to make a personal introduction to the Triune God, the activist for social reformation instead can

start to speak of the hope for people to experience “God’s love in a generic sense” (Sider, Olson, and Unruh 65) as they experience the benefits of improved circumstances.

The new National Mission Statement discussed earlier begins with, “The Salvation Army is a Christian movement dedicated to sharing the love of Jesus by...” (“Introduction to National Mission and Values”). Unfortunately, the introduction to this statement (inadvertently) supports a substantive view of love that, although acknowledged as coming from Jesus, can be experienced without him. Rather than sharing love, the focus of the Army’s mission in all our activities needs to be to bring awareness through word and deed to the person of Jesus and the availability of the kingdom.

The “Holistic Mission” section of the Theological Foundations demonstrated that the declaration of the kingdom of God is a helpful paradigm in the pursuit of a holistic presentation of the gospel. All ministries can have redemptive significance in revealing the kingship of Christ, but revealing the kingdom of God is not the same as entering the kingdom and thus not viewed as salvation itself. To claim that either the proclamation of the kingdom through feeding the hungry or preaching Jesus constitutes salvation would be to place the power of salvation in human activity. The ongoing calling of the Army is to cooperate with the Holy Spirit’s ministry of awakening people, by drawing attention to the revealed Word; drawing attention to the overlap between our broken world and the kingdom of Jesus (Dunning 435; Frost 28).

Today’s leaders are well aware of William Booth’s practical observation that people cannot hear the gospel while struggling to stay alive (*In Darkest England* 45). This seemingly affirms an approach that prioritizes meeting people’s immediate needs

before proclaiming God's good news for them in Christ. However, experience does not confirm that those who are comfortable are more receptive to the gospel. Instead of separating the roles of meeting needs then seeking to share Jesus, a better expression of a theology of transformative mission is to seek through meeting a pressing need to make the spoken gospel tangible (Sider, Olson, and Unruh 38). Expressed differently, through word and deed, the Army is to make visible, and extend the Spirit's invitation to participate in kingdom of God (Long 4; Frost 28).

### **Second Finding:**

#### **An increased sense of mystery in our expectation of God's activity**

While both the historical and contemporary leaders of the Army articulated faith in God's activity, there was a noticeable difference in their expressed expectations. In the HUSDS, William Booth was found to argue that since something had been blessed by God to provide salvation in one instance, then it should be expected that it should prove "equally efficacious if applied on a wider scale and over a vaster area" (*In Darkest England* 104). In the ALSNI, leaders spoke with faith but were less inclined to predict specific outcomes. KR1 expressed trust that God was at work and that "all [was] going to come to fruition in a positive way" (KR1). KR5 communicated confidence in a way that also allowed for mystery: "[God's perspective and activity is] so much greater and wider and more amazing than we can even imagine ... It is going to be better and God is doing amazing things through the darkness" (KR5).

The Literature Review contained an investigation of some of the competing worldviews into which the gospel is communicated. One of these contexts, present in biblical days, in the days of the Booths, and today, is paganism. A feature of paganism is

the belief in essential continuity and its assumption of predictability and causal control. Oswalt described that with the right application of knowledge, paganism espouses that any change can be effected and the desired results predictably achieved (Oswalt 55). It was noted in the Literature Review that this worldview is readily transferred to the arena of Christian prayer, where if “performed” under the correct conditions, human actions can assure outcomes.

As the salvation narrative unfolds in Genesis, God demonstrates that he is a God of surprises and despite the sinfulness of humanity, affirms in Genesis 12 that he will continue to bless creation (Wright ch. 4 sec. Abraham and God’s Surprise). At the beginning of the event that would shape Israel’s understanding of salvation, the Exodus, Moses asks for God’s name. The heavily debated meaning of the name given in Exodus 3:14 is most often translated as “I AM WHO I AM,” but may be translated as “I will be who I would be!” or even “Let me be what I would be” (Pannell 353). Pannell argues that the point is to set human interaction with God apart from the pagan sympathetic magical practices of surrounding cultures. God would be known through covenantal relationship, he would be their God, but would not be controlled or manipulated (353).

William Booth’s statement of his expectation of repeatable results was written in the context of trying to secure investment for the expansion of his work (*In Darkest England* 104). This quote alone should not be considered evidence of a misstep in theology. However, the literature revealed that the revivalist Caughey had instilled in William Booth a belief that “converting the masses was possible through scientific, calculated means. Revivals which were planned, advertised, and prayed for would succeed” (Murdoch 12). In the “Appropriating Salvation and the Role of the Holy

Spirit” section of the Literature Review, Taylor notes that the revivalists had instilled the same confidence in Catherine, that if she did her part God would do his (D. W. Taylor 41).

### ***Depersonalizing God***

Although God desires expectant faith (Heb. 4:16), the revivalist’s belief risked depersonalizing God. It had the potential for turning the focus of confidence towards continuity and predictability instead of a loving transcendent God who hears and chooses in wisdom his response. However, the ALSNI revealed that accommodating mystery and transcendence is no guarantee against experiencing the same problem of depersonalizing God. The choice to refer to God as the “Transcendent” (KR4), defined as a creative “force in the universe” (KR4), indicates an appreciation of God’s mysterious otherness that also has potential for undervaluing the personhood of God (particularly of the Holy Spirit). The key informant who provided this description identified the Spirit’s activity as a guiding force. However, the depersonalized lens of “Transcendent” appeared to obscure other personal ministries of the Spirit, such as awakening, teaching, healing, and comforting. The conscious choice of KR6’s ministry context to have no prominent mentions of the name of Jesus and to talk about spirituality rather than Christianity may also indicate a movement towards mystery that has come at the expense of recognizing the personhood of the Trinity.

The “Later Expressions of Salvation in the Army” section of the Literature Review, reveals that KR6’s shift towards “spirituality” is actually part of a larger movement of the Army in Australia. The explanatory notes, to the “Creating Faith Pathways” line in the new National Mission Statement, stipulate that TSA takes a

“holistic approach to the human condition that values spirituality” (“Introduction to National Mission and Values” 2). While there is nothing alarming about affirming the importance of the spiritual nature of humanity, the language of “Creating Faith Pathways,” combined with valuing “Spirituality,” seems intentionally broad leaving the Army vulnerable to pluralistic interpretations. The presence of the “love of Jesus” in the preamble may serve as a partial guard against pluralistic interpretations, yet the concern remains that shifting the language to speak of “spirituality” and “faith pathways” encourages a depersonalized view of God. Interestingly, the previous mission statement of “Save Souls, Grow Saints, and Serve Suffering Humanity” (Gowans, “We Are Here To Save Souls, To Grow Saints And To Serve Suffering Humanity”), on its own also did little to express salvation as a personal engagement with God. Rather than shift language towards spirituality, the Army should seek to honestly express the good news and calling, to seek to introduce people into relationship with the Father, Son, and Holy Spirit.

The contemporary expressions of expectant faith, that allowed for mystery, demonstrate an understanding that embraces both faith and freedom for God. God is other than us, his ways beyond our comprehension. Yet, God engages with us personally: one God in three persons, Father, Son, and Holy Spirit (Matt. 28:19).

### ***Sharing a Personal God***

The “Later Expressions of Salvation in the Army” section of the Literature Review revealed the importance of proclamation in the Army’s role of revealing the personal God. Holistic salvation involves a salvation into an authentic dynamic relationship with the Triune God. For this, more than a general revelation of the nature of God’s love is required. The demonstration of love, or Moral Influence, alone cannot



communicate the truth of the objective historical reality of Jesus and his invitation to new life in him (Dunning 178).

The importance of those filled with the Spirit proclaiming Jesus is a main theme of Acts, where the disciples link prioritizing proclamation and instruction to the ongoing spread of salvation (for example see Acts 6). Although a non-Christian may certainly be the vehicle for revealing God's loving nature, Jesus' commission to his disciples in sending them forth to share the message of salvation included bringing them into a new life lived in relationship with the Triune God and instructing them to obey Jesus (Matt. 28:16-20).

God's spoken word, brought life to creation, made the way for new life through the incarnate Word, and now continues to be a creative vessel of God as God's people proclaim the Word of God (Long 1). If holistic salvation is entering into a place of flourishing as one is restored in relationship with the Triune God, and if this is our goal, we need to resist ambiguous "spirituality" and seek how best to cooperate with the Spirit to ensure that the good news of Jesus, as revealed in the Scriptures, is clearly accessible to each person we serve (Vanhoozer, Anderson, and Sleasman 43).

### **Third Finding:**

#### **A shift from pardon to "positive" gospel presentations**

The HUSDS revealed that a dominant image used by Catherine Booth to convey salvation was "pardon." She used it both for correction, "there is not even the recognition of the necessity of pardon, much less of the power of Christ to renew the soul in righteousness . . . ," (C. Booth, *Popular Christianity* Lecture 1, Sec. False Christs) and encouragement, "They forget that the deliverer is here—that pardon is offered, and that

He is ready to witness it and fill their souls with peace and joy” (C. Booth, *Popular Christianity* Lecture 1, Sec. False Christs). The Literature Review demonstrated that Catherine had inherited her understanding of pardon from John Wesley. Wesley saw in the atonement that Jesus had made a way for all believers to be pardoned and cleansed; enabling all believers to be transformed to share in God’s nature of pure love (Dunning 333; R. J. Green, *Life and Ministry* 33–34). For Wesley, the journey of salvation was begun by God’s prevenient grace leading a person to repent, followed by a faith-appropriated pardon, leading to the overcoming of the power of sin and restoration of a life of holiness (Chilcote 21). Wesley imaged this understanding of the path of salvation with repentance as the porch, pardon as the doorway, and sanctification as “religion itself” (*Works. Volume 9.* 227).

Contemporary responses to the SNQ did not refer to pardon, but did link salvation with “being forgiven” (SNQ34), experiencing forgiveness (SNQ6), or “knowing sins are forgiven” (SNQ65,67). However, suspecting that there was a difference in meaning between “sins being forgiven” and needing “pardon,” I decided to raise the historically popular image of “pardon” with several key informants.

One Key Informant used the image of pardon without prompt in the interview. KR3 deemed pardon to be a crucial message for the marginalized members of society whom he served. He expressed that, “We are all guilty ... we have all sinned” (KR3). He added that through Christ, if “we accept” we can be “pardoned ... forgiven ... set free, to be no longer guilty” (KR3). With prompting, KR4 identified possible beneficial aspects to the use of “pardon,” as pardon could help convey freedom from having our behaviors directed by a “sense of internalized shame” (KR4). KR6 also recognized how the

“negative” image of pardon conveyed a positive message for identity: “you are not defined by your past” (KR6).

Despite being able to identify positive applications, most informants rejected pardon as negative and an unhelpful image for today. KR1 identified the implied “guilt” as unhelpful for communicating with people in his context, whom he envisaged would question their need for pardon. KR2 also saw the conviction of sin in the message of pardon as a barrier in today’s context, preferring the attractive message of the abundant life available in Christ.

***A shift towards therapeutic understandings of God and salvation***

The prevalence of “forgiveness” in the responses to the SNQ seemed incongruent with the rejection of “pardon” as a helpful image of salvation. However, at least in some of the instances, the difference was that forgiveness was not referring to one’s need for forgiveness but to the benefits of experiencing forgiveness. The SNQ responses indicated that a paradigm shift had occurred from legal to therapeutic understandings. The therapeutic focus was evident in the identification of “Mental Health” (SNQ6,13,20,21,31,39,46,48,60,62,79), “Support for recovery from past abuse” (SNQ6, 29,39,40,79), and “Low view of self / searching for identity” (SNQ6,25,41,66), as significant presenting needs. Whereas the HUSDS treated drunkenness as a vice, the SNQ responses referred to addictions from which people need healing or liberation. This shift towards a therapeutic focus may also underlie the prominence of *helpful* characteristics of God, “love” (52 references), “Saviour” (27 references), and “guide” (21 references) in the contemporary responses.

Whether expressed as presenting “the beautiful life of salvation” (KR2), or in rejecting negative images that may confirm a person’s “internalized sense of shame” (KR4), those who rejected pardon as a useful image advocated a shift to “positive” presentations of the gospel. KR6’s reference to contemporary leadership teaching (Rath) indicated that the change was not merely personal preference but likely reflected a societal movement. KR6 rejected the image of “pardon” because it does not employ a strength-based approach, meaning that it does not start by highlighting the person’s strengths: “I absolutely choose to go strength-based in terms of my communication” (KR6).

***Biblical support for both corrective and attractive presentations***

Biblical Foundations noted that the Hebrew word denoting salvation *yāšā* , meaning to “be wide and spacious,” conveys salvation as being brought into a place where one can live in abundance and develop without hindrance (Reumann 450; Brown, Driver, and Briggs No. 3467). This definition resonates with the presentation of the “beautiful life of salvation” (KR2). However, as Matthew introduces Jesus, whose name (Ἰησοῦς) is a derivative of the Hebrew *yāšā* , he specifies that “he will save his people from their sins” (Matt. 1:21) (Reumann 450). Mark also commences his good news with a call to repent in preparation for the salvation of the Lord (Mark 1:4). For Mark the good news starts with the ministry of John, drawing attention to the universal need for forgiveness and pointing to the one who would bring restoration and new life by the Spirit (Mark 1:8). The gospel writers in their introductions firmly link the “negative” emphasis of sin and repentance with the proclamation of good news. Yet, it was also noted that the introduction of Jesus’ name in Matthew 1:21 is the only time in the gospels

where “from their sins” occurs with “save” (Reumann 453). Elsewhere, Jesus’ ministry is revealed as the establishment of justice and righteousness, bringing deliverance and healing, and proclaiming the Lord’s favor (Luke 4:18-21). The biblical witness reveals salvation as both deliverance and the establishment of the positive “new.” The biblical gospel addresses sin and the need for repentance as well as portraying the beautiful life Jesus came to inaugurate.

One of the reasons for the shift to a positive presentation of the gospel was in deference to how the recipient of the message would respond. The Literature Review noted that utilitarian individualism is one of the prevailing worldviews into which the gospel is shared today. The impact of the negative form of individualism prevalent in today’s culture was identified as leading to a selective acceptance of that deemed helpful and a rejection of the more imposing claims of the gospel. Although positive presentations of the gospel, such as freedom, may prove popular, the meaning for the recipient could be far from the gospel of Christ. In a utilitarian individualistic culture, interpreting religion through a therapeutic lens, “freedom” can become “freedom from any barrier to personal enhancement” and lead to lust and self-deification (David Smith 263). The contemporary “positive” approach in the midst of utilitarian individualism may prove fertile ground for cheap grace and forgiveness, through understating the call to repentance, obedience and conformity to Christ (Bonhoeffer 43–45).

### ***The Doctrine of the Fall***

The doctrine at most risk of selective non-acceptance in the contemporary strengths-based approach is the doctrine of the fall. KR4 noted as much in his interview, connecting pardon with Doctrine 5 of The Salvation Army, as he dismissed pardon as

being linked to the “traditional idea” of being “totally depraved”, stemming from a view where “our identity started as being unworthy” (KR4). For KR4, communicating the message of pardon equates to, “telling them that, “you are depraved, you are bad and you are sinful” (KR4). In this response, KR4 demonstrates the common contemporary priorities of restoring human dignity and meeting the needs of “feeling valued” (31 SNQ references), and “knowing that they are loved” (16 SNQ references).

In the Biblical Foundations it was revealed that although the canon begins with a picture of wholeness where humans are at peace with God, themselves and each other, and all creation (Snyder and Scandrett 66), it clearly speaks of a loss of innocence and of relationships tragically redefined through disobedience. Genesis 3-11 details how the fall impacts every “aspect of God’s creation and every dimension of human personhood and life on earth” (Wright ch. 2 sec. 2 The Fall). However, present throughout the description of the fall is the hope of grace. God, who had created humanity in his image, did not destroy humanity but rather continued to engage with and reveal his life and presence to humanity. He began a work that would culminate with humanity being healed and good order restored to creation (Gleeson 430; Mitchell 17). As such, Genesis 1 and 2 no longer describes the present human reality shared by all humanity, but provides grounds for hope that the God who brings order to chaos, who speaks and breathes life will complete his work of restoration.

A key concept linked with the doctrine of the fall, explored in the Biblical Foundations, was salvation as restoration in the image of God. In Col 3:9-11, Paul presents that the new self is “being renewed in the image of its creator” (Col 3:10). Ephesians 4 also speaks of becoming mature, “attaining to the whole measure of the

fullness of Christ (Eph 4:13). Both of these passages present the restoration of the image of God in the redeemed as an ongoing process. The “image” of God is not a commodity given in isolation but imprinted through continuous contact (J. B. Green, *Why Salvation?* 132). Having been reconciled with God through Christ, believers are restored in the image of God, becoming able to reflect the loving character and purpose of God (J. B. Green, *Why Salvation?* 132). The image of God is not presented as a birthright, but rather as God’s original intent, progressively restored, enabling believers to become revealers of God in the world.

KR5’s response of “growing more into the image of God” demonstrated a contemporary appreciation of salvation as the progressive restoration of a person in the image of God. However, another response that cited the image of God in the SNQ revealed a different emphasis among today’s leaders: “I believe it is God's intention that all people were made in his image and therefore people of worth and value. When we express that God is evident” (SNQ50). In 2016 a resource was produced by the Army in Australia to provide a theological foundation for our social engagement. “The Fundamentals” brought renewed attention to the image of God as a crucial concept for the work of salvation (Hutchins). Although “The Fundamentals” acknowledges the need for the image of God to be restored, the embraced message from the resource has been the emphasis on the equal value and dignity of all people since they are created in the image of God (Hutchins). Seeking to minister to the presenting needs of being “valued” and “knowing you are loved” predisposes today’s Army to show selective acceptance of the image of God as affirming worth, while overlooking or rejecting the need for the image of God to be restored.

### *Summary*

The Salvation Army inherited a Wesleyan understanding of salvation that featured pardon as the doorway to new life where one would experience renewal in the holy image of God. The dominance of pardon in Catherine Booth's presentation of salvation, compared to its almost complete absence in the contemporary setting, represents not just a change in vocabulary, but a shift in focus towards presentations of the gospel that affirm and call forward to a positive future. Reflection on the biblical foundations and discoveries from the Literature Review has showed that an exclusively strength's-based approach can undervalue the doctrine of the fall and the restoration required, and may result in the selective acceptance of the attributes and functions of God deemed helpful to human success.

#### **Fourth Finding:**

**The dominant image of Transformation is unclear on “New birth” and the “goal” of salvation.**

The dominant image for salvation in today's Army is transformation (22 SNQ references). Respondents to the SNQ identified success as people realizing that “transformation is possible” (SNQ56) and saw evidence of the influence of God in “the transformation of lives” (SNQ7). However, only one SNQ response raised the need for “regeneration” (SNQ60), and another solitary response alluded to the need for a “new birth” (SNQ27). In the HUSDS, it became evident that William Booth regarded being remade as an essential aspect of salvation: “My only hope for the permanent deliverance of mankind from misery, either in this world or the next, is the regeneration or remaking of the individual by the power of the Holy Ghost through Jesus Christ” (W. Booth, *In*



*Darkest England* Preface). In the ALSNI, KR5 reflected that the dominant message of salvation in her context is about the journey from brokenness to wholeness. Although this journey of transformation is communicated as being through Christ, KR5 recognized that the message of a new birth was “vague” (KR5).

Also evident in the results of the SNQ and the ALSNI was either difficulty in expressing, or outright rejection of, a final goal for the transformation. The first evidence of this issue came in the dropout of participants at the question “What does success look like to you in ministry?” Prior to this question participants had answered questions about their motivation and had identified needs and underlying causes of needs. Yet at the fourth of ten open-ended questions, 8.5% of participants who started the open-ended questions opted out of the questionnaire. Every participant who answered this question then continued to answer the rest of the questionnaire, suggesting that the dropout was not simply survey fatigue, but a result of the question being more difficult to answer.

As well as the 8.5% who dropped out at this point, one respondent from a specialized social ministry answered “N/A (not applicable)” (SNQ59). A similar reticence to define success was evident in an ALSNI response. KR2 advanced that “salvation never stops” (KR2). He suggested that “a transformed life is one that is changing ... walking with God through things and understanding what life is,” but not a “journey from A to B and once you get to B you’ve arrived” (KR2). There were many responses to the SNQ that likewise spoke of a whole life of transformation, for example, “Seeing the fruit of transformation (in all aspects whether spiritually, materially, financially, emotionally) and growth” (SNQ79). Growth was prioritized without specifying to what end (other examples included SNQ2,4,11,24,51).

Some responses that sought to define an end for transformation include people becoming who “God intends them to be” (SNQ58), and helping to “build the kingdom of God” (SNQ58). One SNQ respondent quoted a study on Catherine Booth, “Salvation is the restoration of fallen women and men in the image and likeness of God in Christ” (SNQ13). This historical quote resembled KR5’s response during her interview as she defined transformation as “growing more into the image of God” (KR5).

***Biblical imagery of transformation, new life, and end of salvation***

In outlining the presentation of salvation in the Old Testament, the Biblical Foundations revealed that the Hebrews understood salvation to be a progression from various plights into a restored relationship with God. While not explicitly imaging transformation, God’s salvation clearly brings change. Since the fall, God is shown to be engaged in work which will culminate with humanity being healed and good order restored to creation (Gleeson 430; Mitchell 17). The experience of grace is also clearly linked with an expected ethical response (M. Green, *The Meaning of Salvation* 23).

The Biblical Foundations demonstrated that there was not one goal or hope for salvation in the Old Testament. The latter contributions to the Old Testament, with emphasis on future salvation, provide an example of the variation in the perceived goals of salvation. The expectations of the prophets included hope for salvation in the present world (Hos. 2), through to a hope of a new heaven and new earth (Isa. 65). The apocalyptists pushed the expectation of final salvation further, to after the resurrection of the dead (Light 1154; M. Green, *The Meaning of Salvation* 102). However, the holistic hope of salvation in the Old Testament is in the Hebrew term *šalōm* (peace). *Šalōm* conveys completeness, peace, safety, welfare, contentment, health, and prosperity

(Brown, Driver, and Briggs No. 7965). The experience of *šalōm*, understood as being brought with God into the wide spacious context where one flourishes, encapsulated the Hebrew hope for salvation.

Transformation becomes a more explicit image of salvation in the New Testament. The emphases of becoming a new creation (2 Cor. 5:17), being delivered from the power of sin and evil (Rom. 8:2-4), inner renewal (1 John 1:7), and the abiding work of the Holy Spirit (Rom. 8:10-11), bring attention to the transformation salvation brings to the person's nature (Spender 1885; "Logos Sermon Starter" sec. Nature of Salvation). Paul uses transformation language in Romans 12:2, linking the call to be "transformed by the renewing of your mind" with breaking away from the pattern of the world to live a holy life pleasing to God. The Greek word translated as "transformed" is *metamorphō*, which to the contemporary reader elicits images of the metamorphosis experienced by a caterpillar becoming a butterfly. Paul adds to his description of the holy outcome of *metamorphō* in 2 Corinthians 3:18, "And we all, who with unveiled faces contemplate the Lord's glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit."

### *New Life*

The metamorphosis image of the New Testament clearly expects not just improvement but a dramatic recreation. The "Appropriating Salvation and the Role of the Holy Spirit" section of the Literature Review noted that William Booth recognized that salvation was not a point on the continuum of progress but rather was marked by repentance and surrender (W. Booth, "Purity by Faith: An Address Delivered at the Holiness Meeting at Headquarters on Friday Night May 14th"). Salvation in the New

Testament is to step out from the rebellious, receive by faith the salvation made available by Jesus, and receive a new life (Eph. 4:22-24, Acts 5:20) (J. B. Green, *Why Salvation?* 90). As was revealed by Isaiah (Isa. 43:16-2, 55:12-13), the salvation of God leads beyond the restoration of what was to the creation of something greater.

The image of new birth is crucial to other aspects of the good news including adoption as children of God. Although all have a taste of God as Savior, as God provides what is needed to sustain life (1 Tim. 4:3-5), the salvation that God desires for all in Christ is reserved for those who believe and receive new birth into eternal life as a child of God (John 1:12-13, John 3:3) (Wieland 103–104; Van der Watt 55). The Biblical Foundations discussed the significance of this new birth imagery for John's audience, with birth not being merely a personal experience, but a governing influence over how one engages with the world. Salvation as new birth into a new relationship with God leads to one thinking and behaving as a child of God should do (Van der Watt 55). The New Testament's presentation of new life is birth into a new life conformed to the pattern set by Christ and indeed, birth into a participation in the resurrected life of Christ by the Holy Spirit (2 Pet. 1:3-4, Gal. 2:20, Rom. 8:29-30, Gal. 4:19) (Torrance 41; Colijn 267; Brower 75).

The discussion of Theological Foundations noted that the first Atonement theory was put forward by Irenaeus in 130-200AD. Irenaeus' presentation of recapitulation expressed the result of the atonement as the restoration of the image of God in humanity. History has seen different explanations put forth for the image that is being restored. In recent times, renewed engagement with the doctrine of the Trinity has brought attention to the relational aspect of the image of God. The image of God is understood in terms of

a graciously imputed capacity for covenantal relationship (DeGroat 270; J. B. Green, *Body, Soul, and Human Life* 63). This is consistent with the findings of the Biblical Foundations that salvation necessarily includes restoration into covenantal relationship with God. Catherine Booth, like Irenaeus, promoted that the effect of the atonement was to “restore us to harmony with ourselves, harmony with moral law, and harmony with God” (C. Booth, *Life and Death* 131). As was noted, in the discussion on the Third Major Finding, some of the responses to the SNQ revealed a focus on the image of God as affirming worth and value. While worth and value are valid foci for reflection on the image of God, without a recognition of the need for image restoration, the Christian concept of transformation is fundamentally altered.

The Literature Review revealed that the image of transformation is not exclusive to Christianity. The section entitled “Differing Contexts of Salvation” noted that the prevailing worldview of humanism embraces notions of holistic transformation, which seeks restoration of health and wholeness in the present. Some humanists may even use Christianity’s transcendent language as a metaphor for their transformation journey but they do not place their faith in a supernatural sovereign God, hope for eternal life or seek God’s favor (Yoder 153; Ruper 312–313; American Humanist Association). Importantly, it was noted that in the contemporary context, one can expect to encounter the humanist presentation of transformation which is earthly, present, and has no end (Ruper 313). The dominant humanist pursuit of transformation is not motivated by a response to a transcendent yet personal God, with a will and purpose, who intervenes to give meaning and direction to creation.

The popularity of transformation in the SNQ and ALSNI responses is likely influenced by the secular popularity of the concept, as well as its prominence in Army mission and value statements. The responses provide evidence for the power of shared language to influence mental frameworks. The ability of shared language to shape understanding also provides caution when considering the prominence of humanist thinking in Australian culture. Many responses to the SNQ were simple celebrations of change, for example, “change and growth” (SNQ28), “knowing transformation is possible” (SNQ56), and even declarations of change without end (SNQ48), that without further definition, any humanist could subscribe to. Investigating this through the ALSNI revealed that the informants were not expressing humanist views. They believe in a transcendent God with a will and purpose. Despite a clear difference in belief, the message of transformation communicated by today’s leaders often lacked counter-cultural distinctives.

As the lack of a defined goal leaves the contemporary understanding of transformation vulnerable to humanist understandings, the diminished emphasis on “new birth” makes it vulnerable to Pelagian understandings. Pelagianism portrays humans as naturally endowed with all they need to be obedient to God; the potential of salvation is in them. One response from the SNQ that did define an end to transformation stated: “Transformation ... is achieving their potential in God” (SNQ39). Other responses steered away from Pelagianism by recognizing that the Spirit “empowered [them] to change their lives” (SNQ32) (McGrath, *Historical Theology* 35, 80; Dunning 431). However, without emphasis on the Spirit’s personal work of awakening sinners and

birthing new life, the presentation of transformation is at risk of adopting Pelagian-like understandings of unleashing potential.

A final caution for the contemporary presentation of transformation comes from another dominant worldview discussed in “Differing Contexts of Salvation.” Moral Therapeutic Deism (MTD) is the name coined by Smith and Denton to describe the dominant operant religion of teenagers in the United States (166). This practiced religion, embedded in major faith traditions, effectively views salvation as progression towards personal goals, assisted by an ATM-like God who endlessly supplies what will bring the individual peace and happiness (DeGroat 269). The identified therapeutic emphasis in the SNQ and ALSNI results, along with non-specific goals of making “positive choices” (SNQ60), or even that the person experiences an “abundant life” (SNQ 29,41,53), provide a fertile ground for MTD. The vulnerability for “transformation,” “flourishing,” and “wholeness” to be understood through an MTD lens is once again addressed by renewing focus on the personal role of the Spirit. It is also mitigated by communicating a biblical anthropology where flourishing and wholeness are not self-defined, but rather discovered in intimacy with God through the indwelling of the Holy Spirit (DeGroat 269).

### ***Implications for TSA***

A distinctive denominational practice contributes to the Army’s vulnerability to MTD, where salvation is viewed as God-assisted progression towards personal goals, or the Pelagian-like untapping of hidden potential. The sacrament of baptism, and the catechesis that accompanies it in most other denominations, provides an avenue for explicit teaching around the need for new birth and Spirit empowered new life in Christ.

TSA officially affirms the experience that the sacrament bears witness to. However, its omission means that the Army needs to ensure that teaching about new birth, and Spirit empowered new life, is included in the discipleship process in other ways.

Finally, this section has highlighted the importance of shared language. The current vision statement for the Army in Australia is: “Wherever there is hardship or injustice, Salvos will live, love and fight alongside others to transform Australia one life at a time with the love of Jesus (“Introduction to National Mission and Values”). The results of this research project provide evidence that contemporary leaders have adopted the imagery of transformation to convey salvation. However, what has also been noted is that transformation is not an exclusively Christian idea, nor is it a clearly defined goal. The clarifier, in the vision statement, of “with the love of Jesus” for some, will provide character or further shape to the expectation of the nature of salvation. However, the beginning of the clarifier, “with the,” suggests that this final phrase indicates the *means* rather than clarifying the *goal*. Thus, “to transform Australia one life at a time” is the stated goal. In the context of humanism, unsurprisingly many inside and outside the church will resonate with the vision of transformation. However, transformation, understood as merely ongoing development or improvement, is not a full representation of the gospel and will not bring about the desired future. Care will need to be shown to ensure that transformation is understood as the restoration to “harmony with ourselves, harmony with the moral law, and harmony with God” (C. Booth, *Life and Death* 131). Transformation involves a new birth that is not only brought about by the love of Jesus, but is a new life conformed to the pattern set by Christ. It is not only a Christ-like life but



a participation in the resurrected life of Christ by the Holy Spirit (2 Pet. 1:3-4, Gal. 2:20, Rom. 8:29-30, Gal. 4:19) (Torrance 41; Colijn 267; Brower 75).

### **Fifth Finding:**

#### **An emerging emphasis on acceptance and non-judgment**

The results of the SNQ featured a dominant theme of acceptance and of “non-judgment” (26 references). God as the judge was not a profuse theme in the historical document study; however, the historical occurrences stood in clear contrast to the responses to the SNQ. In the HUSDS, God was referred to as he “who will come to judge us” (W. Booth, *In Darkest England* 219), whereas in the SNQ non-judgment was not just a description of ideal practice for ministry, but also as a most significant characteristic of God (SNQ56,60). The SNQ did feature responses that focused on restoration of justice (for example SNQ 29,49,79). However, these mostly revolved around concern for the poor and the marginalized. The closest the SNQ responses came to alluding to God’s role as judge was “justice (there are consequences for wrongs - but also grace)” (SNQ21).

In the SNQ, respondents from both the AUE and AUS territories spoke of non-judgment and acceptance, although it was more prevalent in responses from AUS (14 to 8). Other terms and phrases that related to this theme, in responses from both territories, were those that spoke of being “welcome” (7 references) and “valued” (22 references), “belonging” (31 references), and of acceptance applying to “everyone” (5 references). Three responses from the AUS also communicated acceptance as “inclusion” (SNQ16,36,40), a word that has had particular significance in Australia in recent years in connection with the successful campaign to legalize same-sex marriage.

Having identified “Acceptance” and “Non-judgment” as dominant themes in the SNQ, key informants were chosen to bring greater clarity to what was meant by those terms. The key informants revealed a shared understanding of acceptance correlating with belonging and worth. KR4 painted acceptance as the opposite of “isolation and shame.” KR6 had identified God’s non-judgment as a most important quality of God in her responses to the SNQ. In the ALSNI, she described that God’s character of non-judgment means that, “God accepts us where we are ... despite all that’s happened, he is always there with open arms” (KR6). This theology leads her to celebrate with her clients that the past is “not actually relevant to where they are now” (KR6).

The language of “acceptance” and “non-judgment” has wide mainstream appeal in Australia. KR3’s response to the SNQ described “acceptance without judgment” as a significant factor in the success of his ministry. However, although he used the socially popular expression, during the ALSNI he clarified that “we are not a place where there is total acceptance of anybody and anybody’s beliefs and particularly behaviors but we want to be slow to judge” (KR3). His response showed an understanding that there was indeed judgment, but that his ministry was at its best when they were slow to judge. Being slow to judge meant deferring judgment to God and looking “for the best in people ... rather than looking for reasons to stop people being part of what we’re about” (KR3). For KR3, acceptance was about allowing people to “draw near,” whether they “look different ... have different beliefs of faith, or of sexuality or of lifestyle” (KR3). KR3’s clarified position of slow judgment in the ALSNI corresponded, more closely than his answer of “acceptance without judgment,” with his assertion in the SNQ that those he ministers to need to know that there is a better life.

The idea of surprising acceptance and inclusion is a dominant theme in the scriptures. Examples include Rahab the harlot and Ruth the Moabite who were embraced into the family of God, becoming ancestors of Jesus (Matt. 1). In the New Testament, many highlights of Jesus' ministry demonstrated that those considered cursed or excluded from the kingdom of God were invited. The surprising availability of the kingdom is a major theme of Jesus' teaching in the beatitudes in Matthew 5. Jesus surprises the crowds by accepting a sinful woman anointing him with oil (Luke 7:36-50) and by refusing to condemn the woman caught in adultery (John 8:3-11).

In Matthew 7:1, Jesus appears to rebuke judgment, "Do not judge, or you too will be judged." However, the following verses of Matthew 7 reveal that Jesus is not denouncing judgment but rather calling for humility and grace in dealing with errors, "You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother's eye" (Matt. 7:5). The warning of Matthew 7:2 assumes a coming judgment: all who seek to address the faults of others should be aware that God will ultimately and conclusively judge all on the day of judgment (Keener, *Gospel of Matthew* 239–240). Matthew resumes this theme later as he recalls Jesus' parable of the Wheat and the Tares (Matt. 13:24-30). In the parable, Jesus gives a rationale for deferring judgment: "because while you are pulling the weeds, you may uproot the wheat with them. Let both grow together until the harvest. At that time I will tell the harvesters: First collect the weeds and tie them in bundles to be burned; then gather the wheat and bring it into my barn" (Matt. 13:29-30). Still later in Matthew's gospel, the coming judgment is again revisited, this time linking the fruit of care for others as a contributor to Jesus' decision, as he separates those to receive eternal

punishment from the righteous who will share in their Master's happiness (Matt. 25:31-46). So although the good news of Jesus is of the surprising availability of the kingdom to all, when it comes to judgment, it is a message of deferred judgment rather than non-judgment.

### ***Are all Children of God?***

John 8, as well as portraying Jesus interrupting the judgment of the woman caught in adultery, addresses a significant theme that necessarily arises in discussions about "acceptance": "Are not we all children of God?" As discussed in the Fourth Major Finding, an important motif of salvation in the New Testament is that of adoption as children of God. God is the provider and sustainer of all life (1 Tim. 4:3-5), yet the salvation that God desires for all in Christ is reserved for those who believe and receive new birth into eternal life as children of God (John 1:12-13, John 3:3) (Wieland 103–104; Van der Watt 55). The discussion of "Later Expressions of Salvation" in the Literature Review included a quote from a song by General Gowans that attempts to portray the relationship that all humanity enjoy and the special relationship available in Christ: "To the family of Jesus, all God's children may belong" (Gowans, "Song 34: I Believe That God the Father"). In John 8, Jesus challenges those who assumed acceptance before God as children of Abraham, declaring that, "everyone who sins is a slave to sin."<sup>35</sup> Now a slave has no permanent place in the family, but a son belongs to it forever.<sup>36</sup> So if the Son sets you free, you will be free indeed" (John 8:34-36). Salvation is not just the confirmation of one's acceptance by God, but rather an experience in Christ of forgiveness and liberation from sins and restoration into the favor of God (Shrier and Shrier 231; Wesley, *Works. Volume 11*. 106; Wesley, *Works. Volume 9*. 228).

***Unconditional Acceptance Violates Integrity***

The Literature Review affirmed that acceptance of persons by God is not a universal declaration, nor a mechanical change of state, but rather a personal experience of grace. Grace is, “God making himself available to us” (Wynkoop, *Foundations* 97–98). When God accepts a sinner, they receive pardon through Christ and are empowered by the Holy Spirit to share in the holy life of Christ (Noble 63–64; Wynkoop, *Foundations* 79). A personal work of God is needed to make a fallen person acceptable to God.

Although contemporary society depicts unconditional acceptance as a virtue, unconditional acceptance by God would violate both divine and human integrity. If God were to ignore or universally remove the consequences of sin, it would not only contravene God’s holiness and justice, but would breach humanity’s God-given responsibility and freed will (Dunning 339). Accountability is an essential part of the dignity God instilled in humanity when he created humanity to be bearers of the divine image (*Salvation Story* 119–120). God’s gracious availability to humanity, in Christ through the Spirit, does not violate the integrity of the person nor negate human responsibility. Instead, the Holy Spirit’s activity enables human responsibility as “no man sins because he has not grace, but because he does not use the grace which he hath ... inasmuch as God works in you, you are now able to work out your own salvation” (Wesley, *Works. Volume 3.* 207).

As has been established in Biblical Foundations, God’s saving embrace necessarily involves the restoration of covenantal relationship. Whereas unconditional acceptance would violate human freedom, the condition of exercising God-given faith in

cooperation with the Holy Spirit ensures that God is the author and mediator of all salvation *and* humans are responsible and accountable to God for their response.

***We need God to be the Judge***

A repeated objection among contemporary leaders was that the topic of judgment is a negative idea that hinders communication of the gospel today. In contrast, the HUSDS revealed that Catherine Booth presented judgment as an essential element of a loving proclamation: “Strange mercy this, to let men perish rather than tell them that sin breeds a hell from which none can deliver them” (*Popular Christianity* Lecture 3, Second in this Scheme). To speak of a coming judgment can be an act of love, not only because of the eternal consequences of failing to realize the importance of the gospel. Miroslav Volf demonstrates that the promise of judgment is actually good news in the present for those who are victims of violence and abuse (*Exclusion and Embrace* 177–178). He argues that the belief in a God who refuses to judge and punish, perpetuates violence. On the contrary, the truth of a God who will justly hold all to account makes it possible to follow our Savior and refuse to retaliate when abused: “The certainty of God’s just judgment at the end of history is the presupposition for the renunciation of violence in the middle of it” (*Exclusion and Embrace* 177–178).

*Salvation Story* (the current official Handbook of Doctrine) also captures the positive contribution of judgment to the gospel, declaring that “judgment manifests the triumph of good over evil . . . the validation of the truth, the victory of love over fear . . .” (*Salvation Story* 119–120). The message of judgment, of accountability to God during life and beyond death, has often taken the form of a negative message to inspire a fear-fueled response. However, the official Army theology recognizes that God being the

judge is good news for all who by faith share in the life of Christ. Our judge is also our savior. In him we find pardon and assurance of his merciful acceptance as children. In him we have confidence that all wrongs will be made right, and that our life of faith will be validated (*Salvation Story* 119–120).

***How Embracing Judgment can Help Communicate a Better Story***

An example of an affirming contemporary “non-judgment” gospel was noted in the Literature Review. Kärkkäinen presents the incarnation of Jesus as a validation of everything human: “In assuming human life, almighty God affirmed the goodness of everything human, including the embodiment, physical nature, weakness and frailty” (Kärkkäinen 30). Yet, the biblical witness is that Jesus’ holistic embrace of humanity was not to remind humanity of its goodness but rather to reestablish it (for example, Rom. 3:22-26). The cross as well as a declaration of love was an act of judgment, where Christ crucified fallen humanity in his body to redeem it and usher in a new holy humanity (Noble 166). The gospel that is truly good news does not validate everything human. An essential prophetic function of communicating the gospel is to identify and challenge fallen suppositions.

Hauerwas and Willimon describe a dilemma that can happen in communicating the gospel, where in leaning over to speak to the world, one falls in (Hauerwas and Willimon 27). I suspect that there is an element of this in the contemporary embrace of “non-judgment.” A follower of Christ will be willing to extend the invitation of God’s grace to all, and in keeping with Matthew 7 would not engage with others with any sense of superiority. However, the Christian message and the world’s promotion of “non-judgment” as a virtue are not the same. In the ALSNI, KR3 revealed that although he had

used the language of our culture, his understanding of judgment was indeed different to the surrounding culture. He realized that although his first response was “non-judgment,” he actually meant, “being slow to judge” (KR3) and exclude. He also determined that broken people “desperately need to know there is something better to be able to replace the lifestyle that they are choosing” (KR3). KR3’s declaration of a better way, appealing to an objective truth, would likely spark accusations of being judgmental in a post-modern context. Ben Witherington writes that our age is one that rejects any notion that the Bible has definitive answers or that God reveals his truth and plan for us (ch 9). Instead of falling into postmodern skepticism, Witherington calls for the church to deconstruct the self-contradictory philosophy of Post-modernism.

Returning to Matthew 7, the first hyperbolic exhortation, “Do not judge,” evidently can be coopted in a post-modern context to support relativism and discourage correction. Reaffirming that God is the judge, and that humanity is accountable to God, helps us to read on to the following verses and see that this passage calls for a gentle humble approach to correction rather than “non-judgment.” To be able to declare the message that KR3’s people need to hear, that there is a better way of life, requires a reorientation back towards an acceptance of God as judge and a recommitment to share humbly the truth that we have first applied to ourselves.

***What message can help address judgment and acceptance?***

Three images, emerging from the Literature Review and the ALSNI, can assist the Army in its communication of the gospel of judgment and conditional acceptance: The Kingdom of God/Heaven, Contagious Holiness, and Coming Home. Participation in the kingdom of God is a dominant image for salvation in the New Testament. The Kingdom



of God is declared to be at hand (Matt. 3:2, 4:17, 10:7), but also emerging (Luke 17:20-21) and will come in fullness when all people will acknowledge the rule of God (Rev. 11:14, Rom. 14:11) (M. Green, *The Meaning of Salvation* 100). Acceptance into the kingdom necessarily means shifting allegiance to the king, entering into a new relationship of obedience to the king. Jesus' parable of the kingdom banquet (Luke 14:15-24), demonstrates how the kingdom image preserves the good news of the invitation to the unlikely, yet also conditional acceptance.

Kingdom language has potential to guard against unconditional acceptance and non-judgment. However, the contemporary use of kingdom language has not realized this potential, instead confusing ministry that reveals the kingdom with entry into the kingdom. To claim that either the proclamation of the kingdom, through feeding the hungry or preaching Jesus, constitutes salvation would be to place the power of salvation in human activity. Both the evangelical and social activities of The Salvation Army contribute to make the kingdom visible; however acceptance into the kingdom occurs when the King pardons those who, by faith in Jesus, accept his invitation.

The second image emerging from the Literature Review that can assist in the positive proclamation of judgment is Contagious Holiness. Contemporary leaders' aversion to negative presentations of the gospel is shaped by past practices that placed the emphasis on what Christianity was opposed to rather than what it was for. Recent scholarship on holiness has sought to move away from emphasis on restrictions to communicate the joyous and efficacious nature of the holy life that brings blessing to the world (Brower 129; Noble 42). Brower describes holiness as follows:

contagious, outgoing, embracing and joyous. It transforms and brings reconciliation. It extends compassion to the marginalized so

that they are brought into the circle of those who do the will of God. This holiness is a dynamic power emanating from the source of holiness, the Holy One. (Brower 129)

The disciples of Jesus are the light of the world (Matt. 5:14-16) and continue the ministry of Jesus in shining a light for all people that the darkness cannot overcome (John 1:5).

The image of Contagious Holiness captures the need for personal experience of the sanctifying work of the Spirit. It also celebrates that the holiness or otherness of the Spirit-filled Christian's life attracts others "into the circle of those who do the will of God" (Brower 129). Yet, although Jesus' holiness did attract the unlikely into joyous reconciliation and a new covenantal life with God, others were repelled by his illumination of sin (Mark 10:17-27). The strength of the image of Contagious Holiness is that it encourages positive faithful and honest engagement with the world in a way where sin is neither normalized, feared, nor seen as defining, but instead viewed as vulnerable in Jesus' presence (Forasteros 109).

The final image emerging in the ALSNI that could help the Army communicate judgment and acceptance is "Coming Home." In both the historical and contemporary contexts, a frequently identified need was the need for home and the restoration of relationships. The POSIA of KR3's ministry context revealed that the ministry functioned like a home, even displaying photos of attendees on the wall, as one would place family member photos up at home. KR3 affirmed a strong value of family and described his favorite image of salvation as "returning home": "I see myself a little as a prodigal who has returned home, desperate to encourage others to do the same" (KR3). The parable of the Prodigal Son (Luke 15:11-32) provides a lens for understanding salvation that communicates the abundantly gracious Father longing to accept his sons. However, it

also highlights the sons' sinfulness and responsibility to choose to turn back, to choose to seek to be in the presence of the Father. Following the wayward son's confession, the Father is heard to declare that "this son of mine was dead and is alive again; he was lost and is found" (Luke 15:24). Thus, in this image of Coming Home, through repentance and confession, sinners experience the forgiveness, acceptance, and new life that the Father longs to give.

### *Summary*

Although the Scriptures provide evidence of God's surprising will to embrace all people, "non-judgment" is not a quality of God to be extolled by the Army. Indeed, God as judge is an essential element of the good news. God in Christ has not validated the human story in Christ, but renewed it. The ideal community is not one formed in the image of a non-judgmental God, but one where holiness joyously and contagiously displaces sin. The Army needs to challenge its uncritical embrace of non-judgment as a virtue, and recognize unconditional acceptance as an affront to the dignity of both God and humanity:

[Jesus] will do no violence either to the government of God or the nature of man. Although love was the supreme ingredient of His character, yet we hear no words of an indiscriminate charity dropping from His lips, no excuse of sin, no palliation of the guilt of enlightened transgressors of His Father's law, or impudent presumers on His Father's forbearance. He hated iniquity as supremely as He loved righteousness. (C. Booth, *Popular Christianity* Lecture 1, Fourth)

The good news is that our judge who will hold all people to account, is also our savior and in him, we have confidence that all wrongs will be made right, and that our life of faith will be validated (*Salvation Story* 119–120).

## **Ministry Implications of the Findings**

### ***Implications for Holistic Engagement***

This research has implications for the way the Army seeks to meet the holistic needs of Australians. The meeting of a broad range of human needs is not the definition of holistic mission. Neither is holistic engagement defined by giving equal priority to all needs. As Catherine Booth preached, “The truest love must ever seek the highest good of its object, sometimes even with forgetfulness of important lesser advantages” (*Popular Christianity* Lecture 3, Sec. The Compassion of Jesus). Countering the temptation to celebrate success when temporal needs alone have been met (polymorphic view), resisting the tendency to separate the functions of meeting needs and sharing Jesus, the Army can reveal the kingdom faithfully as it seeks, through the meeting of human need, to make the spoken gospel tangible (Sider, Olson, and Unruh 38).

### ***Implications for Personal Engagement with God***

This research also has implications for the Army’s personal engagement with God. Against the societal pressures to place confidence in continuity and predictability, the Army is to continue to place humble trust in a loving transcendent God who hears and chooses in wisdom his response. Although today’s leaders demonstrated an embrace of the mystery of God, the research highlighted a particular need for a renewed embrace of the personhood of the Trinity. Renewed attention to the three revealed persons of the Godhead will challenge shifts towards “spirituality.” Giving attention to the person of the Holy Spirit will correct limited views of the Spirit as a guiding force, and assist in acknowledging the personal work of awakening, teaching, healing and comforting.

***Implications for Catechesis***

The third major implication of this research for the Army in Australia is in the area of catechesis. In the Fourth Major Finding it was noted that the Army's abstinence from the sacrament of water baptism (along with the preceding catechesis) leaves the Army particularly vulnerable to a diminished presentation of new birth. In the Fifth Major Finding of a shift towards "non-judgment," irregular engagement with the Apostles Creed was identified as leaving members without a regular reminder that Jesus "will come to judge the living and the dead" (Apostles Creed). Further areas that this research has exposed as needing attention are the doctrine of the fall and the required restoration of the image of God. Recognizing that these truths are culturally unpopular, the Army must be purposeful in its endeavor to find ways to present and re-present these truths.

***Implications for Proclaiming the Kingdom***

Finally, this research has implications for the Army's proclamation of the kingdom. Restoring focus on God as the judge and source of truth should yield a renewed appreciation of the Army's prophetic voice. Demonstrations of love alone cannot communicate the truth of the objective historical reality of Jesus and his invitation to new life in him (Dunning 178). The great commission, of which the Army is to play her part, is to bring hearers into a new life lived in relationship with the Triune God and to instruct them to obey Jesus (Matt. 28:16-20). A contagiously holy Army will not be passive or wordless, but would speak prophetic life-giving words and bear witness to the reality of the spoken words through her actions.

### **Limitations of the Study**

This project in purposefully sampling leadership teams as custodians of mission in their context has excluded another layer of diversity: the members of the faith community and service provision staff. Possibly, naming the questionnaire the “Salvation Narratives Questionnaire” discouraged non-Christian members of the leadership teams from participating.

Although the twelve teams from different ministry contexts provide a snapshot of understandings, the diversity in the findings caution against presenting their views as representative of views of all teams within The Salvation Army in Australia. The project findings present a dependable, yet non-exhaustive, depiction of understandings of mission that were present in the AUE and AUS territories on the eve of the formation of the Australia Territory.

### **Unexpected Observations**

My first surprise in conducting the research was the discovery of pardon as a significant image of salvation for Catherine Booth. I am a participant in my culture, and my practice has been in line with Key Respondents who favored a “positive” approach to presenting the gospel. I have favored transformation and the presentation of abundant life in Christ as my images of salvation. Discovering the need to increase engagement with the Doctrine of the Fall and God as Judge was most unexpected.

The second surprise was how quickly The Salvation Army in Australia shifted during the period of the research (those not attempting to do research may be surprised by this statement). At the onset of the research, I was anticipating that the AUS and AUE territories would combine early in 2019. Although the official commencement of the

Australia Territory occurred after the data gathering was completed in December 2018, a considerable blurring of the old territories had transpired well before that time. The pre-data gathering cross-pollination meant that there was less opportunity to assess differences across the old Territories, and having already moved on, perhaps less reason to.

### **Recommendations**

The first recommendation is that The Salvation Army in Australia refrain from using salvation as a generic term synonymous with “helped.” The research revealed an emerging polymorphic view of salvation. If The Salvation Army is to resist dualistic notions of salvation, it not only needs to guard against purely spiritual views of salvation, but also the risk of being satisfied with the more prevalent successes of temporal improvement. Although salvation in the Bible is used generally, it assumes God as its source, and renewed relationship with God as its result. The Army can celebrate and take joy in revealing the kingdom through temporal redemption, without confusing this as salvation or entry into the kingdom of God.

The second recommendation is that the Army challenge prevailing worldviews by sharing teaching resources on judgment and the doctrine of the fall. As part of this teaching, we need to further the teaching on the image of God, so that the received message extends beyond having value and significance, to include understanding of the fall and the need for restoration.

The third recommendation follows on from the second in that it addresses the need to challenge the prevailing Moral Therapeutic Deist worldview. I recommend that the Army review its language to ensure that our orientation towards God is at all times

personal. The research revealed the power of the Army's official statements in shaping understanding of its leaders. The new National Mission Statement affirms the therapeutic shift that has occurred by beginning with "We share the love of Jesus by Caring for People." The old mission statement began with "Our mission is to Save Souls ...". The new statement continues on from caring for people, to state that we share the love of Jesus by, "Creating Faith Pathways." Neither of these statements emphasize salvation as a personal work of God. "Creating Faith Pathways" supports a shift towards "spirituality" rather than affirming that salvation is reconciliation with a God not of our choosing but as revealed to us as the Father, Son, and Holy Spirit.

The fourth recommendation is for the Army in Australia to give greater definition to the goal of Transformation. Transformation is a goal that many in the public will support, and that can help unite the various ministry expressions. However, the research demonstrated that there is a need for further explanation that distinguishes our goal from humanistic transformation. Further exposition of the message of transformation needs to capture the need for "New Birth" and clearly articulate that Christian transformation has a goal. Christian Transformation is to experience restoration to "harmony with ourselves, harmony with the moral law, and harmony with God" (C. Booth, *Life and Death* 131). It is to have a new life conformed to the pattern set by Christ. Indeed, it is to progress towards full participation in the resurrected life of Christ by the Holy Spirit (2 Pet. 1:3-4, Gal. 2:20, Rom. 8:29-30, Gal. 4:19) (Torrance 41; Colijn 267; Brower 75).

Finally, I recommend that the Salvation Army Australia establish gatherings of leaders for the sole purpose of discussing the message of good news God has for their context. The research revealed that leaders across diverse ministries are encountering



people with similar presenting needs. Wesley's annual gathering of leaders focused on the questions, "What is it that we should be preaching and teaching? How should we be doing this in order to be faithful to the witness of scripture, to the gospel? ... And what kind of people must we be and become in order to be faithful to this task and effective in its work?" (Pasquarello III). There are many similar ministries whose leaders could benefit from such a purposeful engagement. However, I anticipate that small gatherings of Army leaders would be richest when leaders from diverse ministries, who meet people with similar presenting needs, are brought together. The gathering would work together to discern how the good news of Jesus addresses the presenting needs and what images and actions may help make the good news accessible.

### **Postscript**

This research began in the midst of a significant upheaval and hoped-for regeneration of The Salvation Army in Australia. My question in Chapter 1, penned two years prior to the now formed Australia Territory, was as follows: "Will we, across two territories with diverse ministry expressions, challenge our understanding of what it means to be people of salvation in Australia?" As I conclude this research, I no longer need speak of two territories, but this is still my driving passion, "Will we hear from God, embody and articulate a gospel that matches the hour?"

I have enjoyed great support from the National Leaders, Divisional Leaders, friends at Eva Burrows College, and Salvationists across the country. Partway through the research, God placed me in an appointment where he provided people who encouraged me and helped me process what I was learning. As I came to do the questionnaires, the response rate from leadership team members exceeded my

expectations. The privilege of coming alongside the key informants in their ministry contexts, and hearing them describe salvation in their context, inspired me in my life and ministry. Even my transcriber reported how their responses had brought her closer to God. I have found the exercise of this research to be challenging, inspiring, and rewarding.

The responses in which I identified potential missteps or concerns were, in many cases, responses that I would have given throughout my ministry if asked the same questions. I offer this research, in the hope that we together can address any potential, real, or received miscommunications of a biblically faithful gospel.

A quote from Christopher Wright sums up why I believe the sometimes-painful process of this research and implementing its findings is worth it: “Bluntly, we need a holistic gospel because the world is in a holistic mess. And by God’s incredible grace we have a gospel big enough to redeem all that sin and evil have touched” (6 sec. Keeping the Cross Central).

I set out for my research to contribute to the articulation of a holistic gospel in the Army in Australia. My contribution has not sought to form the message, but rather to identify areas to be addressed as we together discern and develop the lenses which will best enable the Army to embody and proclaim the all-sufficient, world-redeeming good news of Christ in our various ministries. I pray that together we will invest in clarifying our message, that we may faithfully embody the call of God to be The Salvation Army in Australia.

## **APPENDIXES**

- A. Historical Understandings of Salvation Document Study Questions
- B. Salvation Narratives Questionnaire (SNQ) Questions
- C. Participatory Observation of Salvation in Action (POSIA) Questions
- D. Army Leader's Salvation Narratives Interview (ALSNI) Questions
- E. Expert Review Documentation
- F. Informed Consent Templates

## Appendix A

# Historical Understanding of Salvation Document Study (HUSDS)

### Source of Salvation

1. How does the author express God's influence in the expression of TSA ministry? [SS]
2. Which attributes of God appear to be most significant for the author? [SS]
3. What does the author say are the most significant factors that contribute to someone experiencing positive change through TSA ministry? [SS]

### Nature of Salvation

4. What does the author express as important needs to be addressed by the TSA? [NS]
5. What does the author identify as the underlying causes of those needs? [NS]

### Words and Images Used to Express Salvation

6. How does the author express salvation? What are the recurring salvation words and images? [WI]

### Telos of Salvation

7. What does the author express as the motivation for ministry in the Army? [SS, NS, TS]
8. What does the author portray as success for TSA ministry? [WI, NS, TS]
9. What is presented as the ultimate goal for the people served by the Army? How does the author see TSA contributing to people experiencing that goal? [TS]
10. What does the author present as God's hope for creation? [TS]

## Appendix B

# Salvation Narratives Questionnaire (SNQ)

### Demographic Data

1. Name:
2. Mission Expression:
3. [Service Type: Corps, Specialized Social Service, Administration] – researcher to code
4. Role: team leader, team member
5. Age range: 18-30, 31-40, 41-50, 51-60, 61 and above
6. Gender: Male, Female
7. Relationship to the Army: Officer, Soldier, Adherent, Employee, Volunteer, Other:
8. Religion: Christianity, No Religion, Islam, Buddhism, Hinduism, Other ...

### Open-Ended Questions

#### Personal Motivation

1. What motivates you to serve in The Salvation Army? [WI, TS, SS]

#### The Needs Encountered by your Mission Expression

2. What are the most important needs of those you come across in your ministry? [NS]
3. What are the underlying causes of those needs? [NS]

#### The Culture of your Mission Expression

4. What does success look like to you in your ministry? [WI, NS, TS]
5. What are the most significant factors that contribute to someone experiencing positive change in your context? [SS]
6. How is God's influence evident in your mission expression? [SS]
7. Which attributes of God are most significant for your context? [SS]

#### The Big Picture

8. What is your ultimate goal for the people you serve? How can The Salvation Army contribute to people experiencing that goal? [TS]
9. What do you think is God's hope for his creation? [TS]
10. What do you understand salvation to be? [WI,TS]

## Appendix C

# Participatory Observation of Salvation in Action (POSIA)

### Demographics

1. What is the social demographic of those you are observing (age, sex, ethnicity, social class, etc.)?
2. What are the demographics of those the team member serves?

### Physical Setting

3. Describe the physical space in which this ministry takes place.
4. Does the building (grounds, architecture, interior design) connote anything about the ministry?
5. What explicitly religious icons, symbols, or artifacts are evident?

### The Event

6. What are the activities that occur in the time of observation? Describe the roles of the leader and participants in the activities.
7. How is God's character evident in the event?

### Interactional Patterns

8. What are the interactional patterns like? (formal/informal, structured/spontaneous, is the tone light/serious, anxious/relaxed/hurried, are there any notable power dynamics at play)
9. Are there any observed interactions with God?

### Verbal and Written Content (headings from Studying Congregations)

10. What do the printed materials and conversations reveal about the needs addressed by this ministry?
11. What words and images of salvation are visible on the walls, in brochures etc.? What are the recurring words that are heard?
12. What messages of the hope held for those served by this ministry are heard or evident in the written artefacts?
13. Are there any expressions that indicate the observed team member's motivation for ministry?

## Appendix D

### Army Leader's Salvation Narratives Interview (ALSNI)

#### Demographic Data

1. Name:
2. Mission Expression:
3. [Service Type: Corps, Specialized Social Service, Administration] – researcher to code
4. Role: team leader, team member
5. Age range: 18-30, 31-40, 41-50, 51-60, 61 and above
6. Gender: Male, Female
7. Relationship to the Army: Officer, Soldier, Adherent, Employee, Volunteer, Other: ... (may tick more than one)
8. Religion: Christianity, No Religion, Islam, Buddhism, Hinduism, Other ...

#### Open-Ended Questions

1. Why do you do what you do?
2. Without breaking confidentiality, describe a success story from your ministry.  
Prompts: Why did you choose this story as a success story? What about this case made it a success?  
Bridging Question if needed: Can I get you to think about one person who benefitted from this success ...
3. What influence did God have on this person's experience?
4. What is your hope for the person?
5. How do you see this person's experience relating to salvation?
6. If the whole world was to experience salvation, what would it be like?

#### Unscripted Questions:

7. Interviewer to draw out any themes noticed in the observation to allow interviewee to assign meaning
8. Interviewer to introduce words/images from the HUSDS to examine the meaning that the interviewee gives to these historical expressions (e.g. What does this [insert word/image] mean for you?)

## Appendix E

### Documents for Expert Review

Date: December 18, 2017

Dear \_\_\_\_\_,

I am a Doctor of Ministry student at Asbury Theological Seminary and currently working on my dissertation project. The topic of my dissertation is: “We have a Gospel: A Critique of Salvation Narratives in The Salvation Army in Australia”. The purpose of this study is to contribute to the articulation of holistic salvation in The Salvation Army in Australia, by providing a critique of the historical understandings of salvation in the Army and salvation narratives espoused by current leadership teams.

The research project, looking at how salvation is currently understood by Corps, Social Services, and Administration teams across Australia will seek to determine the extent to which there is a shared motive and goal of salvation, and whether any shared motive and goal deviates from the Army’s heritage.

The study does not seek to canonize the historical understanding but, rather through critique of both historical and contemporary understandings, to help identify departures to allow careful consideration of whether celebration, return, or alteration is the appropriate action to remain faithful to God’s continuing call to be The Salvation Army.

My research questions have been approved by my Dissertation Committee. They are:

1. What are the historical understandings of salvation in The Salvation Army?
2. What are the existing salvation narratives among leaders in The Salvation Army Australia?
3. How do the current narratives compare with the historical understanding of salvation in TSA?

#### **Themes to be Investigated:**

The themes that emerged in the Literature Review as important elements of salvation narratives were: the source of salvation, the nature of salvation, the word and images used to convey salvation, and the *telos* of salvation.

As part of the research process, I am using four researcher-designed instruments to collect data. The first is a document study protocol, which I will use to gather qualitative data from historical documents. The second tool is a web-based questionnaire to gather qualitative data on current salvation narratives espoused by leaders within a variety of Salvation Army Ministry Expressions. The third tool is a participatory observation protocol, which I will use to gather supplementary ethnographic data. The fourth tool is a



semi-structured interview protocol, which I will use to conduct guided interviews to collect in-depth qualitative data and test researcher observations.

Prior to using these instruments, I need them to undergo expert review. I am asking you to serve as one of my reviewers.

I have included a copy of the following:

1. The four researcher-designed instruments; and,
2. Evaluation forms for expert review.

Please kindly evaluate the four instruments using the evaluation forms included. I welcome any comments and suggestions that would help me improve the data collection.

Please kindly return the evaluation to me via email by \_\_\_\_\_.

Thank you in advance for your assistance.

Blessings,

Laithe Greenaway

Doctor of Ministry Candidate  
Asbury Theological Seminary

## Expert Review (example form)

### Salvation Narratives Questionnaire

Demographic Data:

Question #	Needed	Not Needed	Clear	Unclear	Suggestion to Clarify
1					
2					
3					
4					
5					
6					
7					
8					

**Open-ended Questions:**

Question #	Needed	Not Needed	Clear	Unclear	Suggestion to Clarify
1					
2					
3					
4					
5					
6					
7					
8					
9					
10					

Other Comments:

## Appendix F

# Informed Consent Documents

### **Introduction Page including Informed Consent for Salvation Narratives Questionnaire (SNQ)**

Welcome to the Salvation Narratives Questionnaire!

This questionnaire is part of a Doctor of Ministry dissertation research project. The purpose of this study is to contribute to the articulation of holistic salvation in The Salvation Army in Australia. One of the steps towards this is to hear what leaders in the Army understand salvation to be. This survey is being completed by the leadership teams of selected Corps, Specialized Social Services, and Administrative services.

Your participation in this study is completely voluntary. If you choose to participate, you will be asked to answer seven demographic questions and ten open-ended questions (e.g. What motivates you to serve in The Salvation Army?).

It is expected that the questionnaire should take approximately 15-30 minutes to complete.

Although you will be asked to give your name and the ministry expression name, these will be kept confidential in all of the reporting and/or writing related to this study. Both you and your ministry expression will be given pseudonyms.

You do not have to answer any question, however, your honest answering of this questionnaire will help produce a rich representation of current leaders' narratives of the mission of The Salvation Army.

Tickling the box below means that you have read this or had it read to you, and are willing to be in the study. If you do not want to be in the study, do not tick the box and simply exit the questionnaire. Being in the study is up to you, and no one will be mad if you do not participate or even if you change your mind later. You agree that you have been told about this study and why it is being done and what to do.

**Informed Consent for Participatory Observation of Salvation in Action (POSIA)  
and Army Leader's Salvation Narratives Interview (ALSNI)**

Dear \_\_\_\_\_,

I am writing to you as one of the respondents to the Salvation Narratives Questionnaire (SNQ). Thank you for contributing to my project.

As you may remember, the questionnaire formed part of a Doctor of Ministry dissertation research project. The purpose of the study is to contribute to the articulation of holistic salvation in The Salvation Army in Australia.

Having reviewed the responses from the questionnaire, I have chosen 6 people (2 each from Corps, Specialized Social Services, and Administration) who I think are key informants that could, if they are willing, provide further insight to the research project. You are one of these potential key informants!

I am asking if you would be willing for me to come and observe your ministry context for 1 hour at an agreed day and time and following that to interview you (no longer than 1 hour). In the interview I will ask you to describe (whilst maintaining confidentiality) a success story from your ministry expression. The interview consists of five open-ended questions; however I may ask further questions to seek to clarify my understanding of what I have heard and observed.

Although you will be asked to give your name and the ministry expression name, these will be kept confidential in all of the reporting and/or writing related to this study. Both you and your ministry expression will be given pseudonyms. To assist with the flow of the interview, I will not take notes but will take an audio recording of the interview. A professional, who will be required to sign a confidentiality agreement, will be engaged to transcribe the interviews. Other than the researcher and the transcriber, no one else will listen to the recording. The audio files will be destroyed when I complete my project.

By signing below, you are agreeing to allow me to come and observe you in your ministry context, to participate in an interview and to allow me to use it as part of the data for my research project.

Participant's signature:

Print Name:

Date:

### **Interview Script**

Hi, my name is Laithe Greenaway and I want to start by thanking you for being willing to participate in this interview. As I have indicated in my correspondence, this interview is a part of my research for a doctoral dissertation I am writing for Asbury Theological Seminary.

I am going to ask you about 5 questions that are scripted and may ask others to probe or seek more clarity from anything that arises in the interview or from my observations today. Of course, you are under no obligation to answer any of these questions; it is purely voluntary. But I would ask you to report to me as accurately as possible since these interviews are the material I will use as my data and I will build my conclusions from these interviews. Again, since you are helping me with the interviews, I would be happy to share with you my dissertation and findings when it is completed. As I mentioned in the e-mail, in order to accurately report the data from the interviews, I will need to record this interview. So just before I turn on the recorder and ask you for your permission to record our interview, do you have any questions? (Answer any questions.)

Ok, I am going to turn the recorder on now. (Turn on audio recorder.)

\_\_\_\_\_, may I have permission to record this interview with you regarding Salvation Narratives?

Thank you.

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