



Morning Glory

“The Coming of the Lord Draweth Nigh” — James 5:8

EXPERIENCED SALVATION • CHRISTIAN FELLOWSHIP • SIMPLICITY IN WORSHIP

Hauge Lutheran Innermission Federation • November 2024

Look, Look, Look!

John 3:14, And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, (15) that whoever believes in Him should not perish but have eternal life. (16) For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.

The day was January 6, 1850. Charles Spurgeon was not quite 16 years old yet. This is his story of how he got saved.

I sometimes think I might have been in darkness and despair until now had it not been for the goodness of God in sending a snowstorm, one Sunday morning, while I was going to a certain place of worship. When I could go no further, I turned down a side street and came to a little Primitive Methodist chapel. In that chapel, there may have been a dozen or fifteen people. . . . The minister did not come that morning; he was snowed up, I suppose. At last, a very thin-looking man, a shoemaker, or tailor, or something of that sort, went up into the pulpit to preach. . . . He was obliged to stick to his text, for the simple reason that he had little else to say. The text was, “Look unto me, and be ye saved, all the ends of the earth [Isaiah 45:22].”

He did not even pronounce the words rightly, but that did not matter. There was, I thought, a glimpse of hope for me in that text. The preacher began thus: “My dear friends, this is a very simple text indeed. It says, ‘Look.’ Now lookin’ don’t take a deal of pain. It ain’t liftin’ your foot or your finger; it is just, ‘Look.’ Well, a man needn’t go to college to learn to look. You may be the biggest fool, and yet you can look. A man needn’t be worth a thousand a year to be able to look. Anyone can look; even a child can look.”

Then the good man followed up his text in this way:

“Look unto Me; I am sweatin’ and great drops of blood. Look unto Me; I am hangin’ on the cross. Look unto Me; I am dead and buried. Look unto Me; I rise again. Look unto Me; I ascend to heaven. Look unto Me; I am sittin’ at the Father’s right hand. O poor sinner, look unto Me! Look unto Me!”

When he had gone to about that length and managed to spin out ten minutes or so he was at the end of his tether. Then he looked at me under the gallery, and I dare say, with so few present he knew me to be a stranger. Just fixing his eyes on me, as if he knew all my heart he said, “Young man, you look very miserable.” Well, I did, but I had not been accustomed to have remarks made from the pulpit on my personal appearance before. However, it was a good blow, struck right home. He continued, “and you always will be miserable—miserable in life, and miserable in death—if you don’t obey my text; but if you obey now, this moment, you will be saved.”

Then lifting up his hands, he shouted, as only a primitive Methodist could do, “Young man, look to Jesus Christ. Look! Look! Look! You have nothing to do but to look and live.” I saw at once the way of salvation. I know not what else he said—I did not take much notice of it—I was so possessed with that one thought. Like as when the brazen serpent was lifted up, the people only looked and were healed, so it was with me. I had been waiting to do fifty things, but when I heard that word, “Look!” What a charming word it seemed to me! Oh! I looked until I could have almost looked my eyes away.

There and then the cloud was gone, the darkness had rolled away, and that moment I saw the sun; and I could have risen that instant, and sung with the most enthusiastic of them, of the precious blood of Christ, and the simple

Morning Glory

Volume CVII – Number 8
November 2024

MORNING GLORY (ISSN0745-5968, USPS 887-740) is published in January, March, May, June, August, September, October, November and December, by the Hauge Lutheran Innermission Federation, 808 Martha Lake Court, Shoreview, MN 55126, and printed by Send-It Shipping & Mailing Center, 1026 West Alcott Ave., Fergus Falls, MN 56537. Periodicals postage paid at Fergus Falls, MN 56537.

POSTMASTER: Send Address Changes to: Morning Glory, c/o Send-It Shipping & Mailing Center, 1026 West Alcott Ave., Fergus Falls, MN 56537.

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Internet Web Site: hauginnermission.com.

Facebook: [Facebook.com/Haugeinnermission](https://www.facebook.com/Haugeinnermission)

Electronic version available – Send email to: morningglorymagazine@gmail.com

PUBLICATION OFFICE:

HAGA PUBLISHING, 808 Martha Lake Court, Shoreview, MN 55126-5856

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faith which looks alone to him.

Isn't that the way it is with people when they want to be made right with God? They want a list of fifty things to do. There is no list; all we need to do is look. Anyone can look, the educated and the uneducated, the rich and the poor, the young and the old. Look to Jesus and be saved.

From Spurgeon’s autobiography published 1897.

Editor: Jesus is giving Nicodemus an example from Scripture that he would have been very familiar with, and he is expanding Nicodemus’ understanding of it. The brazen serpent was something he knew, the Son of Man was a concept he was familiar with, and some Rabbis speculated that the Messiah would be divine in nature. This wasn’t accepted by all, but Nicodemus would have been familiar with the concept.

Jesus draws a direct parallel between the brass serpent and looking, with the “Son of Man” and believing. The brass serpent is to looking, as Jesus is to believing. You look to the brass serpent and live physically, you look to Jesus and you live eternally. The Israelite who had the poison of a serpent coursing through His veins had only one way to be saved.

Now there were other poles that were used in worship in the region. The Canaanites had their Asherah poles. Asherah was a female deity, kind of a mother nature God, a fertility God. The

Canaanites had these set up all over their land with the hopes of having an abundant harvest. If the Israelites instead of fleeing to the brazen serpent and looking on the brazen serpent, if he instead ran to the countryside thinking the Asherah pole was good enough. After all, they are all paths to the same God, to the same place. It's arrogant to think that there is only one way to be saved.

But the truth is that if you ran to the Asherah pole you would die. Jesus draws a direct parallel between this and the Son of God.

For God so loved the world that he gave His only begotten Son, that whosoever believes in Him should not perish but have everlasting life. (John 3:16) It is those who look to God's only begotten Son, who are saved eternally. If you look anywhere else you will perish eternally.

Faith in Him and the work he was going to do on the cross was the only solution to the poison of sin that courses through each one of our bodies. Many look to Islam, to Buddhism and Hinduism, those religions do not save. The Mormon and the Jehovah Witness, are looking toward the wrong Jesus, that Jesus cannot save. Many today look to science and reason, it won't save them. Many are looking to Mary, Mary the mother of Jesus can't save them. Many don't think they need to look anywhere, they just look at themselves and say, I'm pretty spanky just the way I am. Jesus says we need to look to Him or we perish.

As that old Primitive Methodist preached to Charles Spurgeon 174 years ago, the message is the same today, "Young man, look to Jesus Christ. Look! Look! Look! You have nothing to do but to look and live."

Have you looked to Jesus to be saved from the poison of sin? We need to keep on looking, we need to keep our eyes on Jesus, we need to keep our eye on the prize. You have run the race well; you are nearing the finish line. Let's finish well, let's finish strong.

Wayne Almlie

Thanksgiving

"Offer unto God thanksgiving, and pay thy vows unto the Most High, and call on me in the day of trouble: I will deliver thee, and thou shalt glorify me."

In spite of the troubles of many kinds that have befallen us, we have every reason to be the most grateful people on the face of the earth. I'm not saying that we are, for perhaps we've not known enough sufferings to rightly appreciate what we do have. If God shall ever lead us, as a nation, to true repentance and faith in Christ, I dare say that heaven's cup will run over with praise and

thanksgiving! Certainly, God has been very good to us! And when we sing "God Bless America", we are not asking for something new; for He HAS blest America from the first day 'til now!

We Praise Him!

Once a year, here in the USA, we set aside a day we call Thanksgiving Day. This is altogether fitting and proper, for we thereby testify to the entire world that as a nation we recognize the guiding and blessing hand of God. However, as a matter of fact, every day should be such a day, for all is of grace. We do not deserve the least of all His blessings.

Asaph, in Psalm 50, urges us to "offer unto God thanksgiving." In other words, he wants us to live in right relationship to God, so we can look up into His face with confidence with nothing between us that would hinder His flow of grace. Such a relationship will not, however, guarantee freedom from trouble. Trouble comes to all; both the just and the unjust. But the just have a promise the unjust have no right to claim. He may deliver them, but He has not promised them deliverance. They must first be delivered from the guilt and power of sin!

Israel had many days of trouble; also some wonderful days of thanksgiving. We think especially of their bondage in Egypt, when as bond-servants of Pharaoh they were beaten like animals, and they cried bitterly to God. And He heard them! By the hand of Moses they were gloriously delivered, right through the Red Sea, on dry land, as God parted the waters, making a way where there had never been a way before! Pharaoh's host, endeavoring to overtake and capture them, were all drowned as the walls of water rolled back and buried them: a miraculous deliverance!

In Exodus 15 we read, "Then sang Moses and the children of Israel this song unto the Lord, 'I will sing unto the Lord, for He hath triumphed gloriously; the horse and the rider hath He thrown into the sea. The Lord is my strength and song. And He is become my salvation!'"

The Psalmist David, too, knew the truth of our text. He had many days of trouble; but in Psalm 34 he praises God with these bold words: "This poor man cried, and the Lord heard him, and saved him out of all his troubles." Sometimes the deliverance was immediate, at other times delayed, but even then David patiently trusted in God, saying, "Why art thou cast down, O my soul? And why art thou disquieted in me? Hope thou in God: for I shall yet praise Him for the help of His countenance." And again, "For in the time of trouble He shall hide me in His pavillion: in the secret of His tabernacle shall he hide me, He shall set me upon a rock."

From the Nov. 1984 edition of the *Lamplighter*—radio sermon on Psalm 50 by Pastor R. Norheim

Summary of Saving Truth Part II

24. "The Holy Spirit earnestly calls all men to this salvation, and powerfully works by the Means of Grace: the Word and the two Sacraments, but, at the same time, He points out a certain Order in which alone we can obtain the purchased salvation.

25. This Order is called the Order of Salvation, and consists in true repentance toward God (Norw.: Omvendelse, conversion).

26. Repentance (or conversion) has two parts: Sorrow for sin, and faith toward Jesus Christ.

27. Sorrow and contrition consists in this that through the Law we rightly acknowledge our natural depravity and actual sins, painfully feel them and earnestly hate them.

28. With such a feeling of the soul's misery under sin there arises, through the Gospel, a heartfelt longing and seeking after the grace of God in Christ.

29. This faith longingly reaches forth after the Savior and embraces with great eagerness His precious redemption and merits as the only foundation for salvation.

30. The true nature of this faith is, that it immediately shows itself active in love to God and men, together with the daily cleansing of the heart.

31. Whosoever does not resist the grace of the Holy Spirit, but allows himself to be led into this Order of salvation, he is awakened from his spiritual death, is born again unto a new life, regains the lost image of God, receives a new light in the understanding, new desire and power in the will, a change of mind and heart. He is justified, that is clothed in Christ's righteousness, delivered from the guilt and punishment of sin, as the power and dominion of sin is taken away.

32. We now by faith enter anew into union with Christ and become partakers of all those inestimable gifts which Christ has obtained for us.

33. Now he is a true and happy child of God, and has a living hope of the eternal inheritance in heaven.

34. Now he obtains divine light and power both to overcome evil so that he no longer purposely sins against his conscience, and he also receives power to follow that which is good with his whole heart. Now he continually seeks and asks counsel of God's kingdom and His righteousness, sojourning upon the earth with a heavenly mind and as in the presence of God.

35. He now has a real comfort in all suffering, since the Kingdom of God which is righteousness, peace, and joy in the Holy Ghost dwells in his heart, though often

hidden under weakness, distress and temptations.

36. But if he would not lose out and fall from this happy state of grace, he must by faith abide in Christ and permit the Holy Spirit to govern and lead him.

37. With heartfelt prayer and devotion he must diligently use those means by which his faith is to be preserved and strengthened, namely God's Word and the Sacraments.

38. He must rightly watch, pray and strive against the devil, the world and sin whose remnants still cling to him, but which are to be cleansed away by continuous renewal. The image of God, on the other hand, should be more and more restored in him, so that he clearly shows in his daily life that he is a born-again child of God, and as such he is intimately related to his heavenly Father; he loves all that He loves, but hates all that He hates, especially what the world is so full of, namely the lust of the eye, the lust of the flesh and the pride of life.

39. He must now daily deny himself and patiently bear the cross after his Savior in the narrow way.

40. Whosoever continues in the narrow way throughout his whole life, to him death will finally be a gain and a complete deliverance from all evil.

41. For in the last day he shall arise, not to condemnation, but to a life of eternal glory and to a ceaseless union with God.

42. But he will not receive and avail himself of God's grace according to this Order of Salvation, if he remains in his natural state of sin, separated from God and must expect to have his portion with the devil and his angels in eternal condemnation."

By Erik Pontoppidan, *Morning Glory*, Feb 25, 1943

Editor's note: These 42 brief statements by Pontoppidan should be kept, learned and prayed over. They contain the Order of Salvation in a nutshell.

"I shall not attend Sunday school anymore," said a young girl to one of her classmates.

"Why not?" asked her friend.

"Because my Mother is going to send me to the dancing school, and I think it very inconsistent to attend both at the same time."

Editorial

Wayne Almlie

A letter received from our fellowship circle.

“Corresponding to that, baptism now saves you”

(1 Peter 3:21)

Dear Mr. Almlie,

This is in respect to your article, “REMAINING IN YOUR BAPTISMAL COVENANT”.

We noticed that in the Catholic Bible, (Romans 6 reference at the bottom of the page 198), it is stated that baptism was originally done by immersion because St. Paul saw that it referred to death. (Romans 6:3-6). Following is that quote from the Catholic Bible:

“St. Paul alludes to the manner in which Baptism was ordinarily conferred in the primitive Church, by immersion. The descent into the water is suggestive of the descent of the body into the grave, and the ascent is suggestive of the resurrection to a new life. St. Paul obviously sees more than a mere symbol in the rite of Baptism. As a result of it, we are Incorporated into Christ’s mystical body and have a new life.”

“The body of sin”.. “As such it is destroyed, reduced to impotence, so that we are no longer slaves to its evil inclinations.”

The doctrine of Infant Baptism is very confusing to many people, so therefore, we suggest you just forget it and go on with the preaching of the Gospel, which is the birth, death, and resurrection of Jesus Christ. God baptizes us with His Holy Spirit when we have faith in His Son, Jesus Christ.

Jesus’ death on the cross was inclusive.... Romans 6:6 & Galatians 2:20. “I WAS CRUCIFIED WITH CHRIST.” God put me in Christ. “BY HIS DOING YOU ARE IN CHRIST”. (1 Cor.1:30). “JESUS IS THE PROPITIATION FOR MY SINS, BUT NOT FOR MINE ONLY BUT FOR THE SINS OF THE WHOLE WORLD”. (1 John 2:2).

I, and anyone who puts their trust in Jesus, is a recipient of ALL that Jesus has done. “BY GRACE ARE YOU SAVED THROUGH FAITH”... (Ephesians 2:8).

Thank you for your time. I am praying that the Holy Spirit will lead us into all truth. We do like most of the articles within the MORNING GLORY. We especially liked the article about THE CROSS, recently. Thank you.

Editor: Thank you for your feedback. I have read that Martin Luther also preferred immersion, but admitted that most of the time it wasn’t practical. He also was concerned about those who were baptized by immersion, that they would feel their baptism was superior to those who were sprinkled or had water poured over their head. It is interesting that one of the few pictures that exist of baptism, in the catacombs there is a painting of the baptism of Jesus, where Jesus is standing in ankle-deep water, John is standing next to him with a water pitcher and John is pouring water over the head of Jesus. So it would appear that the early church used several methods for baptism.

To your point, yes, since this spring we have been hitting the issue of baptism hard. You state, “The Doctrine of Baptism is very confusing to many people.” Yes, it is, and that is why we chose to spend so much time on it. We wanted to bring some teaching and clarity to the issue. As Haugeans, we feel our view is Biblical and right. We see so many churches that are abandoning this view, and adopting a Missourian view of baptism.

We would agree with the first part of the Missourian view of baptism, where we are saved through baptism. But if you examine the issue of how does one remain in their baptismal covenant there is a great departure. Haugeans say in order to remain in your baptismal covenant, there must be a conscious act of repentance of sin and a conscious act of turning to Christ. This can be either called an awakening or a conversion.

Missourians say that if the baptized remain in their baptismal covenant, they are saved, a Christian, and are headed for heaven. But I have never read anywhere where they explain how you remain in your baptismal covenant. When I have asked what that looks like, usually the answer I get involves a lot of doing. Attend church regularly, partake of the Lord’s Supper, support the mission of the church. Some might even bring up reading your Bible and praying, but it is surprising how many don’t.

It matters what you believe about baptism. It matters

for eternity. I believe many are living under a false security, they believe that because they were baptized they are going to heaven, even though they have little concern for living a life pleasing to our Lord. We will be moving on, but I'm sure we will revisit this

issue from time to time. It's an important issue, if you get baptism wrong, you might be deceived and believe you are saved when you are not. Sometimes, I think we forget the eternal consequences for being wrong on these essential issues.

NOVEMBER 1- ALL SAINTS' DAY

"After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands." Revelation 7:9

It is All Saints Day, The church of God militant, today lifts its eyes toward the church triumphant.

We thank God for those who have overcome, who have the palms in their hands. No doubt all of us have some of our dear ones up there. We give thanks to God for them, even though our gratitude be mingled with tears.

We thank God because the multitude is so great that no man can number it. We are not accustomed to such great numbers. On this earth we are always the little flock. Not until we are gathered out of all the ages and every nation shall we see the great host arrayed in white "like a thousand snow-clad mountains bright."

They have all come through the great tribulation.

But we have not. And today the Lord would comfort His weary pilgrims. Blessed are ye that mourn, for ye shall laugh!

He says: Blessed are they that are on the way to the eternal banquet-feast, even though the way is narrow and steep and thorns prick their feet.

Blessed are ye who are loved of God, even though men smile disdainfully at you, blaspheme and persecute you. They who are up yonder have suffered likewise.

"Despised and scorned they sojourned here,

But now, how glorious they appear!

So oft, in troubled days gone by,

In anguish they would weep and sigh."

My weary friend! Sit down a little while along the wayside and rest your weary heart. Look up! And thank the Savior who opened a way for you through His blood. He rejoices at every step you take. And waits for the hour when you are to close your eyes here on earth, to open them again in eternal wonderment in God's heaven. Oh, God be praised!

By O. Hallesby, *God's Word For Today*,
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THE WORD OF SALVATION

Isaiah 55, Verses 1-5 show the nature of the salvation God offers for our acceptance as the free gift of His grace. "Ho, every one that thirsteth" is the usual cry of those who peddle water, wine, and milk in the streets of the Oriental cities. The language implies that their wares are so cheap that you can have it practically "without money."

Here God takes up this cry and uses it through His prophet in offering to needy souls the spiritual "water, wine and milk," bread of His word, and then asks the question, so pertinent to our day, "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" But He follows up the rebuke with an invitation: "Hearken diligently unto me, and eat ye that which is good." This alone can feed a hungry soul and give any satisfaction.

One important consequence, too, is grace and power to be God's messenger to others and to share the good news with those who grope in darkness or trudge along hopeless, weary and heavy-laden.

The "covenant" (contract, agreement) which God desires to confirm with the obedient believers is "the sure mercies of David." This means God's gracious promise to David as given in several earlier passages. But as David was gone long before this, the promise points to another "David," namely, Jesus Christ. As the David of old was a witness to his God among the nations of his conquests and by the inclusion of many peoples in his extended kingdom, so "great David's greater son" is to do this in the higher realm of the Spirit, the Kingdom of God.

The latter part of the chapter (6-13) shows the obstacles to be removed. The appeal is, "Seek ye Jehovah while he may be found!" His pledged word shall not fail. "It shall not return unto me void." If we believe and obey, we shall be set free, all nature will rejoice with us. In rapt figurative language, applying to Christian experience, noble foliage will spring up all around us. The redeemed promise of God will stand as an everlasting memorial to the glory of His name.

C.J Sodergren, From the *Bible Banner*, LBI Feb 1939

Believable...Yet Unbelievable

Demonic 90-Foot Monkey Casts Its Shadow Over Texas

A statue of a Hindu god has been unveiled in Sugar Land, Texas, near Houston.

The “Statue of Union” was released on August 18 at the Sri Ashtalakshmi Hindu Temple.

According to the statue’s website, the statue is 89.7 feet tall, the third-tallest statue in the United States. It depicts the god Lord Hanuman, a representation of “strength, devotion and selfless service.”

“The Statue of Union is about creating a spiritual epicenter where hearts find solace, minds find peace and souls find a path to transcendence,” the website adds. “Let’s bring the vision of North America’s tallest Hanuman Statue to life, and together, let’s continue to create a world filled with love, peace and devotion.”

By Sarah Wagner/American Faith, Aug 23, 2024

Editor: John Calvin said the human heart is an Idol factory. This is another example of how America is falling into paganism.

Professing to be wise, they became fools, and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures. (Rom 1:22-23 NASB)

When I studied Romans years ago, I had wondered how we would make the circle back to worshipping animals. One of my professors at Bible School postulated that maybe it was a reference to the Horoscope which was making a resurgence in the mid 70s. I think Paul’s point in Romans is that rebellious mankind will worship anything, even animals, rather than God. And it seems like they are getting extra creative in our day.

Donald Trump on religion

He said when asked about religion: “But religion—it gives you some hope. ‘Gee, if I’m good, I am going to heaven!’”

Like so many, Trump unfortunately does not understand the good news. Our own works can never save us, it is only in the Cross and through faith in Jesus that we are saved.

Editor: I’ll let Luther respond: Luther, On the Way of Salvation: “The true way of salvation is this. First, a person must realize that he is a sinner, the kind of a sinner who is congenitally unable to do any good thing. “What-

soever is not of faith, is sin.” Those who seek to earn the grace of God by their own efforts are trying to please God with sins. They mock God, and provoke His anger. The first step on the way to salvation is to repent. The second part is this. God sent His only-begotten Son into the world that we may live through His merit. He was crucified and killed for us. By sacrificing His Son for us God revealed Himself to us, as a merciful Father who gives remission of sins, righteousness, and life everlasting for Christ’s sake. God hands out His gifts freely unto all men. That is the praise and glory of His mercy.”

(Commentary on St. Paul’s Epistle to the Galatians.)

A Church of Sinners

“I came not to call the righteous, but sinners” (Matt. 9:13).

We speak so readily of the church as a mainstay of social stability, as an organization to make men clean and good, as an institution to hold forth great ideals, as an ethical force making for a better world.

But all this is not the Christian conception of what it stands for. The church is a hospital for the sick. It is an institution for the salvation of sinners. It is not intended for good people, but for bad people who admit failure and confess that they have suffered shipwreck in their efforts to save themselves. Its true membership consists of those who are convicted of sin and who realize their need of a Savior. They are contrite penitents who plead for God’s forgiveness and “grace for help in time of need.”

They confess: “We have done those things we ought not to have done and left undone the things we ought to have done.” They are not better than other people. They realize that they are bankrupt in the hands of the Savior.

The church is not a “holier than thou” affair. It is a clinic in which patients accept treatment by the Chief Surgeon-Physician and His interns, boasting of no virtue of their own, but humbly resting their broken lives on the grace which God reveals in Christ Jesus.

As they convalesce they bear testimony, not to their own merits, but to the abounding mercy of the Savior of sinners, and they ascribe all credit to Him who came into the world to save sinners.

CJ Sodergren

Hans Nielsen Hauge

The Father of Lay Activity and the Spiritual Life Movement Among the Norwegians in Norway and America

To describe the life of this great apostle of repentance and Christian testimony, about whom so many books have been written, cannot now be done. He was a great gift from heaven to the Norse people. He was born April 3, 1771, in the Tune parish, southeast of Oslo. The outstanding day for himself, for lay activity and Norse Church history was April 5, 1796, when out in the field, after a long spiritual struggle, he was born again, set free and filled with the Holy Spirit. He received the call from heaven to confess the name of Christ at all occasions and call sinners to repentance. The glory of God filled his soul for some three weeks in such a way that he hardly felt the need of eating, drinking or even sleeping, only a couple of hours a night, and people thought he was going crazy.

Then came a new fight. Then the testing. Then the fiery darts of the devil - while God pressed on with the high calling. "O send someone else!" he cried. "Send a professor! Send a bishop! How can I, a young ignorant farmer boy go out preaching the Gospel? Let me die!" But God whispered: "Will you now die? Before you served sin. I have saved you from sin. Should you not serve me now?" So the call stood forth plain and big as a cloudless moon and Hauge was sent out by the Holy Ghost - out and out and out, through the length and breadth of Norway with a burning message from a burning heart: "Repent ye, for the kingdom of heaven is at hand."

To sum it all up: From April 5, 1796, to his long imprisonment which began October 24, 1804, Hauge found a wonderful outlet for the spiritual power God had given Him. He went from house to house, from parish to parish, from one end of the country to another preaching the living Truth. The 600 churches of Norway were there to be sure, and everybody was a church member. There was organization, but no life, no power. Now the Gospel was preached from experience and in living power. Not in a single church would Hauge be permitted to preach or was ever permitted. No, not one. But outside the churches after services, in market places, in high-ways and by-ways, in private houses, doing personal work, along the roads as he traveled, he went on in his most wonderful, soul-saving career. I doubt if he ever held a meeting, unless it led to the conversion of one or more souls.

But the progress he did make, he made on his knees.

On the way to Oslo to publish his first book - he published in all some 36 books and publications - he was assaulted by the devil. How did he win? On his knees in prayer to God. On the way to the parish of Rollag, Nummedahl, when the devil appeared, just as he did to our Savior in the wilderness, how did he overcome him? On his knees, standing on the promises of God our Savior.

But as salvation was drawing nigh to hearts, settlements, parishes, the entire nation, the devil got frightfully busy and raised a horrible cyclone against him. At first the most slanderous and lying rumors: "He is a false prophet, a deceiver, a disturber of peace. He makes the people crazy and many commit suicide because of his preaching," etc.

When this did not help, the ragings of the devil increased - through the government, the mob, and especially through the ordained ministers: "It is our office and calling to preach; we can, well take care of that. What in the world is it you are after? Who has called you to preach?" Then Hauge published a book describing the awful condition of the people and the churches, writing as follows against the preachers:

"What makes the spiritual condition so hopeless is that the leaders of the people (the ordained ministers) make the way to heaven broad, so the Lord now as before must lament: My people are lost sheep; the shepherds have led them astray. These preachers who are dead in sin close the door to the kingdom against those who want to enter. The true Christians are few, because of soul-destroying teachers (ordained ministers, often called teachers). They are carnal, they are hirelings, and deceive people with a false hope till they wake up in hell."

Now the devil woke up a perfect cyclone of wrath and persecution through the ordained ministers. Before his final imprisonment, Hauge was arrested nine times; he was struck three times - once by a minister. Once a minister spat him in the face while he was speaking. Finally in October, 1804, the cry against him became so frightful that he was imprisoned for about ten long years and suffered the most barbarous treatment. His books were taken away, no writing material, no friends to visit him - shut up in an unhealthy, damp prison, as if he were the very worst criminal in the country. Once he was let out to help the country manufacture salt - for he was a most skillful man at all practical work - and it was at a time when England blockaded the country. As soon as he had helped the government out in the manufacture of salt, he was remanded to prison again.

Hauge was finally set free in 1814. After that he lived quietly on his little farm, Bredtvedt, near Oslo till

March 29, 1824, when God took his suffering servant and martyr home. His last words were: "Follow Jesus!" and: "O everlasting and loving God!" Age only 53.

The kernel of wheat was put into the ground, through a long, slow and horrible imprisonment and martyrdom, but it was to bear much fruit. Hauge's own personal and evangelistic work was a most unique and wonderful visitation from heaven. God's Spirit had shoved him on in spite of dungeon, fire and sword; yet it was not his greatest work.

The saying that it is better to put ten persons to work than to do the work of ten persons was fully realized by Hauge. He encouraged others; he sent out others. He started a movement that was destined to live after him and lives yet, praise be to God. So by this time there are far more lay-evangelists in Norway than there are ordained ministers. Hauge sent them out, men and women, only he required of the women-preachers that they should be reputed as good house-keepers also. If they could not preach, he wanted them to use the other gifts God had given them — to do personal work, to sing, to pray, to give to his cause, to be hospitable, etc. A sense of blood-bought pardon and passion for souls should shove them on and on.

Another great and enduring work Hauge initiated was the centers for spiritual fellowship and spiritual headquarters. These he established from Tromso to Lindesness, lengthwise, and from the Swedish border to the North Sea, crosswise. So when Hauge was imprisoned and left the scene of Christian work, these fellowship centers carried on. By this time, through God's marvelous grace, there are fellowship and prayer meetings in every one of the 600 parishes, and many groups in each parish, and innumerable chapels or "bedehus" where God's people gather. In the course of time the ritualistic and formalistic ring of iron has been broken, so the lay people have free use of the churches too - long before this time. Then they have their spiritual Bible schools and young people's schools for the conversion of sinners - and evangelistic courses, Bible conferences, etc. God used Hauge to lay the foundation of it all. But he started it on both knees, and that is the way it must be carried on, for the devil is not dead yet. And the moment you aim for higher ground he will hurl his darts at you.

From 1853 and on, God's people commenced to organize their laymen's societies, so every spiritual group by this time belonged to some laymen's organization. At the same time, in 1842, foreign mission work was started-which is now encircling the earth - in China, Mongolia, India, Africa, etc., just from one small country. If we shall fight the devil, there must be no let-up in the soul-winning work. Else we stagnate. Stagnation is

death.

This spiritual work that God began through Hauge was transferred to America. The living spiritual power like a flame in the wind made a jump across the Atlantic. So the river of life was started among our people in America in 1825 – small at first, but it has carried much living water through living preaching, living witness-bearing, living Christian work resulting in real and true conversions and living spiritual life. But God began it through Hauge one day out in the field in Tune parish, April 5, 1796. It is for us now living to carry it on, work, testify and pray- till Jesus comes.

It is the Lord's doing and it is marvelous in our eyes.

From "*The Hauge Movement in America*,"
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Editor: As you can see, this book was written in 1941. Unfortunately, Norway has experienced the same spiritual decline as America and the rest of Europe. But there is hope, I have heard reports that the spark still burns in some, and they have Haugean Prayer houses in the major cities. The Norwegian Lutheran Mission has maintained its Haugean roots and has missionaries in Japan, Hungary, Ethiopia, and Tanzania.

I have heard encouraging reports, some in Norway think they are on the verge of a revival. Let's pray that God pours streams of living water on that nation again.

How about America? What will it take for revival, or a spiritual awakening to happen here? Please pray. I feel our nation is on the verge of judgment, it has already started, but it is not too late. "If My people who are called by my name humble themselves, and pray and seek my face and turn from their evil ways, then I will hear from Heaven and will forgive their sin and heal their land." Some say this promise is not for today, I beg to differ. God judges and deals with nations today just as he did in the Old Testament.

*"From yesterday's
pardon we should fetch
an argument against this
day's temptation."*

Matthew Henry

Revival in our Time?

Oh, that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence (Isa. 64:1, KJV).

Despite the downward spiral in the spiritual condition of our nation, there is good reason for Christians to hope that God may grant a sovereign, widespread revival of grace and righteousness in our land. After all, God is still in absolute control of the affairs of this world. Time after time throughout history, usually when circumstances have been the darkest, God has burst upon the scene and caused gospel light to shine in gross darkness. Then multitudes are suddenly turned from the kingdom of Satan to the kingdom of God's dear Son, and nations are born in a day.

However, if hope for a national revival is to be realized, we must face the fact that America is not too young to be destroyed. On the contrary, she could be too wicked to be spared without a divine invasion from heaven. Given an honest assessment of the spiritual condition of America, on what basis can the church genuinely hope for national revival?

God Is Still Gracious

One reason for hope is that God is still a gracious and merciful God. Where sin abounds, grace can still much more abound. Nothing of itself—national sin and scandal, political corruption, abortion, liberalism or lukewarmness in the church, compromise, prayerlessness, increasing pluralism, or doctrinal laxity—nothing can stand when God chooses to act in answer to the prayers of His people.

In Isaiah 63:15, the prophet pleads for God's mercy when he prays, Look down from heaven, and behold from the habitation of thy holiness and thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies . . . are they restrained? Clearly, mercy in this case was ill-deserved and unearned. Yet every revival is the result of God's mercy and grace, not the result of the perfect obedience of God's people. The fact that revival is based on God's sovereignty and merciful kindness does not make Him any less holy or righteous. God is perfectly balanced in all His attributes. Nevertheless, He particularly loves to show mercy.

In Exodus 33, Moses cried out for God to reveal His glory. God responded by saying, I will make all my goodness pass before thee . . . ; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy (v. 19). In the next chapter, God reiterates His merciful character, The Lord, the Lord God,

merciful and gracious, longsuffering, and abundant in goodness and truth (34:6). God does not delight in the death of the wicked; it is His judgment, not His grace, that is called His strange work (Isa. 28:21).

God's grace has always been glorified by the powerful dispensing of saving power. It was grace that Jonah resisted when God purposed to save the entire city of Nineveh. Jonah hated the idea that God would have mercy on the enemies of Israel. Knowing the gracious character of God, Jonah suspected that God was sending him to the pagan Ninevites to do what he believed was a wasteful and wrong thing—to show grace to a group of people other than Israel. Not being able to stomach the broadness of God's love, Jonah fled to Tarshish because he did not want Jehovah to have mercy on anyone except the Jews.

Think of all that Jonah experienced and saw of divine grace in less than a weeks time! He resisted all the way into the whale's belly, and he tasted undeserved deliverance himself when the whale became God's means of grace in his own life. He then preached God's message begrudgingly to Nineveh and saw God save the whole city through one simple sermon. It is almost unbelievable that it is said of Jonah, But it displeased Jonah exceedingly, and he was very angry (Jonah 4:1).

Jonah knew Nineveh deserved to be judged, and that is what he wanted. His sense of justice demanded that Nineveh not be given mercy. Yet God explained His actions to Jonah in the aftermath of Nineveh's repentance in terms of His merciful character: Should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand? (Jonah 4:11). The fact is the only thing either Nineveh or Jonah deserved was judgment, but the only thing God gave to both was His amazing grace.

It is important for us to remember that human affairs are never beyond hope until God brings final and irreversible judgment. Until that time, there is always hope. History proves that God has often set the stage with human helplessness, allowing circumstances to become so bad that the only solution is divine deliverance. Then He has moved with sudden and irresistible power.

Why does God send revival where and when it is most undeserved? The answer is simply because He is gracious, and, because He receives glory by pouring mercy out on the wicked. If God had not been wastefully and outrageously gracious to each of us, where would we be?

The Doctrine of the Remnant

Another solid reason believers can have hope for

national revival is based on the doctrine of the divine remnant. Many of the Psalms address this truth, as do the Epistle to the Romans and many other portions of Scripture. Since the Garden of Eden, God has always preserved a redeemed people—true saints in every century who carry the torch of His testimony to every generation. The light of the gospel has never been completely extinguished, even during the so-called Dark Ages of the church.

At the dawning of the 21st century, the same principle holds true. God and His purposes are eternal and unchangeable. There are many godly believers in the land today, perhaps more than we might suppose. Have we been guilty of having an Elijah complex, presuming that we are the only God-fearing people in the land? Elijah had forgotten that God always reserves for Himself a remnant according to the election of grace (Rom. 9). Often our understanding is limited and our vision is blurred. We conceive that our life and perspective are so important and right when the truth is that we are really very small and insignificant in the larger scheme of eternal purposes.

In reality, what is our small sphere of acquaintance? Is it not probable that there are many true saints in our land, literally tens or hundreds of thousands whom we will never hear about in this life? They have not bowed the knee to the Baals of our time. They are God's remnant, scattered in every nook and cranny of the land, who cry day and night for God to send national revival. In a moment, by a simple word from His mouth, God could answer for the sake of the people who bear His name. The reality of God's remnant gives us hope that God may still grant a revival of such magnitude that judgment would be averted and America turned back to God.

God Is Still God

Ultimately, the reason that hope for national revival is legitimate is because God may be willing to again do what He has done in the past. Throughout history, there have been numerous times when God has chosen to send new days of His power and seasons of refreshing from His presence even when they were not expected. Consider the revivals under Ezra, Nehemiah, and Jonah in the

“My conscience is God given and
let me never violate it.”

(See Romans 14:22)

Old Testament era. Remember Pentecost, John the Baptist, the work of the Spirit in Acts 4, the Reformation, and the awakenings of the 18th and 19th centuries.

God's ability to send revival is not the issue. Rather, the issue is this: will He do it in our day? All we can do is be obedient, faithful, holy men and women who evangelize, pray, and believe that a merciful God will once again say, I see their longing for a national revival. I will glorify my Son. I will answer and pour out My Spirit again. I will revive My work and, in wrath, remember mercy.

Let us hope to that end. Why should the children of such a great God do anything less?

Greg Gorden, Sermonindex.com 2024

Repentance

“As I live, says the Lord, God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live” (Ezekiel 33:11).

When the city of Nineveh was threatened, God changed his course of dealing with the inhabitants when they fell at his feet in repentance and in prayer for mercy. A comparison of God's warning to Nineveh is that of his warning to a sinner with the admonition that he humble himself in repentance. When the sinner comes to repentance God stands ready to pardon.

The sorcerer Simon who “was in the bond of iniquity” was given opportunity to hear the Apostle Philip proclaim the way of truth in Christ. The result: “Simon himself believed, and after being baptized he continued with Philip” (Acts 8:13). The door of grace was standing ajar for him.

Such examples show how God desires that the sinner repent and seek his grace. It is impossible to have sinned so grievously that the blood of Christ could not counterbalance and cleanse away a person's sin. Then all can be well again.

*“We've a message to give to the nations,
That the Lord who reigneth above
Hath sent us His Son to save us,
And show us that God is love.”*

— Colin Sterne

Prayer: How great is Your grace, O Lord, that no sin can overbalance the weight of Christ's atonement through Calvary. Make my life what it ought to be in responsive living, recognizing such love and mercy offered freely. Amen.

Carl O. Rosenius, *Rosenius' Daily Meditations*

Revival and Reformation

The revival and reformation so desperately needed in the church today will not come as Bible-believing Christians enter into a never ending debate with unbelievers regarding moral issues or the credibility of Holy Scriptures. Revival and reformation will come only when Bible-believing Christians stand uncompromisingly in the truth, separate themselves completely from unbiblical perversions and practices being carried out in the name of the church, and unswervingly witness to the saving gospel of Christ to our lost and dying world. Disobedience, rebellion, and defiance toward God's authoritative Word have been in the heart of man from the Fall. Satan's master plan to destroy God's created humanity involved bringing into question the authority of God's Word. "Did God really?" asked Satan of Eve. Satan begs answer to that same question in our age – "Is God's Word really true?" These lingering doubts resulting from the Fall of man will not be removed through discussions about the Holy things of God with those whose hearts and minds are dead to the things of God. But through the Word and work of the Holy Spirit, persons hardened in their disbelief, like Saul of Tarsus, may come to a life-altering, mind-changing, soul-shaking experience through the reality of the person and work of our Lord Jesus Christ.

True Christians must realize that we are not dealing with mere differences of opinion regarding minor issues, where one opinion is deemed as valid as the next. It is not as simplistic a matter as who prefers the sanctuary walls painted green and who prefers them painted blue. We are dealing today with matters pertaining to the very essence of biblical Christianity. Is God's Word true and reliable in all that it teaches? Does man have the right to alter God's Word because it no longer suits his purposes? Is salvation by grace through faith alone in Jesus Christ the only way by which man may be saved, or are there other authentic ways via other world religions? Did Jesus really physically rise from the dead, or did the disciples and writers of the New Testament embellish the scriptural accounts? These are just some of the vital questions and issues before us.

The whole of authentic, biblical Christianity is under attack, with much of the attack coming from within the church. If Bible-believing Christians continue to permit false teachings and practices to be carried out in the church with impunity, then our children and our grandchildren will be handed a burned-out torch. Surely it is time to "wake up" and reclaim our heritage.

The Church's Desperate Need for Revival,
Copyright © 1986 Abiding Word Ministries, Inc. by
Pastor David R. Barnhart,

The Devil's Instruction to Preachers.

Let your sermon be a general and objective presentation of the Word. Do not preach the law so as to attack particular sins in the congregation. Preach so as to please especially the prominent and influential members.

Preach the gospel as a comfort to all without speaking of the sinfulness and depravity of the heart. Preach about sin and sinners, but avoid using the pronoun "you," lest you make your hearers uncomfortable. Do not disturb your sleeping parishioners by preaching heart-searching sermons. Speak about the wickedness of the world and its need of conversion, but not to your congregation, where all are to be regarded as Christians. Comfort your parishioners, telling them that because they are baptized, confirmed, attend church, and go to communion once a year, they are good Christians. Say as little as possible about hell, and when you refer to the devil, avoid using his name; it is vulgar and shocking. Never ask your parishioners about their relation to God, as it may embarrass them; take for granted that they are Christians. Let your parishioners understand that it is not expected of them to testify or take part in public free prayer, but that they must keep their religion to themselves.

Avoid always touching or disturbing the conscience of your hearers, give them flowery, eloquent, and pleasing discourses. Do not put much fervor and earnestness into your sermon delivery; your hearers might believe that you mean what you say, or that you are radical and a fanatic.

Stress much God's grace and love in general, and that He will not condemn anyone who is a church member. Avoid making your hearers uncomfortable by reminding them of their sins. Never try to correct your parishioners privately and call their attention to their faults. Do not preach much about money; it is too secular a subject for the pulpit. Never criticize the worldliness in your congregation; you may defend the theater-goers, the card-players, the moderate drinkers, and those who love the dance and other worldly amusements.

Seek to stand in with your flock by being liberal in your ways, views and habits. Do no personal work, except when you are called to the death-bed; and if the sick one is worried about his soul, comfort him with his baptism and his faithful church activity and give him the sacrament.

Rev. C. K. Solberg. *Evangelize* (LEM) Nov 1945

Baal or God

“How long are you going to limp along on both sides? If the Lord is God, follow him: but if Baal, follow him.” With these words in 1 Kings 18:21 the ancient prophet Elijah asked the children of Israel how long they intended to hesitate between worshiping the true God and worshiping Baal, the pagan idol. Elijah urged those who had been called to be God’s people to make up their minds. He warned that an “either-or” decision had to be made.

Twentieth-century man faces the same choice. He must decide between God or Baal.

In 1924, *The Christian Century*, a voice of modern liberalism advertising itself as “Protestantism’s leading non-denominational journal,” said:

“Christianity according to fundamentalism is one religion and Christianity according to modernism is another. . . . There is a clash here as profound and grim as between Christianity and Confucianism, The God of the fundamentalist is one God, and the God of the modernist is another.... Which is the true Christian religion is the question to be settled by our generation for future generations.

“The ‘clash’ between God and Baal continues. Modern man must make a choice. The god of modernism and of *The Christian Century* is still the god of many prominent figures within the National and World Council of Churches. The God of fundamentalism is the God of historic Christianity.”

Baal or God shows there are basically two different religions within external Christendom. The difference between these two religions is the difference between God and Baal. Informed Christians ought to recognize that the real difference within external Christendom does not lie along traditional denominational lines but within the major denominations. On the one hand, there are those within these denominations who accept the fundamental truths of historic Christianity; on the other hand, there are the modern liberals within these same denominations who reject historic Christianity. The situation in Christendom is like that in each major political party. So there are believers in historic American politics. There are conservatives and liberals in Christianity and modern liberals in the major denominations.

One honest clergyman, who admits: “I identify myself as a liberal,...” claims that most liberal Protestant clergymen “simply do not realize that they have already rejected basic, historic Christianity.” He correctly ob-

serves that “Should the majority of liberal Protestant ministers ever decide to be intellectually honest with their congregations, the Lutheran Reformation would seem altogether mild by comparison. Protestant parishioners would, I am convinced, leave their churches wholesale.” While there is a vast difference between Roman Catholicism and evangelical Protestantism, the gulf that separate modern liberalism and historic Christianity is far greater. J. Gresham Machen, one of the greatest Christian leaders in this century, wrote:

“Far more serious still is the division between the Church of Rome and evangelical Protestantism in all its forms. Yet how great is the common heritage which unites the Roman Catholic Church, with its maintenance of the authority of Holy Scripture and with its acceptance of the great early creeds, to devout Protestants today! We would not indeed obscure the difference which divides us from Rome. The gulf is indeed profound. But profound as it is, it seems almost trifling compared to the abyss which stands between us and many ministers of our own Church. The Church of Rome may represent a perversion of the Christian religion; but naturalistic liberalism is not Christianity at all.

“While a denomination cannot be held responsible for every statement made by its theological leaders, it is the author’s conviction that “The orthodox character of a church is established not by its mere name nor by its outward acceptance of, and subscription to, an orthodox creed, but by the doctrine which is actually taught in its pulpits, in its theological seminaries, and in its publications. On the other hand, a church does not forfeit its orthodox character through the casual intrusion of errors, provided these are combated and eventually removed by means of doctrinal discipline, Acts 20:30; I Tim. 1:3.”

Fortunately some of those who are liberal on some particular doctrine are inconsistent enough to confess basic historic Christianity. They are limping on two sides. On which side am I? Am I with modern liberalism or with historic Christianity....? Am I on the side of Baal or of God?

Baal or God by Herman John Otten, Pastor of Trinity Lutheran Church, New Haven, MO, Leader Publishing Co. 1965. No Copyright listed.

War against Sin

Have you ever wondered, “Why do I have to deal with sin at all? If God hates sin, if true Christians hate sin, and we’re all in agreement, then why must it remain?”

That’s not a bad question to ask. Why would a good God leave behind such a menacing enemy that corrupts your relationships, threatens your holiness, hinders your worship, and causes so much anguish in your life?

I’ve often wondered if the children of Israel entertained the same thoughts about their pagan neighbors – the Gentile nations who continually harassed them.

Remember their history? God empowered the Israelites, under the leadership of Joshua to enter Canaan, dispossess the inhabitants and seize control. Joshua was unstoppable. After the initial set-back at Ai, Israel conquered nation after nation, killing the leaders, inhabiting the cities, and establishing control. It’s one of the most captivating portions of Old Testament history to read.

But when the dust settled and Joshua had grown old, a new generation of Israelites emerged to face a grim reality – the enemy was still alive. Scattered pockets of resistance still remained. Skirmishes ensued as the Canaanites sensed Israel’s battle fatigue.

Insurgents grow bold over time, and they want to take back what was once theirs.

And that’s exactly what happened to Israel. Those remaining nations harassed the children of Israel continually, forcing God’s people to cry out for fresh deliverance. And that’s the cycle of Judges.

Can you identify with Israel’s fatigue and frustration? Surely they too questioned God’s purpose for not completely removing the enemy from their new home. God anticipated their questions and provided some fascinating insight in the opening chapters of Judges:

Now these are the nations which the Lord left, to test Israel by them (that is, all who had not experienced any of the wars of Canaan; only in order that the generations of the sons of Israel might be taught war, those who had not experienced it formerly). Judges 3:1-3

Very interesting. God wanted to teach war to an inexperienced generation of Israelites. Why? Because it was important for them not only to hear of God’s power and deliverance, but to experience it for themselves. They needed to see God’s faithfulness – He was committed to their survival, He was always able to deliver, and He demonstrated His intention to preserve them. After all, experiencing God’s enabling power to conquer your enemies was better than, well, hearing about it from Grandpa Joshua.

Here’s the point. God could have wiped out all traces of sin – effortlessly, just like he could have permanently wiped out the nations surrounding Israel. But He didn’t do that for them, and He hasn’t done it for us either – not yet. Full deliverance from sin’s presence will come when we receive our glorified bodies. Then sin will no longer harass us. What a day that will be! But until then, God calls us to a relentless war against sin – a war with a divine purpose. But...what are those purposes?

First of all, we must remember that God does whatever He pleases (Psalm 115:3). He works all things according to the counsel of His own will (Ephesians 1:11). We don’t know the full extent of His sovereign will, and much of that remains secret (Deuteronomy 29:29). But we know this: in His wisdom, God has chosen not to remove fully the presence of sin from His redeemed.

A believer’s struggle with indwelling sin somehow fits into God’s overarching purpose to glorify Himself and conform believers into the image of His Son, Paul says:

And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. For those whom He foreknew, He also predestined to become conformed to the image of His son, so that He would be the firstborn among many brethren. Romans 8:28, 29

That’s the most generic explanation you’ll find in Scripture for the presence of evil in the world, including the evil that afflicts believers.

That said, I believe we can discern some reasons why God allows Christians to struggle with sins, some divine purposes for the war. Consider these possibilities:

(1) To make us humble and dependent on God: Whether you fail or succeed, have you noticed how your struggle against indwelling sin reveals your weakness and magnifies God’s strength? Whatever the outcome of any particular battle, you can give thanks to God that He allows you to see yourself for what you really are – weak, prone to sin, and utterly dependent. At the same time, you can praise Him for who He proves to be – our all-sufficient Savior and Friend.

Consider Peter, who on the night of the Lord’s betrayal boasted of his loyalty to Christ. Hours later he watched his self-confidence crumble as he denied Christ three times with oaths. Consider the failures, but resulting victory of many such men, and how they produced humble, courageous, Spirit-led servants of God.

(2) To cultivate thankfulness: Here’s an instructive exercise. Reflect on some recent occasions you found to express thanks to God. Did any of those relate to your or

another believer's ongoing struggle with sin? Maybe you thanked God for granting strength to face temptation, delivering you from a besetting sin, forgiving you for stumbling in a moment of weakness, or failing to share the gospel with a lost colleague.

(3) To promote compassion: You can relate to the lost, not only by remembering your former life of enslavement to sin (Ephesians 2:1-3), but also through experiencing present failures. When you face temptation, whether you resist and escape unscathed, or succumb through weakness, it should promote compassion toward others.

(4) To keep your focus on the gospel: What causes you to survey the cross each day and marvel at the power of God's grace? Is it not the sin that clings so closely, the sin you find yourself confessing and forsaking each day? God wants to keep the cross fresh in our minds. He wants the gospel to occupy our thoughts. Think about it. We can hardly make it through a worship service without a wicked thought assaulting our minds. Even in the name of fellowship we often commit some of the most ghastly sins with our tongue. The presence of sin and our ongoing struggle keep us focused on the beauty of the gospel.

(5) To make you long for heaven: This world is not our home, and this body is not fit for eternity. When Paul lamented his unredeemed flesh (Romans 7:24), he was expressing a longing to be completely free from the presence of sin. He talked about that eagerness again and again throughout the New Testament. In Philippians 1:23, he said departing to be with Christ would be much better than remaining in his flesh. In chapter 3 he continued that thought: "For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; who will transform the body of our humble state into conformity with the body of His glory."

Paul longed for heaven because he grew weary of his struggle against sin. The seasons of victory he enjoyed on earth whetted his appetite for final, permanent victory in heaven.

Do you share Paul's longing to escape the flesh? Do you yearn for the Holy City, untouched by corruption? Our struggle against remaining sin helps point us to heaven, where true rest awaits us.

Tommy Clayton, Content Developer and Broadcast Editor for *Grace to You*. 2024

RATTLE FOR REVIVAL

No man is greater than his prayer life. The pastor who is not praying is playing. The people who are not praying are straying. The pulpit can be a shop window to

display one's talents. The prayer closet allows no showing off.

Poverty-stricken as the church is today in many ways, she is not stricken in the place of prayer. She has many organizers but few agonizers; many players and payers but few pray-ers; many singers, few clingers; lots of pastors, few wrestlers; many fears, few tears; much fashion, little passion; many interferers, few intercessors; many writers, few fighters. Failing in prayer, the people of God have failed everywhere.

Laodicean Slumber

This world hits the trail for hell with a speed that makes our fastest plane look like a tortoise. Yet alas, few of us can remember the time we missed our bed for a night of waiting upon God for a world-shaking revival. Our compassions are not moved. We mistake the scaffolding for the building. Present-day preaching, with its pale interpretation of divine truths, causes us to mistake action for unction, commotion for creation, and rattles for revivals.

The secret of praying is praying in secret. A sinning man will stop praying and a praying man will stop sinning. We are beggared and bankrupt but not broken, nor even bent.

Prayer is profoundly simple and simply profound

A burning Niagara of words does not mean that God is either impressed or moved. Hannah, the mother of Samuel, one of the most profound of intercessors, had no language. "Her lips moved, but her voice was not heard." There are groanings that cannot be uttered. In this mountain-moving place of travailing prayer, linguists are not needed.

Pray On! Prayer Gets Things Done! Can any deny that in the modern church set-up, the main cause of anxiety is money? Yet that which tries the modern churches the most – troubled the New Testament Church the least. Our accent is on paying; theirs was on praying. When we have paid, the place is taken; when they had prayed, the place was shaken.

In the matter of New Testament, Spirit-inspired, hell-shaking, world-breaking prayer, never has so much been left by so many to so few.

For this kind of prayer there is no substitute. We NOW do it or die!

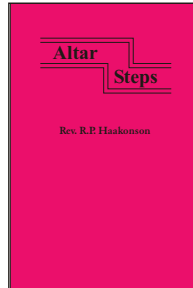
Herald of His Coming, By Leonard Ravenhill
Morning Glory, October 1951

The Hauge Library

We have the following publications available for you. They can be ordered using the envelope in the center. Postage will be paid by an anonymous donor.

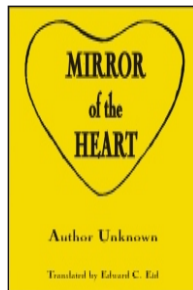
Altar Steps

This daily devotional was written by Pastor R.P. Haakonson and was published in 1947. It is suitable for families with children. It has illustrations from daily life, and a strong salvation emphasis. Suggested offering: \$8.00.



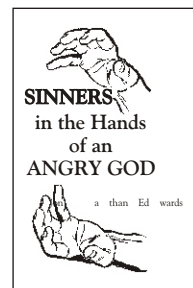
Mirror of the Heart

This book was published in 1900 by an unknown author. It contains some very earnest meditations and fervent prayers. It also contains ten very graphic pictures of the human heart. Suggested Offering: \$3.00.



Sinners in the Hands of an Angry God

Jonathan Edwards preached this remarkable sermon at Enfield, Conn. on July 8, 1741. It was at night while he was reading it to a large congregation, that the lights became dim and he read with difficulty, and the influence was so great on the congregation that strong men and women cried and screamed for mercy and even grabbed their seats for fear they would slide into hell that very moment. Suggested Offering: \$1.00.



Spirit and Power

Ludvig Hope was a Norwegian lay preacher, writer, teacher and organizer. This book is filled with solid Biblical meat for those who want to walk in depth with the Lord. It is written from a Lutheran pietistic perspective and contains 40 chapters of exposition on different aspects of how God works to



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Volume CVII • Number 8 • November 2024
(USPS 887-740) Shoreview, MN 55126

bring a lost sinner to be saved and then to follow Jesus in the Power of the Holy Spirit. This is not casual reading, but earnest direction for anyone wanting to take up their cross and follow the Lord. Suggested Offering: \$12.00

Infant Baptism and Adult Conversion

This work by Ole Hallesby is much needed in our Lutheran circles today as salvation solely through baptism is proclaimed far and wide and people are given assurance at a funeral that the deceased is in heaven because they were baptized as an infant, even if they had no faith at all. Hallesby answers the needed questions: Is Infant Baptism Biblical?; Do all those baptized need to make a choice to repent and follow Christ?; Is Conversion needed for everyone, including those who were baptized?; Can the baptized go lost? Suggested Offering: \$10.00.

