

foreword by DANIELLE STRICKLAND

INCENDIARY

*A Code to Accelerate
the Great Commission*

A vertical, stylized flame graphic that rises from the bottom center of the cover. The flame is composed of several vertical, wavy, and somewhat abstract shapes in shades of orange, yellow, and red, set against a black background. It has a dynamic, almost liquid appearance, suggesting movement and heat.

ANDRÉ TOGO AND STEPHEN COURT



foreword by DANIELLE STRICKLAND

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*A Code to Accelerate
the Great Commission*

EXPONENTIAL¹

ANDRÉ TOGO AND STEPHEN COURT

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Incendiary: A Code to Accelerate the Great Commission

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Unless the eye catch fire,
The God will not be seen.
Unless the ear catch fire,
The God will not be heard.
Unless the tongue catch fire,
The God will not be named.
Unless the heart catch fire,
The God will not be loved.
Unless the mind catch fire,
The God will not be known.

— William Blake (“Poem for Pentecost”)

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DEDICATION

To the multiplying company of Jesus enthusiasts
in the streets of Mali and developments in
Burkina Faso and a growing number of cities
throughout countries in West Africa who are
spreading his love as fire throughout the region.

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TABLE OF CONTENTS

Disclaimer

Foreword

Acknowledgements

Introduction

Incendiary Clue #1: Burn Out or Burn On

Incendiary Clue #2: Be Who You Are Meant to Be,
and Be the Revolution You Want to See

Incendiary Clue #3: Fire Up

Incendiary Clue #4: Impact Through Contact

Incendiary Clue #5: “Tear Hell’s Throne to Pieces and
Win the World for Jesus”

Incendiary Clue #6: Commingle: Covenant +
Commission + Cooperation

Incendiary Clue #7: Don’t Be Afraid of the Holy Ghost

Incendiary Clue #8: Advance on Our Bellies

Incendiary Clue #9: Make Today the Day of Salvation

Incendiary Clue #10: Find Your Dot

Incendiary Clue #11: Epitomize “Salvation Life”

Incendiary Clue #12: Keep the Fire Burning

Incendiary Clue #13: Aim at Multiplying Multiplying
Disciples Multiplying Multiplying Bases

Conclusion

Clue Tips

Endnotes

About the Authors

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DISCLAIMER

This book is for everybody. It's not limited to subsets of people with certain beliefs or subcultures with distinct traditions. If you don't follow Jesus, we hope you'll to read this book closely and decide to submit to his Lordship and accompany him all the way to heaven.¹ If you already follow Jesus, we intend that these pages will instruct and inspire you to do so more emphatically, more dynamically, and more effectually. That said, we are both Salvationists.² So, some of our illustrations will include our experience with The Salvation Army, and all our convictions underscore a Salvationist DNA.³ Consider it a worldview from a respected "order" of the global mobilized people of God. But we also have quite different experiences: André encountering God in manifestly supernatural ways and partnering in textbook Exponential expansion in Africa, and Stephen struggling with strategies and tactics to move from Level 2 to Level 3 to Level 4 . . . in North America.⁴

Our vantage point might offer a fresh and edifying perspective on the subject at hand!

We've crafted an unofficial, informal *code*, a collection of 13 Incendiary Clues that we are learning and looking to apply on our local fronts, transferable concepts, even *Empowered Principles*,⁵ that might be applied help you accelerate the advance of the Great Commission on yours.⁶

But be forewarned:

This short book is not a philosophical *treatise* (no one's trying to prove how smart s/he is here); not a recreational *tickle* (we hope you find it engaging, though we're not aiming for "entertaining"); not an educational *torture* (there are some definitions of Greek words, but if that annoys you, skip them); but a spiritual, missional *template* (something practical that can enhance your life and impact).

FOREWORD

by Danielle Strickland

I'm a Salvationist, a fetal Salvationist, even (while in my mother's womb I was attending Salvation Army meetings)! And for most readers, depending on where you're reading, "Salvationist" might conjure up images of bell ringing at Christmas or thrift stores or uniforms or brass bands or disaster relief or . . . guilty on all counts!

What most people don't know, though, is that from its early days in mid-nineteenth-century England, The Salvation Army was a dynamic cluster of mission movements: a youth movement, an egalitarian movement, a missionary movement, a justice movement, a compassion movement, and more, all within the primary focus as a wonder-working, world-winning Great Commission movement. In fact, one definition from within Salvationism is that The Salvation Army is a revolutionary movement of covenanted warriors exercising holy passion to win the world for Jesus.

And, certainly, primitive Salvationism was a viral strain that infected great swaths of populations, with supernatural hope, in record times. For example, The Salvation Army invaded Canada in 1882. By the end of the first full year (1883), there were more than 200 local missional communities (called "corps") with more than 400 vocational Christian leaders (called "officers") who saw

20,000 conversions! In the much larger US, between 1881 and 1885, they saw 250,000 get saved!⁷ Those kinds of numbers were replicated in country after country (20 invaded between 1879 and 1889) during an arguably unprecedented gospel explosion around the world.

Birthered spiritually in the Wesleyan holiness movement and nurtured by American revivalists Charles Finney, Phoebe Palmer, and James Caughey, The Salvation Army was empowered by the Holy Spirit and a healthy reliance on experiential holiness.

The combination of Holy Spirit-empowered heroism with an adaptation of measures proved combustible—culture-shaping and world-changing. Which gets us to the authors of this book.

Captain André Togo helps lead The Salvation Army in Mali, his home country, where he supernaturally kicked off the movement earlier this century. He and his wife, Nana, have pioneered and evangelized and discipled in three other countries since then, and we anticipate that there is much more to come. André tells a little of how it all started in Mali in the pages that follow. But what he doesn't share is the history leading up to that by which he epitomizes both the transformative power of the gospel and Holy Spirit-empowered Salvationism. He's a sign and a wonder! Hallelujah.

André's co-author, Stephen Court, is my husband. He's been leading, visioning, experimenting, devising, implementing, and refining his way toward world conquest with similar zeal.

And together, from widely contrasting backgrounds and in very different contexts, they are offering up an incendiary code—Empowered Principles that might help you in your world with your movement that is looking to help reach 7.9 billion people with Jesus' love. I commend them to you; these tips,

when applied, should accelerate Great Commission advance.
Also, they are open clues, so feel free to spread them wide!

Danielle Strickland
Toronto, 2021

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ACKNOWLEDGEMENTS

André: In completing this project, I came to understand that it was more difficult to write a book than I had thought, and none of this would have been possible without the encouragement and commitment of my dear brother and comrade officer, Major Stephen Court. He was the first to come up with the idea of co-writing this book with me when I visited his home in Los Angeles, California. I am very grateful to you.

I express my gratitude to my wife, Captain Nana Fatouma Dougnon Togo, for the understanding which she always showed when I lingered on my computer to write, and especially when I did not respond so quickly to her invitations! I have the same feeling for my children, Fidel Mercidi and Christine Rutendo, for their patience, especially when they came to ask me something and I did not respond immediately as they wished because I was carried away in the waves of ideas that I absolutely wanted to finish writing at that time!

I would be ungrateful not to mention Commissioner Stuart Mungate (Promoted to Glory),⁸ who was and always will be a relevant model of a servant in my life and who played a decisive role in the success of this project by his availability. May he find here the expression of my deep gratitude.

Finally, to all those who have, from near and far, forged my spiritual personality: Bishop Jonathan Archibald Cole, Major

Stephen Court, Lieutenant Colonel Theophile Kiboti, and many others who have not been named in this book. May God bless you all!

Stephen: Thanks to Jesus!

Thanks to the heroic Captain André Togo, who with his wife, Nana, and children, spreads gospel fire into regions where it has until now not been embraced. Hallelujah.

Thanks to Captain Kathleen Johansson for her deft touch at making the text clean.

Thanks to Brooks Hamon and Terri Saliba for stewarding the project through the Exponential process.

Thanks to Richard Gretskey and Jared Austin for their kind and insightful editing recommendations to improve this resource.

Thanks to my wife, Danielle, and sons, Zion, Judah, and Moses, for loving and following Jesus in such attractive ways (and to Danielle for her foreword!).

And thanks to the base network that is spreading to places we hadn't imagined and the people who are carrying the flame. "Keep the fire burning." Hallelujah.

INTRODUCTION

“God himself is *Fire!*” Hebrews 12:29, MSG

“Without *fire*, there is no gospel.” Reinhard Bonnke

The world has turned upside down. A virus has spanned the globe and, in a matter of weeks, radically re-shaped our schedules and bank accounts and careers and prospects and expectations and habits and social relationships and . . . almost everything! It was a pandemic—*pan* meaning “all-inclusive”; *demic* “pertaining to a distinct population of people.” You might even describe it as incendiary!⁹ And disciple-makers for a couple of millennia have been looking to tap into the same explosive impact that can check the box of “global transformation.”¹⁰

It’s viral! And that’s what this book is all about! But what is it, specifically? Holiness teacher Samuel Logan Brengle explains:

What is this fire? It is love. It is faith. It is hope. It is passion, purpose, determination. It is utter devotion. It is a divine discontent with formality, ceremonialism, lukewarmness, indifference, sham and noise, and parade and spiritual death. It is singleness of eye and a consecration unto death. It is God the Holy Ghost burning in and through a humble, holy, faithful man or woman.¹¹

In such a season we incline to seek clues from others who have undergone challenges and overcome adversities of similar magnitude. We'll consult the adventures of God's people in the second millennia BC a fair bit, along with the exploits of a small, "lowercase C" catholic order, for inspiration and instruction on how to prosper and flourish and how to go viral to accelerate the Great Commission.

As we've been forced to change so much in our lives due to the pandemic effect, we're invited to change our equipping, as well. At a nineteenth-century Council of War, Catherine Booth exhorted:

The time has come for fire. All other agents have been tried: intellect, learning, fine building, wealth, respectability, numbers. The great men and the mighty men and the learned men have all tried to cast out these devils before you, and have failed. TRY THE FIRE. There are legions of the enemies of our great King. Fire on them. . . . Charge on them, pour the red-hot shot of the artillery of heaven on them, and they will fall by thousands.¹²

The word "incendiary" has uses that allude to negative consequences. But if you apply it as Booth does "fire" here, you see that the negative impact of the red-hot shot of heavenly artillery is experienced by "devils." What's negative for devils is positive for us!

But the word, as we intimated, has positive connotations as well, as Booth's husband William, co-founder of The Salvation Army, describes:

How much more might be done if you had all received this Pentecostal baptism in all its fullness? If every soul were

inflamed, and every lip touched and every mind illuminated, and every heart purified with hallowed flame? The whole city would feel it!

God's people in every direction would catch fire, and the sinner would fly on every side. Difficulties would vanish, devils be conquered, infidels believe, and the glory of God be displayed. As it is written, every valley would be filled, and every mountain would be brought low, and the crooked path would be made straight, and the rough ways would be made smooth, and all flesh would see the salvation of God.

That's incendiary! It's explosive, wild, rapidly expansionist, overpowering, contagious, and efficacious. We're talking about God the Holy Spirit so *empowering*, so igniting in every person fire that swiftly proliferates in more and more people, "burn(ing) up every trace of sin,"¹³ that supernatural transformation is left in its wake.

So the chapters that follow address the concept and the experience of "incendiary," personally, corporately, denotatively,¹⁴ Scripturally, historically, and missionally. We'll look at biblical precedent and prescription. We'll set this whole issue in the context of twenty-first-century struggles and opportunities. And, having cobbled together an incendiary code from the collected clues,¹⁵ we'll invite you into the experience of the noun and the adventure of the adjective.

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“Deeply Burning Holy Fire”

Burning, burning, brightly burning,
Brightly burning Fire divine,
Satisfy my spirit’s yearning.
Fill this empty soul of mine.

Chorus

Burning, burning, always burning.
Holy Spirit, stay with me;
To your will my will is turning,
What you will I want to be.

Burning, burning, deeply burning,
Deeply burning holy Fire,
Now, your perfect plan discerning,
Your design is my desire.

Burning, burning, gently burning,
Gently burning Fire within,
From your love my love is learning.
Now I feel your work begin.

John Gowans¹⁶

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CHAPTER 1

INCENDIARY CLUE #1:

Burn Out or Burn On

Your message is like a *fire* burning deep within me. I try my best to hold it in, but can no longer keep it back.

Jeremiah 20:9, GNT

“**M**any people are claiming burnout as of late, however to my knowledge no one ever noticed that they were ever on fire.”¹⁷

Jokes aside, don't burn yourself out. You're not much use to the salvation war if you are burned out. Burn on. Yes. But don't burn out.

If God is burning *in* you, you will not burn out. You will burn on. Burn like that bush Moses came across while shepherding. It didn't burn up or burn out. It just kept burning . . .

One day, Moses, “guided the flock far away from its usual pastures to the other side of the desert and came to a place known as Horeb, where the mountain of God stood.

There, the Special Messenger of the Eternal appeared to Moses in a fiery blaze from within the bush. Moses looked

again at the bush as it blazed; but to his amazement, the bush did not burn up in flames. (Exodus 3:1–2, Voice)

And note this “Special Messenger of the Eternal” in the fiery blaze, identified himself (v. 6), as “the True God, the God of your father, the God of Abraham, Isaac, and Jacob.”

How did it burn without burning out? Well, God was *in it*. It’s an incendiary concept! So God *in us*. This is a mind-boggling concept, a re-enactment of the immaculate conception, that miracle of eight pounds and three ounces,¹⁸ the Creator of the Universe shrinking himself down to fit into the womb of a teenaged girl, as Immanuel, God with us. This is more than conversion and justification and regeneration here (not to belittle salvation). Paul wrote to persuaded Christians when he prayed, “God, may your fullness flood through their entire beings” (Ephesians 3:19, Voice). That’s a fire flood of love as God himself fills and saturates our beings. This is some supernatural incendiary infusion and ignition, highly combustible and HOT!

Afraid of burnout? Look at Isaiah 55:3, 8–13 (Voice):

Listen closely, and come even closer. My words will give life,

for I will make a covenant with you that cannot be broken, a promise

Of My enduring presence and support like I gave to David.

Eternal One: My intentions are not always yours,

and I do not go about things as you do.

My thoughts and My ways are above and beyond you,

just as heaven is far from your reach here on earth.

For as rain and snow can’t go back once they’ve fallen,

but soak into the ground

And nourish the plants that grow,
providing seed to the farmer and bread for the hungry,
So it is when I declare something.
My word will go out and not return to Me empty,
But it will do what I wanted;
it will accomplish what I determined.
For you will go out in joy, be led home in peace.
And as you go the land itself will break out in cheers;
The mountains and the hills will erupt in song,
and the trees of the field will clap their hands.
Prickly thorns and nasty briars will give way
to luxurious shade trees, sweet and good.
And they'll remind you of the Eternal One
and how God can be trusted absolutely and forever.

Bible teacher Sunder Krishnan asks:

Could it be that burnout, as we know it, is not so much a matter of too much work as it is working without listening to God, so that our work is not rooted in His covenantal purposes for us and the world? Isaiah 55 answers with a resounding “Yes.”¹⁹

So we are challenged to make our moments sacred. We're inspired to redeem all of our time. We're determined to imitate Jesus in doing what we see the Father doing (and praying, “Help us to see what you're doing, and do what we're seeing” from John 5:19). We're committed to find our fuel (as Jesus clarified after his conversation with the woman who got saved, “My nourishment comes from doing the will of God” [John 4:32, NLT]²⁰) in that “seeing” and “doing” more than in our favorite desserts and pastimes.

The miracle of the blazing bush might more appropriately be known as the miracle of the fuel-less fire.²¹ God needed neither the bush nor Moses to keep burning. The Fire keeps burning. William Booth asserts this, similar to Moses, for other salvation incendiaries: “Fresh from his heart his thoughts should bubble up in words of fire and flame.”²² We just need to embrace the Flame.

You see, the Fire can distinguish between character. Look at the three Hebrew boys in Daniel 3. They audaciously disobeyed the king’s command to idolize him. Threatened with punishment in a fiery furnace, they replied (3:17–18, Voice):

If you throw us into the blazing furnace, then the God we serve is able to rescue us from a furnace of blazing fire and release us from your power, Your Majesty. But even if he does not, O king, you can be sure that we still will not serve your gods and we will not worship the golden statue you erected.

Wow. So, the king took them at their word (3:21–23, Voice):

Then they were picked up and thrown into the furnace of blazing fire. The furnace was so hot and the king’s command carried out so quickly, without any precautions, that the soldiers who took Shadrach, Meshach, and Abednego up to the furnace were themselves killed by the heat of the raging fire. And the three Jews, Shadrach, Meshach, and Abednego, tied and bound, fell into the furnace of blazing fire.

What follows is fascinating: the Fire consumed the *soldiers* by its raging heat. Tentative takeaway? The Fire is destructive to the demonic. But look at how the three Hebrew boys fared. In the shocked exclamation of the king: “I see four men, walking

around freely in the fire, completely unharmed! And the fourth man looks like a son of the gods!

The officers, prefects, governors, and king’s advisors moved closer to see what had happened to these men. They, too, could hardly believe their eyes. The fire had done nothing to harm these men. Their hair was not singed. Their clothes were not scorched. They didn’t have the faintest smell of smoke on them. (3:25 MSG; 27, Voice)

The only thing that burned was the bindings! The fiery furnace freed them! They were “walking around.” And it provided the context for intimacy with God. Not only were they “walking around;” they were “walking around” with one who “looks like the son of the gods!”²³

So, let’s recap. The evildoers are consumed. The bindings are consumed. The Fire brings freedom and intimacy.

Who among us doesn’t need that? And who, on those cold desert nights, doesn’t need the warmth provided by the pillar of Fire?²⁴ It brought the three Hebrew boys in the fiery furnace freedom and intimacy. If God is burning *in* you, you will not burn out. You will burn on.

Burn on!²⁵

Clue Tips²⁶

- Without the Holy Spirit, burnout seems inevitable.
- Admission: trying, by disciplined habits, to burn on doesn’t work.
- The Fire is destructive to the demonic.
- Embrace the Flame.
- As William Booth instructs, “Fresh from his heart his thoughts should bubble up in words of fire and flame.”

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“Kindling, Flaming, Glowing”

Now I feel the sacred fire,
Kindling, flaming, glowing,
Higher still, and rising higher,
All my soul o’erflowing.
Life immortal I receive,
O the wondrous story!
I was dead, but now I live,
Glory, glory, glory!

Now I am from bondage freed,
Every bond is riven,
Jesus makes me free indeed,
Just as free as Heaven.
'Tis a glorious liberty,
O the wondrous story!
I was bound, but now I’m free,
Glory, glory, glory!

Let the glorious message roll,
Roll through every nation,
Witnessing from soul to soul
This immense salvation.
Now I know 'tis full and free,
O the wondrous story!
For I feel 'tis saving me,
Glory, glory, glory!

Anonymous

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CHAPTER 2

INCENDIARY CLUE #2:

Be Who You Are Meant to Be, and Be the Revolution You Want to See

It only takes a spark, remember, to set off a forest *fire*.

James 3:5, MSG

God's calling on us is meant to define us. And our gospel aspirations should define how we conduct our lives. The advice most of us may have heard is, "Be who you are meant to be"; the salvationist extension of this tip becomes, "Be the revolution you want to see."

Am I incendiary?

Do I burn with intense heat? That is, am I characterized by humble zeal, by holy passion? Do people see me like Jesus, loving "above and beyond"? Or am I pretty much like most other people?

Do I arouse sedition or rebellion against the government of Satan? Am I postured by my life's priorities and mission to overthrow the devil and evil and injustice? Am I the revolution I want to see? Or do I compensate and accommodate and negotiate?

Do my actions and efforts and do my influence and lifestyle incite change in people? In the language of Exponential, am I a Hero Maker? If so, who? Who's been saved, sanctified, disciplined, healed, delivered, and anointed that I can point as significantly impacted by me? Who's been raised up and deployed in the Salvation War apostolically through my influence?

Or am I just another relatively pleasant person who provides "good company" and a "helping hand"?

In neighborhoods and communities? How? What is different where I live and fight for Jesus because I live and fight for Jesus? Or am I merely a "law-abiding, good neighbor"?

In systems and structures? What? Can I point to specific, righteous improvements affected by my warfighting? Or have I more accurately worked within the systems and structures toward godly goals?

In the Great Commission? What describes my legacy more accurately, to date? "Maybe not successful, but certainly faithful," or "Mega-Multi-Multiplier!?"²⁷ (None of the alternatives we've posited are necessarily bad; they're just not incendiary.)

You probably don't have to "amen" every descriptor or check every box to be incendiary. But there has to be something on that list that applies to you. Let's be honest. And let's lean in to the "lacks" to see how God wants to restore what is lacking.

More than a decade ago a few of (Stephen) my friends returned from a women's conference where they were taught exciting ways to craft a mission statement.²⁸ They had to pick from a few words to describe themselves and then generate ten descriptors to characterize the word they chose.

“Fire” is the word I chose afterwards, as they practiced what they learned on me. One of the first descriptors I chose was “incendiary.”

The dictionary defines “incendiary” as follows²⁹:

1. used or adapted for setting property on fire: incendiary bombs.
2. of or pertaining to the criminal setting on fire of property.
3. tending to arouse strife, sedition, etc.; inflammatory: incendiary speeches.
4. tending to inflame the senses: an incendiary extravaganza of music and dance.

–noun

5. a person who deliberately sets fire to buildings or other property as an arsonist.
6. Military. a shell, bomb, or grenade containing napalm, thermite, or some other substance that burns with an intense heat.
7. a person who stirs up strife, sedition, etc.; an agitator.³⁰

So with our caveat about redeeming the normal negative connotations, we want to spread Holy Spirit fires with intense heat, and to arouse sedition, or rebellion, against the government of Satan.

This chapter is us looking to apply Incendiary Clue #2! Now some say John Wesley testified: “I set myself on fire and people come to watch me burn.” He enacted the revolution he wanted to see! Others figure he never said it. Regardless, it is incendiary.

But, apparently, Wesley *did* say this:

My fear is not that our great movement, known as the Methodists, will eventually cease to exist or one day die from the earth. My fear is that our people will become content to live without the fire, the power, the excitement, the supernatural element that makes us great.³¹

And apparently William Booth said this:

There are different kinds of fire; there is false fire. No one knows this better than we do, but we are not such fools as to refuse good bank notes because there are false ones in circulation; and although we see here and there manifestations of what appears to us to be nothing more than mere earthly fire, we none the less prize and value, and seek for the genuine fire which comes from the altar of the Lord.³²

And we are confident that Catherine Booth *did* say this:

In another commission to Paul, God says “I am sending you to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God” (Acts 26:17–18). They are asleep—go and wake them up. They do not see their danger. If they did, there would be no need for you to run after them. They are preoccupied. Open their eyes, and turn them around by your desperate earnestness, intense persuasion, and moral force. Oh! It makes me tremble when I think of how much one man can do for another! “Turn from darkness to light, and from the dominion of Satan to God.” How did Paul understand this? He says, “We persuade men” (2 Corinthians 5:11). Do not be content with just putting it before them, giving

them gentle invitations, and then leaving them alone. Paul ran after the poor souls and pulled them out of the fire. Do the same! Take the blindfold off their eyes which Satan has bound them with; *knock and hammer and BURN your words into their poor, hardened, darkened hearts with the fire of the Holy Ghost*, until they begin to realize that they are IN DANGER! Go after them. If I understand it, that is the spirit of the apostles and of the early Christians.³³

Incendiary Christians incite change in people, in neighborhoods and communities, in systems and structures. Wherever they encounter combustibles—a little kindling here, some inflammables there—God ignites everything from flickers to conflagrations.

So while we're considering definitions, it might be helpful to apply them personally, first.

We're just nailing some basics in this chapter. Be what you are meant to be . . . Whatever that is specifically in the Great Commission—apostolic, prophetic, evangelistic, discipling³⁴—it ultimately has global reach and eternal ramifications. And be the revolution you want to see.

Clue Tips

- It might not be just “on you,” but it is still “on you.”
- Admission: *complex* temptations can range from fatalistic to messianic.
- There is nothing stopping you from unprecedented intimacy with God or from unprecedented Great Commission impact.
- How? For starters, in Catherine Booth's words: “*Knock and hammer and BURN your words into their poor, hardened, darkened hearts with the fire of the Holy Ghost.*”

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“Fire That Makes Us More Than Conquerors”

Near thy cross assembled, Master,
At thy feet we fall,
Seeking power to send us faster,
Hear, Lord, while we call.
Soul and body consecrating,
Leaving every sin,
Longing for a full salvation,
Victory we would win.

Fire that changes earthly craving
Into pure desire,
Fire destroying fear and doubting,
Fills and saves us higher;
Fire that takes its stand for Jesus,
Seeks and saves the lost;
Fire that follows where he pleases,
Fearless of the cost.

Fire that turns men into heroes,
Makes of weakness, might;
Fire that makes us more than conquerors,
Strengthens us to fight.
Crosses bearing, dangers daring,
By the fire set free,
In my Master's suffering sharing,
Send this fire on me.

John Lawley

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CHAPTER 3

INCENDIARY CLUE #3:

Fire Up

The *fire* on the altar must burn continually;
it must not be allowed to go out.

Leviticus 6:13, Voice

Describing the Bible, William Booth waxed poetically, “God has put his heart on paper.” On the occasion of the launch of the Revised Bible in 1885, Booth commented:

I want to see a new translation of the Bible into the hearts and conduct of living men and women. I want an improved translation—or transference it might be called—of the commandments and promises and teachings and influences of this Book to the minds and feelings and words and activities of the men and women who hold onto it and swear by it and declare it to be an inspired Book and the only authorized rule of life.

That seems to me to be the only translation, after all, that will in the long run prove to be of any value. It is the reproduction of the Scriptures in men and women that

makes their worth. The Bible is a book intended to make Bible-people.³⁵

Booth was clear that “Bible-people” were those who carried God’s heart. God is fire³⁶ (we will see in this chapter). So we’re obliged to fire up!

And both humble disciples and the literal pages of Scripture are singed with “fire”—a word used pervasively to dramatic effect. For example, God is identified by it: “Our God is a consuming fire”:

“For the Israelites below, the Eternal’s glory appeared to be a consuming fire on the top of the mountain.” (Exodus 24:17, Voice)

“The Lord your God is a devouring fire” (Deuteronomy 4:24, NLT)

“God himself is Fire!” (Hebrews 12:29, MSG)

The people of God are led by Fire:

“By day the Lord went ahead of them in a pillar of cloud to guide them on their way and by night in a pillar of fire to give them light, so that they could travel by day or night” (Exodus 13:21, NIV).

Fire is occasionally, as in the case of Elijah defeating the prophets of Baal, manifesting God’s victory over false religion, the, “true test of divine empowerment.”³⁷

A fiery chariot took Elijah to heaven (2 Kings 2:11).

God’s word is “equated with fire”: “I am making My words in your mouth fire” (Jeremiah 5:14, NASB).

Fire is even equated with Jesus’ mission:

“I’ve come to start a fire on this earth—how I wish it were blazing right now!” (Luke 12:49, MSG). Or in the TPT: “I have come to set the earth on fire.” Or in the NASB: “I have come

to cast fire upon the earth.” Theresa Okure explains in “Casting Fire on Earth”:

The mission of Jeremiah best illustrates the link between fire and the word in prophetic mission. Subjected to constant persecution on account of the word, he sought to refrain from prophesying. The word then became a “burning fire shut up” inside him (in his heart and bones) such that he had no option but to proclaim it.³⁸

And Evangelist Reinhard Bonnke explains,

The New Testament begins with fire. The first thing said about Christ by his first witness concerned fire. John the Baptist, himself a “burning and shining light,” declared that: “He will baptize you with the Holy Spirit and fire” (Matthew 3:11).³⁹

You may not have considered Bonnke’s perspective before. He sees the Bible infused with fire, the Christ story accentuated in flames. Our mission is Fire-powered. Holy Spirit-*Empowered*. And it is worth investing a couple of pages into the biblical words in the fire family. It will broaden our understanding of its importance and meaning and application.

The most popular word translated “fire’ in the New Testament (seventy-four times) is “pur.” (We derived all the information in this section from biblehub.com):

pur: fire

Short Definition: fire, trials

Definition: fire; the heat of the sun; lightning; fig; strife, trials; the eternal fire.

It is always “fire” except twice when it is “fiery” and twice when it is “burning.”

NASB: burning (2), fiery (2), fire (69).

zeó: to boil, be hot

Short Definition: I burn in spirit

Definition: (lit: I boil, am boiling), I burn (in spirit), am fervent

HELPS Word-studies

Cognate: 2204 zéō (onomatopoetic for the sound of boiling water, perhaps a primitive verb)— properly, to bubble over because hot enough to boil (J. Thayer); (figuratively) to show great zeal; be ardently passionate (literally “boiling” with interest or desire); “to be deeply committed to something, with the implication of accompanying desire—‘to be earnest, to set one’s heart on, to be completely intent upon” (L & N, 1, 25.76); very fervent. See 2205 (zēlos).

It appears twice in the New Testament:

Acts 18:25

NASB: and being fervent in spirit

KJV: and being fervent in the spirit

Phillips: burning zeal.

“Apollos was eloquent and well educated in the Hebrew Scriptures. He was partially instructed in the way of the Lord, and he added to his native eloquence a *burning enthusiasm* to teach about Jesus.” (Voice)

Romans 12:11

NAS: fervent in spirit

KJV: fervent in spirit

Phillips: keep the fires of the spirit burning.

“Do not slack in your faithfulness and hard work. Let your *spirit be on fire*, bubbling up and boiling over, as you serve the Lord.” (Voice)

This is a “more than” word. Those who stick out in spirit get this word applied to them. That is, it doesn’t describe the ordinary crowd. It describes those who are outstanding in their fervency, burning with enthusiasm, their spirit on fire.

puroó: to set on fire, i.e., to burn (pass)

Short Definition: I burn, am purified by fire

Definition: pass: I burn, am set on fire, am inflamed; glow with heat, am purified by fire

NAS Exhaustive Concordance

to set on fire, i.e., to burn (pass)

NASB

burn (1), burning (1), flaming (1), intense concern (1), made to glow (1), refined (1).

There are six occurrences in the New Testament:

1 Corinthians 7:8–9

NASB: to marry than to burn [with passion]

KJV: to marry than to burn

“To those who are unmarried or widowed, here’s my advice: it is a good thing to stay single as I do. If they do not have self-control, they should go ahead and get married. It is much better to marry than to be obsessed by sexual urges.” (Voice)

2 Corinthians 11:29

NASB: without my intense concern?

KJV: and I burn not?

“Who is weak without *this arousing* my empathy? Who gets hurt and offended without *this inciting* my burning anger?” (Voice)

Ephesians 6:16

NASB: all the flaming arrows

KJV: all the fiery darts

“Don’t forget to raise the shield of faith above all else, so you will be able to extinguish flaming spears hurled at you from the wicked one.” (Voice)

2 Peter 3:12

NASB: will be destroyed by burning, and the elements

KJV: the heavens being on fire shall be dissolved

“Waiting hopefully for and hastening the coming of God’s day when the heavens will vanish in flames and the elements melt away with intense heat.” (Voice)

Revelation 1:15

NASB: when it has been made to glow in a furnace,

KJV: as if they burned in

“His feet gleamed like brightly polished bronze, purified to perfection in a furnace; His voice filled the air and sounded like a roaring waterfall.” (Voice)

Revelation 3:18

NASB: gold refined by fire

KJV: gold tried in the fire

“So here is what I suggest you do: buy true gold from me (gold refined by fire so that you can be truly rich), white garments (to cover you so that you can keep the shame of your nakedness

from showing), and eye ointment (to treat your eyes so that you may see clearly).” (Voice)

Now, this one doesn't belong with the others. “Kausis” burns out; it doesn't burn on:

kausis: burning

Short Definition: a burning up

Definition: a burning up, being burned

It appears once in the New Testament:

Hebrews 6:8

NASB: and it ends up being burned

KJV: end [is] to be burned

“But land that produces nothing but thorns and brambles? That land is worthless and in danger of being cursed, burned to the bare earth.” (Voice)

Or this one:

kaumatizó: to burn up

Short Definition: I burn, scorch

Definition: I burn, scorch

There are four occurrences in New Testament:

Matthew 13:6

NASB: they were scorched

KJV: they were scorched

“Without rooting themselves in the shallow soil. Their roots got tangled up in all the stones. The sun scorched these seeds, and they died.” (Voice)

Mark 4:6

NASB: it was scorched

KJV: it was scorched

“But when the hot sun scorched the fragile stems and leaves, the seedling withered because its roots didn’t go deep in the soil.”

(Voice)

Revelation 16:8

NASB: and it was given to it to scorch

KJV: unto him to scorch

Revelation 16:9

NASB: Men were scorched with fierce heat

KJV: And men were scorched with great heat

“The fourth messenger poured out his bowl on the sun. When he did, the sun was permitted to blister people with its fire.” (Voice)

Here is the word “zelos”:

zélōs: zeal, jealousy

Definition: zeal, jealousy

2 Corinthians 11:2

Message: this is the passion of God burning inside me!

“To be completely honest, I am extremely jealous for you; but it’s the same kind of jealousy God has for you. You see, like an attentive father, I have pledged your hand in marriage and promised to present you as a pure virgin to the One who would be your husband, the Anointed One.” (Voice)

katanaliskó: to use up

Short Definition: I consume utterly

Definition: I use up, spend, consume (as with fire)

“Do you see what we’ve got? An unshakable kingdom! And do you see how thankful we must be? Not only thankful, but brimming with worship, deeply reverent before God. *For God is not an indifferent bystander. He’s actively cleaning house, torching all that needs to burn, and he won’t quit until it’s all cleansed. God himself is Fire!* (Hebrews 12:28–29, MSG)

“He is like a fierce fire that consumes everything.” (Voice)

Wow. “Torching all that needs to burn.” Hmm. God, please be torching all that needs to burn. Singe our hearts. Fire us up.

The song that caps this chapter epitomizes the Incendiary theme. William Pearson nailed it . . .

Clue Tips

- God is fire.
- The Bible’s pages are singed.
- Let’s hide his Word in our hearts and not just our minds.⁴⁰
- Admission: migration doesn’t always make it to the heart.
- Romans 12:11 (Voice): “Let your spirit be on fire, bubbling up and boiling over, as you serve the Lord.”

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“Set Us All on Fire”

Lord, give me more soul-saving love,
Send a revival from above,
Thy mighty Spirit pour.
The Army of salvation bless
With righteousness and holiness,
Pressed down and running o'er.

Spread Calvary's great salvation fame,
Make every tongue a living flame,
Soul-saving truth inspire.
With zeal inflame thy fighting host,
Baptize us with the Holy Ghost,
And set us all on fire.

Give power to speak thy conquering word,
To wield the Spirit's two-edged sword,
And all hell's legions rout.
O touch us with the living coal,
And kindle fire in every soul
That never will die out!

William Pearson

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CHAPTER 4

INCENDIARY CLUE #4:

Impact Through Contact

People come to watch me *burn*.

John Wesley

“Impact through contact.” And read “impact” as a verb! If you want to really “touch” someone, proximity helps. The fellowship is in the fight.⁴¹ This tip operationalizes the “Hero-Maker” ideal. Impact through contact goes both ways, of course. Back in the nineteenth century, Colonel Arnolis Weerasooriya was a Salvationist pioneer in India, starting hundreds of local missional communities before being promoted to glory⁴² in his late twenties, having picked up cholera while attending to cholera victims.⁴³ He was ruthlessly intentional in applying this Incendiary Clue. After being saved by Jesus out of a Buddhist background—he looked for the Christian most like Jesus whom he could find, and then set out to match and exceed that person’s love for Jesus! Then he read biographies of great Christians of the past and determined, with the Holy Spirit’s help, to try to love Jesus more than they did!

One insightful question you can ask people when trying to get to know them well is, “Who influences you?” Or, to amp things up, “Who’s your Hero Maker?”

It cuts through the superficialities of the weather and the local sports team and allows you to know what makes them who they are. It can also prove a telling rebuke to yourself if you find, on evaluation, that you are subjecting yourself to unsavory influences.

You can likely point to disciplers, mentors, coaches, models, parents, friends, who have impacted your life through their close contact with you (and, conversely, you can list disciples, apprentices, assistants, friends, children, and others you have impacted in close contact.) But like Weerasooriya, we're not always positioned to experience this Incendiary Clue in person, and we have to press into other means. In this realm, here are some personal examples of influences—"Mega-Multi-Multipliers"⁴⁴—that might stir your imagination:

William and Catherine Booth, who founded The Salvation Army, are very significant. They set a vision that God has passed on to me: to see The Salvation Army used in a significant way to help win the world for Jesus. They are legends—Hero Makers.

William Booth is underrated, even in The Salvation Army. Britain recently selected him as one of the greatest Britons of all time⁴⁵ and yet, I am going to guess, the vast majority of Salvationists have never read a word he wrote beyond Facebook quotes. Outside of The Army, he's been a bit of a celebrity in the church in this young century, as people see how his *prophetics*, city-winning strategies, charismatics, world mission, exhortations, and justice record are critical and applicable in light of the exigencies of the twenty-first-century salvation war.

George Scott Railton, who helped shape The Salvation Army with the Booths, is another. He was an extreme prophet, compared even in his lifetime to Saint Francis of Assisi. Railton wore a Salvation Army crest on his pajamas so he could burst

straight into battle whenever necessary. This was only after he failed in his attempts to make pajamas obsolete by staying awake all the time to rescue sinners headed to hell. He lay down in the snow in St. Louis to attract crowds. He wrote incendiary books, including *Heathen England* and *Twenty-One Years' Salvation Army*. He wore sackcloth and ashes in a multi-thousand person gathering and stomped on what he was convinced was an ungodly document right on the stage. And he was promoted to glory from a third-class railway car (which he rode only, he used to say, because there was no fourth!). As the writer to the Hebrews might say, "The world was not worthy of him."⁴⁶

Frederick St. George de Latour Booth-Tucker (Fakir Singh), is another incendiary hero who influenced me. His commission from General William Booth to invade India with The Salvation Army was simple: "Go to India. Dress like the Indian."

His complete identification with the heathens in India won multitudes to Jesus. Then as the national commander of The Army in the United States, his complete identification with the heathen in America won multitudes to Jesus. In India, this involved name changes (that's where "Fakir Singh" comes in) and bare feet and begging for food. In America, this involved living on the streets as a hobo, experiencing the cold New York nights and the under-society of the turn-of-last-century United States.

Samuel Logan Brengle, The Army's "prophet of holiness" remains an incendiary influence on me. His experience and teaching of holiness drew a line in the sand against the coming tides of liberalism in the early twentieth century and helped multitudes come to an experience of humble, bold holiness by the power of God. He wrote several practical books on the subject, including *Helps to Holiness*.

Charles Finney is another hero and incendiary influence. In primitive salvationist days we called him “the Presbyterian Salvationist!” He was a revival maker. Wherever he went the power of God accompanied. Factories were shut down when he walked by. Crowds dropped under conviction as he preached with power. Many were saved and sanctified under his influence. Two of my favorite books are by him: *Revival Lectures* and his autobiography. Finney occasionally gets criticized because some of his converts relapsed. Look, the parable of the sower (Matthew 13:1–23) told by Jesus himself implies a 66% attrition rate (only a third of the converts in the parable—those in the “good soil”—persevered). Yet, even if you deduct Finney’s relapses from the totals, he still probably saw more people saved than all his detractors did put together. He’s made a bit of a comeback in this century, too, largely on the strength of his requirement that converts sign up for social justice stances upon beginning their relationship with Jesus Christ. And those of us who value justice obviously appreciate the emphasis.

John Wesley, a “grandfather” of The Salvation Army, is an incendiary influence to me. His *Plain Account of Christian Perfection* remains a standard on the subject of holiness. He restored biblical holiness to its rightful place with the people of God. Wesley was bigger than denominationalism, splashing happily in any stream where he encountered truth. He led half a century of revival that changed the social and spiritual landscape of the western world, and set up a “method” of discipleship and Christian community (Methodism) that shaped the evangelical church in the centuries that have followed.⁴⁷

None of these heroes, however, were around in my lifetime. Their influence is limited by their distance, both temporally and geographically. There are others, though. And I’ve traveled hours

to encounter historic, influential leaders who happened to be in my part of the world at a certain time, eager to receive optimal, if brief, impact through contact with them.

Ultimate impact through contact is to and from those with whom I connect in person regularly,⁴⁸ whose lives, example, generous spirit, wisdom, and effectiveness inspire Godward. Hallelujah for all of them, too.

All of these people, from the Booths on through, have helped me follow Jesus more closely. And that's the crucial bit for me.

Who influences you? Who are your Hero Makers?

Are those influences, those Hero Makers, incendiary?

Booth-Tucker on the eve of The Army's invasion into India wrote a memorandum of instruction prepared for all new candidates for this new appointment. Author St. John Irvine considers it one of the most heroic documents of mankind. Here is an "Impact Through Contact" excerpt:

Service will be a matter not merely of being willing to go anywhere, but of wishing to live and die for the particular race to which you are sent. You will be absolutely alone and under close scrutiny. It will be essential to learn at least one Indian language. You must leave entirely and forever behind you all your English dress and habits. Officers will be barefoot.

You will avoid the English quarter, but will always live among natives—sometimes in a cave, a shady tree, or someone's veranda, or in a mud hut sixteen by ten feet. You will cook as they do, and wash your clothes in the stream with them. You have nothing to fear from the climate. The people are different and intensely religious. Find out what their thoughts are before you share yours. And if you are

planning to return, don't go. We would not think of sending anyone out who did not plan to make it a life work.

You get the idea. On top of that? Booth-Tucker disciplined Arnolis Weeraooriya! Impact through contact. Let's surround ourselves with incendiary influences.

Clue Tips

- The biggest impact comes through contact. And spiritual impact is facilitated by physical contact.
- There's fellowship in the fight that accelerates intimacy and influence.
- Admission: it is easy to settle with blogs (or memes, or livestreams).
- John Wesley testified, "People come to watch me burn."

“The Pardoning Love of Jesus Freely Flows”

We have caught the vision splendid
Of a world which is to be,
When the pardoning love of Jesus
Freely flows from sea to sea,
When all men from strife and anger,
Greed and selfishness are free,
When the nations live together
In sweet peace and harmony.

We would help to build the city
Of our God, so wondrous fair;
Give our time, bring all our talents,
And each gift of beauty rare,
Powers of mind,
And strength of purpose,
Days of labor, nights of strain,
That God's will may be accomplished,
O'er the kingdoms he shall reign.

Founded on the rock of ages,
Built upon God's promise sure,
Strengthened by the cords of service,
We shall stand firm and secure;
When the Father, Son and Spirit
Crown our labors with success,
Men and angels then uniting
Shall God's mighty love confess.

Doris Rendell

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CHAPTER 5

INCENDIARY CLUE #5:

“Tear Hell’s Throne to Pieces and Win the World for Jesus”

We have caught the vision splendid
Of a world which is to be,
When the pardoning love of Jesus
Freely flows from sea to sea.

Doris Rendell

Sometimes God stirs up within us a vision for his heart, a dream for his plans. His plan is for the whole world:

“The nations shall be yours for the asking, and the entire earth will belong to you.” (Psalm 2:8, Voice)

“Since you are precious and honored in my sight, and because I love you, I will give people in exchange for you, nations in exchange for your life.” (Isaiah 43:4, NIV)

“Go out into the world and share the good news with all of creation.” (Mark 16:15, Voice)

“Go out and train everyone you meet, far and near, in this way of life, marking them by baptism in the threefold name: Father, Son, and Holy Spirit. Then instruct them in the practice of all I have commanded you.” (Matthew 28:19, MSG)

“The Lord is not late with his promise to return, as some measure lateness. But rather, his ‘delay’ simply reveals his loving patience toward you, because he does not want any to perish but all to come to repentance.” (2 Peter 3:9, TPT)

Salvationists originated with an outlandish vision, the Incendiary Clue #5: “We’ll tear hell’s throne to pieces and win the world for Jesus.” We find the words in William Pearson’s song at the end of this chapter. What you can count on is this: where God lands, God expands (as Wesley Campbell used to say). Or in Brian Bolt’s Exponential formulation, “Big God, Big Vision!”⁴⁹

This is an account about one such dream, that I (André) had, and the beginning of its incendiary consequences.⁵⁰

The Salvation Army’s Chief of the Staff, Commissioner Robin Dunster, on April 21, 2008, released the following news: The Salvation Army has “opened fire” in the African nations of Namibia and Mali, bringing to 115 the number of countries where it is officially at work.

The Salvation Army around the world celebrated this great news: our penetration into Mali, a 98 percent Muslim country, one of the poorest zones in Africa where less than 50 percent of the population has heard the gospel in a way they can understand and have a valid opportunity to become a Christian.

Commissioner Dick Krommenhoek, in his report and recommendation on the prospects of launching The Salvation Army in Mali, submitted to the General . . . at the International Management Council of May 15, 2007, the following comment on the vision the Lord gave me:

In February 2005, the twenty-nine-year-old Malian, André Méré-bara Togo, with no knowledge whatsoever of

The Salvation Army had a vision about trumpet-playing Salvationists coming to preach the gospel of Jesus in Mali and in the rest of West Africa. This experience changed the direction of the life of this young university graduate from being an assistant church pastor of the New Life Ministry to working passionately to realize his vision: The Salvation Army in Mali.

Yes, indeed! The Salvation Army in Mali is no more a dream but a pure reality, fulfilling its God's given mandate as described by an act of government in 1980:

The objects of The Army shall be the advancement of the Christian religion as promulgated in the religious doctrines set out in Schedule 1 to this Act which is professed, believed and taught by The Army and, pursuant thereto, the advancement of education, the relief of poverty, and other charitable objects beneficial to society or the community of mankind as a whole.⁵¹

Since its official establishment in January 2008, The Army in Mali is dedicated to his mission, preaching the Goods News to Muslims and providing practical assistance wherever there is need. Life has been transformed and hopes given to a whole nation through sharing the Good News of God's infinite love. Today, The Salvation Army is a game changer in Mali, actively proclaiming the reconciliation message to a wounded population. Halleluiah!

We should listen to our dreams.

On the day of Pentecost, Peter, under the power of the Holy Spirit reconfirmed the prophecy found in Joel 2:28–32 concerning the pouring out of God's Spirit upon all flesh. He reiterated that young men shall see visions and old men shall dream dreams. The wise man in the book of Proverbs wrote,

“Where there is no vision, the people perish” (29:18 KJV). George Barna, founder of the Barna Research Group, in his book *Power of Vision* defines vision as: “a clear mental image of a preferable future imparted by God to His chosen servants and is based upon an accurate understanding of God, self, and circumstances.”⁵² He also related that Duke Ellington, the late jazz musician and bandleader was once asked to provide a definition of rhythm. “If you got it,” he replied, “you don’t need any definition. And if you don’t have it, there isn’t a definition that will help.”⁵³ Barna writes, “God is still speaking and has chosen to communicate with mankind through dreams. He guides and counsels us through our dreams. He establishes covenants with us through our dreams. He grants us gifts in our dreams.”⁵⁴

To fulfill his purpose, God always uses a person through whom he implements his plan. God expressed and exercised his sovereignty in the life of the one he used as an instrument. He is rich in resources. He calls whom he wants, when and where he wants to, and in the manner he chooses. I cannot explain why I was the object of this choice in the implantation of The Salvation Army in Mali. But one thing remains certain: it was in a vision that the Lord spoke to me and called me to become his servant in The Salvation Army. Even though I had never known or heard of a church or an organization of that name.

This vision of God, I will not forget it. For this reason, I give myself a duty to testify through this book about the power and the grace of God in my life. I consider it an obligation to make use of any favorable opportunity to shout to whoever wants to hear me that God is good and that his mercy endures forever.

THE VISION

It all began in October 2004. In the vision I had, I was with my mother under a big tree when, suddenly, we saw thousands of people dressed in white uniforms, each blowing a trumpet, and they were trying to surround our country. The sound coming out of their trumpets said: “Peoples of the nations, repent, for we are coming with the Good News of God’s kingdom.”

After hearing that, I said to my mother: “These people must be Christians, but why are they dressed as soldiers?”

My mother said to me: “André, you have to join them, be like them, and act with them.”

Shocked by these words of my mother, I said: “Mom, how can you ask me to join them, to be like them, and be with them when I do not even know them? I do not wear white clothes like them, and I have no trumpet like them? It is impossible, Mom!”

She said: “My son, do not worry, only obey my order, go and join them. You will be like them, and you will act like them.”

With a halting step, I went toward them to join the group. At this moment, somebody of the cohort saw me coming. He ceased playing his trumpet and made me a hand signal encouraging me to join them quickly. I was really encouraged by his gesture, and I advanced quickly toward them.

As I approached them, suddenly, I turned and saw I had become like them, dressed in white, with a trumpet in my hands. And this time with me in the group, we played our trumpets, giving the same message.

When I woke up, I quickly understood the Lord had spoken to me. Without knowing exactly what needed to be done, I abandoned myself in prayer, hoping to have the Lord’s assistance, before taking action. At first, I thought the Lord was asking me to bring the gospel to the Malian Armed Forces in a special

way. But while meditating deeply, I was inspired to surf on the internet, believing I could find a clear answer to my dream.

By combining several words and phrases such as: “military evangelism,” “Christian activists,” “Christian army,” etc., on Google, I was surprised to discover a movement called The Salvation Army, whose members are called soldiers, wear uniforms, and use musical instruments. The militant organization exists for a single purpose: the salvation of souls. I searched and read everything I could find on the internet concerning this Army.

I found it! The vision I had was probably divine! I told myself. But this Army was totally absent in our country. Then I began to wonder: “Why don’t we have this revolutionary movement to stimulate our Christianity? Why is it that since 1878 when The Salvation Army came to existence, it is almost everywhere in the world but Mali?”⁵⁵

At the time these questions boiled in my anxious soul, the answer seemed to indicate me as being the pioneer in the establishment of this Army in Mali and French-speaking countries, as it was shown to me in my dream. And I was determined to do it that way regardless of the consequences, or the sacrifice it might cost me. I was certain it was the Lord’s will.

Our vision will always be tested.

On October 30, 2004, I shared my experience with Captain Stephen Court (now Major, my co-author!) via an application form for admission to the “The War College of Vancouver” in Canada, which I had contacted on the internet.

I was accepted for the 2005–2007 session at War College. Despite all steps undertaken about my trip, I could not secure a student visa for Canada. Without discouragement, I was linked with the Regional Facilitation Team based in Nigeria.

In early 2006, this team, including the Nigeria Territorial Commander, Commissioner Stuart Mungate, visited Mali for the first time. He became my mentor and helped me to understand God's plans for my life. We communicated on the work of The Salvation Army, its structure, work methods, doctrine, and mission.

I learned that whenever you receive a vision from God, people will try to persuade you that it is not from God. Satan will also try to convince you that God has not spoken to you. Whenever troubles and trials come in pursuit of the vision, doubt enters into our belief. The thing you strongly believed in suddenly becomes uncertain and unsure. It takes only God's grace and strong faith to regain your former level of assurance.

Joseph, Moses, Nehemiah, and Paul, just to cite a few, went through great opposition and jealousy from family members, colleagues, and friends.

Look at what happened between Paul receiving the heavenly vision and finishing his course in 2 Corinthians 11:23–28 (MSG):

I've worked much harder, been jailed more often, beaten up more times than I can count, and at death's door time after time. I've been flogged five times with the Jews' thirty-nine lashes, beaten by Roman rods three times, pummeled with rocks once. I've been shipwrecked three times and immersed in the open sea for a night and a day. In hard traveling year in and year out, I've had to ford rivers, fend off robbers, struggle with friends, struggle with foes. I've been at risk in the city, at risk in the country, endangered by desert sun and sea storm, and betrayed by those I thought were my brothers. I've known drudgery and hard labor, many a long and lonely

night without sleep, many a missed meal, blasted by the cold, naked to the weather. And that's not the half of it when you throw in the daily pressures and anxieties of all of the churches. . . . I crawled through a window in the wall, was let down in a basket, and had to run for my life.

In spite of all this, he was determined to obey the heavenly vision with singleness of purpose. "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:14, KJV).

I have been also part of this unpleasing process, probably common to everyone claiming a divine promise or a specific revelation from God.

"But whether I live or die is not important, for I don't esteem my life as indispensable. It's more important for me to fulfill my destiny and to finish the ministry my Lord Jesus has assigned to me, which is to faithfully preach the wonderful news of God's grace" (Acts 20:24, TPT).

Clue Tips

- There are three parts to the prophetic: revelation, interpretation, and application.⁵⁶
- A dream's authenticity doesn't necessarily reduce life's perplexity.
- Admission: occasionally it can seem more appealing to win thrones and tear worlds (than to tear hell's throne to pieces and win the world for Jesus).
- Time without action tends to blunt vision.
- God sees more broadly than we do!
- God: "I will give people in exchange for you, nations in exchange for your life" (Isaiah 43:4, NIV).

“Tear Hell’s Throne to Pieces”

God is keeping his soldiers fighting,
Evermore we shall conquerors be;
All the hosts of hell are uniting,
But we’re sure to have victory.
Though to beat us they’ve been trying,
Our colors still are flying,
And our flag shall wave forever,
For we never will give in.
No, we never, never, never will give in,
No we won’t! No we won’t!
No, we never, never, never will give in,
For we mean to have the victory forever.

We will follow our conquering Savior,
From before him hell’s legions shall fly;
Our battalions never shall waver,
They’re determined to conquer or die.
From holiness and heaven
We never will be driven;
We will stand our ground forever,
For we never will give in.

With salvation for every nation,
To the ends of the earth we will go,
With a free and full salvation,
All the power of the cross we’ll show.
We’ll tear hell’s throne to pieces,
And win the world for Jesus,
We’ll be conquerors forever,
For we never will give in.

William Pearson

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CHAPTER 6

INCENDIARY CLUE #6:

Commingle: Covenant + Commission + Cooperation

I've come to start a *fire* on this earth—how I wish it were blazing right now! I've come to change everything, turn everything right-side up—how I long for it to be finished! Do you think I came to smooth things over and make everything nice? Not so. I've come to disrupt and confront.

Luke 12:49–50, MSG

The *torch* has been handed down to us, but is it aflame?

Wilfred Kitching

In the season leading up to each Olympics, with some pomp and circumstance, the Olympic torch is carried from country to country to the host of that year's games. How much more does this divine, fiery, incendiary Torch deserve to spread from country to country to every country on the whole earth so every single person has the opportunity to be transformed by its flame?

Incendiary Clue #6 is “Commingle: Covenant + Commission + Cooperation.” It’s a divine recipe for success. We’re briefly breaking it down here.

COVENANT

We understand God to be a covenant-keeping God—it’s a key way he interacts with us. In this “global order,” Salvationists engage in a few hardcore covenants with God (*through* The Salvation Army) that provide the scaffolding for “Salvation Life.” Salvationists see in Scripture similarities with bands such as the Nazirites and the Rechabites.⁵⁷ Captain Rob Dolby sums up the potential relational impact of a covenant like this: “You can’t earn God’s love, but you can earn his trust.”

COMMISSION

Historian R. David Rightmire:

It was an enthusiastic religion that swallowed them up, and made them willing to become wanderers and vagabonds on the face of the earth—for his sake to dwell in dens and caves, to be torn asunder, and to be persecuted in every form. It was this degree of devotion before which Satan saw he had no chance. Such people as these, he knew, must ultimately subdue the world. It is not in human nature to stand before that kind of spirit, that amount of love and zeal, and if Christians had only gone on as they began long since, the glorious prophecy would have been fulfilled, “The kingdoms of this world” would have, “become the kingdoms of our Lord and of his Christ.”

This is as clear a statement of postmillennial doctrine as is made by the early Salvationists. Catherine believed that

the kingdom would already have arrived if Christians had continued in the path of the nascent church.

This is Rightmire's take on Booth's perspective of the Salvationists' commission:

Booth began his article on the new Army by linking this commission to the original "commission" of Adam in Genesis. The Lord, "gave him the commission to multiply and increase and subdue and govern it. . . . Adam failed in his mission, and instead of Adam subduing the earth the earth subdued Adam, and he and all his family went off into black and diabolical rebellion." So the Great Commission was "a commission similar to that given to the first Adam, to go and disciple all nations." . . . This commission is "as at the first, to overcome, conquer, subdue, not merely teach, but persuade, compel all nations . . . so at least it is understood by The Salvation Army." So, Booth could summarize the mission given the disciples as follows: "What is the work we have before us? To subdue a rebellious world to God."

COOPERATION

Here is William Booth in his own words:

Now, there are some things on which we may reckon all to be agreed:

1. That if ever the world, or any part of it, is subdued, it will be by the instrumentality of men (and women).
2. By holy men-saved, spiritual, divine men (and women).
3. By men using substantially the same means as were used by the first Apostles, that is, preaching, praying,

believing, etc.

4. That all that is effected will be by the co-operation and power of the Holy Ghost, given through and because of the atonement of the Lord Jesus Christ.

Now on these lines how could a number of the Lord's disciples conduct themselves in order the most effectually to succeed in the direction of discipling all nations, subduing the world to God?

This is Hero Maker language! And "discipling all nations"? That's Multiplier language!⁵⁸ Well, we might consider the example of the apostles.

For example . . .

"Paul was occupied with the word, testifying to the Jews that the Christ was Jesus" (Acts 18:5, ESV).

There are some people who like to split the two things. They argue that "they" are "occupied with the word" and spend their time there and have neither the time nor the calling to testify that the Christ is Jesus. It is unlikely they are as busy as Paul. In fact, according to the text, how does it look to be "with the word"? Testifying that the Christ is Jesus! (Jesus is "the Word": "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1, NIV). Yes, to beat the doubters to the punch, be 'with the word' for your own sanctification and refinement and intimacy with God . . . just not only for that)

It is an unnatural separation. You get *with* the word and *on* the streets. The two go together. What's the point of being with the word without being on the streets ("on the streets" here being inclusive of all kinds of evangelizing)? You may have come across the idea of "literary constipation," associated with "a high level

of constraint or restriction; a pronounced lack of ease.”⁵⁹ There seems to be a spiritual version, as well—if you take it all in and don’t give any out you get spiritually constipated.

Paul wasn’t the only one in that chapter who exemplified this basic Christian practice. Apollos, in Acts 18:28 (ESV), also mastered being *with* the word and *on* the streets: “He powerfully refuted the Jews in public, showing by the Scriptures that the Christ was Jesus.”

Too often we concede victory when we aim for survival. This goes for families, marriages, jobs, and so on. But most importantly it goes for the Salvation War. Forget about aiming to survive in “ministry” or “our walk,” or in “Salvation Life.” Let’s aim to win! How? Commingle: Covenant + Commission + Cooperation.

Clue Tips

- Keep your promises.
- Know that to which God calls you.
- Cooperate with Holy Spirit.
- Admission: it can be tempting to settle with “two out of three ain’t bad” (usually covenant and commission, lacking the Holy Spirit’s cooperation).
- Rob Dolby reminds us, “*You can’t earn God’s love, but you can earn his trust.*”

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“Give to My Soul Consuming Fire”

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!

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!

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!

Evangeline Booth

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CHAPTER 7

INCENDIARY CLUE #7:

Don't Be Afraid of the Holy Ghost

I'm baptizing you here in the river, turning your old life in for a kingdom life. The real action comes next: The main character in this drama—compared to him I'm a mere stagehand—will ignite the kingdom life within you, a *fire* within you, the Holy Spirit within you, changing you from the inside out. He's going to clean house—make a clean sweep of your lives. He'll place everything true in its proper place before God; everything false he'll put out with the trash to be burned.

Matthew 3:11–12, MSG

That's when Peter stood up and, backed by the other eleven, spoke out with bold urgency: "Fellow Jews, all of you who are visiting Jerusalem, listen carefully and get this story straight. These people aren't drunk as some of you suspect. They haven't had time to get drunk—it's only nine o'clock in the morning. This is what the prophet Joel announced would happen: "In the Last Days," God says, "I will pour out my Spirit on every kind of people: Your sons will prophesy, also your daughters; Your young men will see visions, your

old men dream dreams. When the time comes, I'll pour out my Spirit on those who serve me, men and women both, and they'll prophesy. I'll set wonders in the sky above and signs on the earth below, *Blood and Fire* and billowing smoke, the sun turning black and the moon blood-red, before the Day of the Lord arrives, the Day tremendous and marvelous; And whoever calls out for help to me, God, will be saved."

Acts 2:14–21, MSG

This marks the origin of the global unleashing of Holy Spirit in an incendiary process to reach every language, tribe, and people group. How? This is William Booth's perspective:

The Holy Spirit will give them the fire of love, the seraphic spirit, the live coal from off the altar, making them both burn and shine. With this they will come to Knee-Drill, to the Open-Air, to face mocking crowds, and to endure the scorn, and hatred, and persecution of men; not merely from a sense of duty, dragging themselves to it, because it is the will of God; or for the good of The Army; or as an example to their comrades; or even for the Salvation of souls; but because they love it, and cannot stay away.

This baptism will be a fire in their bones, which must have vent. It will be a spirit that must have a voice. It will be a love, a burning love in the heart, which all the waters that earth and hell can pour upon it, cannot quench a love with which no other love can compare. It will be the Savior again loving a dying world through His people. It will be Christ indeed come again in the flesh.

The Soldiers must be baptized with fire. It will give them the Soldier's spirit; and, with that, all a Soldier needs in the way of drill, and duty, and sacrifice will inevitably follow.

In its earliest days, The Salvation Army's weekly public Sunday gathering were called "Baptism of Fire Meetings." This exemplified Incendiary Clue #7? "Don't be afraid of the Holy Ghost." There was absolutely no fear of Holy Spirit. Speaking to Salvation Army leaders, Samuel Logan Brengle asserts:

The Field Officer must lead his soldiers on to the full realization of the baptism of the Holy Ghost; he must make them Blood and Fire. The work of the Spirit is to fill the soul with burning zeal for the salvation of the world. Christ's work must be finished. He has left that task to his people; it can only be continued and carried on to completion by his Spirit working in the hearts and through the lives of his people. The Holy Ghost was promised for this end. This is what his people have, therefore, a right to expect, and without it they are powerless for the War.

God the Holy Ghost is our Ally. He is before and behind and all about us. He is ever whispering to the hearts of men and women, striving with their wills, quickening their consciences, keeping alive the memory of their sins. Let us cooperate with him, and work in glad and bold confidence, since he is our Helper.

Words of fire.

HOLY SPIRIT BAPTISM

In 1959, The Salvation Army's Chief of Staff Commissioner William Dray (in the US War Cry, June 27), made three basic points for us to embrace:

The baptism of the Holy Spirit is much more than an experience of religious emotionalism.⁶⁰

The result of that fellowship brings strength for our living and witness, and guidance in our thinking, as well as truth and righteousness to our judgements in our varying situations.

The Holy Spirit is not abstract. He is not remote. He is not a religious fantasy. He is alive and present in enabling power in countless lives today. Hallelujah!

Amen. So, let's stop being afraid of Holy Spirit! Add your name to the list of countless lives who have surrendered completely and are entirely filled and animated by him.

From *The Saturday Review*⁶¹:

There was some peculiar quality in these last words which a stranger could not catch. The phrase, "with Fire and Blood" was sung, or rather roared, again and again, until the perspiration ran down the faces of the soldiery as they clasped one another's hands and beamed. Public attention was particularly drawn to one Captain on the lower platform, who vociferated with such zeal as almost to lose the semblance of humanity.⁶²

FIREPOWER

Now, we're talking about Holy Spirit-*Empowered* dynamics in your life, or what might more appropriately in this volume be called "firepower." In case you are unfamiliar, firepower is defined as "the destructive capacity of guns, missiles, or a military force (used with reference to the number and size of weapons available)."

Now, we're happy to stipulate that Holy Spirit Firepower is "destructive"—to the enemy of our souls! Watch God in Ezekiel 20:47–48 (NIV):

Hear the word of the Lord. This is what the Sovereign Lord says: I am about to set fire to you, and it will consume all your trees, both green and dry. The blazing flame will not be quenched, and every face from south to north will be scorched by it. Everyone will see that I the Lord have kindled it; it will not be quenched.

Unquenchable Fire. Divine Firepower. Incendiary.

And it can prove destructive to anything in our lives that is opposed to God's purposes and hostile to alignment with his will in our lives. Can you see the possibilities? Selfishness, for instance, is counter to God's character; thus, Holy Spirit Firepower can prove destructive to it. It's the same with greed, sloth, lust, jealousy, wrath, bitterness . . . Holy Spirit Firepower is destructive to these negative qualities in our lives.

But where Holy Spirit Firepower wanders from the typical definition is that it is edifying to those not fighting against the Holy Spirit. Its effects are constructive, magnifying the Lord Jesus Christ. How are we affected by Holy Spirit Firepower?

Some of us get "fired up." We're supernaturally enthused with the Holy Spirit. And let's be frank, the Holy Spirit is

intrinsically charismatic! So we must not be afraid in the sense of cowering or retreating or ignoring or avoiding.

On the contrary, we can gain great confidence knowing the unlimited firepower at our disposal (as in delegated authority from God; not that we have any such power in and of ourselves). This is important in battle as we confront the enemy in Jesus' name.

It affects our tactics in warfare. If you *know* that you have greater firepower than the enemy, then you are willing, even eager, to engage—that is, there are no factors significant enough to cause delay or retreat.

We “carry out great exploits” for the kingdom⁶³ and there is a ripple effect as people are evangelized, saved, healed, delivered, sanctified, disciplined, restored, reconciled, anointed, called, commissioned, and heaps more.

Clue Tips

- Entire sanctification seems the best protection against being afraid of the Holy Ghost.
- Admission: “religious spirit” and “fear of man” can tamp down on freedom of expression.
- “Upbringing” can only take you a little further than “theology” as an excuse for such fear.
- In this context, “fearless” can become synonymous with “holy.”
- Commissioner William Dray asserts, “The Holy Spirit is not abstract. He is not remote. He is not a religious fantasy.”

“Burn, Burn In Me”

O lamb of God, thou wonderful sin-bearer,
Hard after thee my soul doth follow on;
As pants the hart for streams in desert dreary,
So pants my soul for thee, O thou life-giving one.

Chorus

At thy feet I fall,
Yield thee up my all,
To suffer, live or die for my Lord crucified.

I mourn, I mourn the sin that drove thee from me,
And blackest darkness brought into my soul;
Now I renounce the cursed thing that hindered,
And come once more to thee to be made fully whole.

Descend the heavens, thou whom my soul adoreth!
Exchange thy throne for my poor longing heart.
For thee, for thee I watch as for the morning;
No rest, no joy I find when from thee I'm apart.

Come, Holy Ghost, thy mighty aid bestowing!
Destroy the works of sin, the self, the pride;
Burn, burn in me, my idols overthrowing;
Prepare my heart for him, for my Lord crucified.

Catherine Booth-Clibborn

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CHAPTER 8

INCENDIARY CLUE #8:

Advance on Our Bellies

Back and forth they talked. “Didn’t we feel on *fire* as he conversed with us on the road, as he opened up the Scriptures for us?”

Luke 24:32, MSG

Napoleon is credited with the line, “An army marches on its stomach” (the idea being that supply lines to feed the troops are crucial to its survival and ultimate success).⁶⁴ And you’ll not be surprised that the Salvationists have adapted and activated that clue with the maxim “An Army marches on its knees’.⁶⁵ Because Exponential inspires us to take things to the extreme, we’re interpreting the Incendiary Clue #8 as “We advance on our bellies.” Extreme prayer. Wilfried Kitching offers us a glimpse into “The Salvationist and His Traditions”⁶⁶:

I could call upon The Salvation Army world to pray for innumerable things, but, sure it is, if our prayers are expressed in Christ’s name, they MUST find a place in the great scheme of things relative to his kingdom.

In corps that are spiritually impoverished, prayer will bring in the riches of God's grace. The empty Mercy Seat, the indifference of the multitudes that pass our doors—I could wish that our doors were more often open; the backslidings of Christ's professed followers; our petty jealousies and the inroads of worldliness can only be remedied by prayer.

Oh, for a new wave of prayer! Let not prayer be the last thing of which we think when confronted with perplexities. Let it be the first thing. Prayer is a power greater than any nuclear weapons, and it is God's pleasure to hear us in supplication. It is grievous to his Spirit when we neglect to approach his throne.

Whatever the covenant you make with God, as he spares you to see another year, promise him that the spirit of prayer shall be cultivated in your life. Of all the people he loves, he loves most the interceders. (Note—today we'd say “intercessors.”)

Sure, we all give lip service to the concept of prayer. If you are reading this in America, you can say “amen” to the idea that prayer is as native to Christianity as “Mom, the flag, and apple pie” are to America. Conversation with God epitomizes the relationship of a disciple of Jesus Christ.

Yet in too many instances it doesn't characterize our lifestyle, our priorities, our schedules, our habits. Too many of us, on too many occasions, are “practical atheists” who, regardless of our creed, live as if God doesn't exist. So, yes, prayer is crucial. It is as lifeblood to the body.⁶⁷ But this book is about more than the basics.⁶⁸

God answers prayer!⁶⁹ All right, so let's stipulate that we're all up to speed on our prayer habits—some of us did some schedule

rearranging, others dusted off old prayer journals, and maybe a few sanded off more than a bit of rust on our conversational skills and listening habits. Fair enough. There's no condemnation here! That being said, what about Incendiary Prayer?

I (Stephen) have an intercessory prayer list. I pray daily for people, for most of them, to be convicted of their guilt regarding sin, righteousness, and judgment, and brought to godly sorrow that brings repentance and leads to salvation.⁷⁰ One way to challenge our prayer list goes something like this: "If God answered each of your intercessory prayers today, would the whole world look different, or just your life and lifestyle?"⁷¹

Ouch. Incendiary prayers are much more hazardous to the geo-political status quo than "God bless Mom and Dad and me" type prayers. They spread. They have consequences. They change things beyond our family circles and friend networks and national borders and ceilings of experience and hinterlands of faith and maybe even global destinies.

There are at least two approaches to the content of these kind of prayers: macro and micro.

Macro: we might look for God to intervene supernaturally and majestically and change everything with a flick of the wrist or a snap of His fingers. We might be inspired by Isaiah and ask, "Can . . . be brought forth in a moment?"⁷² And our faith might be bolstered by recent historical mass-transmogrification to believe that maybe a whole cult could flip a switch and be saved overnight.⁷³ So we can think of large people groups—whole countries as well as groups of false religionists and cultists and worldly philosophers, and other victims of deception—that we'd love God to "deliver in an instant." That is a macro-incendiary prayer. Sure, let's invest in these macro-incendiary prayers. But let's not leave it at that.

Micro: coming from the other direction, micro-incendiary prayers focus on the exponential potential of individual acts of loyalty and sacrifice and obedience. We're inspired to learn from Jesus that "unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds" (John 12:24, NIV). And when that seed falls on good soil? Well, "Still other seed fell on good soil, where it produced a crop—a hundred, sixty or thirty times what was sown" (Matthew 13:8, NIV). That's incendiary.

Or how about this one from Jesus: "The Kingdom of Heaven is like the yeast a woman used in making bread. Even though she put only a little yeast in three measures of flour, it permeated every part of the dough" (Matthew 13:33, NLT). Jesus was hinting at the potentially explosive impact of you and me—if we die to our own honor and allow him to live through us, if the Holy Spirit permeates our lives and through us permeates every part of the dough (of our workplace, job site, school, team, club, community . . .).

Incendiary prayers are not only incendiary in impact, but in content. One extreme example is the prayer manual of "Mountain of Fire and Miracles Ministry" in Nigeria (please read "power" as "demonic power," and "pursuer" as "demonic pursuer"!):

- Lord, let the Holy Ghost fire devour . . .
- Every power, pursuing me with death; I command you to die in the name of Jesus!
- O heavens, arise with your weapons of war and pursue my pursuer with fire in the name of Jesus!
- Every satanic arrow fired against my start, fall down and die in the name of Jesus!¹⁷⁴

These are intense prayers. And they are often accompanied with volume. Samuel Logan Brengle taught:

Shouting and praising God is to salvation what flame is to fire. You may have a very hot and useful fire without a blaze, but not till it bursts forth into flame does it become irresistible and sweep everything before it. So, people may be very good and have a measure of salvation, but it is not until they become so full of the Holy Spirit that they are likely to burst forth in praises to their glorious God at any hour of the day or night, both in private and public, that their salvation becomes irresistibly contagious.⁷⁵

And, of course, there is much to be said about the actual biblical content of our incendiary prayers.⁷⁶ Let's advance on our bellies.

Clue Tips

- Maybe ask God, "If you answered each of my intercessory prayers today, would the whole world look different or just my life and lifestyle?"
- Maybe try shouting prayers sometime (if you are an introvert or part of a buttoned-down Christian community, you might want to try this alone).
- Admission: we don't shout all that often but try to shout more to and of Jesus than for our favorite sports team (as a "rule").
- As Brengle says, "*Shouting and praising God is to salvation what flame is to fire.*"

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“The Pure Flame Of Love”

Jesus, I fain would find
Thy zeal for God in me,
Thy yearning pity for mankind,
Thy burning charity.

In me thy Spirit dwell,
In me thy mercies move,
So shall the fervor of my zeal
Be the pure flame of love.

Charles Wesley

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CHAPTER 9

INCENDIARY CLUE #9:

Make Today the Day of Salvation

The first and foremost thing with you is
to save and sanctify and inspire them with
the *burning love* of Jesus Christ.

William Booth

Jeremiah 20:9, 11 (NIV):

If I say, “I will not mention his word or speak any more in his name,” his word is in my heart like a *fire*, a fire shut up in my bones. I am weary of holding it in; indeed, I cannot. . . . But the Lord is with me like a mighty warrior; so my persecutors will stumble and not prevail.

“Make today the day of salvation.”⁷⁷ This implies an apostolic and evangelistic urgency in which every social interaction is understood to be a divine appointment and every person we meet is presumed to need to get saved (until or unless they demonstrate otherwise).

Hark, hark my soul, what warlike songs are swelling,
Through Britain’s streets and on from door to door;

How great the truths those burning strains are telling
of that great war till sin shall be no more!
Salvation Army, Army of God!
Onward to conquer the world with Fire and Blood.

The original verses appeared in *Faber's Oratory Hymns* (1854) but were changed by primitive Salvationists. Here's one description of the transformation: "One can hardly imagine as greater contrast between the two sets of words—from being a soothing and comforting hymn, it has been transformed into a virile, warlike song, challenging the soul to heroic endeavor in the battles of the Lord."⁷⁸

Today is the day of a big salvation. As William Booth saw it, "To reach and gather [the lost] I must make a big sound, and paint with a big brush—big as the stars."⁷⁹

A few things to note from this quote:

- The presumption is that it is our responsibility and that it is possible.
- First to reach lost people.
- Next to gather them.
- Big, big, big—catching not only their attention but their imagination
- The good thing is we're in partnership with the One who made the stars, so the whole proposal is entirely in His wheelhouse.

How does that look in action?

Religion on fire—is, humanly speaking, the vital force of The Salvation Army; . . . [that] without it the Movement must—and no one could tell how soon—become "a dried-up

fountain,” and “extinct volcano,” like so many of the sects around us.

I do not say that The Army in such a case would break up and cease to be; it is too well organized to pass at once out of being, even though the spirit should depart from it. But in such a case it would most certainly lose its main and most active force for good.

And you have also heard me assert, over and over again, that with the burning reality of such a “religion of fire,” The Army must prove an irresistible, overwhelming, conquering agency for helping forward the salvation of the human race.⁸⁰

A few points.

Yes, you can camp out on the dire warning at the front end of the quote. But look at the last bit. With “religion of fire,” The Army is an irresistible force, an overwhelming Army, a conquering agency for the advance of the Salvation War.

Nothing demoralizes Salvation Soldiers more than inactivity. Idleness is stark ruin, and the devil’s own opportunity. Push forward, never heed the number or position of your foes, or the impossibility of overcoming them. Your Salvation Army has been made to accomplish the impossible and conquer that which to human calculations cannot be overcome. FORWARD! If you will only go forward, and go forward on the lines here indicated, you will go forward to fulfil the commission of your Divine Captain, the discipling of all nations, the subjugation and conquest of the world.⁸¹

There are many who are interested in the cause of Christ, and who are pleased to see it prosper in their corps, their

church, their city, their country. But there are but few who bear the burden of the world upon their souls day and night, who make His cause in every clime their very own, and who, like Eli, would die if the ark of God were taken; who feel it an awful shame and a consuming sorrow, if victory is not continually won in his name.⁸²

I have a Hero Maker comrade, a missional community pioneer, who, describing the Salvation War on his front, admitted, “I have a sense of urgency bordering on panic.”

There are heaps of people isolated from Jesus, billions, in fact, frittering away their existence without knowing his love and companionship. There are unreached people groups in major North American cities (well, almost—apparently there are three conditions to be an unreached people group: ten thousand people without a Bible translation in their language, without a church, and without a Christian worker. The first one doesn't apply but the latter two do) and Islamized, Francophone West Africa (the two regions we co-authors currently serve). Thank God that he is giving some people a sense of urgency bordering on panic to see them saved.⁸³

John Wesley once proclaimed: “Give me one hundred men who love only God with all their heart and hate only sin with all their heart and we will shake the gates of hell and bring in the kingdom of God in one generation.” Hero Maker!

But what if we mash up Hero Makers and Multipliers Together?

How about raising up a hundred who will raise up hundreds? After all, the population in Wesley's day was about 1 billion, and today it is about 7.9 billion! Are you one of “the hundred”? One of “the hundreds”?

How many Holy Spirit-Firepowered, outlandishly sold-out, extravagantly anointed, wonderful sign-performing, divinely creative, super-humanly tireless, spiritually authoritative, offensively bold, ankle-rubbingly humble, over-size-hearted compassionate, devil-daring, shockingly fearless, holy, passionate, zealous, covenanted, apostolic, prophetic end-time warriors to win the world are reading this book right now? If only we could all mobilize together . . .

Are you in?

Wesley also said, “Oh, Lord, send us the old revival, without the defects; but if this cannot be, send it with all its defects. We must have the revival!”⁸⁴

“My business is to get the world saved. If this involves the standing still of the looms and the shutting up of the factories and the staying of the sailing ships, let them all stand still. When we have got everybody converted, they can go on again.” (William Booth)⁸⁵

George Scott Railton wrote this:

We are revolutionists. We know that we have passed from death unto life, and we insist on the necessity of the same sweeping change in every human being. With cries of “Death unto sin” and “Life unto righteousness,” we go on, determined to turn the world upside down. We are not philosophers or the theorists of revolution; but its agents. Merely to recommend revolution is contemptible. We must make it. Glad indeed would we be if any word of ours could go forth to slumbering Christians and slumbering churches, and awake them to the fight; but it is only what is done by direct personal effort that can be called sure work, in a revolution.⁸⁶

Did you hear that bit in the middle? “Merely to recommend revolution is contemptible. We must make it.”

We’ve discussed it. We recommend it. And so far, it is merely contemptible. So we’ve got to start it.

“We go on, determined to turn the world upside down.”

Ernest Pugmire kicked off the inaugural Brengle Institute in Lake Wisconsin, Wisconsin, in 1947 with this challenge:

Spiritual power is what we need in our Army ministry more than anything else. . . . That is the power we are going to think about, study and pray about—the power of God—may he send us back to all parts of the country as flames of fire, spreading the gospel and leading the people to victory through Christ!

Spiritual power spreading as flames of fire—incendiary! Firepower! Hallelujah.

It could be estimated that William Booth personally saw more people saved in his lifetime than anyone who had ever lived.⁸⁷ And some people, good Christians, didn’t like it. This is how Booth tells it:

There is a great outcry—especially from those who every morning pray “Thy Kingdom come!” that we are going too fast; they say we are ambitious and seeking great things. . . . Can we go too fast, my comrades in saving souls? I will not attempt to answer that question. No soldier in The Salvation Army would ask such a question. It is an insult to the Bible—to the teachers of Christianity. I refuse to reply to it. . . .

If anyone still wants a reply, let him ask the lost souls in hell whose brothers and sisters are following them there. Let him go and ask the blood-washed throng in heaven, whose

eyes are wide open at last to the value of salvation. Let him anticipate the Judgment Day, and in spirit stand before the Throne and propose, if he dares, the question to God Almighty. I think from hell, heaven, and the Great White Throne, the answer would come back; “More speed! Go faster!” If it should entail the stopping of legislature, pleasure, business, and all the employments and occupations of time, push forwards! Hurry onwards! Save the world!

It can save a world. It can turn a world upside down. Make today the day of salvation.

“Paul and Silas have *turned the rest of the world upside down*, and now they are here disturbing our city,’ they shouted” (Acts 17:6, TLB).⁸⁸

A Fire-powered Paul wrestled against principalities and powers throughout the Roman Empire, and evil spirits stirred from their comfortable, unchallenged rein in their own regions. His dynamic gospel stole the hearts of demonically captive people through the introduction and impartation of the Holy Spirit, the steady teaching of the Way, and the demonstration of extraordinary miracles. The freedom was incendiary.

The name of the Lord Jesus was held in high honor.

Many of those who dabbled and indulged in sorcery generated a great public bonfire by burning their scrolls.

The ex-sorcerers were not alone. They were joined by massive crowds of ex-idolaters who gave up their idols. This overturned the regional economy. As the center of the Greek god Artemis, Ephesus was the home to a complex system of tradespeople and craftsmen involved in the creation of little shrines and related objects. Another significant portion of the population was involved in the tourist trade, as pilgrims trekked to Ephesus to

express worship at the Temple of Artemis. It were as if Disney World had closed down in Orlando!

And as significant portions of the economy were redeployed from wickedness to godliness, the city was changed. Fortunes that were invested in demonic interests, in sorcery, in witchcraft, in the occult, were now transferred to the coffers of the kingdom.

So instead of propping up an impotent goddess and the evil behind her, wealth was invested in providing for the widow, the orphan, the alien, the poor, and the needy. And funds were poured out into the lives of Fire-powered disciples of Jesus to replicate these results.

What was the bottom line? The enemies of Jesus admitted that Paul's message was winning the province of Asia. Some even figured that it had turned the whole world upside down. "The word of the Lord spread widely and grew in power" (Acts 19:20, NIV). Incendiary Firepower. Just keep in mind what we've in front of us. And make today the day of salvation.

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. . . . My comrades, soul saving is our avocation, the great purpose and business of our lives. Let us seek first the kingdom of God, let us be SALVATIONISTS indeed.⁸⁹

Clue Tips

- Suppose it is going to take your interlocutor eighteen times hearing the gospel before she submits to Jesus; maybe you're the eighteenth!
- Admission: Commissioner Jim Knaggs seems to always start his preaching with "Bless the Lord all my soul," and that inspires me (Stephen) to start with "Today is the day of salvation."
- "Now is the time of God's favor, now is the day of salvation" (2 Corinthians 6:2, NIV).
- "The Holy Spirit says: 'Today, if you hear his voice, do not harden your hearts'" (Hebrews 3:7–8 NIV).
- "God again set a certain day, calling it 'Today'" (Hebrews 4:7, NIV).
- John Wesley expected (conditions met), "*We will shake the gates of hell and bring in the kingdom of God in one generation.*"

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“Our Love for Thee and Thine Inflammation”

Revive thy work, O Lord,
Thy mighty arm make bare;
Speak with voice that wakes the dead,
And make thy people hear.

Revive thy work, O Lord,
While here to thee we bow;
Descend, O gracious Lord, descend!
O come and bless us now.
Revive thy work, O Lord,
Create soul-thirst for thee;
And hungering for the bread of life
O may our spirits be!
Revive thy work, O Lord,
Exalt thy precious name;
And by the Holy Ghost, our love
For thee and thine inflame.

Revive thy work, O Lord,
Give power unto thy word;
Grant that thy blessed gospel may
In living faith be heard.
Revive thy work, O Lord,
And give refreshing showers;
The glory shall be all thine own,
The blessing shall be ours.

Albert Midlane

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CHAPTER 10

INCENDIARY CLUE #10:

Find Your Dot

And kindle *fire* in every soul
That never will die out!

William Pearson

A couple of reminders before we plunge into this chapter: First, this is not some new phenomenon we conjured up to sell some books, stumbled onto while reading some biographies, or even realized when reading the book of Acts. This goes way back. Its provenance—its earliest known history, its origin story—might be best understood by walking through the adventure beginning in Exodus 4 that flowed out of the blazing bush episode we discussed in Exodus 3.

Second, the Holy Spirit is God. Now, the Holy Spirit does step into the limelight in the book of Acts of the New Testament, but he was active throughout Scripture, including the Old Testament. There is Holy Spirit-*Empowered* activity going all the way back to Genesis 1, “hovering” or “brooding” over, we’ll extrapolate, the whole arc of human experience.⁹⁰ Let’s keep these two points in mind as we trace the incendiary spread of God’s presence over the face of the earth.

This whole thing didn't start with us. The Incendiary Clue #10 is "Find your dot." We aren't the alpha and omega, but there is a role for us in the larger historic arc—*we are important dots on the eternal trajectory of the gospel*. That is, if we're trying to trace the progress of the Great Commission, and that advance is marked by billions of individually responsible and interdependent disciples whose love and exploits have each left a missional legacy, each can be identified with a *dot*. And the challenge and adventure for each of us is not to try to color in Joyce Meyer's dot or Paul Rader's dot but to find our own dot. Here's a story of one historic dot. This is Exodus 4:29–31 (Voice):

Moses and Aaron then traveled back to Egypt and gathered together all of the elders of Israel's people. Aaron gave a speech that conveyed all the words that the Eternal had given to Moses and then performed the miraculous signs in front of the people. The people believed Moses and Aaron. When everyone heard that the Eternal was concerned about the Israelites and that he had observed their oppression, they bowed down and began to worship with grateful hearts."

The Egyptian Pharaoh Amenophis IV was devoted solely to the sun god Aten, whom he proclaimed the only god.⁹¹ (Remember, the Egyptian firstborn were killed at midnight and Moses and the people of God left Egypt at night when the sun god was not active [Exodus 12:29, 31]).⁹² The Egyptian idol trade, not to mention the priest and priestess professions, was not thrilled by this monotheistic development. So, quicker than you can say "King Tut," the Egyptians rushed back to embrace their extensive pantheon represented by animals such as the bull, cow, vulture, hawk, crocodile, ape, falcon, frog, serpent, and cat.⁹³

And, eventually, the Pharaohs were deified as the incarnation of the god Ra.

It was probably Ramses II (the older generation can think of Yul Brynner's half-brother of Charlton Heston's Moses) who reigned as "Ra-in-the-flesh" during this Incendiary origin story. Talk about sibling rivalry! Yet this stupendous power confrontation proved itself a mere speed bump following the encounter of the burning bush as the presence of God began to spread around the earth in an incendiary manner. What the enemies of God intended for evil, God exploited as occasion to demonstrate his presence with his people over ten plagues and a miraculous people movement out of captivity and into freedom. What a trajectory!

This pharaoh was deemed, along with his god, so insignificant in Scripture as to remain unnamed. Archeological results suggest that this name is a combination of his god Ra and Moses. In Hebrew these two words meant "evil" and "to bring forth," so, to the people of Yahweh, pharaoh was "he who brings forth evil."⁹⁴ He was the parallel universe evil counterpart to Moses. This was Ramses v. Moses.

From a human standpoint, Ramses had to be the heavy betting favorite over Moses. After all, he was a "god"! He enjoyed complete dictator status over the resources of an empire. He'd benefited from the very best that human culture and riches and education had to offer.

On the other side we have Moses. This was a guy fostered out in early childhood, and then stolen. He was a trafficking victim—forcibly brought up in an alien culture and language and religion. He was abused in early life and likely suffered from marginalization throughout the first third of his life. He was also a wanted criminal, "on the lam," for a generation hiding in

self-imposed exile. During that third of his life, he engaged in menial, humble, physical labor.

However sketchy your history, Moses might be able to relate. None of that biography *disqualified* him from serving God effectually. Neither need it disqualify you.

But don't be deceived. This was really about God versus god! (Or to be more accurate, God versus a pantheon of Egyptians' gods). And, of course, Ramses' gods were no match for Moses' God. But what a blockbuster storyline: Moses, the wilderness-shepherding leader of the slave revolt took on his archnemesis Ramses, ruler of the empire. *Mano a mano*. God versus god(s)!

Moses, the Egyptianized Hebrew exile, who had settled for an anonymous existence as a shepherd in the desert, returned to his hometown to conquer the world. He'd encountered the God-of-the-Blazing-Bush, who'd majestically dismissed his excuses against the mission for which he was being commissioned. This God was a potent God who could burn in your heart and not consume you.⁹⁵ (Remember the three Hebrew boys in the blazing furnace exited without binding or singeing). This is a God who didn't blink at the power of gods and who was willing to make Moses *as* a "god" to pharaoh, to demonstrate his glory through Moses (Exodus 4:16).

And, on the way to his destiny, God revealed himself to Moses even more intimately, as he revealed himself to Abraham earlier, as the God of covenant. Zipporah's (Moses' wife) flint knife circumcised her son at Moses' uncircumcised feet (Exodus 4:25) and brought the family into covenant relationship with God—permanent promised presence.

Remember Exodus 4:29–31 (Voice):

Moses and Aaron then traveled back to Egypt and gathered together all of the elders of Israel's people. Aaron gave a speech that conveyed all the words that the Eternal had given to Moses and then performed the miraculous signs in front of the people. The people believed Moses and Aaron. When everyone heard that the Eternal was concerned about the Israelites and that He had observed their oppression, they bowed down and began to worship with grateful hearts.

Here are eight takeaways from this episode:

1. Moses encountered a God who saw the misery, heard the cries, and was concerned with the sufferings of His people (Exodus 3:7). This theme for God carries through to our generation.

Many of us hear about the God of encounters but not many of us encounter the God who hears. We are not meant to be practical atheists who, though we assent to orthodox Christian doctrines, travel through our daily schedules as if God doesn't exist. Nor are we to merely ascribe to the existence of some faraway, disinterested creator who is not engaged in our own doubts and desperations. Takeaway? *Moses encountered the God who hears.*

2. This blazing bush encounter burned through Moses' heart. A personal Firepower removes the necessity of leaning only on the testimony of our fathers and mothers.

Have you had that kind of blazing bush transformation? Has the God of Fire "presenced" himself with You? Has the Holy Spirit neutralized your natural inclination to act selfishly and filled your heart and soul? Here's another Old Testament testimony from Jeremiah: "Your message is like a fire burning deep within me. I try my best to hold it in, but can no longer

keep it back.” (Jeremiah 20:9, GNT) “Where God lands, God expands!”⁹⁶ Takeaway? *Yahweh transforms the one who fears.*

3. Moses became acquainted with God’s Firepower. He was Holy Spirit-*Empowered*. The God in the Bible comes alive for us today.

Have you experienced God’s Firepower? I was at a Salvation Army meeting during the last season (pre-pandemic!) in which people were prophesying over people, praying for healing, pressing in for deliverance, consecrating for sanctification. As Jesus promised: “You will receive power when the Holy Spirit comes on you. And you will be my witnesses, first here in Jerusalem, then beyond to Judea and Samaria, and finally to the farthest places on earth” (Acts 1:8, Voice—note the global incendiary nature of this adventure). Takeaway? *Become acquainted with the God of Firepower and be equipped with the Firepower of God.*

4. He was commissioned. In the words of an old southern preacher man: “Was you sent, or did you just went?” God’s anointing attends God’s commission.

Even Paul made sure he remained within God’s limits for him:

We will carefully limit our boasting to the extent only of what God has done in and through us, a reach that extends as far as you. For it wasn’t as if we were overreaching into someone else’s territory by reaching out to you. Weren’t we the first ones to bring you the good news of the Anointed One? (2 Corinthians 10:13–14, Voice)

Takeaway? *Unction accompanies sanction.*

5. And he entered covenant. God’s *modus operandi* seems to include committed relationship. One classic Old Testament

example of this is the Rechabites. You can read their story in Jeremiah 35, but here's an outtake: "The Eternal, Commander of heavenly armies and God of Israel, has this message for you and your families: 'Because you obeyed your ancestor Jonadab and faithfully followed his instructions for all these years, I promise that Jonadab (son of Rechab) will always have descendants who serve Me'" (18–19, Voice) Takeaway? "*You can't earn God's love, but you can earn his trust*" (Rob Dolby)

6. Obediently, Moses took this revelation to the people, and proclamation was accompanied with demonstration. God wants to sell us the entire package. John highlighted Jesus' intent in his incendiary wonder-working, world-winning campaign:

Jesus performed many other wondrous signs that are not written in this book. These accounts are recorded so that you, too, might believe that Jesus is the Anointed, the Liberating King, the Son of God, because believing grants you the life He came to share. (John 20:30–31, Voice)

Takeaway? *In obedience, proclamation is to be accompanied by demonstration.*

7. The result is genuflection. (Remember, we're still in Exodus 4:29–31 and "they bowed down and began to worship with grateful hearts" [Voice]). The proper response to the presence of God is for people bend the knee and worship God. But some people get this wrong. Peter is infamous for denying Christ, initially botching the whole Gentile issue, and a few other things, but most people overlook his miscue on this important topic. Jesus demonstrated His supernatural power in Luke 5 and Peter got the genuflection only half right—he fell down before Jesus but didn't worship: "I can't take this, Lord. I'm a sinful man. You shouldn't be around the likes of

me” (Luke 5:8, Voice). In contrast, just a few verses later is the leper who properly genuflects (v. 12). Takeaway? *Conclusion? Genuflection.*

8. This origin story changed everything. Slaves were freed. Idols were toppled. Evil systems were dismantled. Economic imbalances were corrected (Exodus 12:35, 36). Frogs were piled. History was altered. God was glorified.

For instance, The Salvation Army, primordially a revolutionary movement of covenanted warriors exercising holy passion to win the world for Jesus, is aimed at turning the whole planet upside down! “Mega Multi Multiply!”⁹⁷ In Jesus’ words:

Go out and make disciples in all the nations. Ceremonially wash them through baptism in the name of the triune God: Father, Son, and Holy Spirit. Then disciple them. Form them in the practices and postures that I have taught you and show them how to follow the commands I have laid down for you. And I will be with you, day after day, to the end of the age. (Matthew 28:18–20, Voice)

Or, in the foundational prophecy of Catherine Booth, given at the farewell meeting in 1880 of Captain Emma Westbrook, along with six soldiers—Rachel Evans, Clara Price, Mary Ann Coleman, Elizabeth Pearson, Annie Shaw, Emma Eliza Florence Morris—and Commissioner George Scott Railton to invade the United States;

The decree has gone forth that the kingdoms of this world shall become the kingdoms of our Lord and of his Christ and that he shall reign whose right it is from the River to the ends of the earth. We shall win. It is only a question of

time. I believe that this movement shall inaugurate the final conquest of our Lord Jesus Christ.

This is a Brobdingnagian⁹⁸ Multiplier: *How do we characterize this goal? Win the world for Jesus.*⁹⁹

Summing up the incendiary spread of the presence of God over the face of the earth:

1. Moses encountered the God who *hears*.
2. Yahweh transforms the one who *fears*.
3. Become acquainted with the God of power and be equipped with the power of God.
4. Unction accompanies sanction.
5. “You can’t earn God’s love, but you can earn his trust.” (Rob Dolby)
6. In obedience, proclamation is to be accompanied by demonstration.
7. Conclusion? Genuflection.
8. How do we characterize this goal? Win the world for Jesus.¹⁰⁰

Find your dot. We don’t have to make this up as we go. We aren’t the originators or the progenitors. We are standing on the shoulders of Hero Makers and other mighty warriors. We are the laborers who showed up late in the afternoon to the field and still got paid by God as much as the veterans who’d been there all day long (see Matthew 20:1–16)! But we do have a place, a role, in the historic Great Commission. Here it is: We are important dots on the eternal trajectory of the gospel. Find your dot.

Clue Tips

- God didn't call *you* to be Christine Caine or Brian Sanders.
- *Your* trajectory will not be exactly the same as Janet Munn's or Dave Ferguson's.
- You're not laying bricks; you're contriving a cathedral.¹⁰¹
- We all showed up "late in the afternoon" for work.
- Admission: laying bricks can make you feeling like you've been working all day long.
- "*I will be with you, day after day, to the end of the age*" (Matthew 28:20, Voice).

“Make Me a Blazing Fire Where’er I Go”

Savior, I long to be
Nearer to thee;
In word and deed and thought
Holy to be.

O take this heart of mine
And seal me ever thine,
Fill me with love divine,
For service, Lord!

Make me a blazing fire
Where’er I go,
That to a dying world
Thee I may show:
How Thou hast bled and died
That none may be denied,
But in thy bleeding side
A refuge find.

So shall my moments flow
In praising thee,
For thou hast never failed
To strengthen me.
Filled with the Holy Ghost,
Saved to the uttermost,
In Christ alone I’ll boast
And forward go.

(Anonymous)

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CHAPTER 11

INCENDIARY CLUE #11: *Epitomize “Salvation Life”*

The time has come for *fire*.

Catherine Booth

In the nineteenth century, William Booth wrote an influential article called “The Millenium” (*sic*) in which he used the phrase “Salvation Life.” We picked up on it and infused it with content exemplifying what insiders call “the spirit of salvationism.” And every soldier in the movement should be able to credibly testify, “*I am* The Salvation Army,” summed up in Incendiary Clue #11: “Epitomize Salvation Life.”

Every true Christian should have an incendiary lifestyle, a flaming desire of Christlikeness, a transformational day-by-day working with the Holy Ghost. In other words, every true Christian should be an Incendiary Christian.

But what is an incendiary lifestyle? How can someone ignite the burning fire? What are the signs of a child of God living an incendiary lifestyle?¹⁰² It’s an extensive topic. There are books on these themes. We’ll treat it briefly here.

We start by looking in the Bible. While we don’t find in the Bible the word “incendiary” (we checked dozens of versions!), from its personages and their experiences, an incendiary lifestyle

is God's fire burning in our bones. It's to see this world with God's own eyes and feel it with His heartbeat. Jesus once pointed out to his disciples how differently God saw people than they did (Matthew 9:35). Once ignited, we can see God at work, bringing people worldwide to himself. God is a consuming Fire, and if the burning fire of God dwells in us, we are moving in the Spirit (Romans 8:9). An Incendiary lifestyle is our combustion by God.

“Lifestyle” suggests how I “style” my “life.” “Style” in this instance meaning to “design or make in a particular form,” “arrange in a particular way,” and even “designate with a particular name, description, or title.” An incendiary lifestyle? Well, we design our lives in the form of the incendiary, as described so far in these pages. We arrange our lives in a particular way to optimize incendiary impact. And we even style ourselves appropriately (“incendiary” can be a noun, too, as in “I’m a Jesus incendiary”).

Whose fire? Whose likeness? As we style our lives in an incendiary manner, it's crucial to remember that we are created in God's image and likeness. God has put a portion of his fire into humanity. At the fall of Adam, the fire of God waned in their lives. It was replaced by another fire, a “strange fire”—a fire of another origin: The fire of “freedom” brought by rebellion, the fire of revolt. Those charred and blistered by it have deluded themselves by the fire of independence. But it is really a fire of slavery, a fire hurled by the enemy of God, the devil.

We need to find our original fire, that is, God's Holy Spirit-blaze. There is fire in God. That is why we sometimes feel a heat when praying for someone or being prayed for by someone. Don't worry. It's Biblical.

In Deuteronomy 4:24 (NRSV), it is written, “For the Lord your God is a devouring fire, a jealous God.”

And in a verse you’ve probably not yet memorized: “Fierce flames leapt from his mouth, erupting with blazing, burning coals as smoke and fire encircled him” (Psalm 18:8, TPT).

Or how about Psalm 29:7 (NRSV)? “The voice of the Lord flashes forth flames of fire.”

The Bible gives us examples of people who experienced God’s fire in their lives: Moses, Elijah, God’s people on Mount Sinai, among those we’ve name-checked so far in this book.

THE PRODIGAL SON’S EXPERIENCE

We admire those who “make a good living” without knowing much about their lifestyles. We envy them and sometimes want to live like them. They enjoy their freedom and do what they want. But what we do not realize when we envy them is that many people leave the best in God’s house and go out seeking for the worst in the world. And when they must reconcile their accounts, they regret the time and talents lost and seek to return to the Father.

The son of whom the Lord Jesus Christ spoke in this parable was at that turning point his life. A single desire burned in him: to be free to enjoy his happiness. Life, he thought, gave him extraordinary opportunities to exhaust the apparently limitless enjoyment of hedonism. But that could not be possible under the paternal roof. It was necessary to leave and to live outside the rules, the advice, and the influence of the parents. But for this young man, this yearning was churning in him so much that one day he decided to act. In these terms: “Dad, give me my share.”

On the one hand, given his position in the family, the cultural mores, the amount of wealth, and the sweat equity

that wealth represented, we can imagine that these words were definitely difficult to pronounce. The Bible tells us he was the youngest. Was he a minor? We do not know.

On the other hand, we know this child, obsessed with the idea of tearing what he understood to be his liberty from his family, exerted such pressure on his father that he finally yielded! That this is no longer overwhelmingly surprising today in our society is evident by the maxim in my culture, “The ears of children have exceeded their heads.”

The child got his share and his freedom, and he went far from his father’s presence to enjoy his new lifestyle. With his father no longer being an obstacle to his happiness, the son lived as he wished. Imagine for a moment the disappointment of this father who wanted to continue to nourish his child! But he was a father who did not like to see his children moan and languish under the weight of any confinement.

This is how we disappoint God, our heavenly Father. He made us free. He gave us a conscience that allows us to distinguish between good and bad.

As Christians, we think especially of the freedom the Lord Jesus Christ so dearly made possible for us on the cross of Golgotha by giving up His life. Even though we were not yet born, our Father loved us (Romans 5:8). The Lord Jesus prayed for our salvation (John 17:20–21) and fought the good fight to restore our freedom forfeited by sin. We enjoy this freedom today.

Thinking of the inestimable value of this act of Jesus, we understand better the Apostle Paul’s exhortation to the Christians of Galatia: “The Anointed One has set us free—not partially, but completely and wonderfully free! We must always cherish this truth and stubbornly refuse to go back into

the bondage of our past.” But the warning in verse thirteen of the same chapter makes us think more: “But don’t view this wonderful freedom as an opportunity to set up a base of operations in the natural realm. Freedom means that we become so completely free of self-indulgence that we become servants of one another, expressing love in all we do” (Galatians 5:1, 13, TPT).

If we could go years back, if we could be contemporaries of this lost son, we’d warn him: “Hey, be careful! Do not make your freedom a pretext to set up operations in the natural realm!” We can reasonably expect that his father similarly advised him. But, tragically, he abandoned the real life, the life of peace, and life in abundance in his father’s house to stumble about in a life of debauchery.

FREEDOM

In general, freedom is understood as being able to act as one pleases, to do what one wants, without depending on anyone. But, in reality, there is always an authority on which everyone depends: that of the father, the mother, the teacher, or school headmaster, the hierarchical head in the service, the state, and, naturally, God. There is another person next to each other who is also free and wants to do whatever he thinks or wants. The exercise of the freedom of each one, if it is not regulated, can lead to quarrels, to anarchy, to chaos. That is why God, states, and other institutions set laws that determine their limits. These laws show what is allowed and what is not allowed. Everyone is therefore free to do what is allowed (e.g., studying, working, getting married, traveling, praying, etc.), but is not free to do what is not allowed (e.g., stealing, slandering, lying, etc.). To do so is to go beyond the limits of his freedom; it is breaking

the law. It is an offense to the state and a transgression to God (1 John 3:4). Freedom is therefore any possibility of acting without constraint in strict compliance with the law.

In the spiritual sense, to be free is to have the possibility of doing the will of God without inner constraint; it is not being dominated by any influences, by sin. It is having the power to decide independently of internal or external motives. God created people with free will. There is in our conscience a free will, the capacity of the human spirit to act or decide without being subject to imposed restrictions.

In his epistle to the Romans, the Apostle Paul describes the conditions of slavery (Romans 7:14–24). It is clear that the person who lives in such a situation is not spiritually free. He is dominated by something—an influence, a force, a spirit. He is a slave to something that has triumphed over him so that he cannot do what he wants, but he does what he does not want (v.15–20; 2 Peter 2:19b). He is not free; his will is subject to that of the influence, the spirit or the force that dominates him. He needs to be delivered to regain his freedom.¹⁰³ “Who will deliver me?” he exclaims. Jesus Christ is the deliverer of all who are in such a situation (Romans 7:24–25; Luke 4:16–21; John 8:31–36).

FREEDOM AND CHOICE

Freedom is a good thing. Everyone wants it. Even an attacked dog claims it. Formerly colonized countries fought for independence. Let people say, “I want to be free. I have to do what I want.”

Yes, but it is not the simple act of having freedom that satisfies; it is what everyone chooses to do with this freedom that determines whether we will be happy or unhappy in this life. This is the essence of the problem—everyone is responsible for

their own life. Freedom is meaningless if there is only one way to go. But life offers each of us innumerable opportunities to flourish. There is therefore a choice to make, and to choose is for everyone a great test because often our choice is influenced or even determined by our desires.

What did this child choose? What did he do with his freedom? How did he use the inheritance he received from his father? He wanted to lead a life full of reputation, honor. He wanted to live like a rich man, a boss. The atmosphere—oh, what a mood! He spent his days and nights in amusements. From adventure to adventure and sensation to sensation, he wanted to “live his life.” He foolishly dissipated all that he received and saw himself, at the end of his madness, reduced to the worst degradation—deep destitution. Out of money, his only diet was humiliation; his only intimacy was loneliness. His trip only stopped temporarily at hedonistic revelry before reaching its ultimate destination of the pigs’ feeding trough. His passion for the “far country” finally delivered only disappointment and nostalgia. What a crisis! “There are many workers at my father’s house who have all the food they want with plenty to spare. They lack nothing (Luke 15:17, TPT),” he remembered, and, regretting his misconduct, must have concluded, “I have wasted my life!”

This is how many young men and women have wasted their lives and the wonderful gifts and talents God has given them. Lost in the distant regions of materialism, sexual excesses, covetousness, etc., in their disobedience to God, their journey has provoked moral degradation and spiritual famine with bitter regrets in their hearts about time, energy, money, and wasted talents. The child realized he had left real life in his father’s house. He hoped it was not too late to go home, if only as a

servant. Once again, he decided to return to his father's house. It is freely that he left the father's house, and it is as freely as he decides to return.

Tragically, many people, after a similar failure, lack the courage to acknowledge their wrongs, to confess them, to ask for forgiveness, and to return to God. Some cradle themselves in a self-satisfaction and say: "It does not matter; it will pass." Others are consoled: "It's a stage of life; it will work out." Others encourage themselves: "This is life—we must accept suffering as part of life's surprises."

But this son, blasted and buffeted by depressing catastrophe, was painfully aware of his responsibility for this crisis. He remembered his former life. He was flooded by desperation for his father's presence—ironically desiring the presence of the one he abandoned, preferring submission to the one against whom he had rebelled!

Those who disregard the Word of God and have such experiences of misconduct often cry out, "My God, what deceived me?" A shout of distress that makes us reflect on this question of our Lord Jesus Christ: "For what use is it to gain all the wealth and power of this world, with everything it could offer you, at the cost of your own life?" (Mark 8:36, TPT). But for those who recover, such a cry is quickly transformed into a prayer: "My God, forgive me. Do not abandon me. I am your child. Come to my rescue."

There is no freedom without choice. The choice always assumes the presence of two or more things, the existence of two or more paths, two or more possibilities, and so on. One is desirable, the other is undesirable, advantageous or disadvantageous, pleasant or unpleasant, good or bad, useful or useless, etc. (Matthew 7:13–14; Psalm 1:1–3;

Deuteronomy 30:15–20). “It’s true that our freedom allows us to do anything, but that doesn’t mean that everything we do is good for us. I’m free to do as I choose, but I choose to never be enslaved to anything,” said the Apostle Paul to the Corinthians (1 Corinthians 6:12). All that the law allows, all that my heart desires, envies or covets, I can do. But is this useful for me? What does this produce as a result for my life? Will I win or lose by doing this? Did the lost son ask himself these questions?

I am free, yes, but what do I choose with this freedom? Life or death, failure or success. If you’re a student, you may choose to go for a walk during class time, but is this walk useful for you? What result will it produce at the end of the school term? Or maybe you choose to smoke, drink alcohol, run petticoats,¹⁰⁴ steal, etc. Are these activities useful to you? What will they produce as a result in your life?

Were the lost son’s choices—hedonistic revelry—useful to him? How did that lifestyle benefit him? In no way at all. On the contrary, he discovered only depression and devastation. He squandered every investment his father made in him.

Critical junctures prove fortuitous for reflection on consequences of choice and purposes of life. The lost son reflected. Dave Ferguson sums up the son’s perspective as “The 5 Awakenings.” These were awakenings to longing, regret, help, love, and life.¹⁰⁵ And, though depressed and despairing, he returned repentantly and was received with joy (Luke 15:21–24).

FREEDOM AND DISCIPLINE

Just as you can’t live fruitfully without choice, you cannot live fruitfully without discipline. What we believe is reflected in our conduct, so our Christian freedom must be cultivated by discipline. By this discipline we impose upon ourselves certain

principles of abstinence (e.g., of alcohol, tobacco, etc.) and certain habits (e.g., to read, study, or meditate on the Word of God every morning or evening; corporate worship every Sunday, tithing etc.) as an expression of freedom in Christ rather than as prohibitions imposed on self. Christians regard the disciplined life as an appropriate response to all the Lord has done for us (Galatians 5:13; 1 Corinthians 9:24–27). Freedom lacking discipline leads to slavery; discipline helps us remain free. In our daily conduct, discipline keeps us free from bad habits, free from guilt, free to serve God and our neighbor.

THE GOOD USE OF FREEDOM

How can we use our freedom? The son's traumatic ruin constrained him to acknowledge that true freedom is found not on the streets and in the clubs but in his father's house. He recognized he needed to return to his father's house (v. 18) and to ask forgiveness (v. 21). The lost son finally realized that it was in his father's house he could properly exercise his own freedom by submitting to the father's will.

And what goes for the lost son in the parable goes for the lost child today: the freedom we've been granted is properly exercised in our father's house, submitting to our father's will. In Romans 6:12–14 (TPT), the Apostle Paul indicates how we can remain free by serving God freely:

Sin is a dethroned monarch; so, you must no longer give it an opportunity to rule over your life, controlling how you live and compelling you to obey its desires and cravings. So then, refuse to answer its call to surrender your body as a tool for wickedness. Instead, passionately answer God's call to keep yielding your body to him as one who has now experienced

resurrection life! You live now for his pleasure, ready to be used for his noble purpose. Remember this: sin will not conquer you, for God already has! You are not governed by law but governed by the reign of the grace of God.

Remember how Bartimaeus, in his blindness, chose to pray freely? Despite the cacophony of the crowd following Jesus Christ, he felt free to pray, shouting loudly for the Lord to hear. Freed from his blindness, he freely decided to follow his Deliverer (Mark 10:46–53).

Or how about Zacchaeus, though shunned by the crowd following Jesus Christ, scooting ahead and climbing a sycamore tree just to see Jesus Christ? What a choice for a person of his caliber (Luke 19:1–10)!

These choices that Bartimaeus, Zacchaeus, and many other biblical characters made manifest freedom that only Christ gave and only Christ crowned. Jesus clearly stated that he came to us, his own (John 1:11). Look how he prophesied his purpose (Luke 4:17–18, TPT):

The Spirit of the Lord is upon me, and he has anointed me to be hope for the poor, freedom for the brokenhearted, and new eyes for the blind, and to preach to prisoners, ‘You are set free!’ I have come to share the message of Jubilee, for the time of God’s great acceptance has begun.

CONSEQUENCES OF THE MISUSE OF FREEDOM

The profound degradation into which the lost son tumbled underlines the misuse of freedom to make terrible choices. They led to moral and material crisis. The same is true with

such choices today. If you choose to steal, you might end up in prison. If you choose to consort with prostitutes, you might end up with AIDS or death. If you choose to skip classes, you might eventually fail the course. If you engage in occult science or fetishes, you might end up leaving your skin there. You might become crazy or die.

On the spiritual plane, the misuse of freedom removes us from God (Isaiah 59:1–3). The parable of the rich man and Lazarus (in which the Lord Jesus Christ was trying to lift the veil a little to show us what is happening in the hereafter) confirms the separation of those who do not obey God’s will (Luke 19:16–31). Apart from God, our lives lack the fullness of divine blessing and we squander “the Spirituals” (the charismata he invests in us) that could have been used to advance his Kingdom. Misuse of freedom can also generate jealousy of others who give themselves to the Word of God. Cain and Abel were free to offer anything they had to God. Cain’s choice and the exercise of his freedom generated jealousy of Abel and the blessing he received in response to his choice and exercise of freedom (Genesis 4:3–16).

HOW TO LEAD A FRUITFUL LIFE

Freedom from the world’s pleasures and world’s influences to fritter away precious spiritual gifts from God comes by activating the Apostle John’s counsel given in his first letter (1 John 2:15–17, TPT):

Don’t set the affections of your heart on this world or in loving the things of the world. The love of the Father and the love of the world are incompatible. For all that the world can offer us—the gratification of our flesh, the allurements

of the things of the world, and the obsession with status and importance—none of these things come from the Father but from the world. This world and its desires are in the process of passing away, but those who love to do the will of God live forever.

Let us give our hearts to Jesus so that his Spirit may dwell in us, and we will be truly free to serve God. This became the lost son's testimony. After all, he decided to return to his father and give him his heart (v. 18), that is to say, to submit to his father, in that it was the lost son's rebellious disobedience that caused the calamity. He made a good decision that brought him wonderful blessings from his father: the father received him with joy and love, forgave him, and purified him (v. 22); the father organized a feast in his honor (vv. 23–24, read also Luke 15:7); the lost son became free again to serve his father!

If you can relate to the lost son's shenanigans, you probably also conclude that you've wasted your life. Don't be distraught. There is a way out—just as there was for the lost son. There is a way back to God, our heavenly Father. This way is the Lord Jesus Christ. He said, "I am the Way, I am the Truth, I am the Life. No one comes next to the Father except through union with me" (John 14:6, TPT). While returning home, the lost child found a loving father eagerly waiting with arms wide open and heart filled with immense joy.

And so, we're able to experience more than forgiveness only, positional redemption only. We can be transformed, from glory to glory to the point where we live out this Salvation Life. From where you are now, you can take as yours the words of this song:

Farewell world, your charms disappointed me;
You promised everything and I did not receive anything.

Whoever drags your heavy chain,
What a poor slave he is.
My deceived heart is tearing away your attraction.

I mourn, I mourn the sin that drove thee from me,
And blackest darkness brought into my soul;
Now I renounce the cursed thing that hindered,
And come once more to thee to be made fully whole.¹⁰⁶

Clue Tips

- How to epitomize “Salvation Life”?
- Admission: it can be tempting to project what people expect—but it doesn’t work (for long).
- “I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me” (Galatians 2:20, NIV).
- “In the same way, count yourselves dead to sin but alive to God in Christ Jesus” (Romans 6:11, NIV).
- “*Be filled with the Spirit*” (Ephesians 5:18, NIV).

CHAPTER 12

INCENDIARY CLUE #12:

Keep the Fire Burning

God spoke to Moses: “Command Aaron and his sons.

Tell them, these are the instructions for the Whole-Burnt-Offering. Leave the Whole-Burnt-Offering on the Altar hearth through the night until morning, with the fire kept burning on the Altar. Then dress in your linen clothes with linen underwear next to your body. Remove the ashes remaining from the Whole-Burnt-Offering and place them beside the Altar. Then change clothes and carry the ashes outside the camp to a clean place. Meanwhile *keep the fire on the Altar burning; it must not go out*. Replenish the wood for the fire every morning, arrange the Whole-Burnt-Offering on it, and burn the fat of the Peace-Offering on top of it all. *Keep the fire burning on the Altar continuously. It must not go out.*”

Leviticus 6:13, MSG

PERSONAL FIRE

Scripture is rife with people who experienced God’s fire in their lives. Some kept it burning. Do you know a great example? Moses.

MOSES: A DEEP DIVE

Moses is a major player in these pages. Here's another look at his life lessons from a different perspective.

Moses lingered, unknown and forgotten, for forty years as a desert shepherd—a failure by most human measures. But God was waiting for him at Horeb (a word that means “desert, withered”). Disappointment siphoned purpose from his life, and most everything was dry, dead, lifeless. Do you remember God's vision that Ezekiel glimpsed? A dried-up valley of human bones, to which he gave life again by prophesying God's order. Certainly, Moses knew guilt, but with God there is always a new beginning. God directs our steps so his plans can be realized in and through us.

Moses had grown intimately familiar with the desert; he'd probably seen many times a bush, prone and exposed to the sun's intensity, under its torching fever, ignite and incinerate. It's not uncommon that some shrubs are transmogrified into ash. And God confronted Moses in what he knew, in his comfort zone. But God attracted Moses's attention by what is not common: a burning bush that is not consumed!

Moses stared in amazement and then blinked in astonishment. Though the bush was engulfed in flames, it didn't burn up. “This is astounding,” Moses wondered to himself. “Why isn't that bush burning up? I must go see it.” When the Lord saw Moses tentatively approaching to examine this mystery, God called to him from the heart of the bush, “Moses! Moses!” “Here I am!” Moses replied (Exodus 3:2–4).

God was waiting for this attitude to rise in Moses: “I must go see it.”

In the next verse we read, “The Lord saw Moses coming to take a closer look.”

“To take a closer look” means to leave the path, to change one’s way, to move away from, to return. In other words, Moses entered the path of repentance. Even if the action quoted refers only to the natural aspect, God invited Moses to repentance. Moses accepted and his whole life—and all of history!—was about to change! God-on-Fire, the heart of the burning bush, was about to spread into Moses’ life.

Moses had to go through repentance to experience the true fire of the Holy Spirit and to enter God’s call for his life. This experience of repentance opened both his eyes and his heart. By the burning bush, Moses experienced God’s Firepower, Holy Spirit fire. This fire expressed God’s presence and essence, consuming sin, delivering from bondage, purifying intention, illuminating truth, magnifying love. When Moses met Firepower, there was a new creation (think 2 Corinthians 5:17). Moses left the paths of routine, the comfort of the “known,” the structure of the “religious,” the lust of the carnal, in repentance. And he began a journey, transformed and transforming, of liberation.

With the light of the Holy Spirit, let us examine all the steps that Moses walked in his encounter with God, which marked the beginning of a true relationship with God.

The first message of the gospel announced by John the Baptist and Jesus himself is: “Repent, and believe!” (Mark 1:15; and see Matthew 3:2, 11; 4:17; Mark 1:4; Luke 3:3).

Repentance is crucial to the gospel. The Apostle Paul writes: “I preached repentance toward God and faith in our Lord Jesus Christ” (Acts 20:21). The first and second preaching of the Apostle Peter ended with: “Repent!” (Acts 2:38–3:19). The Apostle James exhorts us to humiliation and repentance (James 4:9). “Repent” is the exclamation that reverberates

through the pages of the Bible as God illuminates an awareness of our selfishness and greed and disobedience, and invites us to think differently in light of our encounter with him.¹⁰⁷

Through repentance, Moses's eyes and heart opened as for the first time. By the burning bush, Moses experienced God's Firepower, God's holiness. "Do not come any closer," the Lord warned. "Take off your sandals, for you are standing on holy ground" (v. 5).

Moses received revelation of God's identity:

"I am the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob" (v. 6).

God also said to Moses, "Say this to the people of Israel: Yahweh, the God of your ancestors—the God of Abraham, the God of Isaac, and the God of Jacob. This is my eternal name, my name to remember for all generations" (v. 15).

"I am who I am" (v. 14a).

Moses received the fear of God.

Watch Moses's response to God's revelation: "When Moses heard this, he covered his face because he was afraid to look at God" (3:6b; reminiscent of Isaiah when his sin was revealed to him).

Moses discovered God's compassion and mercy.

Then the Lord told him, "I have certainly seen the oppression of my people in Egypt. I have heard their cries of distress because of their harsh slave drivers. Yes, I am aware of their suffering." (v. 7)

Look! The cry of the people of Israel has reached me, and I have seen how harshly the Egyptians abuse them (v. 9).

Moses discovered that he was not rejected by God but chosen!

“Now go, for I am sending you to Pharaoh. You must lead my people Israel out of Egypt” (v. 10).

Moses received God’s plan to bring out the slave Hebrew people in Egypt.

“Now go and call together all the elders of Israel. Tell them, ‘Yahweh, the God of your ancestors—the God of Abraham, Isaac, and Jacob—has appeared to me. He told me, “I have been watching closely, and I see how the Egyptians are treating you. I have promised to rescue you from your oppression in Egypt. I will lead you to a land flowing with milk and honey” (Exodus 3:15–22).

Moses experienced the patience of God (Exodus 4:10–17) after he refused his mission and actually argued with God!

“But Moses protested to God, “Who am I to appear before Pharaoh? Who am I to lead the people of Israel out of Egypt?” (Exodus 4:11).

Confronted with God’s resolve, Moses accepted his mission with his brother, Aaron. Moses+Firepower (Holy Spirit-*Empowered!*) exited the blazing bush encounter as God’s man, prepared to liberate God’s people, equipped to challenge Pharaoh and the magicians and the false gods of Egypt. God’s Word is accompanied by fire, that is, the Holy Spirit.

Psalms 29:7 (Voice) says: “The voice of the Eternal cuts through with flames of fire.” Voice, that is, the Word, and the flames of fire, which are a tangible manifestation of the Holy Spirit, foreshadowing the day of Pentecost in Jerusalem (and suggestive of the Godhead: Father — “Eternal”; Son — “Voice”; Holy Spirit — “flames of fire!”).

Now let’s take the example of the first Pentecost that the Jews call *Shavuot*.

Then the Lord told Moses, “Go down and prepare the people for My arrival.” This is Exodus 19:9–22 (Voice):

Eternal One (to Moses): I will come to you in a thick cloud so that the people will be able to hear my voice when I speak to you. That way they will trust you forever.

Then Moses told the Eternal all that the people had said.

Eternal One (to Moses): Go down to the people and get them ready to meet me today and tomorrow by purifying themselves and washing their garments. By the third day, they need to be ready, for on that day I will descend from Mount Sinai so that everyone can see. You are to set up boundaries all around the mountain and tell the people, “Be careful that you do not cross the boundaries and go up on the mountain or even touch the edge of it. If anyone so much as touches the mountain, he should be put to death. No one is to touch the person or animal who crosses the boundary; stone them or shoot them with arrows but do not touch them. It doesn’t matter whether it is a human or an animal, it must be put to death.” But when they hear the long blast of the ram’s horn, then they are permitted to make their way up on the mountain.

Moses went down the mountain and purified all the people. They washed their clothes. He gave instructions to everyone.

Moses: Be ready for the third day. Do not have sexual relations with your spouse between now and then.

When the morning of the third day arrived, thunder cracked and lightning lit up the sky. A thick cloud veiled the mountain, and there was a long, loud blast of a ram’s

horn. Every person in the camp trembled. Moses led the anxious people away from camp to encounter God. Everyone waited at the base of the mountain. Now Mount Sinai was covered in thick smoke because the Eternal descended on the mountain in fire; and the smoke of that fire rose up to the sky as if it were billowing out of a furnace, and the entire mountain shuddered and quaked intensely. The blast of the ram's horn grew louder and louder. Moses spoke, and God answered with a voice that rumbled like thunder.

The Eternal descended to the summit of Mount Sinai. He called for Moses to come and meet him, so Moses began the long, hard climb up the mountain.

Eternal One (to Moses): Go down, and warn the people not to cross the boundaries in order to try to see me, or else many of them will die. Any of the priests who draw near to me must first rid themselves of any impurity so that I do not break loose and kill them.

Moses received the tablets of the law while enveloped by the fire of the visible manifestation of the Holy Spirit. Moses was baptized in the Holy Spirit and fire! That's no exaggeration either. Look at the text. In verse eighteen, God descended in the "form of fire" so all of Mount Sinai was covered in smoke. And then, in verse twenty, God called Moses up to the top of the mountain. Moses climbed into God's presence, manifested as fire.

ISRAEL: A DEEP DIVE

But in Exodus 20:18 (Voice) we see the people's reaction:

As all the people witnessed the signs of God's presence—the blast of the ram's horn, the roaring thunder, the flashing lightning, and the smoke-covered mountain—they shook with fear and astonishment and wisely kept their distance.

At Mount Sinai, God offered an unmediated fellowship to his people, but they refused. The people would be satisfied for Moses to speak directly to them, but they feared such an encounter with God would annihilate them. This is the kind of attitude that keeps you wandering in the desert, that restrains from you the fulfillment of God's promises in your life, that blocks you from the promised land. This is a clue to the code!

Again, we are presented with the association of the Word (tablets of the law) with the fire—the manifestation of the Holy Spirit. Let's note here, also, the inability to apply the Word properly without the Holy Spirit working through our lives (as new creations). Clue.

Usually, we see in a law only the forbidden side, the legalistic perspective, the obligation, the limits that seem to violate our freedom (or, at least, what we believe to be freedom). But true freedom consists in dominating sin and crushing evil inclinations. The devil knows how to bombard us with confusion and doubt: Did God really say you will not eat all the trees in the garden? He tests our knowledge of the Word of God, and the result can be disastrous.

We still have another negative attitude toward the law, which consists in seeking means of circumventing it or evading it. Still today we can be inclined to explore gaps or exceptions in God's law or the government's law or our parents' rules or

our covenant's orders to get away with what we think is to our advantage.

But the Hebrews approached God's law, engraved by his hand on stone tablets, with a completely different attitude: They considered the law they received on Mount Sinai as a gift of God, a mark of love, a law of life to abide in the presence of God, in his blessing and in his covenant. For God is love and his gifts are of the same nature. The Hebrew people had just come out of Egypt, knowing four centuries of slavery, humiliation, and drudgery. God's manifest love was more welcome than we can imagine.

But was Israel able to manage its exit from Egypt?

No. Israel then, just like us today, needed a framework with benchmarks to learn to discern what was useful and important, and what was not (that is, anything that could destroy it). Israel needed to discover the relationship with God, obedience to God, that would enable the people to remain in covenant. (Does that sound familiar?)

For God, the gift of the law to Israel represented the mark of his calling and of the election he had for his people. It set them apart so they could become worshipers of the true God, and a model for the surrounding nations first, and then all the nations of the earth. As Exodus 19:6 records it: "You shall be to me a kingdom of priests, a holy nation."

To enter this call, the Hebrew people needed to experience God's Firepower, just as Moses did. The people of God were to sample its impact: this fire purifies, shakes what is shaking, slices, induces the fear of God and extracts fear of anything else, strengthens, illuminates, opens the eyes, grants access to God's power that manifests his glory, that he shares with his friends. God also manifested Firepower on Mount Sinai so that

the Hebrews might keep their faith in Moses. As the liberator chosen by God, Moses prefigured Jesus. Pentecostal fire confirms this, just as Jesus is the one whom our Father chose to be our Deliverer, the promised Messiah.

But, on Mount Sinai, the fire and its manifestation remained external to the life of the people—it did not change their heart. It was certainly a very powerful demonstration of God—probably unlike most readers will have experienced—with an immediate effect on the people. But this was temporary work (those familiar with the story will recall the disgraceful idolatry of Israel that was soon to follow [Exodus 32]).

Finally, though, the fulfilment of the prophecy given by the prophet Joel offers access to internal transformation of our lives, the redemptive work of our Lord and Savior Jesus Christ on the Cross and Holy Spirit Firepower permanently present in disciples' lives. To experience it in fullness, they would (we will) have to enter into a new covenant, and change their hearts (Jeremiah 31:33-34):

But this is the new covenant I will make with the people of Israel after those days,” says the Lord. “I will put my instructions deep within them, and I will write them on their hearts. I will be their God, and they will be my people. And they will not need to teach their neighbors, nor will they need to teach their relatives, saying, ‘You should know the Lord.’ For everyone, from the least to the greatest, will know me already,” says the Lord. “And I will forgive their wickedness, and I will never again remember their sins.

As Ezekiel 36:26–27 records: “And I will give you a new heart, and I will put a new spirit in you. I will take out your stony, stubborn heart and give you a tender, responsive heart. And I

will put my Spirit in you so that you will follow my decrees and be careful to obey my regulations.”

This is clarified with the words of John the Baptist (Matthew 3:11): “I baptize with water those who repent of their sins and turn to God. But someone is coming soon who is greater than I am—so much greater that I’m not worthy even to be his slave and carry his sandals. He will baptize you with the Holy Spirit and with fire.”

We remember the words of Acts 1:4–5 in a post-resurrection appearance of Jesus: “Once when he was eating with them, he commanded them, ‘Do not leave Jerusalem until the Father sends you the gift he promised, as I told you before. John baptized with water, but in just a few days you will be baptized with the Holy Spirit.’”

And in those astounding, final pre-ascension words of Jesus (Acts 1:8, Voice): “You will receive power when the Holy Spirit comes on you. And you will be My witnesses, first here in Jerusalem, then beyond to Judea and Samaria, and finally to the farthest places on earth.”

You’ve heard of “Blessed Assurance”?¹⁰⁸ This is Jesus guaranteeing the contagious effects of the Holy Spirit’s impact in our lives. You might call it “Incendiary Assurance!”

Provocatively, The Passion Translation—“But I promise you this—the Holy Spirit will come upon you and you will be filled with power. And you will be my messengers to Jerusalem, throughout Judea, the distant provinces—even to the remotest places on earth!”—offers a footnote for this verse to this effect: “Or “You will seize power,” or, “You will be seized with power.”

Do you see these options?

- a. The Holy Spirit will come upon you and you will seize power.
- b. The Holy Spirit will come upon you and you will be seized with power.

This baptism of the Holy Spirit and fire immediately spread in incendiary manner to Jerusalem, Judea, Samaria, and to the ends of the earth. How does this power look?

This Incendiary Assurance, this Pentecostal promise, was fulfilled in Acts 2:1–4 (Voice):

When the holy day of Pentecost came 50 days after Passover, they were gathered together in one place.

Picture yourself among the disciples:

A sound roars from the sky without warning, the roar of a violent wind, and the whole house where you are gathered reverberates with the sound. Then a flame appears, dividing into smaller flames and spreading from one person to the next. All the people present are filled with the Holy Spirit and begin speaking in languages they've never spoken, as the Spirit empowers them.

Fire! And all who watched them were astonished for two reasons:

First, on that day there were Jews in Jerusalem from all the nations who came to celebrate, as God had ordained, the anniversary of the given of the law on Mount Sinai. This holiday is called *Shavuot* and for us, Pentecost. That's the day the Father unleashed the Holy Spirit, baptizing with the Holy Spirit and fire.

As Acts 2:12–16 records (Voice):

Their amazement becomes confusion as they wonder,

Pilgrims: What does this mean?

Skeptics: It doesn't mean anything. They're all drunk on some fresh wine!

As the twelve stood together, Peter shouted to the crowd,

Peter: Men of Judea and all who are staying here in Jerusalem, listen. I want you to understand: these people aren't drunk as you may think. Look, it's only nine o'clock in the morning! No, this isn't drunkenness; this is the fulfillment of the prophecy of Joel.

Thousands of people came to this place. We immediately notice the transformation of the disciples, and, more particularly, of Peter. In front of this crowd, Peter rose and did not fear to announce Jesus dead and resurrected. His words struck the hearts of three thousand people who exercised repentance for their sins, accepted Christ Jesus as Lord of their lives, and passed through the waters of baptism. What was also on offer? That to which water baptism could only allude—baptism with Holy Spirit and Fire. Some of those gathered for *Shavuot* returned to their lands with a new heart baptized with Holy Spirit and Fire. Certainly, a great joy was manifested in the heart of Jesus that day: Holy Spirit Firepower would begin to spread throughout the earth.

Here we see the realization of the announcement made by John the Baptist (Matthew 3:11, Voice):

I ritually cleanse you through baptism as a mark of turning your life around. But someone is coming after me, someone whose sandals I am not fit to carry, someone who is more

powerful than I. He will wash you not in water but in fire and with the Holy Spirit.

Jesus knows that we need this experience with the Holy Spirit Firepower to obey his Great Commission (Matthew 28:19): “Therefore, go and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit.”

This is the Incendiary Intent!

The 120 gathered at the Pentecostal prayer meeting received courage to become witnesses able to demonstrate the power of God (see Acts 1:8). The Firepower that descended on them descends on all those who today will welcome or believe. Because we, too, need this fire to be witnesses . . . in our families, our workplaces, our colleges or high schools, in our country, and to the ends of the earth.

We, too, need this fire that reveals the Word and unleashes its power, this fire that purifies, shakes what is shaking, slices, induces the fear of God and extracts fear of anything else, strengthens, illuminates, opens the eyes, and grants access to God’s power that manifests his glory and that he shares with his friends.

At Pentecost, we see this Word and Spirit association of which we have spoken before: the tongues of fire and the inner change of the 120 who proclaimed the Word that the Holy Spirit enlivened in their hearts and liberated with boldness. They were no longer in fear. We marvel at how God prophesied the Holy Spirit would be poured out into the nations. Fifteen centuries before Pentecost, on Mount Sinai, God gave his law to his people. This day became *Shavuot* and one of the three feasts that God asked his people to celebrate in Jerusalem every year.

Before returning to the Father, Jesus commanded his disciples not to begin their mission until they had received what the Father promised: the Holy Spirit. And God chose the day of *Shavuot*, the day Jews from all nations were present in Jerusalem, to fulfill his promise. “All Jerusalem” rushed to the upper room, where the Holy Spirit manifested himself as tongues of fire on the 120 who were praying and waiting. Peter announced the good news of salvation, as well as the fulfillment of Joel’s prophecy. Three thousand people were converted, baptized with water, and, we believe, many were baptized with Holy Spirit and fire, among them, Jews of many nations.

These Firepowered Jews returned to their countries, carrying Holy Spirit Firepower. And the Holy Spirit thus spread. Remember, in John 16:8 Jesus promised his disciples the Holy Spirit would convict the world of guilt regarding sin, righteousness, and judgment. Just as the Holy Spirit convicted people through the disciples, the Holy Spirit spread through the disciples. (He’s not limited to this, by any means!, but it seems to be his *modus operandi*.)

FIRE MUST BE MAINTAINED IN OUR LIVES

If the flames wane and embers cool in our lives, the light dies—and in the ensuing darkness confusion and indecision rise. We lose discernment. We must revive the fire in our lives by the Holy Spirit, the impetuous wind of Pentecost, acting as the blacksmith’s forge. We must remove the ashes that are constantly deposited on the altar of our hearts. For this we need corporate worship, private prayer, active obedience to the laws of the Kingdom, love, and peaceful communion with the Father and with Jesus through the Holy Spirit. Keep the fire burning.

Clue Tips

- “The fire must be kept burning on the altar continuously; it must not go out” (Leviticus 6:13, NIV).
- Admission: it’s easy to look critically at Moses and Israel while imitating their shortcomings.
- “Seize power.”
- Allow yourself to “*be seized with power.*”

“Keep The Fire Burning”

Lord, we hear you calling
for a sacrifice to be made
So we bring ourselves to you
Though it's not much, take what we bring,
and set our hearts ablaze
Steep us in your word

For the price you paid, we, our anthem raise
Keep the fire burning on the altar of our hearts
Let our lives be the reflection of who you are

Out of the heavens you reached down
and reclaimed us for your own
To melt our hearts of stone
Purify our blemished lives, and hear us now confess
“O Lord, we need you now!”

To be holy, like you are holy
To be set apart
To light the way in the darkness
From the fire that burns in our hearts

Marty Mikles

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CHAPTER 13

INCENDIARY CLUE #13:

Aim at Multiplying Multiplying Disciples Multiplying Multiplying Bases

And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others.

2 Timothy 2:2, NIV

Aim at multiplying multiplying disciples multiplying multiplying bases. We call it The Multiplication Maxim. Not all of it makes sense right away. So, hang in there.

The point is that this whole experience described in these pages—Holy Spirit Firepower, empowered, victorious living—spreads. How far does it spread?

How far can you dream? Jesus figured that it would not peter out but climax in history: “The harvest is the end of the age” (Matthew 13:39, NIV). He underlined it like this: “And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come” (Matthew 24:14, NIV).

And this is what John saw prophetically in heaven:

After this I looked, and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and before the Lamb. They were wearing white robes and were holding palm branches in their hands. And they cried out in a loud voice:

“Salvation belongs to our God, who sits on the throne, and to the Lamb.” (Revelation 7:9–10, NIV)

So depending on how you count (John tells us “no one could count”), we’re talking about people in every nation and of every tribe saved. In other words, the salvation of Jesus, the gospel of the Kingdom, this Holy Spirit Firepower is meant to go everywhere! The whole world! Every nook and cranny, every back street and alley, every hovel and slum, every family and clan, every apartment and condo, everywhere.

How’s it going to get there?

Well, incendiary! Obviously, we’re convinced the answer is “supernaturally.” But we’ve also seen in history moves of God that seemed to be thwarted or at least hampered or hindered by a people ill-prepared. So we’re going to suggest a few ways that we can be prepared for God’s moving.

At the head of the chapter we quoted the Apostle Paul writing to Timothy in what we call the Multiplication Mandate. In one short verse, Paul alludes to three generations of discipleship: Paul discipling Timothy; Timothy discipling reliable people; and reliable people discipling others.¹⁰⁹ This is how we see the Incendiary gospel spread around the whole world to 7.9 billion people.

You’ve probably read or heard of the failings of common intuition on this point. Imagine if you were the best evangelist

ever and you evangelized people every day, and every single day 100 people get saved. Amazing! That's 36,500 saved in one year! If you're as old as our kids, then we're looking forward to maybe 90 years of 36,500 people getting saved each year—that's a total of 3,285,000 in your lifetime! Amazing! But stop for a moment. That's 3.2 million out of a population of 7.9 billion (that's 0.0004% or so). That's not enough. Addition is not enough.¹¹⁰

Let's try multiplication.¹¹¹ If you disciplined one person this year, there'd be two by the end of the year. And if each of you disciplined another person next year, we'd have four by year end. And if the four of you each disciplined another, then there'd be eight by New Year's Eve (three years).

Thus, 8 becomes 16 in year 4 . . .

32 in year 5

64 in year 6

128 in year 7

256 in year 8

512 in year 9

1,024 in year 10

2,048 in year 11

4,096 in year 12

8,192 in year 13

16,384 in year 14

32,768 in year 15

65,536 in year 16

131,072 in year 17

262,144 in year 18

524,288 in year 19

1,048,576 in year 20

2,097,152 in year 21

4,194,304 in year 22
8,388,608 in year 23
16,777,216 in year 24
33,554,432 in year 25
67,108,864 in year 26
134,217,728 in year 27
268,435,456 in year 28
536,870,912 in year 29
1,073,741,824 in year 30
2,147,483,648 in year 31
4,294,967,296 in year 32
8,589,934,592 in year 33.

That's 8.5 billion people—larger than the current world's population (which leaves us a bit of room for casualties here and there—upwards of half a billion or so, depending on when they occur during this process).

You get the point, though, right? Addition doesn't win the world for Jesus. But multiplication does.¹¹²

So it is crucial that you experience what we've discussed in the preceding pages. And get disciplined. And then, it is crucial that you disciple others, like Paul depicts for us in 2 Timothy 2:2. The Multiplication Mandate: the means of winning the world for Jesus.

Through history, Christians have used what they called a rule of life to help them live as disciples of Jesus Christ. Back in 2015, a simple rule of life was crafted that provides a great context for biblical discipleship, accountability, and spiritual guidance, called *Infinitum*. *Infinitum* is a Latin word that means "boundless."¹¹³

This way of life, *Infinitum*,¹¹⁴ is based on:

One Vision—follow Jesus
Two Virtues—loving God, loving others
Three Vows—surrender, generosity, mission

We commit to ordering our lives according to these priorities. And we do it as part of a hub—a small group of like-minded people. (Register your hub for free at infinitumlife.com.)

THE MULTIPLICATION MAXIM

Now, to help us actually engage in that global formula we've just outlined, we turn to the Multiplication Mandate: We aim at multiplying multiplying disciples multiplying multiplying bases. What does that mean?

To break it down, we aim at multiplying disciples. So, yes, it is great to disciple one person. It is even greater to disciple more than one.

And we don't want to settle on adding disciples (as great as that is). We want our disciples to be multiplying disciples themselves.

Now, this is where it gets a little tricky. We want all of what precedes—yes. But we want our multiplying disciples to be multiplying multiplying bases. Yes, we want them to start bases (and we'll explain bases, complete with historic context, in a moment). But we want them to start bases that also start bases that start bases. Do you get it? Well, you don't likely get the "bases" part.

What is this bit about bases?¹¹⁵ To get there, we want to rush back briefly to the eighteenth century, where John Wesley, "the incendiary Anglican,"¹¹⁶ was humanly instrumental for one of history's greatest movements of God. The revival sparked off, Wesley recounted, as "it pleased God to kindle a fire which

I trust will never be extinguished.”¹¹⁷ And he set up a system that facilitated the expansion of revival fire through a nation and beyond.¹¹⁸ It worked on the macro level for incendiary expansion. It consisted of societies, classes, and bands.

Societies were the Methodist congregations (though these were piggybacked as “extras” on top of loyal Anglican church service attendance).

Classes were smaller gatherings within societies. Howard Snyder describes their impact:

The class meeting . . . became the sustainer of Methodist renewal over many decades. The movement was in fact a whole series of sporadic and often geographically localized revivals which were interconnected and spread by the society and class network, rather than one continuous wave of revival which swept the country. . . . Without the class meeting, the scattered fires of renewal would have burned out long before the movement was able to make deep impact on the nation.¹¹⁹

Did you see that? The class meetings stoked the “scattered fires of renewal” so that “the movement was able to make deep impact on the nation!” “Maintenance of religious zeal had always been a function of the class meeting, helping to stoke the fires of personal devotion to prevent the individual embers from growing cold.”¹²⁰

Bands were smaller yet still composed of same-sex members who held each other accountable:

The bands were also more intense, giving group members an opportunity to “pour out their hearts without reserve” and to speak openly of temptations and failures in thought, word,

and deed. Wesley saw these meetings as a means to fulfill the command of James 5:16: “Confess your faults to one another and pray for one another that you may be healed.” To speak of their faults openly and honestly “without reserve” would create pause in less serious participants; thus these groups were set aside for those who were further along in the journey of holiness. Wesley considered the forming of bands to be of critical importance for vitality in the life of the society.¹²¹

This system effectively structured for revival. Now, with that in mind, do the Infinitum hubs sound familiar? They sound a fair bit like Wesley’s bands, don’t they? So we’ve built up a twenty-first-century version of Wesley’s proven system to facilitate incendiary impact in our lifetime. And it is called the base network.

Remember, the multiplication maxim is about multiplying multiplying disciples multiplying multiplying bases. Todd Wilson argues, “The MICRO is the next logical progression of the MEGA/MULTI.”¹²² This is where the bases come in.

Here’s a simple formula:

Base = cells + hubs.

Many Christians are familiar with various types of cell groups. You’ve heard of small groups and home groups and life groups and micro churches and house churches and all kinds of cells. And we’re not prescribing any specific format or content.

But, basically, *cells* are open groups (in that we want new people to come) that cultivate an environment in which people can encounter Jesus, God’s Kingdom, the gospel, and Christian community (among many other things).

Ideally, though, cells are undergirded by *hubs*, the closed groups (closed in the sense that membership is set and people can't just crash a meeting) of the Infinitum rule of life, which provides context for accountability and discipleship.

Together they form *bases*.

Together they provide the context for community and discipleship, for evangelism and accountability.

We're only stretching John Wesley's terminology a bit to suggest similarities between hubs and bands, between cells and classes, between bases and societies. In other words, we're not just making stuff up as we go along. Wesley's model worked wonderfully in the eighteenth and nineteenth centuries as he structured the "Wesleyan" revival. Bases, simple as they are, containing the components present among healthy examples of the people of God, offer a structure that can handle revival again today. They provide context for the ecclesial minimum on which the Tampa Underground landed, as Brian Sanders describes in *The Networked Church: worship, community, and mission*.¹²³

And so the base network will work for any Christian movement. Why?

- (Some of) the biggest churches in the world are cell-based.
- There is no ceiling on growth or multiplication either with leaders or with geographic proximity.
- It is flexible, which is important with the varying cultural and subcultural dynamics we encounter as the incendiary gospel spreads to new regions.
- Five to ten people get primary pastoral care from a cell leader (according to Ralph Neighbour's model).

- It lends itself to bi-vocational leadership and pioneering.
- It is a proven means of optimizing our resources and impact for the Kingdom.

For multiplication, it lowers the bar. That is, you don't need to find a vocational Christian leader and generate operating budget funds and facilities. And because it is resource-light, the stakes are lower. That is, if it fails, we haven't poured tons of money down the drain and lost face in the community.

It's time to strategically advance down this line.

The base network can become a primary strategy for world conquest. Rapidly replicable, it streamlines the salvationism you've read about in this book.

Bases are:

- Flexible: they can meet in borrowed spaces in different places at various times.
- Cheap: they require no financial investment for infrastructure, facilities, or leadership.
- Adaptable: rapidly replicable in their DNA, change is pretty much a constant, so they are continually adapting to new leaders, new cellmates, new locations, new dynamics, etc.
- Fast: they multiply fast; multiplication (one cell becoming two cells) doesn't take forever.
- Incarnational: they meet in homes and cafés and parks and where people live and work.
- Simple: yes, in structure, but also, ideally, in lifestyle (even providing context for extreme challenges such as a common purse!).
- Extraordinarily prayer-friendly: nurturing the relationships that make extraordinary prayer easier and providing the context (particularly in the hubs) for intimate intercession.

- evangelistic: the cells are perfect for net fishing (as opposed to using a pole).
- Worship: stripped down (without all the production, performance quality, bells and whistles) and intimate.

We've participated in base networks in different countries. We recommend the model as an effective strategy to facilitate the incendiary expansion of Jesus' love to every nation, tribe, people, and language. It is a transferable concept, an *Empowered Principle*: Aim at multiplying multiplying disciples multiplying multiplying bases.

Clue Tips

- “Think big, start small, go deep.”¹²⁴
- Admission: hearing about all of the successes around the world can sometimes be deflating. But multiplying one cell group? You don't have to be Ralph Moore to pull that off.
- Wesley recounted, “It pleased God to kindle a fire, which I trust will never be extinguished.”

“Christ of Burning, Cleansing Flame”

Thou Christ of burning, cleansing flame,
Send the fire!

Thy blood-bought gift today we claim,
Send the fire!

Look down and see this waiting host,
Give us the promised Holy Ghost,
We want another Pentecost,
Send the fire!

God of Elijah, hear our cry:
Send the fire!

To make us fit to live or die,
Send the fire!

To burn up every trace of sin,
To bring the light and glory in,
The revolution now begin,
Send the fire!

'Tis fire we want, for fire we plead,
Send the fire!

The fire will meet our every need,
Send the fire!

For strength to ever do the right,
For grace to conquer in the fight.
For power to walk the world in white,
Send the fire!

To make our weak hearts strong and brave,

Send the fire!

To live a dying world to save,

Send the fire!

○ see us on thy altar lay

Our lives, our all, this very day,

To crown the offering now we pray,

Send the fire!

William Booth

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CONCLUSION

Set us all on *fire*.

William Pearson

What an adventure! The training wheels are off the bicycle. The safety bumpers are off the bowling lanes. The fire extinguishers have been stowed away. Fire retardants have been removed. The stakes are high. Consequences are eternal.

Ours is an incendiary life. Incendiary faith. Incendiary mission. Incendiary impact. Everything about our Salvation Life is combustible.

God has not just given us a list of commands to follow, rules to obey. He hasn't just depicted for us thirty-three years of living example. He hasn't settled with a collection of letters and real-life stories that guide us in our conduct. He hasn't merely revealed himself in the grandeur and mind-boggling creativity of creation. By the Holy Spirit—symbolized by fire in Scripture—God ignites our lives and spreads his love everywhere. Firepower!

Here are the *Empowered Principles*, from the incendiary code:

#1: Burn Out or Burn On

#2: Be Who Are You Meant to Be, and Be the Revolution You Want to See

#3: Fire Up

#4: Impact Through Contact

#5: “Tear Hell’s Throne to Pieces and Win the World for Jesus”

#6: Commingle: Covenant + Commission + Cooperation

#7: Don’t Be Afraid of the Holy Ghost

#8: Advance on Our Bellies

#9: Make Today the Day of Salvation

#10: Find Your Dot

#11: Epitomize “Salvation Life”

#12: Keep the Fire Burning

#13: Aim at Multiplying Multiplying Disciples Multiplying
Multiplying Bases

The key is to be animated by the Holy Spirit—regenerated (as in salvation), filled (through sanctification), and *Empowered* (anointing) to live the life of Christ daily in this world today.¹²⁵

When the Master Jesus appears out of heaven in a blaze of fire with his strong angels, . . . On that very same day when he comes, he will be exalted by his followers and celebrated by all who believe—and all because you believed what we told you. (2 Thessalonians 1:6–10, MSG)

CLUE TIPS

INCENDIARY CLUE #1: BURN OUT OR BURN ON

Clue Tips

- Without Holy Spirit, burnout seems inevitable.
- Admission: trying, by disciplined habits, to burn on doesn't work.
- The Fire is destructive to the demonic.
- Embrace the Flame.
- In the words of William Booth, "Fresh from his heart his thoughts should bubble up in words of fire and flame."

INCENDIARY CLUE #2: BE WHO YOU ARE MEANT TO BE, AND BE THE REVOLUTION YOU WANT TO SEE

Clue Tips

- It might not be just "on you," but it is still "on you."
- Admission: complex temptations can range from fatalistic to messianic.

- There is nothing stopping you from unprecedented intimacy with God or from unprecedented Great Commission impact.
- How? For starters, in Catherine Booth's words: "Knock and hammer and BURN your words into their poor, hardened, darkened hearts with the fire of the Holy Ghost."

INCENDIARY CLUE #3: FIRE UP

Clue Tips

- God is fire.
- The Bible's pages are singed.
- Let's hide his Word in our hearts and not just our minds.
- Admission: migration doesn't always make it to the heart.
- Romans 12:11 (Voice): "Let your spirit be on fire, bubbling up and boiling over, as you serve the Lord."

INCENDIARY CLUE #4: IMPACT THROUGH CONTACT

Clue Tips

- The biggest impact comes through contact. And spiritual impact is facilitated by physical contact.
- There's fellowship in the fight that accelerates intimacy and influence.
- Admission: it is easy to settle with blogs (or memes, or livestreams).
- John Wesley testified, "People come to watch me burn."

INCENDIARY CLUE #5: “TEAR HELL’S THRONE TO PIECES AND WIN THE WORLD FOR JESUS”

Clue Tips

- There are three parts to the prophetic: revelation, interpretation, and application.
- A dream’s authenticity doesn’t necessarily reduce life’s perplexity.
- Admission: occasionally it can seem more appealing to win thrones and tear worlds.
- Time without action tends to blunt vision.
- God sees more broadly than we do!
- God: “I will give people in exchange for you, nations in exchange for your life” (Isaiah 43:4, NIV).

INCENDIARY CLUE #6: COMMINGLE: COVENANT + COMMISSION + COOPERATION

Clue Tips

- Keep your promises.
- Know that to which God calls you.
- Cooperate with Holy Spirit.
- Admission: it can be tempting to settle with “two out of three ain’t bad” (usually covenant and commission, lacking the Holy Spirit’s cooperation).
- Rob Dolby reminds us, “You can’t earn God’s love, but you can earn his trust.”

INCENDIARY CLUE #7: DON'T BE AFRAID OF THE HOLY GHOST

Clue Tips

- Entire sanctification seems the best protection against being afraid of the Holy Ghost.
- Admission: “religious spirit” and “fear of man” can tamp down on freedom of expression.
- “Upbringing” can only take you a little further than “theology” as an excuse for such fear.
- In this context, “fearless” can become synonymous with “holy.”
- Commissioner William Dray asserts, “The Holy Spirit is not abstract. He is not remote. He is not a religious fantasy.”

INCENDIARY CLUE #8: ADVANCE ON OUR BELLIES

Clue Tips

- Maybe ask God, “If you answered each of my intercessory prayers today, would the whole world look different or just my life and lifestyle?”
- Maybe try shouting prayers sometime. (If you are an introvert or part of a buttoned-down Christian community, you might want to try this alone.)
- Admission: we don’t shout all that often, but try to shout more to and of Jesus than for our favorite sports team (as a “rule”).
- As Brengle says, “Shouting and praising God is to salvation what flame is to fire.”

INCENDIARY CLUE #9: MAKE TODAY THE DAY OF SALVATION

Clue Tips

- Suppose it is going to take your interlocutor eighteen times hearing the gospel before she submits to Jesus. Maybe you're the eighteenth!
- Admission: Commissioner Jim Knaggs seems to always start his preaching with "Bless the Lord all my soul," and that inspires us to start ours with "Today is the day of salvation."
- "Now is the time of God's favour, now is the day of salvation" (2 Corinthians 6:2, NIV).
- "The Holy Spirit says: 'Today, if you hear his voice, do not harden your hearts'" (Hebrews 3:7–8 NIV).
- "God again set a certain day, calling it 'Today'" (Hebrews 4:7, NIV).
- John Wesley expected (conditions met), "We will shake the gates of hell and bring in the kingdom of God in one generation."

INCENDIARY CLUE #10: FIND YOUR DOT

Clue Tips

- God didn't call *you* to be Christine Caine or Dave Ferguson.
- *Your* trajectory will not be exactly the same as Janet Munn's or Reinhard Bonnke's.
- You're not laying bricks; you're contriving a cathedral.
- We all showed up "late in the afternoon" for work.

- Admission: laying bricks can make you feeling like you've been working all day long.
- “I will be with you, day after day, to the end of the age” (Matthew 28:20, Voice).

INCENDIARY CLUE #11: EPITOMIZE “SALVATION LIFE”

Clue Tips

- How do you epitomize “Salvation Life”?
- Admission: it can be tempting to project what people expect—but it doesn't work (for long).
- “I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me” (Galatians 2:20, NIV).
- “In the same way, count yourselves dead to sin but alive to God in Christ Jesus” (Romans 6:11, NIV).
- “*Be filled with the Spirit*” (Ephesians 5:18, NIV).

INCENDIARY CLUE #12: KEEP THE FIRE BURNING

Clue Tips

- “The fire must be kept burning on the altar continuously; it must not go out” (Leviticus 6:13, NIV).
- Admission: it's easy to look critically at Moses and Israel while imitating their shortcomings.
- “Seize power.”
- Allow yourself to “*be seized with power.*”

INCENDIARY CLUE #13: AIM AT MULTIPLYING MULTIPLYING DISCIPLES MULTIPLYING MULTIPLYING BASES

Clue Tips

- “Think big, start small, go deep.”
- Admission: hearing about all of the successes around the world can sometimes be deflating. But multiplying one cell group? You don’t have to be Ralph Moore to pull that off.
- Wesley recounted, “*It pleased God to kindle a fire, which I trust will never be extinguished.*”

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ENDNOTES

1. The Bible tells us how we can KNOW, one way or another, about heaven and hell. In 1 John 5:1–13 (NIV), John writes,

“And this is the testimony: God has given us eternal life, and this life is in his Son. Whoever has the Son has life; whoever does not have the Son of God does not have life. I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life.”

So it’s pretty clearly laid out for us here:

- God gives us life, not death;
- this life is only through Jesus;
- if you have Jesus, you have eternal life;
- if you don’t have Jesus, you don’t have eternal life;
- if you have Jesus/believe in Jesus, you can KNOW that you have eternal life.

Got it? If you don’t have Jesus, or aren’t sure about that, you will want to nail it down right now. Jesus loves you. He died on the cross for your sins (and mine!). He rose again on the third day, conquering sin and death, defeating the devil, and ascending to heaven again. He’s coming back. He invites you, “Come follow me” (Mark 1:17). He invites you into his life! Accept that invitation! How?

Jesus says, “Repent and believe” (Mark 1:15, NIV).

Repent? Sure, we're talking about confessing your sins stopping them, of a "turn-about," but we're also including a change of mindset, to think differently after encountering him. Fundamentally, it is a continental shift in worldview, from fear to love, from despair to hope, from selfishness to godliness, from greed to generosity, and heaps more.

Believe? It's also a very strong word in the original language Jesus used. It's a bit like piggybacking. When a child piggybacks on you, she completely trusts you, for both safety and destiny (if you fall, she'll tumble, and if you go in a different direction than she expects, her destination will also be different). If you piggyback on Jesus, you are trusting him for your safety and your destiny.

We encourage you to do that today.

2. Salvationists—those who covenant with God through The Salvation Army.

3. Some readers will not be familiar with The Salvation Army. "What is it?" you may ask.

One leader, General Evangeline Booth, described it this way nearly a century ago:

"The Salvation Army . . . the extremity of an extraordinary imagination made history. The wildest dream of the wildest Dreamer materialized."

We've pinned it down a little less poetically as a "revolutionary movement of covenanted warriors exercising holy passion to win the world for Jesus."

4. See *Becoming a Level Five Multiplying Church*, by Todd Wilson, Dave Ferguson, and Alan Hirsch: "A culture is a way of life of a group of people—the behaviors, beliefs, values, and symbols that they accept, generally without thinking about them, and that are passed along by communication

and imitation. Most of the 350,000+ churches in the U.S. experience one of the following three cultures: Subtracting (survival), Adding (growth) or Multiplying (movement). Each of these cultures has unique distinctives that shape its member's thinking, its leader's decision making, and the norms of behavior.

“In practice, there is an overlap and blending between these cultures; they are not completely isolated and distinct from one another. For example, plateaued churches are caught in tension between survival and growth (- and +), and reproducing churches are in tension between growth and movement (+ and x). The three cultures overlap in a way to create five distinct profiles for churches.”

5. These transferable concepts are flexible enough to expand the relevance of incendiary clues for application by all disciples of Jesus Christ, transmogrifying into *Empowered Principles* (during the Empowered Exponential season).

6. We are happy to admit that there are a lot of basics presented here, but we also hope that veteran Christians and experienced leaders might come away with a new tip or helpful reminder somewhere in these pages.

7. All the more staggering when you consider that the national population in 1885 was 55.9 million (<https://mste.illinois.edu/malcz/ExpFit/data.html>).

8. In The Salvation Army when people die they are “promoted to Glory.”

9. Comments about the English word “incendiary” sometimes having negative connotations, but we’re leaning on the positive side.

Definition: (incendiere – Romanian – arson); (French – firebug, incendiary, inflammatory)

Incendiare (Italian): From Latin *incendiarius* (“setting alight”), from *incendium* (“destructive fire”), from *incendō* (“I set on fire, kindle”). Verb, *incendiare*: “to set fire to, ignite, inflame.”

10. See Bobby Harrington and Greg Wiens, *Becoming a Disciple Maker* (Exponential Resources, 2017) for a primer on this biblical pursuit and mandate.

11. We haven’t tracked down the original source of this, but here is a reference: <http://www.armybarmy.com/JAC/article7-119.html>

12. Here’s the context: “But by what power is this victory going to be achieved? By FIRE! The Holy Ghost. Fire is the most potent force in nature. Electricity, light, heat—all are fire. Everything must give way before fire. ‘Some trust in chariots, and some trust in horses’ but our trust is in the living fire—the Holy Ghost—to burn up our enemies inside and melt down or frighten away our enemies outside.

“This fire of the Spirit can transform us as it did Peter, and make us not only bold enough to fight for our Lord but enthusiastic enough to be crucified for him. This fire can penetrate the thickest, blackest, and hardest of the ranks of the enemy. It can melt their helmets of steel, and break their breastplates of adamant. When our officers, crowned with this fire, charge on them, they are more discomfited than Pharaoh’s hosts when the waters broke over them. Out of the belly of hell they cry aloud, ‘God be merciful to me a sinner!’ They are smitten like persecuting Saul on this way to Damascus, and lo! They are changed into Pauls before we recognize them. This fire makes even the devil run: ‘Paul I know, and Jesus I know’, said he to some would-be exorcists. ‘But who are ye? You have not got the fire. . . .’

“Oh, my comrades, all we want is enough of this fire and whole towns shall shake at our approach, and all hell will be affrighted at our advance. True, we might have a mighty task before us, but we have a mighty force. There is plenty of it, there is not stint: ‘we are not straitened in him,’ we may have as much as we want. Oh, take it in! Let all go that occupies the room which it might have in your souls, and take your fill, and charge on the hosts of hell, and see whether they will not turn and flee! . . .

“The time has come for fire. All other agents have been tried: intellect, learning, fine buildings, wealth, respectability, numbers. The great men and the might men and the learned men have all tried to cast out these devils before you, and have failed TRY THE FIRE! There are legions of the enemies of our great King. Fire on them. There are legions of strong drink, damning millions; of uncleanness, millions more; of debauchery, blasphemy, theft, millions more! Charge on them, pour out the red-hot shot of the artillery of heaven on them, and they will fall by thousands.” Frederick St. George de Latour Booth-Tucker *Memoirs of Catherine Booth, Mother of the Salvation Army*, 230.

13. This line comes from the second verse of a song called “Send the Fire” by William Booth:

God of Elijah, hear our cry:
Send the fire!
To make us fit to live or die,
Send the fire!
To burn up every trace of sin,
To bring the light and glory in,
The revolution now begin,
Send the fire!

14. All right, you caught us using a big word. Really, we wanted to run with the “allys” because they sounded rhythmic. But the word refers to the “literal meaning of a word,” the “dictionary definition.”

15. Think of these as clues to help crack the code.

16. The chapter-ending poems are Salvationist songs, mostly the words to songs in *The Salvation Army Song Book*.

17. We heard Commissioner Wesley Harris, who, in Salvo-speak, was promoted to Glory this week (of editing), tell this joke this once in Melbourne Australia over free refills.

18. We’re merely guessing at the birth weight of Jesus here.

19. Sunder Krishnan, *The Conquest of Inner Space*, 13.

20. You may want to pause here and watch the depiction of this episode in *The Chosen* (end of season 1) if you haven’t already.

21. We also read that in Sunder Krishnan’s book.

22. Here is the extended quote by William Booth on principles of conducting the Christian Mission: “There is still greater work for the evangelist in this age of vast cities and dense populations. How are they to be thoroughly evangelized? Every court and alley needs penetrating by the living voice of the living messenger of Christ; every cottage and lodging-room requires visiting, not with a tract or a book only, but with the spoken work of mercy. The marts, and fairs, and pleasure grounds, the crowded highways, and thoroughfares, are fine fields for enterprise. As long as a single human being is to be found ignorant or neglectful of Christ, His great evangelistic commission remains unfulfilled; and there are multitudes of such on every hand.

“People should be dealt with as people who understand their own language, and the most plain and direct methods

of reaching their hearts and consciences, their feelings and sympathies, should be adopted without hesitancy.

“As long as a single human being is to be found ignorant or neglectful of Christ, His great evangelistic commission remains unfulfilled; and there are multitudes of such on every hand.

“Here is work: house-to-house work, and open-air work. Mere sermonizing will not do for this. No elaborate essays, no dry disquisitions on doctrinal points, no hair-splitting even on terms which express experimental and practical holiness could be tolerated. The good man, out of the good treasure of his heart, should bring forth things new and old; *fresh from his heart his thoughts should bubble up in words of fire and flame*, or pity, love, and tenderness, and the Great Message should be ever on his tongue.

“The principles embodied in these remarks are those which are observed in conducting the Christian Mission -- adopted because they lie at the very foundation of all true evangelical effort for the spread of the gospel and the salvation of souls.” William Booth, “The Work of an Evangelist” (1870) (hat tip Steve Bussey).

23. We’re talking, quite possibly, of a preincarnate Christophany—that is, Jesus Christ showing up IN the fiery furnace with the three Hebrew boys! Tertullian, Augustine, and others hold this position (see *Barnes’ Notes On The Bible; Ellicott’s Commentary for English Readers*, etc.).

24. Exodus 13:21. Commissioner Stuart Mungate highlighted this benefit the pillar of Fire provides.

25. Burn on as “red-hot daredevils!” William Booth left written advice for his successor generals in the form of four first principles of The Salvation Army. Here are the four:

1. HOLINESS
2. LIVELINESS IN MEETINGS
3. SEEKING THE POOREST AND WORST
4. RED-HOT RELIGION

A century ago, the term “religion” lacked the negative connotations present now and evidenced by books like *The End of Religion* (Bruxy Cavey’s masterful takedown of human religion and biblical realignment of our focus toward Jesus). We really have to come to the realization that we’re in a war, that there is an enemy out to destroy us, that there are captives in danger of hell forever separated from God, that there are hazards and weapons and strategies and rules of engagement and strict disciplines and a Commander and casualties and victories and defeats and blood and glory and heroes and traitors and rewards. And we have to come to an understanding that our King is a magnificent, wonderful, omnipotent, beautiful, benevolent, compassionate, sensational God who loves us and gave himself for us.

“You must have a leader, and you must have a band of men (and women) who are ‘alive.’ (See, for example, the Together series of books by Exponential, including *Together with Networks* by Dave Ferguson, *Together with God* by Larry Walkemeyer, *Together as a Team* by Keri Ladouceur, *Together with Family* by Deb and Larry Walkemeyer, and *Together: The Great Collaboration* by Dave Ferguson and Patrick O’Connell (all free at <https://exponential.org/resource-ebooks/>)). “Let us pour contempt on our “ministerial helpers” and end them or mend them. . . . Give me godly, go-ahead daredevils and anybody may have the preachers!”

I've (Stephen) long figured preaching is overrated. And it turns out that this is becoming a trend. Tod Bolsinger's *Canoeing the Mountains* suggests these two maxims:

- “In a Christendom world, speaking was leading.”
- “In a post-Christendom world, leading is multidimensional: apostolic, relational, and adaptive.”

Of course, there is a place for preaching. The Bible emphasizes the role of preaching the gospel (though not so much other content, which seems to fit under the category of teaching, which is less prestigious to our ears today) and we're all *empowered* and meant to do it over coffee and on the phone and in the street (and some of us even over the loudspeaker sound system and internet!).

26. Clue Tips, climaxing each chapter, aim at offering a concise incendiary summary “to go,” from the perspective of the authors who are imperfect practitioners.

27. To borrow Ralph Moore's term from the title of his book *Mega Multi Multiply*. Free online at <https://exponential.org/resource-ebooks/>.

28. Some older readers may remember when that was trendy.

29. Dictionary.com Unabridged (v 1.0.1).

30. Here are some other definitions: *American Heritage Dictionary*

Causing or capable of causing fire.

Of or containing chemicals that produce intensely hot fire when exploded: an incendiary bomb.

Of or involving arson.

Tending to inflame; inflammatory: an incendiary speech.

n. pl. in·cen·di·ar·ies

An arsonist.

An incendiary device.

One who creates or stirs up factionalism or sedition; an agitator.

adj 1: involving deliberate burning of property; “an incendiary fire” 2: arousing to action or rebellion [syn: incitive, inflammatory, instigative, rabble-rousing, seditious] 3: capable of catching fire spontaneously or causing fires or burning readily; “an incendiary agent”; “incendiary bombs” n 1: a criminal who illegally sets fire to property [syn: arsonist, firebug] 2: a bomb that is designed to start fires; are most effective against flammable targets (such as fuel) [syn: incendiary bomb, firebomb]

in·cen·di·ar·y

in'sendē,erē/Submit

adjective

adjective: incendiary

1.

(of a device or attack) designed to cause fires.

“incendiary grenades”

synonyms: combustible, flammable, inflammable

“an incendiary bomb”

tending to stir up conflict

“incendiary rhetoric”

synonyms: inflammatory, rabble-rousing, provocative, seditious, subversive; more

very exciting

“an incendiary live performer”

noun

noun: incendiary; plural noun: incendiaries

1.

an incendiary bomb or device

a person who starts fires, especially in a military context

a person who stirs up conflict

synonyms: agitator, demagogue, rabble-rouser, firebrand, troublemaker, agent provocateur, revolutionary, insurgent, subversive

“a political incendiary.”

31. <https://www.charismamag.com/spirit/revival/45138-4-defining-attributes-of-the-fire-of-god>.

32. <https://www.localprayers.com/NG/Lagos/170328509754536/The-Salvation-Army-Apapa>.

33. <http://armyarmy.com/pdf/aggressive%20christianity.pdf>.

34. Yes, we conflate shepherding and teaching, as Paul does in Greek, into the Great Commission function that most naturally and fully incorporated shepherding and teaching. Admittedly, it makes a mess of “5-fold” and APEST terminology, but it also “de-professionalizes” interpretations of Ephesians 4:11, dismantles the pastor industrial complex, and erases the clergy/laity evil. So there’s that.

For the widely accepted (in these circles) take on APEST, see Alan Hirsch’s “Why a Return To APEST Is Essential to Multiplying the Church,” <https://exponential.org/apest/>.

35. William Booth, “The Revised Bible” *The War Cry*, May 10, 1885. <https://salvationismandscripture.blogspot.com/2011/07/revised-bible-general-william-booth.html> We’ll state the obvious by clarifying that the model is Jesus-People, not mere Bible-People, as the Bible points us to Jesus.

36. Consider, for example, this glimpse of post-resurrection Jesus, in Revelation 1:12–16 (MSG): “I saw a gold menorah with

seven branches, and in the center, the Son of Man, in a robe and gold breastplate, hair a blizzard of white, eyes pouring fire-blaze, both feet furnace-fired bronze, his voice a roar, right hand holding the Seven Stars, his mouth a sharp-biting sword, his face a blinding sun.”

37. Dapo F. Asaju, “Noise, Fire, and Flame: Anointing and Breakthrough Phenomena Among the Evangelicals,” in David O. Ogungbile, Akintunde E. Akinade, ed. *Creativity and Change in Nigerian Christianity* (Lagos: Malthouse, 2010), 97.

38. Theresa Okure, “Casting Fire On Earth,” in *Thinking Missing*, 9; cited in “Noise, Fire, and Flame: Anointing and Breakthrough Phenomena Among the Evangelicals,” by Dapo F. Asaju, in David O. Ogungbile, Akintunde E. Akinade, ed, *Creativity and Change in Nigerian Christianity* (Lagos: Malthouse, 2010), 98.

39. Reinhard Bonnke, *Evangelism by Fire*, 2011, 13.

40. Psalm 119:11 (NIV): “I have hidden your word in my heart that I might not sin against you.” The pertinent word here is “leb,” which NASB translates “mind” thirty-six times and “heart(s)” forty times in the Old Testament!

41. The argument being that you get to know someone better having gone evangelizing with her for an hour than you would over a hundred post-Sunday morning worship gathering coffees. (Live where you fight and fight where you live is a related incarnational warfare maxim)!

42. This is the Salvo term for when Salvationists die and go to heaven.

43. Taking “impact through contact” to its ultimate end.

44. Applying Ralph Moore’s term from the title of his book *Mega Multi Multiply*. Free online at <https://exponential.org/resource-ebooks/>.

45. <https://www.biographyonline.net/british/greatest-britons2.html> and https://en.wikipedia.org/wiki/100_Greatest_Britons#Top_10.

46. See Hebrews 11:38 for the accurate quote and context.

47. Wesley is the source of the Holiness Stream. He created Methodism. Methodism is structured in bands and classes and societies. We've adapted that structure with Infinitum hubs, bases, and corps, which serve similar roles. See InfinitumLife.com for more on Infinitum.

48. And in an extended season of isolation and zoom meetings, this raises questions about limitations on impact through contact, going both ways (as in, who is influencing us, and how we are influencing others).

49. Listen to Brian Bolt's teaching, "Big God Big Vision" Exponential, <https://exponential.org/page/1/?s=vision>.

50. This is André's testimony of the vision God gave to join and start The Salvation Army in Mali. Since this episode, the dream has been incendiary, taking his wife, Nana, and their children and André so far to Congo, Zimbabwe, and to invade (open The Salvation Army) Burkina Faso (more on the horizon!).

51. https://issuu.com/salvationarmyuk/docs/salvationist_2_may_2020.

52. George Barna. *The Power Of Vision: Discover and Apply God's Plan for Your Life and Ministry*, (Baker Books, 2009).

53. Ibid.

54. Ibid.

55. The Salvation Army traces its birth to 1865, but the organization's name was changed to "The Salvation Army" in 1878.

56. <https://www.charismanews.com/opinion/53891-what-are-the-three-parts-of-prophecy>. We were reading in Judges 7 about

the dream the Midianite soldier had (v. 13) and the feedback he received from his tent-mate (v. 14) and the response of Gideon after eavesdropping and hearing it (v.15). It is the tightest example in Scripture I've found of the three parts of prophecy: revelation (v.13), interpretation (v. 14), and application (v. 15).

57. See Jeremiah 35, for instance.

58. See Todd Wilson, *Multipliers*, and Ralph Moore, *Mega Multi Multiply*, both free online at <https://exponential.org/resource-ebooks/>.

59. <https://googledictionary.freecollocation.com/meaning?word=constipation>.

60. Rowan Williams, in *BEING CHRISTIAN*, explains his take on baptism (note he is not talking specifically of baptism of the Spirit here, though you can simply make extrapolations): “So baptism means being with Jesus ‘in the depths’: the depths of human need, including the depths of our own selves in their need—but also in the depths of God’s love; in the depths where the Spirit is re-creating and refreshing human life as God meant it to be” 2014, 5.

“So what else do you expect to see in the baptized? An openness to human need, but also a corresponding openness to the Holy Spirit. In the life of baptized people, there is a constant rediscovering, re-enacting of the Father’s embrace of Jesus in the Holy Spirit. The baptized person is not only in the middle of human suffering and muddle but in the middle of the love and delight of the Father, the Son, and the Holy Spirit. That surely is one of the most extraordinary mysteries of being Christian. We are in the middle of two things that seem quite contradictory: in the middle of the heart of God, the ecstatic joy of the Father, the Son, and the Holy Spirit; and in the middle of a world of threat, suffering, sin, and pain. And because Jesus has taken his stand

right in the middle of those two realities, that is where we take ours. And he says, ‘Where I am, there will my servant be also’ (John 12:26)” 7.

61. *Saturday Review* was a British weekly (1855–1938). According to Wikipedia, contributors included Dorothy Richardson, Lady Emilia Dilke, Anthony Trollope., H. G. Wells, George Bernard Shaw, Eneas Sweetland Dallas, Max Beerbohm, Walter Bagehot, James Fitzjames Stephen, Charles Kingsley, Max Müller, Guy Thorne, George Birkbeck Hill, Dante Gabriel Rossetti, Oscar Wilde, and future Prime Minister Lord Salisbury.

62. July 1879—from Betty McCaughey, *William and Catherine, with Love*.

63. Daniel 11:32 (NKJV): “The people who know their God shall be strong, and carry out *great exploits*.”

64. Apparently, he never said it.

65. Janet Munn and Stephen have a book, *Army on Its Knees: Dynamics of Great Commission Prayer*, on this very subject.

66. May 16, 1959. *The War Cry*, USA, excerpt; Kitching was General of The Salvation Army, 1954–1963; https://en.wikipedia.org/wiki/Wilfred_Kitching .

67. See Exponential’s teaching, “Together: The Answer to Jesus’ Prayer,” <https://exponential.org/together-answer-jesus-prayer/>.

68. If you need a refresher on the basics, try out the aforementioned *Army on Its Knees: Dynamics of Great Commission Prayer*. If you want a weaponized prayer guide, try out Janet Munn’s and Stephen Court’s *Warfare Prayer: Praying the Bible on the Battlefield of Salvation Life*.

69. Here’s one. Kadvunde Godfrey—Formal Kambouzuma Corps Sergeant Major

“I lost my dear wife of 25 years of marriage through natural death. We had one child (boy). I was so grieved that I could not accept her death that affected my health, work, and performance even at God’s work was affected as Corps Sergeant-Major. My final decision was never to marry again because God had taken the most beautiful woman on Earth from me. By the grace of God, Papa (author André Togo!) and Amai were appointed to Kambouzuma Corps as officers. I explained what I went through to them. Yes, they felt pity for me but Papa told me that he was going to pray for me so that God would give me another most beautiful woman within a happy marriage to me it was a joke because I couldn’t believe that God was able to restore my happy life. I don’t know how many days did Papa and Amai prayed for me what I know Papa called me and told me that God had heard my plight and had heard my cries and would give me a more beautiful wife of which we are married blessed with a baby beautiful girl who is now 6 years old.”

70. You’ll recognize in that prayer, references to John 16:8 and 2 Corinthians 7:10. Hat tip to Brad Thompson, who disciplined me (and from whom I got this kind of prayer vocabulary).

71. We want to stipulate that we didn’t make up this specific prayer. There are versions of it floating around.

72. Isaiah 66:8: “Who has ever heard of such things? Who has ever seen things like this? Can a country be born in a day or a nation be brought forth in a moment? Yet no sooner is Zion in labor than she gives birth to her children (NIV).

73. You can insert one of the popular cults in your society or neighborhood into this prayer. The example to which we allude is an international cult, which after it “converted,” lost many members, one of which summarized: “With the

introduction of many false doctrines in the late 1980s and early 1990s, the administration of the church turned the WCG into an evangelical Protestant denomination” <https://www.cgg.org/index.cfm/fuseaction/About.FAQ/ID/35/Worldwide-Church-God-WCG-break-up.htm>. This former cult changed its name to Grace Communion International (<https://www.gci.org/>).

74. D. K. Olukoya, *Prayers That Bring Dominion, Prosperity, and Uncommon Success* (Lagos: MFM Press, 2004), 30, 43, 55; cited in “Noise, Fire, and Flame: Anointing and Breakthrough Phenomena Among the Evangelicals,” by Dapo F. Asaju, in David O. Ogungbile, Akintunde E. Akinade, ed. *Creativity and Change in Nigerian Christianity* (Lagos: Malthouse), 2010.

75. Samuel Logan Brengle, *Helps to Holiness* (1904).

76. *Warfare Prayer: Praying the Bible on the Battlefield of Salvation Life* answers such issues. Here are some examples of “fire” prayers from that resource:

The Victory Song
(Exodus 14:31–15:21)

(back story)

Having seen the mighty power by which Yahweh vanquished Egypt’s army, the people of Israel feared Yahweh and trusted both him and his servant, Moses. Then Moses and the people of Israel sang this song to Yahweh:

(Prayer)

“We will sing to you, Yahweh, for you triumphed resplendently; You threw both horse and rider into the sea. Yahweh, you are our strength and our song; you have become our victory. You are our God, and we will praise you; you are the God of our ancestors, and we will exalt you! Yahweh, you are a warrior; yes, Yahweh

is your name! You have thrown Pharaoh's chariots and armies into the sea. Pharaoh's very best officers are bobbing facedown in the Red Sea. The deep waters swallowed them; they sank to the bottom like stones. Your right hand, O Yahweh, is glorious in power. Your right hand, O Yahweh, dashes the enemy to pieces. Majestically, you overthrew those who rose against you. Your anger flashed forth; it incinerated them as fire consumes straw. At the blast of your breath, waters amassed! Surging waters stood at attention; Deep water congealed.

The enemy determined, 'I will chase them, catch them, and destroy them. I will divide the plunder; I will avenge myself. I will unsheathe my sword; I will destroy them.' But with a blast of your breath, the sea swallowed them. They sank like lead in the roaring waters. What god is like you? Edom's leaders will be terrified; Moab's nobles will shudder. All the Canaanites will melt with fear; terror and dread will swamp them. In the face of your great power, they will sit mute, until your purchased people pass by, O Yahweh. you will bring them in and plant them on your own mountain, your chosen home, O Yahweh, the sanctuary, O Lord, that your hands have made. Yahweh, you will reign forever and ever!

(Then the prophet, Miriam, Aaron's sister, led all the women with her tambourine in rhythm and dance.) And Miriam sang this song:

"We will sing to Yahweh, for you have triumphed gloriously; you have thrown both horse and rider into the sea."

(Pray this into your situation.)

1. We have seen your mighty power, Yahweh! . . .
2. You have forgiven, saved, justified, regenerated, adopted, loved, accepted, redeemed us! . . .

3. You demolish the enemies in our lives. . . .
4. You are redeeming the whole world. . . .
5. The enemy is defeated and retreating. . . .
6. A blast of your breath is enough to sink them. . . .
7. Blast your breath against our enemies today. . . .
8. Blast your breath against poverty and lack. . . .
9. Blast your breath against starvation and slavery. . . .
10. Blast your breath against abuse and trafficking. . . .
11. Throw them all into the sea. . . .
12. Triumph gloriously today! . . .

We have deposited our hope in you, Yahweh. We have invested our praise in you, God, for you are our health and you are our God (Psalm 42:10, 11). We want your saving health to grow famous through the nations (Psalm 67:20). You forgive our sins and you heal all our diseases (Psalm 103:3)! You fire your word out and it heals people (Psalm 107:20). You even heal broken hearts and dress spiritual wounds (Psalm 147:3).

I'm Desperate for a Quick Escape Psalm 69

God save me! I'm up to my neck in this rising flood! I'm drowning in this quicksand. I can't find a foothold in this overwhelming deep. I'm wasted from weeping; my throat is a desert. Swollen eyes are squinting out to see you, God. More people insanely hate me than there are hairs growing out of my head. Many terrible enemies are out for my scalp, God. Are you expecting me to return what I never stole? You know my foolishness. You're not surprised by what I confess. Yahweh, God of Armies, Israel's King, don't let anyone who trusts in you be humiliated because of me. They mock me to insult you. I blush

with humiliation. My own brothers pretend they don't know me. They treat me like a stranger. I love your house like a fire raging within me; I feel the insults they hurl at you. I weep and fast; they mock. I show you my sorrow; they show me nothing but sneering disdain. Gossips bandy me about for sport while addicts put melodies to their mockeries.

But I keep on praying to you, Yahweh. Is this the moment you will favour me in your invincible love and answer with a sure salvation? Don't let me sink in the mud. No more drowning in their deepening hate! Don't leave me to be swept away by the flood, to be overwhelmed in the waves, to be swallowed by death.

Answer me, Yahweh, in your amazing, invincible love. Lavish me with the attention of your boundless mercy. Don't give me, your servant, the cold shoulder. I'm desperate for a quick escape. Show up and free me from every enemy! You know how I am cursed; you know the sources of the mocking and humiliating. Their insults are breaking my heart. I'm desperate for a little comfort or pity. Instead, they poison my food and contaminate my drink. Make their security a trap. Blind them; throttle them. Unleash your rage on them; consume them in your fury.

1. We are under attack. . . .
2. The enemy has strategically targeted us. . . .
3. Prospects look terrible. . . .
4. The world sees defeat. . . .
5. But we trust in you. . . .
6. We cry out to you for rescue. . . .

Leviticus 9:24

You, Yahweh, blazed fire and devoured the burned offering and the altar's fat. And when your people saw it, they shouted for joy and crumpled to the ground.

77. 2 Corinthians 6:2: “Now is the day of salvation.”

78. As the *Companion to the Song Book of The Salvation Army* (1962) comments on George Scott Railton’s transformation of the words.

79. William Booth, at the beginning of his Motor Mission, 1905.

80. William Booth, “Addresses to Staff Officers, 1906,” 34.

81. William Booth, *Salvation Soldierly* (1899), <https://ebooksumo.com/search/salvation-soldiery/>.

82. Samuel Logan Brengle, *Heart Talks on Holiness*, <https://www.raptureready.com/heart-talks-1/>.

83. To clarify, not panic itself, but intense urgency.

84. I know, I know. This seems to settle for something less than divine? But the urgency of the issue—billions without the love, the salvation of Jesus—renders Wesley’s plea palatable.

85. In answer to his own question, “Are all to be officers?” in Norman Murdoch, *The Origins of the Salvation Army*, 141.

Two things for any salvationist readers here:

1. If you’re able to be an officer, be one. That’s what General Booth thinks, anyway. You can go back to your old job once we get everyone saved.

2. Aside from the officership issue, how’s that for perspective? Forget the economy. Go soul-busting.

86. G.S.R., compiled by John D. Waldron. Originally appeared in the *Christian Mission Magazine* (January 1873).

87. It’s debatable. “It is estimated Booth traveled 5 million miles and preached 60,000 sermons in his 60 years” of war fighting. <https://www.gospeltruth.net/booth/boothbioshort.htm#:~:text=space%20of%20a%20few%20months%2C%20Booth%20saw%20over,English%2C%22%20they%20How%20soon%20Wesley%20had%20been%20forgotten.> To compare,

Spurgeon apparently preached nearly 3,600 sermons (https://en.wikipedia.org/wiki/Charles_Spurgeon); Wesley travelled 250,000 miles and preached 40,000 sermons (<https://www.christianitytoday.com/history/issues/issue-2/john-wesley-did-you-know.html>); Whitefield preached 18,000 times to 10 million people (<https://banneroftruth.org/us/resources/articles/2018/george-whitefields-evangelistic-preaching/#:~:text=In%20his%20lifetime%2C%20Whitefield%20preached%20around%20eighteen%20thousand,one%20of%20the%20greatest%20preachers%20in%20church%20history>); Moody purportedly “traveled more than one hundred million miles, addressed more than one hundred million persons, and personally dealt with nearly seven-hundred thousand individuals” (<https://preachingsource.com/blog/learning-to-preach-from-d-l-moody/>), but since the 100 million miles is not credible (it implies more than 14,000 round trips NYC to GB), we naturally wonder at the credibility of the 100 million listeners; Billy Sunday apparently preached 20,000 times to 100 million people (not 100 million “different individuals”) as well, with 1.25 million converts (<https://library.cityvision.edu/billy-sunday#:~:text=Of%20course%20Sunday%20did%20not%20preach%20to%20hundred,of%2042%20per%20month%20from%201896%20to%201935>); Gypsy Smith also had a lot of converts (<https://believersweb.org/rodney-gypsy-smith-1860-1947-evangelist/>).

That’s the “personal” part. If you expand it to the salvation legacy of the movements that these particular apostolic evangelists birthed, Booth is certainly up there.

88. This following section on Paul in Ephesus we’ve adapted from our book *Be a Hero* (with Wesley Campbell), Destiny Image.

89. William Booth, *Salvation Soldiery*.

90. See Genesis 1:2 (NIV) “hovering” and TLB “brooding.” The Holy Spirit started with creation and you might trace his unique hovering and brooding through the rest of history. Hallelujah.

91. William Sanford LaSor, David Allan Hubbard, Frederic William Bush, *Old Testament Survey* (1982), 118.

92. We’re adapting a bit of content here from Stephen’s 2005 book with Wesley Campbell called *BE A HERO: The Battle for Mercy and Social Justice*.

93. Henry H. Halley. *Halley’s Bible Handbook* (1965), 111.

94. Thomas Cahill, *The Gifts of the Jews* (1998), 114–115. And Cahill’s colorful account of this origin story flavors our recounting of it.

95. *Ibid.*, 105ff.

96. Our *BE A HERO* co-author, Wesley Campbell, coined this one, we believe.

97. To quote the title of Ralph Moore’s book on Exponential . . .

98. A gigantic mission requires a gigantic adjective!

99. A few points worth considering:

- In what ways are you (individually, and corporately), as Moses, a prophetic act?
- What about God’s character and ways that he revealed in His interactions with Moses would you’d like to see in your life?

Number 8 deserves some elaboration. God not only turned over the Egyptian slave system and freed His people. Very shortly thereafter he blessed them with the written code, the Ten Commandments and the Law. We’re talking about a meandering

tribe, fresh out of the shackles of bondage, gifting the world with the basis for civil government!

Think about this for a moment (again, adapted from *BE A HERO*):

- Humans figured that you could work your servant seven days a week. God said “six.” In fact, “The reason given in Deuteronomy (5:15) for remembering the Sabbath is that our ancestors in Egypt went 400 years without a vacation” (Eugene Peterson, “The Pastor’s Sabbath” *LEADERSHIP* (Spring: 1985): 54.
- Humans figured that you could hate your enemies. God said, “Love your enemies and pray for those who persecute you” (Matthew 5:44).
- Humans always look to increase their personal pantheon of idols. God said, “Have no other gods before me” (Deuteronomy 5:7). Invisible slaves became “people people.” This is huge. Ralph Neighbour, Jr. talks about three categories of people: landscape people (the extras in the movie of our lives), machine people (the person who serves your specialty coffee in the morning, who drives your bus to work, etc.) and people people (whom you know and love by name). We added a fourth category—invisible people. Do you see this? God’s big idea here is that invisible people are people people.

Enthused by God, this puny little people established the basis for western civilization!

- Is it too much to see the partial fulfillment of God’s promise to Abraham to *blest the nations* through him?
- Is it too much to perceive this origin story as the prototype of global incendiary revival?
- To see it as the root, the archetype of what God can do throughout the rest of history? If it is the origin story, it becomes a model for understanding global incendiary advance.

100. What did Moses learn in the wilderness? Here are a few things:

- He got to know God on a first name basis (literally—Yahweh!). Have you?
- He got to understand God’s perspective on things (long-term/global). Have you?
- He took on responsibility (family and sheep). Have you?
- He got to know family (Jethro’s). Have you?
- What do you think was essential in Moses’ life to prepare him for his leadership of the people of God? (And what do you think is essential in your life to prepare you for your leadership of the people of God?) Discuss among yourselves . . .

Moses didn’t pick up all this stuff magically. Through the Bible, followers of God engage in relationships intended to replicate themselves spiritually in the lives of others (discipleship!).

101. We’ve all heard some variation of the old story about the bricklayers: All of them were asked what they were doing. The first replied, “I’m laying bricks”; the second, “I’m earning a wage”; the third, “I’m building a cathedral.”

When we are laying bricks—doing the behind-the-scenes-routine work that is crucial to making the salvation war advance on your front—let’s be like the third person. Be building the cathedral. We are playing an important role in advancing the salvation war toward world conquest. WE are doing THAT!

102. What William Booth called “Salvation Life” in his seminal article “The Millenium” (*sic*). Salvation Life is a latent force for incendiary spiritual impact.

103. This Romans 7 is a difficult text that most meaningfully seems to represent the place of the Jewish people living under the law without the Holy Spirit power to fulfill it. By this perspective it is the opposite of incendiary. It is soggy logs and damp kindling.

104. Local slang for “chasing skirts.”

105. Dave Ferguson, “The ‘5 Awakenings’ to Help People Find Their Way Back to God,” <https://exponential.org/the-5-awakenings-to-help-people-find-their-way-back-to-god/>. Here they are:

Awakening to Longing “This is the feeling that *‘there’s got to be more.’*”

Awakening to Regret “Regret finds us saying, *I wish I could start over.*”

Awakening to Help “We come to the end of ourselves and say, *I can’t do this on my own.*”

Awakening to Love “Jesus is the one who leads us back to God. As we come back to God, we’re ambushed by grace and discover *God, loves me deeply after all.*”

Awakening to Life “Through following Jesus, we discover *‘life and have it to the full.’*”

106. Translated from *The Salvation Army Song Book in Switzerland*, #115, band #229.

107. Here's the Greek word translated "repent": *metanoeson* = to change one's mind or purpose; *Strong's*—repent; *HELPS*—think differently after. Older readers will immediately wonder if Apple's most famous advertising campaign "Think Different" is really an evangelistic exhortation ("Repent!").

Another perspective on the subject comes from seventeenth-century Puritan Thomas Brooks, who taught that "repentance is the vomit of the soul."

108. Fanny Crosby and Phoebe Knapp teamed up with words and music in 1873 to create the famous song "Blessed Assurance."

109. "Being a Christian is ultimately a revolutionary call to return to a serious and intentional disciple-making movement! Making and multiplying disciples is the call of every Christian and ultimately the call of every new church. The word disciple comes from the Greek word *mathetes* meaning an 'apprentice, learner, or a pupil.' It's found 269 times in the New Testament. In ancient times, a disciple was a person who left everything that they had to follow the teachings of a master. The word 'disciple' implies much more than a learner or a pupil; it is someone who has totally committed their life to the training and teaching of a master or a school of thought." *Multiplying Disciples: What Movements Can Teach Us About Discipleship*, by Winfield Bevins, free online <https://exponential.org/resource-ebooks/>.

110. See Alan Hirsch's *Disciplism* for a refreshing take on mashing up evangelism in discipleship, available free, <https://exponential.org/resource-ebooks/>.

111. If you are interested in multiplication, we recommend the creative *Play Thuno*, by Larry Walkemeyer, available free, <https://exponential.org/resource-ebooks/>.

112. Yes, there are all kinds of dynamics at play here and one factor is failure, particularly early. For example, if we drop a disciple in one of the early years, the potential total is crippled by multiples. And, granted, most will say that this is ridiculously simplistic. We'll stipulate that it seems humanly optimistic, verging on unrealistic. However, there are other dynamics here, such as the one-year discipling period. It could be shorter. And, of course, we could start at a number above 1. For example, if all of André's and Stephen's children buy in, we'd chop two or three years off the timeline (five kids). And, look, if a million people read this book and engage in this process, it could take less than thirteen years!

113. If you aren't a Salvationist, you should know that "boundless" is a bit of a dog-whistle word for Salvationists, going back to what is commonly known as "the Founder's Song", "O Boundless Salvation." That said, it is definitely not limited to Salvationist participation, with all kinds of Christians in all kinds of countries participating.

114. See InfinitumLife.com and the Infinitum app for more information. And check out the growing library of Infinitum reading plans at YouVersion Bible app: <https://www.bible.com/search/plans?q=Infinitum>.

115. Here's a simple formula:

Base = cells + hubs.

Many Christians are familiar with various types of cell groups. You've heard of small groups and home groups and life groups and micro churches and house churches and all kinds of cells. And we're not prescribing any specific format or content.

But, basically, cells are open groups (in that we want new people to come) that cultivate an environment in which people can encounter Jesus, God's Kingdom, the gospel, and Christian community (among many other things).

Ideally, though, cells are undergirded by hubs, the closed groups (closed in the sense that membership is set and people can't just crash a meeting) of the Infinitum rule of life, which provides context for accountability and discipleship.

Together they form bases.

Together they provide the context for community and discipleship, for evangelism and accountability.

116. "John Wesley, the incendiary Anglican, incendiary as one who lit religious fires among his listeners."

Wesley, one of the most influential Christians in history, was actually described as "incendiary" in the diary of one of the mission trustees in a critical manner of his time in America, pre-sanctification:

"Mr. John Wesley, our minister at Savannah, left with us his license for performing ecclesiastical service at Savannah, which we took for resignation, and therefore resolved to revoke his commission. In truth the board did it with great pleasure, he appearing to us to be a very odd mixture of a man, an enthusiast and at the same time a hypocrite, wholly distasteful to the greater part of the inhabitants, and an incendiary of the people against the magistracy," <http://www.wachoviahistoricalsociety.org/literature/moraviansmethodists.html>.

117. John Wesley, in 1738, quoted in John Henry Overton, *The Evangelical Revival in the Eighteenth Century* (1974).

118. We recommend *Multiplying Disciples: What Movements Can Teach Us About Discipleship*, by Winfield Bevins. For more

on this intriguing subject, free online, <https://exponential.org/resource-ebooks/>.

119. From Howard Snyder's, *The Radical Wesley*, <https://www.seedbed.com/wesley-wrath-revival-changed-nation/>.

120. Quoted in Matthew Alan Mobley's DMin thesis: *Common Bound: The Small Groups of Methodism* (2006), https://dukespace.lib.duke.edu/dspace/bitstream/handle/10161/12371/Mobley_divinity.duke_0066A_10047.pdf?sequence=1.

121. Ibid.

122. See Todd Wilson's, "A Micro Manifesto," <https://toddwilson.org/micro-manifesto/>.

123. Brian Sanders, *The Networked Church*. Read it, free, here: <https://exponential.org/resource-ebooks/>. Sanders explains, "The future of the church may be tied up in what Seth Godin calls "micro niches" or "tribes." These new social units comprise the missionary focus of the network—what he refers to as the minimum viable audience or "the smallest market you can adequately serve." Finding, reaching, and serving these micro niches means that the future of the church is both smaller and bigger. The core expression of the church must be smaller and more creative, and it must be as unique as the people leading it into mission. But, at the same time, it must also be bigger, as it is networked together by new ecclesial structures that promote the health and growth of smaller expressions."

Sanders continues, "Because we wanted to value the micro church as the most basic expression of the church, we knew that our ecclesiology had to be simple. This is a great exercise to consider: What are the absolute minimum characteristics for something to still be the church? This question leads to other questions: Does it, for instance, have to own, operate, or even use

a building? Does it need to collect an offering? Does it need to offer the sacraments?”

And he concludes, “When believers work together in sincere worship and in genuine community to accomplish a part of the mission of God, they are the church. Worship, community, and mission, then, comprise our ecclesial minimum. We encourage biblically appointed leadership, sacramental worship, the pursuit of the gifts of the Spirit, and giving. We desire these things (without requiring them) for a group to be considered a micro church in our network. We believe these churches also need the larger network, leadership, and resources of a citywide church to strengthen, empower, and help direct the micro church expression. We gather for worship and training, and as a leadership team, we meet primarily to strengthen and supply the micro churches in their labor to obey Jesus and proclaim the good news of the Kingdom in their mission field. But—and this is the kicker—we believe that our larger church expression exists to serve the smaller and not the other way around.”

124. <https://salvationist.ca/articles/2012/04/think-big-start-small-go-deep/>.

125. Remember that Paul testified, “I have been crucified with Christ and I no longer live but Christ lives in me” (Galatians 2:20).

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Standing on God's Ground

Community Builders

Why Should I Give?

When God Calls You

Discover the Salvation Army

Follow him on Facebook (Armée du Salut Burkina Faso) and YouTube (s.v. "Captain André Togo").

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Stephen is an evangelist in The Salvation Army serving God in Canada with his wife, Danielle, (who wrote the foreword!) and three children. He loves Jesus and is convinced that everybody else should too. He aims at multiplying multiplying disciples multiplying multiplying bases to help speed Jesus' return.

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He has these titles available:

Storm the Forts: 30 Days of Warfare (with Charles Roberts)

Infinitum: Journey Into Depth (with assorted authors)

Stayed: The Simple Secret to Discovering and Enjoying Animating Spiritual Contentment and Profoundly Divine Fulfillment Throughout All Your Years and into Eternity (with Phil Laeger)

Go for Souls: A Guide for the Salvationist Soul-Winner (with Frances Longino)

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