



# Morning Glory

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

EXPERIENCED SALVATION • CHRISTIAN FELLOWSHIP • SIMPLICITY IN WORSHIP

Hauge Lutheran Innermission Federation • September 2023

## The Way of Salvation

By H.G. Randolph

**I**n Paul’s first Epistle to Timothy, we read: “God would have all men to be saved and come to the knowledge of the truth.”

God is willing to save. He does not have to be persuaded. There is no unwillingness on His part to be overcome or broken down. He is altogether ready and willing. But God’s word also tells us that all men need to be saved. That all men need to be saved is evident, first of all, in the light of God’s holy demands. In the first letter of Peter we read, “Like as he who called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy. “Not only does God here require of us that we be holy, but to be holy as He is holy. This we are to be in all manner of living. Are you holy as God is holy? In your heart? In your life? God says you are not. “Only Thou, O God, art holy.” And since He alone is holy, then it follows that neither you nor I are holy of ourselves and are therefore in need of God’s salvation.

God’s demand upon us is stated in a similar way in Matthew: “Ye therefore shall be perfect, as your heavenly Father is perfect.” If we are to stand before God on the strength of what we are, we must be perfect, and the standard of perfection is not what we try to be and do but what God is. Are any of us perfect as God is perfect? The only answer is No! But then it is evident that we are sinners who need God’s salvation.

In the same chapter the Lord tells us, “Blessed are the pure in heart, for they shall see God.” Notice who shall see God. Those that are pure in heart. Are you pure in heart? Are your motives pure? Would you dare to say to God, “You see nothing in my heart that is wrong and that displeases

Thee?” In fact, what He sees in your and my heart is sin and uncleanness. This makes it plain that we are in need of salvation.

In the same book of Matthew the Lord Jesus says: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.” And “Thou shalt love thy neighbor as thyself.” Do you love God with all your heart, with all your soul, with all your mind? The answer, of course, is No. Do you love your neighbor as yourself? I do not think that there is anyone within the hearing of my voice who would dare to say yes. This commandment of love to our neighbor is stated even more incisively in another place by Jesus when He says, “This is my commandment, that ye love one another, even as I have loved You.” Who of us dares to say that we have loved one another as Jesus loves us?

From all of these demands – one thing is plain, that we are all sinners who are in need of God’s salvation in Christ.

That salvation is needed by all men is also evident from the consequences of sin. In Romans we learn that “the wages of sin is death.” If God were to do with you and me that which we deserve right now, what would He have to do? He would have to cast us away. He could not have us. But God does not want to judge us; He would have all men to be saved. “For God sent not the Son into the world to judge the world, but that the world should be saved through him.”

But not only does God want all men to be saved but He has also made provision so that all men can be saved. First of all He gave His Son for our salvation. “For God

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so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have eternal life.” God gave us heaven’s best in order that we might be saved.

In Isaiah we read, “All we like sheep have gone astray. We have turned everyone to his own way and Jehovah hath laid on him the iniquity of us all.” Just think what God has done here for our salvation! He has laid our sins on Jesus that we might be saved. All our sins and all condemnation for sin were laid upon Him in order that God might spare and save us.

Even more, He has made His own Son to be sin that we might be saved. This is declared by God’s word in Second Corinthians: “Him who knew no sin he made to be sin on our behalf, that we might become the righteousness of God in him.” The innocent Son of God was made to be sin on our behalf. He took our blame. He took our guilt that we might be the righteousness of God in Him. That means that God might accept us as righteous in Christ. In other words, accept us for what Jesus is. This is what the Father has done so that we might be saved. He gave His Son that we might be saved. He laid our sins upon His Son that we might be saved. He made His own Son to be sin that we might be saved.

And His Son also has done something for our salvation. He took our sins upon Himself that we might be saved. “Behold, the Lamb

of God, that taketh away the sin of the world.” The words “taketh away” literally mean “bears away.” He took our sins upon Himself. He became the Sin-bearer for us. As a result, He had to die for us, “For Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God.” Notice what Christ did. He suffered and He died for sins. For whose sins did He suffer? Not for any of His own, though He was “tempted in all things like as we are,” yet He was without sin. It was for the sins of the whole world He suffered death. He was the righteous One bearing the guilt of the unrighteous.

The purpose of His suffering was to bring us to God. The way to God was shut upon all mankind but through the death of Jesus it has been opened again. From this it is evident, then, that salvation is possible for God has provided it through His Son Jesus Christ, who bore our sins and suffered for our sins that we might be saved.

There are three saving outcomes of Christ’s death. The first of these is stated in the Ephesian Letter: “In whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace.” The first result of Christ’s death which I want to mention then is forgiveness. Instead of condemning us and visiting our sins upon us, which we deserve, God can forgive us and remit all our sins. But God does not forgive us because we pray so hard or are so intense and earnest in our sorrow for sins, but because Jesus has by His death paid for our sins. Therefore, God can remit our guilt and pardon all our iniquities. And do not fail to notice the measure of forgiveness, “according to the riches of his grace.” As limitless as is God’s grace, so illimitable is the forgiveness Christ has secured for us by His death.

The second outcome of Christ’s death is told us in the Roman Epistle in these words: “Being justified freely by his grace through the redemption which is in Christ Jesus.” We are justified because of Christ’s death. Let me try to explain what that means. To be justified is more than to have the forgiveness of your sins. When God justifies a sinner He accepts him, a sinner, as righteous, as though he had never sinned. In other words, He accepts him for what Jesus is. And what is Christ? He is holy, He is perfect, He is righteous, He is sinless, He is good. If God accepts me, a sinner, for what Jesus is, then what am I in Christ? I, too, then am in God’s reckoning righteous, perfect, sinless, flawless, holy, and good. Am I that in myself? No. But God counts me to be that. He accepts me to be such in Jesus. He declares that I am righteous for He sees me only in Christ. And when He sees me in Christ, He regards me and looks upon me to be that which Jesus is in His righteousness. You see, God can have us only as perfect, as holy, as righteous. In ourselves we are not that, but because of Jesus’ death on the cross God can not only

forgive my sins but can also accept me in Jesus as righteous. And He can do that without any offence to His holiness or His majesty, because Christ fully paid for my sins and fully met God’s holy demands by His obedience even unto death, the death of the cross.

The third result of Christ’s death is stated by Jesus in the Gospel according to John. “And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in Him have eternal life.” Christ lifted up, refers to His death on the cross. By His death, Christ has secured life for us. He took eternal death upon Himself that thereby He might win eternal life for us. It was in order that we might have eternal life that Jesus came to this world, lived, died, and arose again, or, to use His own words, “I came that they may have life, and may have it abundantly.”

To repeat then, by His death Jesus has secured for us the full forgiveness of all our sins, acceptance with God as perfectly righteous and holy in Him, and the gift of eternal life. Let us state it in those three words: Forgiveness, Justification, and Regeneration. And these constitute the great salvation which God has provided for us in Christ and offers us in His holy Word. Have you received this salvation? Are you forgiven? Has God accepted you as righteous for the sake of Christ? Has He given you the new life in Him?

*The Bible Banner*, November 1940,  
Lutheran Bible Institute, Minneapolis

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### **The Work of Praying**

“The work of praying is prerequisite to all other work in the kingdom of God, for the simple reason that it is by prayer that we couple the powers of heaven to our helplessness, the powers which can turn water into wine and remove mountains in our own life and in the lives of others, the powers which can awaken those who sleep in sin and raise up the dead, the powers which can capture strongholds and make the impossible possible.”

*Prayer* by Ole Hallesby © Copyright 1931 by  
Augsburg Publishing House

### ***The Priority of Prayer***

*“We are too busy to pray, and so we are too busy to have power. We have a great deal of activity, but we accomplish little; many services but few conversions; much machinery but few results”*

R. A. Torrey

## Is the Bible Reliable?

*(The following is my email response to a friend who was casting doubt on the reliability of Scripture.)*

A friend sent me an email responding to something I had said the night before on the reliability of scripture. This is what I wrote him back:

I'm not sure what you think we have today that casts doubt on the reliability of Scriptures? We have nothing in archeology that contradicts anything historically written in the Bible. We have nothing in medicine that contradicts anything written in the Bible. We have nothing in hard Science (provable, demonstrable, repeatable) that has contradicted anything in the Bible. There are even things in the Bible that were written thousands of years before science figured them out. Granted there are theories out there, dreamed up by people that want to prove that God doesn't exist so they can live their lives any way they want, but these theories are unprovable, and I would say unprovable because they are lies.

What we do have is 100's of prophecies fulfilled.

We have over 5000 Greek manuscripts dating back to 130AD, and just in the last couple years they found a fragment from the Gospel of Mark that they date to 80AD. On top of that they have 19,000 copies in Syriac, Latin, Coptic, and Aramaic languages all dating back to the 2nd century AD. And from the Dead Sea Scroll we know the meticulous care that was made in copying. Some of the copies found in the dead sea cave were 1000 years older than any known documents at the time and when compared to each other there were very few variants, nothing that changed the meaning of the text.

You said something about translations, while it is true that some of the earliest translations were translations of translations. Post reformation, that was no longer true. Luther translated his German Bible directly from the best Greek and Hebrew texts of his day, and the texts we have today are more and better than what he had to work with. All of the common Bibles today, the ESV, the RSV, The NASV, the NKJV, even the New Interna-

*"The law of the LORD is perfect, restoring the soul; The testimony of the LORD is sure, making wise the simple. The precepts of the LORD are right, rejoicing the heart; The commandment of the LORD is pure, enlightening the eyes."  
(Psalm 19:7-8)*

tional Version, have all been translated from the original languages to English.

You think that it is in human nature to embellish the stories to make them better. Well Mark was probably written only 20 years after the events happened. Matthew and Luke maybe only about 10 years later. So three Gospels written within 20 -35 years after they happened. There were over 500 witnesses who saw Jesus in His resurrected body. How many more were there who had witnessed the miracles of Christ. 12-15 thousand had witnessed Jesus feeding the multitude with just a few fish and loaves of bread. When the Gospels were written there were still thousands of people who were eye witnesses to these events and would surely have known if the Apostles were making stuff up.

If I made up stuff about my high school years, 50 years later my classmates most of whom are all still alive, would call me on it pretty fast.

So the question becomes, are you going to believe God, or are you going to believe man? Satan asked Eve, in the Garden, "Did God say...?" and Satan has used the same game plan since the beginning, for once he can get you to doubt God's word, he has you.

I heard a testimony from an old preacher, he told about his own crisis of faith, how as a young man he picked up the Bible and he was going to try to figure out if it was true or not. He said he started at the beginning and read; "In the beginning God created the heavens and the earth." That stopped him dead in his tracks. He thought to himself, "I've got to figure that out, do I believe that? Because if I don't believe that, then there is no point reading another word. And if I do believe that, then I will have no problem believing anything written beyond this verse. I won't have any trouble believing that Jonah was swallowed by a big fish, even if it said Jonah swallowed the big fish, I would believe it because a God who could speak the universe into existence by his mere will and words can do anything."

That's where I come down. A God who speaks worlds and universes into existence, can certainly preserve his word and cause it to be handed down to us just as he wants us to have it. As I heard another man say once years ago, "God's word is not on trial, but you are on trial by the "Word of God." Jesus said His words would be our judge on Judgment Day. And Jesus one time talking about that final judgment said, that to some he will say "Depart from me, you who live like I never gave you a law to keep." (Paraphrase courtesy of Paul Washer)

Wayne Almlie



# Guest Editorial

Pastor Jim Haga

## *A Tribute to Pastor Rodney Stueland*

*“Render to all what is due them: tax to whom tax is due; custom to whom custom; fear to whom fear; honor to whom honor.” (Romans 13:7)*

With this issue of the *Morning Glory*, there is a new editor who has taken up the reins. His name is Mr. Wayne Almlie. He has served as a lay pastor at Goldfield, Iowa and has been on the Board of the Hauge Lutheran Innermission Federation for some years. Be looking for his personal testimony at a later editorial. We are thankful for Wayne and his dedication and sacrifice and work for the Hauge Innermission.

Pastor Rodney Stueland has retired from being the Editor of the *Morning Glory* due to health reasons. We are very thankful for his many years of service to the Hauge Movement. We thought it fitting to remember what has essentially been a life-time of involvement and service by Rodney in the Hauge Innermission.

Rodney came to know Jesus as his personal Savior at the age of 16. There were Hauge meetings in his home church conducted by Evangelist Joe Erickson. Even though Rodney's home was a very religious home, his parents were not true Christians. Through these meetings, they were converted and Rodney was shortly thereafter. This was 69 years ago in 1954.

Rodney attended LBI in Minneapolis and started preaching at the Hauge Conference as a young man in 1960. The Spirit of God had called and empowered him to preach. It was at this meeting that he met his future wife, Barb Deitsche. They were married and had five children.

Rodney traveled as an Evangelist independently and for the Canadian Innermission in 1961 and later for the U.S. Hauge Innermission. The people who were converted through those movements and through Rodney's preaching are a tribute to what God can do through the preaching of an Evangelist.

The Hauge Movement had a periodical called the *Morning Glory* and in 1962, then editor Arnold E. Windahl, left that position and Rodney became the editor off and on since that time. That was 61 years ago!

The Hauge Innermission owned the property and buildings at 3110 E. Medicine Lake Boulevard. These were purchased by the Association of Free Lutheran Congregations (AFLC) in 1963. Rodney was part of the Innermission when this took place.

Rodney went through the Summer Institute that the AFLC offered and became a Licensed Lay Pastor with the AFLC. He has served congregations in New Folden, MN, Buxton, ND, Roslyn, SD, Roseau, MN and Mondovi, WI. He also did pulpit supply for several churches and interim work at Jevnaker near Felton, MN. In his pastorates, he was instrumental in having Evangelistic Meetings in these churches. I (Pastor Jim Haga) was the guest evangelist when he served in Roseau, MN.

As I have served on the Board of the Innermission since 1997, I can remember that Rodney was a key person to set up special meetings and arrange for speakers to preach at our meetings. Even when his health deteriorated and he could not physically drive the distance to attend the meetings, he was still busy arranging for places and speakers. His ever present burden, with him yet today, is for people to know Jesus Christ as their own personal Savior. Since he was raised in Christian home with Christian parents and was himself religious, none of them were in fact true Christians. It was the new-birth that set true spiritual life aflame and gave that blessed assurance that Jesus is mine!

The Board of the Hauge Innermission Federation would like to thank Pastor Rodney Stueland for his life time of service. The Hauge movement would not be where it is today without his work and sacrifice. There are souls who are saved today and souls in heaven right now because of the work and ministry of Rodney. He held firm in his convictions down through the years and felt it was his calling to see people born-again in Jesus, especially people in the Lutheran Church who are religious, but not truly converted to Christ.

Rodney would like to thank the Board of Directors for their help to him. Though they have come and gone, and some have gone home to be with the Lord, they prayed for him and helped him as part of an organization that has been his life's work.

*“For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.” (Hebrews 6:10, KJV)*

# Believable ... Yet unbelievable

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## Lutheran pastor preaches against the Great commission.

From Reverend Schnekloth: This coming Sunday is Trinity Sunday and the gospel lesson assigned for the day is Matthew 28:16-20, often called the “Great Commission” because in it Jesus “commands” the disciples to go to all nations and baptize and disciple them. It also contains the Trinitarian formula used at baptisms, which is why in the Church year, the text from Matthew is selected as the text for Trinity Sunday. Now typically those who attend our services and listen to my sermons know I mostly attempt a generous reading of the Biblical texts. Which is to say although I may ask some questions, overall I do not interrogate or reject scripture but strive to come alongside it. However, this Sunday I plan to preach AGAINST the text. I do so in solidarity with the millions around the world who have been the targets of this non-reciprocal and colonial discipling.

Just a few notes on why:

1. I think it likely these verses are not original to Matthew but the addition of a redactor.
2. The commission as spoken and written does not match the spirit of other parts of Matthew (think of the Beatitudes or the parables of Matthew 25).
3. I’m so done with discipling. Like the disciples we read about in Matthew, I myself hardly have my own s...(act) together.
4. Yet I am a big fan of baptism, not as command but as gift.
5. And I love Trinitarian theology because it’s our best articulation of how this one we know, Jesus, is also God. I just don’t think the Great Commission command is a good representation of how the Trinity moves in relationship to us, let alone in Themselves as Trinity.
6. And for the love of God can we honor our neighbors in other faiths for who they are (full stop) before we immediately move to proselytization? Isn’t the mutual sharing of faith better as reciprocal open encounter?

Source: [exposingtheELCA.com](http://exposingtheELCA.com)

(Editor: The most used trick of Satan is to get us to question what God has said. He used it on Eve at the beginning and has used it down through the ages to even today. People have told me I take the Bible too literally. But isn’t that the safest place to stand? A professor at a Lutheran college 40 years ago said in an interview, “I take the Bible too seriously to take it literally.” This ex-

plains what has happened to main line Lutheranism in the last 40 years. I have always tried to take the opposite approach. I take the Bible too seriously not to take it literally.)

## Maybe it’s time for Texas Christian University to change it’s name.

Texas Christian University’s Women and Gender Studies department offered a “Queer Art of Drag” class during the Spring 2023 semester. The course required students to give a performance as their own “drag persona.”

“Drag is an art form with a rich history of challenging dominant norms and systems of oppression; building queer community; and cultivating experiences of queer joy in a hostile world,” the course website reads. “Critical drag explores drag performance as an outlet for social critique, pedagogy, and queer world making.”

The syllabus also says students must create a “drag vision board,” give an “in-class lip-sync performance,” and make a “storyboard” for a final performance.

A “My Drag Worksheet” assignment required students to create a name, a “drag greeting,” a “lip-sync portfolio,” and “strike a pose” for their drag persona.

Students were required to give their final presentation using their drag persona voice and submit a video performance for TCU’s “Annual Night of Drag.”

Source: [Notthebee.com](http://Notthebee.com)

## Also some encouraging news from the college front.

Oklahoma Sooners Women’s Softball Team with an Incredible Message After Their Historic Season and World Series Win.

The Sooners team captain and short-stop, Grace Lyons, gave an inspirational answer:

“Well, the only way that you can have a joy that doesn’t fade away is from the Lord. And any other type of joy is actually happiness that comes from circumstances and outcomes. I think coach has said this before, but Joy from the Lord is the only thing that can keep you motivated, and just in a good mindset, no matter the outcomes. Thankfully, we’ve had a lot of success this year, but if it was the other way around, Joy from the Lord is the only thing that can keep you embracing those

memories, moments, friendships, and all of that. So, that's really the only answer to that, because there's no other way softball can bring you that because of how much failure comes in it and just how much of a rollercoaster the game can be."

As if Lyons' response wasn't incredible enough, both of her teammates flanking her during the press conference reverberated her statement.

Three-time All-American center fielder Jayda Coleman immediately backed up the team captain:

"1,000% agree with Grace Lyons. I've went through that my freshmen year...I was so happy that we won the College World Series, but I didn't feel Joy. I didn't know what to do the next day. I didn't know what to do for the following week. I didn't feel filled. I had to find Christ in that and I think that is what makes our team so strong, is that we're not afraid to lose, because it's not the end of the world. Yes, obviously we worked our butts off to be here and we want to win, but it's not the end of the world because our life is in Christ, and that's all that matters."

Alyssa Brito, the Sooners third-baseman who transferred from Oregon in 2021, made a reference to a celebratory practice where they look up and point towards the sky. Brito said:

"...I know myself, I've seen so much of a growth in myself with...once I turned to Jesus, and I realized how He had changed my outlook on life, not just softball, but understanding how much I have to life for, and that's living to exemplify the Kingdom. And that brings so much freedom."

(Editor's note: Well done ladies)

By Brian Lupo, olivetreeviews.org

## Sex Reassignment Doesn't Work. Here Is the Evidence.

Sex "reassignment" doesn't work. It's impossible to "reassign" someone's sex physically, and attempting to do so doesn't produce good outcomes psychosocially.

As I demonstrate in my book, "When Harry Became Sally: Responding to the Transgender Movement," the medical evidence suggests that sex reassignment does not adequately address the psychosocial difficulties faced by people who identify as transgender. Even when the procedures are successful technically and cosmetically, and even in cultures that are relatively "trans-friendly," transitioners still face poor outcomes.

Dr. Paul McHugh, the university distinguished service professor of psychiatry at the Johns Hopkins University School of Medicine, explains:

Transgendered men do not become women, nor

do transgendered women become men. All (including Bruce Jenner) become feminized men or masculinized women, counterfeits or impersonators of the sex with which they 'identify.' In that lies their problematic future.

When 'the tumult and shouting dies,' it proves not easy nor wise to live in a counterfeit sexual garb. The most thorough follow-up of sex-reassigned people – extending over 30 years and conducted in Sweden, where the culture is strongly supportive of the transgendered – documents their lifelong mental unrest. Ten to 15 years after surgical reassignment, the suicide rate of those who had undergone sex-reassignment surgery rose to 20 times that of comparable peers.

Excerpts taken from *Heritage.org*, Mar 9, 2018 by Ryan T. Anderson, Ph.D.

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## Why Preach Christ?

Churches are full of Peters and Judases, basically hearing the same messages, experiencing the same worship, seeing the same power on display in people's lives, serving; but they're going to end up in two extremely different destinations. Isn't this the way Jesus ends the Sermon on the Mount? "Many will say, 'Lord, Lord.'" And He will say, "I never knew you." And it all comes back to one's attitude toward Jesus Christ.

Through the years, occasionally people have asked me, "Why are you so stuck on preaching Christ?" Well, because I know, that what saves people from hell is their attitude toward Jesus Christ. I can't preach enough of Jesus Christ. I think that's the point of all Scripture, to point to Him. I make no apology to follow my mentor Paul who said, "We preach Christ. We preach Christ." Determine to know nothing among you except Christ.

Gracetoyou.com, Pastor John McArthur

*Fear not tomorrow,  
God is already there!*



## What is Progressive Christianity?

*“And as He was sitting on the Mount of Olives, the disciples came to Him privately, saying, ‘Tell us, when will these things be, and what will be the sign of Your coming, and of the end of the age?’ And Jesus answered and said to them, ‘See to it that no one misleads you.’”* (Matthew 24:3-4)

Progressive Christianity is a new theology that is parading itself as being orthodox, but it isn't. It is the culmination of several developing spiritual movements that were marginally Christian. Today, Progressive Christianity may sound Christian on the surface, but as you look at its real beliefs, it is far from that in most cases.

Listed below is the listed beliefs of Bethel Congregational United Church of Christ in Beaverton, Oregon, (Bethelbeaverton.org) which identifies itself as a Progressive church. Their stated beliefs reflect what most Progressive people would identify with, either in part or in whole. I will comment below each section set off in brackets [] and printed in italics.

*“In keeping with our “reformed and reforming” identity, we have embraced a movement that began in 2006 called Progressive Christianity. The movement was a part of a larger movement called “the emerging church.” At the heart of these movements was the desire to articulate a way of being Christian that was an alternative to the Christian faith portrayed in the public realm. The leaders of Progressive Christianity had grown weary of defining their Christian faith in negative terms: “We aren't fundamentalists. We don't believe the Bible is the inerrant or infallible word of God. We don't agree that Creationism should replace the science of evolution in public schools. We don't believe that God hates gays. We don't believe that people of other faiths are going to hell unless they convert to Christianity. We don't deny the right of women to choose what happens to their bodies.”*

*[They miss the truth right from the beginning when they deny that the Bible is the Word of God. Once you depart from this, then you can accept any philosophy or opinion as equally valid. It is obvious that they accept liberal approaches to life.]*

### **Progressive Christian Beliefs Are Rooted in Jesus**

We believe in the Trinity: God the Creator, Jesus the Christ, and the Holy Spirit. We believe that Jesus' commandment to “love one another as I have loved you” is foundational.

*[They state that they believe in the Trinity, yet never state that it is One God in three Persons Who are One in*

*very essence. This allows for alternate views to be accepted which deny the deity of Christ and the Deity and Person-hood of the Holy Spirit.]*

We are more comfortable acting on our faith than talking about it.

Saint Francis of Assisi's wisdom: “preach the gospel always, and when necessary use words” resonates deeply. We believe that Christian faith is a journey, not a destination. We think of ourselves as “work in progress” Christians.

*[The Scriptures instruct us to “Preach the Word” (2 Tim. 4:2) and present the truth of Christ in what we say and do. If Christian people are silent about what they do, then people will not know Who it is they are representing in the world. Jesus said, “Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.” (Matthew 5:16)]*

We believe that God's will and way were revealed in Jesus of Nazareth. We believe that the historical Jesus, the Jewish Rabbi carpenter who lived in ancient Palestine, became the Christ as his followers encountered him in their midst after his earthly death. The Holy Spirit awakened them to the power of Jesus' presence in their midst. Jesus came alive when they trusted that his love, guidance, support, comfort and challenge remained with them even though his physical body did not. Jesus' life, death and resurrection, provide the inspiration and challenge for us to live as followers of Jesus today.

*[They state that Jesus BECAME the Christ when His followers encountered Him. Jesus was the Christ from His very birth, not something that He obtained. “For today in the city of David there has been born for you a Savior, who is Christ the Lord.” (Luke 2:11) They deny the physical resurrection of Christ when they state that Jesus remained with His followers after His earthly death even though His physical body did not. Jesus is a model to follow, not the Savior over Sin, Death and the Power of the Devil. The Jesus they present is not the Jesus of Scripture, but a counterfeit. The Scriptures tell us specifically that this will happen. (See 2 Cor. 11:4)]*

### **Our Progressive Beliefs**

1. The Christian faith is founded on three primary calls we see through Jesus;

**To love God, to love our neighbor, and to love ourselves.**

*[There is nothing stated about Forgiveness of Sins through Repentance or coming to Christ as your Savior by Faith in order for there to be Salvation. Jesus then becomes a model to follow. There is nothing stated that Jesus died for our sins!]*



2. The Christian faith is our way of being faithful to God. But it is not the only way.

**Christianity is the truth for us. But it is not the only truth.** This principle stems from the reality of the 21st century. We share our lives with people who are Muslim, Jewish, Hindu, Buddhist. We experience these people as loving and caring by following their religious traditions. To deny that is to deny that God can only draw people with one way. That simply isn't born out in our experience.

The power of the Christian faith to transform lives does not require it to be exclusively true. Exclusivity is born out of fear. The fear that there is one train to God and if you aren't on the right train, you'll go to hell. We believe there are many trains and God welcomes them all.

*[Jesus said that He was the only way to the only true God. Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but through Me." (John 14:6) Jesus called other religious leaders and teachers "robbers and thieves." (John 10:8) To deny these things and say there are other ways to God than through Jesus is to call the Lord Jesus a liar.]*

3. Love of God involves all aspects of life, not just human life.

**Care of the Earth and its ecosystems is an expression of Christian faith and stewardship.** This principle stems from our ever-widening understanding of climate change and influence our "carbon footprint" has on the quality of the air, water and soil. Science and religious faith are friends – each informs the other. Wisdom and insight from both are essential for Christian faith.

*[To state that Science and Religious faith are friends is an outright denial what most Science declares today. Most Scientific communities believe in the Big Bang Theory and Evolution with no God ever present to have anything to do with any of this. To deny this is to affront God from the very start of the Scriptures, "In the beginning, God created the heavens and the earth." (Gen. 1:1)]*

4. Love of Neighbor means extending kindness and care...

**To those in our family and in our local and global communities.** Further, love of neighbor includes affirmation of the LGBTQ community, immigrants, people of other faith traditions and even those who are enemies.

*[People who adhere to the LGBTQ community openly deny what God says about Homosexual and Lesbian sexual relations. (See Rom. 1:24-27) God loves all people regardless of who they are, but that doesn't mean that His wrath is stayed against all manner of sin or that He approves of all that people do. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness." (Rom. 1:18)]*

*teousness." (Rom. 1:18)]*

5. Love of self means engaging in spiritual disciplines **Worship, prayer, music, study of the Bible and other literature feeds the mind, heart and spirit.** Love of self also includes giving time for rest, recreation, nurturing friendship, a healthy diet and physical exercise. Love of self requires humility and humor.

*[This statement of belief is all right as long as the other literature that is read is in agreement with the Scripture.]*

### **Interpretation of Luke 16:19-31**

Progressive Christians might be taken aback by the vivid imagery of hell (its Greek version, called Hades) in this passage. But note that the modern evangelical formula for hell-avoidance is missing! In this parable, you don't have to "accept Jesus as your personal Lord and savior". All that's necessary to get to the bosom of Abraham is to follow the law of Moses and the guidance of the prophets. And there's no mention of "heaven". Genesis 25 tells us that "Abraham breathed his last and died in a good old age, an old man and full of years, and was gathered to his people." The people of early Israel did not believe in an afterlife: being "gathered to his people" meant being buried with them. Lazarus' reward for following the law and the prophets was to die in peace and be gathered to Abraham and the rest of his people. The cultural context of this parable makes it clear that it is not to be taken literally as a description of life after death.

But progressive Christians ought to take it seriously. Those of us with the resources to help those who lack them must pay attention and respond meaningfully to their needs – not just with traditional charity, but with a commitment to structural social and economic change.

Progressivechristianity.org

*[It is clear that they deny hell and everlasting punishment in this interpretation. They also look to a system of works in order to please God and be right with Him in the after life.]*

Progressive Christianity is not really Biblical Christianity at all. They deny clear primary tenets of the faith. While not everyone who is involved in the movement holds to all these beliefs, they deny the very truths found in the Scriptures.

For further analysis of Progressive Christianity, look at Alisa Childers on the Internet or her book, *Another Gospel? A Lifelong Christian Seeks Truth in Response to Progressive Christianity.*

Pastor Jim Haga

## How May I Know I have Eternal life?

By A.W. Knock

God wants us to know we are saved. "These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God" (1 John 5:13). We do not need to say, "I hope I am saved." It is our privilege to truly say, "I know I am saved."

You can only know you are saved when you are saved. Wishing and thinking about it, or even longing to know, is not sufficient. Many seeking souls are longing to have the witness of the Holy Spirit in their hearts that they are saved when as yet they have not claimed Christ as their life, nor are they putting their trust in Him alone for their salvation. The Holy Spirit is a Friend, not an enemy, of our souls. He has been sent to bear witness to those who have accepted Christ that they are saved and not to lull to sleep those living without Christ nor to console those who still are without the gracious experience of salvation.

Or they may say, "Sometimes I feel I am and again I do not." Why do they want to "feel" at all about this matter? No doubt because they have heard Christians speak of their joy of salvation. We must not discount feelings entirely. It is not wrong to have a happy emotional sensation over the fact that you are saved.

But these feelings must not be made the basis for your salvation. Your basis must be what Christ has done. Of this God has spoken in His Word. If you believe the Word, making Christ's work on your behalf your own, you have reason to be happy.

But you will soon learn that your feelings are not to be trusted. They will vary from day to day, often depending upon your classical health and surrounding circumstances. You will need to learn to go by the Word. The work of Christ set forth in this Word is to be trusted. Depend on it and not on your feelings.

Some insist that to know you are saved you must have had identical experiences such as they have had. We are not doubting or minimizing the truth or reality of their experiences. They are the only spiritual experiences of which these are intimately familiar. But when we have dealt with many souls, we soon learn that others who have come to assurance of salvation have had entirely different experiences. And these have been equally real and true as any that others may have had. Hence we must not expect or insist that all shall have the same experiences while coming to assurance of salvation.

Secret and open sins must be confessed uncondition-

ally to God. Ask the Holy Spirit to show you your sins, and as He does, confess them honestly to God. Do not excuse them or try to evade them. God sees the heart; He knows our thoughts. Confess your sins as before a God who both sees and knows. Then you will not so readily be tempted to excuse yourself. But it will humble you. That is for your good, for God "giveth grace to the humble."

You may also need to confess sins committed against others, to make amends or to make restitution. Wait quietly upon the Holy Spirit's conviction and then obey Him as He directs. That is hard on our pride, on our self-life. But it brings us into the liberty of the children of God who listen to and obey God's Word. Then rest upon the Word, upon His promises of forgiveness. "I, even I, am he that blotteth out thy transgressions for mine own sake; and I will not remember thy sins". (Isa. 43:25) It is not because of any good you have done or any good in you that He forgives. He Himself has paid the price for your sins. Redemption is "finished." You are forgiven because of what Jesus has done, "for his own sake." Believe His Word and thank Him for forgiveness. When you have truly confessed your sins thank Him that, according to the Word, you are forgiven.

Very few people, when asked if they believe, will ever deny it. Sure they believe in Jesus! But why are they not assured of salvation? Jesus says, "He that believeth on the Son hath eternal life" (John 3:36). Observe, He says "hath" not "shall have." Hence if you truly believe, you have eternal life, now. And yet many who say they believe do not dare to say they have eternal life. How do we explain that difficulty?

In Rom. 10:10 Paul says, "With the heart man believeth unto righteousness." Observe, it is with the heart we are to believe so as to be saved. Too many have taken knowledge of and belief of Bible facts as being saving faith. We must get beyond the historical fact to the person of Jesus.

Hence John 1:12 says, "As many as received him, to them gave he the right to become children of God, even to them that believe on his name." Observe, that "the right to become children of God" is a "gift." And a gift cannot be earned. It must be received. This "right" is here said to be given to those who "believe" and to those who "receive." We know that "things equal to the same thing are equal to each other." Hence if you receive Christ then you believe on Him. Do you look upon believing as receiving? Have you received Christ into your heart?

### Eternal Life is in the Son

The Word makes it very plain that eternal life is not in ourselves by nature nor earned by any good thing that we may do. It is in the Son, in Jesus. God gave unto us

eternal life, and this life is in his Son. He that hath the Son hath the life” (I John 5:11,12). Hence it is evident that if I am to have eternal life I must have the Son, Jesus, in my heart.

*Bible Banner*, Lutheran Bible Institute  
MPLS July 1941

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## How can I enter into Fellowship with God?

Spiritual Guidance for Troubled Souls

### QUESTION:

How can I enter into fellowship with God? This is a question I have thought and read much about. But I am not able to arrive at a clear understanding of the matter. The first difficulty that presents itself is, how much I must repent before I can be saved. I have heard and read that a true and living faith is wrought through a heartfelt contrition and sorrow for sin. I can truthfully say I desire to be saved and become a true child of God. But when I do not have this heartfelt contrition and sorrow for sin, is there then no hope for me?

### ANSWER:

Your desire to be saved is the work of the Holy Spirit in your heart. And we read that He, who hath begun the good work in you will perfect it until the day of Jesus Christ.

You say, you desire to be saved, and that means that you desire to have all your sins forgiven, so that you may be a happy child of God. It must be your sin that makes you unhappy, and you wish to get away from it and be happy. You realize that sin is your worst enemy. You long to be able to say: “I am saved, my sin is forgiven, and I am a child of God.” In this longing there is in the first place a grief over your sins. This sorrow or grief may be somewhat different than what you thought it should be. Perhaps you were looking for so dreadful a pain in your conscience, that God would have compassion on you and forgive you your sins, but you do not seem to be able to bring about such a contrition, and therefore you think there is little hope that God will be merciful and forgive you.

Our contrition cannot induce God to forgive sin. Contrition merely serves to give us a desire to be saved, and when you have this desire, you have sufficient contrition for your sins. The contrition that we should have had for our sins, was laid on Jesus, and he felt the contrition for us. He tasted our eternal grief for our sins to such

a degree that he cried out:

“My God, my God! why hast thou forsaken me?” Isaiah says, the punishment was laid on him that we should have peace. And now you are struggling to work up sufficient contrition for your sins so that God may have compassion on you. But if you should have to do that, you would have to take upon you the punishment that was laid on Jesus. Then He would have suffered in vain for you. Oh no, you should be most thankful that the contrition for your sins was fought out on the cross, and you are free.

In your longing for forgiveness there is contrition enough. It is only an evidence that you are honest before God, when you are dissatisfied with your contrition.

When I was in the same situation as you, not able to feel as sorry for my sins as I wished to be, my attention was called to a little verse: “Your grief o’er sin has reached its height, when with it you are dissatisfied.”

What a blessing, that you can be saved without even as much as to the proper sorrow for your sins. You can then realize that you are a helpless, lost sinner, who has nothing in yourself to build upon. Those are the very sinners that God can save.

The next question then presents itself: Is it possible to be able to believe, when one does not have any contrition to lean on?

In the longing in which there is sufficient sorrow there is also faith. Your longing draws you to Christ. That is the way the Holy Spirit works. He leads you to the Lamb of God who bore the sins of the world. He gave His life to save you from your sins. He did it, because He loved you, and had a deep longing to save you. And now you come with an earnest longing to meet Him. Do you then believe that He will turn you away, telling you that you must have more contrition and more faith before you can be saved? Oh no, He stands with open arms to receive you. We are so apt to want something of our own to rest on in our conversion. We do not want to be completely helpless. But that is what the word of God teaches. And that is also the experience that a sinner is saved by grace alone, without any work on his part.

S. H. Njaa Lutheran Pastor

Holt Printing Company Grand Forks N.D.  
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## The First Lay Witnesses in Norway

Lay activity has played an outstanding part in the history of our people. In the old Viking Age, 800-1000 A. D., Christ was first confessed among our people by the Christian prisoners, whom our dreadful Viking fathers brought with them to Norway. They were slaves among our people, but set free in Christ and the first foot-steps of God were heard through them.

Then come our three missionary kings - Haakon the Good, from 935 to 961, who tried but failed. The spirit of the devil proved too strong for him, nevertheless he prepared the ground. His penitent dying testimony has come ringing down the centuries - down to us. Olav Trygvason made it his main aim to Christianize Norway for five years, 995-1000. He was king, and built the first church among our people in 996. It is still standing. Then came King Olav Haraldson, or St. Olav, who became the real founder of the Christian church among our people, especially through his death in 1030.

King Olav the Peaceful, 1066-1093, did much for Christianity and was an assistant at church services. His grandson, Sigurd Magnuson Jorsalfarer, made a pilgrimage to Jerusalem and introduced the tithe system among our people. King Sverre was a priest-king, or a real laymen's pastor, who took up the fight against the high - church elements headed by the pope, for national reasons to be sure. He undermined the power of the Roman Catholic hierarchy in Norway. He was placed under the church ban by the pope. He died praying in Bergen in 1202. He made the first and perhaps the strongest temperance speech in 1186 that perhaps has ever been made among our people, ending his many arguments against liquor by saying: "If you die in this sin, how will it go with your soul?"

From the 25 to 30 monasteries among our people, the Dominican and Fransiscan monks became our first regular lay-preachers from about 1150 and on toward the Reformation. They stepped down to the people; they visited the sick and the needy. They instructed the children. The people loved them. The most outstanding of all the preaching monks was no doubt a Dominican called "Sorte-Jakob" or Black-Jacob, who labored in and around Bergen from 1372 to 1407. Dr. Bang calls him a "crying voice in the wilderness." Like Jonah he gave the people of Bergen a certain season to repent or God's punishment would come.

How did the Lutheran Reformation come to our people in 1537? Through a king, Christian III. He had been converted as a prince through Luther himself and had really appropriated unto himself that "God is just

and the justifier of him who believeth in Jesus." However, we know the Reformation became very incomplete, though Bugenhagen, Luther's friend, was there to help. Politics was at the bottom of a good deal. The church services came to be half Roman Catholic and half evangelical. Thus God's people have had a fight against the old Catholic "hangovers" and customs to this day. However, we placed the living Bible among our people.

Then came the living pietistic revival which broke out in Germany in 1669-1670 and continued through Spener, Francke and Zinzendorf. Now we got devotional meetings in houses, prayer and testimony meetings in the Lutheran Church. Besides we received a wonderful Christian literature in prose and song through men like Johan Arndt, Christian Scriver, Paul Gerhardt, and a little later H. A. Brorson and Erik Pontoppidan. The preaching and writing of these men are strong on repentance and conversion, strong on a living personal experience and separation from the world. Through two kings, Fredrik IV, 1699-1730, and Christian VI, 1731-1746, the testimonies of these men and the wonderful treasures of spiritual literature found an open door among our people.

But already in Brorson's days (1694-1764) a strong dead orthodox reaction and much falling away and rationalism came sweeping over the country. The doors were pretty much closed with strong enmity against living Christianity and the first attempts of the lay-people to bear witness from 1706 and on. When God raised up Hauge in 1796, our people seemed to have gotten into the power of darkness completely. However, the wonderful pietistic literature that had been broadcast among our people staved off the very worst and prepared the ground in silence for blessed spiritual revivals to come.

*The Hauge Movement in America*, Copyright ©1941  
by the Hauge Innermission Federation

(Editor: God through His word constantly commands His people to look back and see how God gave them victory in the past. As we watch Christianity decline in our current culture, we need to look at scripture and our history to determine where we need to go. Jeremiah 6:16 Thus says the LORD: "Stand in the ways and see, And ask for the old paths, where the good way is, And walk in it; Then you will find rest for your souls.)



# The Ongoing Revival

## THE REVIVAL BEGINNING IN 1925

The spiritual life in the community had ebbed out. There were lights that continued to burn; lay people met occasionally for prayer and meditation. Among these were August Rokke and John Westlin. Some of the older leaders had passed away – Jens Vebjornson in Marsh Grove and Ostgaard in West Valley had long since passed to their reward. But there were still those who were converted in the revival around the turn of the century, who were still praying. In our community there were few Christian young people. After the First World War, worldliness had entered in. The revival fire that had produced Bethesda congregation had waned. August Rokke once said, after the revival had once more broken through, “We had almost given up hope.”

Much has been written about the history of revivals. Usually, the burden is laid on some individual or family, such as in the time of Hans Nielsen Hauge and the Wesley brothers. The travail for souls may begin in the heart of a mother for her children or a Sunday School teacher, or pastor. Beside the burden still being borne by the older Christians in the community, a special burden was laid on my brother, William. I will let him tell his own experience.

### A TESTIMONY BY WILLIAM WINDAHL

From my earliest childhood, I was conscious of the indwelling of the Trinity in my heart. The prayers we were taught to pray at meal-time and before going to bed to sleep at night filled me with the knowledge and presence of Jesus.

Born on June 16, 1901, at Ellerth, Minnesota, seven miles west of Newfolden, we as children were blest with born-again, pietistic grand-parents and parents, who brought us to the Lord in baptism, to Sunday School, a month-long parochial school, church, prayer meetings, evangelistic meetings and, eventually, confirmation.

As I grew older, I did not commit my life openly or publicly to Christ, but tried to live a secret Christian life. I had fellowship with Jesus, but did not have assurance of salvation, but constantly prayed that God would convert me.

In 1922, I left for Minneapolis to study art at the Minneapolis School of Art. One day, I went to a store to buy an item for my art work. I observed that the owner of the store had a strong Norwegian accent. He was friendly and asked me what I was doing in the city. He invited me to their Young People’s meeting that coming Sunday night. I asked him what denomination his church be-

longed to and he informed that it was the Norwegian Evangelical Free Church. Surely this was God’s leading. I attended their services and the second time the beloved Christians helped me to take an open stand for Christ. After some months of spiritual battle the Holy Spirit led me to assurance of salvation based on His promises. My conversion was as revolutionary as if I had been the robber on the cross. I experienced an overwhelming joy, peace and love.

When I returned home to Newfolden, the Free Evangelical pastor there had heard that I had been saved in their Minneapolis-located church and desired that I should join their church. Being a strong Lutheran of the Haugean spirit, I had no inclination to change.

When I was saved, God gave me a tremendous burden for my unsaved brothers and sisters and our home community. We did not know of any confessing young person in our church. The old Christians in our Bethesda congregation as well as in the Lutheran Free Church, were still praying for revival and an awakening.

Through a male chorus that came to Newfolden and sang in the Lutheran Free Church, led by Rev. John Hjelmeland, I became acquainted with the Lutheran Brethren Synod with headquarters and schools in Grand Forks, North Dakota. The following year I was enrolled as a student there and joined their male chorus, singing first tenor. The director, Prof. Alfred Bridston, again arranged a tour in the Newfolden community, and in our church. The day came when we started for Newfolden. Previous to this I had had a dream in which I saw a fresh mound a grave where one of my unsaved relatives had just been buried. As we rode along in the old bus, I was so burdened for the unsaved in our community that I literally felt sick.

We sang in our home church, Bethesda, that evening, and I noticed young people, who were moved. We had no concert planned for the next day, Friday afternoon, and the church elders asked if we could stay for another service, which we did. That afternoon, we experienced a Heaven-sent awakening. The hearts of several young people were stirred, convicted and yielded to God. Those, who came that day, were two of my sisters, Esther (Mrs. A.A. Pederson) and Florence (Mrs. Carl Haugen) brother, Arnold, and sister-in-law, Olga (Mrs. Arthur Windahl), and cousin, William Lein.

This was a beginning of a revival and awakening, which broke out that summer and continued in Newfolden, bringing many souls to Christ.

By Arnold Windahl

Compiled by Harvey Dyrud, July 1990

## What is the message of the Bible?

Several years ago, I had a conversation with a family member. I was riding in a car with several other people, and he made a comment about the Bible. He didn't think we could really know for sure what the Bible says, and doubted if I even knew. In this car full of people, the conversation quickly changed, and I never got a chance to respond to him. Like I mentioned this was several years ago, and I was going through some old emails, and I ran across this response that I sent him. This is what I wrote.

"No, I think I actually have a pretty good handle on the message of the Bible. It is this, we are all sinners. We have all broken God's laws. We have lied, and the Bible says all liars will have their part in the lake of fire. We have all lusted, and Jesus said if you look with lust, you have committed adultery of the heart. We have all been unjustly angry with someone, we have called them a fool, a moron, we have flipped them off, and Jesus said if you do that, you are a murderer at heart. We have all stolen, have wasted our employers' time, we have downloaded music illegally, we have borrowed stuff and never returned it, or we have out and out just taken something we knew wasn't ours. We have not loved God with our whole heart, we have not been satisfied with what we have, and we have coveted what others have. We have all broken God's laws, and we will stand before him and give an account for our lives and we will be guilty, every one of us. And if God were to give us what we deserve, we would be all sent to hell. God is a good judge, and good judges uphold justice, he will punish law breakers.

But God is also loving and merciful and he doesn't desire anyone to go to hell, so he has provided a way of escape. Jesus Christ, Immanuel, God in human flesh came to Earth, to live the life none of us could. He lived a perfect life, kept every command, and then suffered terribly at the hands of man, and as if that wasn't enough God the Father poured out His wrath on His son while hanging on the cross. We sinned, but Jesus the Son of God, took our punishment so that if we would repent and put our trust totally in Him for our salvation, that God could declare us not guilty. We broke the law, and Christ paid our fine.

When we repent and put our trust in Him, then He can declare us not guilty, but still uphold justice and righteousness and not violate His holiness. Then we live the rest of our lives seeing Jesus as precious, because we understand what we have been saved from. We still battle our flesh as long as we live, but as we read the scriptures we see and understand what God loves, we also see and understand what grieves him. As we live our lives we always strive to please him, not in some legalistic sense

thinking that anything we do or don't do will save us, but because we esteem the sacrifice of the one who paid such a high price to redeem us. This is the Scarlet Thread that runs cover to cover in our Bibles. That's the message of the Bible.

The church is not for the righteous, but for sinners and those with perversions, (your words) men and women like myself who have seen their sin and have fled to Jesus for His infinite mercy. We then spend the rest of our days battling our flesh and the devil until we are glorified with Him at our death. As Jesus said, "What does it profit a grumpy old person (your words) if he gain the whole world and lose his soul?"

Wayne Almlie

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### Advance With The Bible

*In Christ there is a life to live,  
A life of joy and gladness.  
He will His own the power give .  
To conquer sin and sadness.*

*Now therefore let this truth be heard:  
Christ gives His power through His Word.  
Advance! Advance with the Bible!*

*There is a foe for us to fight,  
Satanic hosts of evil;  
We dare not stand in our own might  
When we must face the devil.  
We wield the Spirit's mighty sword,  
Christ gives it to us by His Word.  
Advance! Advance with the Bible!*

*There is a world for us to win  
Sunk deep in guilt and sorrow.  
Christ bore the burden of its sin  
To make a glad tomorrow.  
Be every soul to action stirred,  
That all mankind may hear His Word.  
Advance! Advance with the Bible!*

*There is a city, from afar  
It beckons to us mortals.  
Christ comes, the Bright, the Morning Star,  
To lead us through its portals.  
Thou King of Kings, of Lords the Lord,  
Grant us Thy glory by Thy Word.  
Advance! Advance with the Bible!*

Written by Samuel Miller in honor of LBI MPLS 20<sup>th</sup> anniversary — *The Bible Banner*, Feb. 1939

## To Come Is to Believe

The faith which lays hold on Jesus arises in a feeling of misery over sin; otherwise we are like those who imagine they are whole and have no need of healing. This we were taught as children.

Christian experience agrees with this.

When the Holy Spirit through the Word of God reveals to us our sin and our utter helplessness, then we feel the need of the grace of Jesus and His atoning blood. Not before.

Jesus is the beginner and finisher of our faith. The accused and guilty are invited to come to Him. And when the soul accepts the invitation and comes to Him—that is the secret of believing.

To come is to believe.

And this is the peculiar thing about faith: it does not look at itself—it sees Him only, Him only.

The true faith takes its refuge in the grace of God; it knows of no other resting-place.

One who seeks a resting-place for his faith in his own heart or seeks grounds for comfort in his own conversion and godliness, finds neither faith nor comfort.

But when in your utter helplessness you look up to Him Who bore your sins in His body and upon the tree, then that look makes you glad.

They looked unto Him and their faces shone with gladness and their countenance was never covered with the blush of shame.

*A Firm Footing*, Copyright, 1939 By Peder Fostervold, Willmar, Minnesota

Posted with the permission of Peder's son, the late Rolf E. Fostervold, Viroqua, WI

(Editors Note: Peder Fostervold was the co-founder of the Hauge Lutheran Innermission)

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## The Need to Receive Jesus

You know, so often, I emphasize the need to receive Jesus. There'll be those who will say, Pastor, are you sure people understand what you're saying? Because of that, I'm going to share something right now. If you would listen to it, this is the way that you can find lasting peace.

First, you were born with a sinful nature, just that sinful nature alone has caused you to need a savior. But because of that sinful nature, you have also committed other sins. You have committed sins in your thought life. You have committed sins with words you have spoken.

You have committed sins of actions, and you've committed sins by not doing what God wanted you to do, inaction can also be a sin.

Because God is a holy God and cannot accept sin, He had to find a way to make a payment for your sins. He had to find a pure righteous sacrifice that could stand in your place because your sins demand that you die. God sent that sacrifice in the form of His Son, Jesus Christ, who was perfect, who was not born with a sin nature. The Holy Spirit came upon the Virgin Mary and Christ was born with a pure nature. Then he did not sin in thought or word or deed. And he went to the cross. And there he was substituted for you. He took your place on the cross, all of your sin and my sin, the sin of the world was laid upon Him, and He paid the price for all the sins of all mankind, past, present and future. He died a horrible death and descended into hell. But because he had not sinned, he was raised from the dead. He then ascended into heaven, and he's coming again for those who have recognized that they need His forgiveness.

If you today recognize that you have sinned in thought, word and deed, and you would come before God, in repentance in genuine godly sorrow, with a desire to be forgiven, and a desire to forsake sin, He will forgive you. He wants you to be born again. He wants you to ask Him into your heart, even as he stood before the heart's door in Revelation 3:20 and said, "Behold, I stand at the door and knock if anyone hears My voice and opens the door. I will come into him.

Dear friend, in the pew where you are sitting, or at the kitchen table, or in your car listening to this broadcast, if you would, say Lord Jesus, I ask you to come into my heart, be my Savior, be the Lord of my life. You will be born again.

It's these who will have a lasting, eternal life in Heaven. It's these! I pray today that you would be one of those that have come to Christ and have been born again.

Michael Brandt, Used with permission. From a sermon preached in Sioux Falls, December 2006

*"My mind became so exalted that I was not myself aware, nor can I express, what took place in my soul. For I was beside myself. As soon as I came too my senses, I was filled with regret that I had not served this lovingly transcendentally good God. Now it seemed to me that nothing in this world was worthy of any regret."*

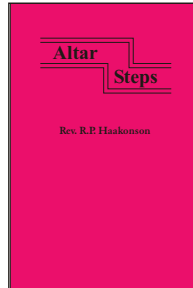
Hans Nielsen Hauge (describing the time when he found peace with God)

# The Hauge Library

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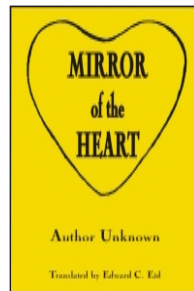
## Altar Steps

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.



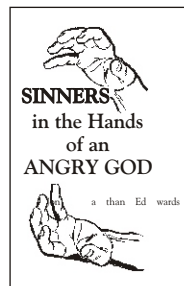
## Mirror of the Heart

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. Inside the heart, the devil is visualized and also seven animals representing some of the most prevalent sins found in the heart of the impenitent sinner. These pictures show how these animals as sins are driven out of the heart when the sinner is converted to God, but how they can re-enter the heart if a person falls away from grace. One picture visualizes the fearful death of the ungodly, and another shows the blessed death of the righteous. 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.



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## Spirit and Power

Ludvig Hope was a Norwegian lay preacher, writer, teacher and organizer. He was a popular preacher from the late 1890's and would gather up to 5,000 listeners at his meetings. During World War II, he was imprisoned at the Grini concentration camp, after having signed a protest letter together with other church leaders.



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 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