

THE LUTHERAN 

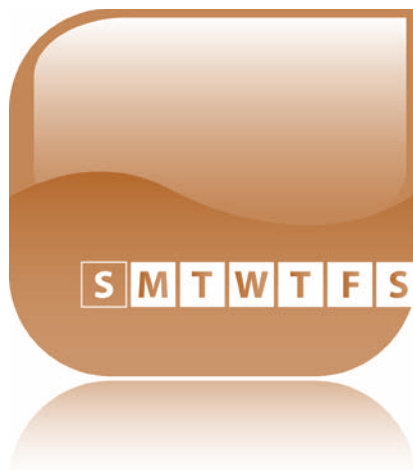
NOVEMBER 2009

AMBASSADOR



LUTHER'S HERITAGE

The



You are a candidate for a pacemaker." My husband's heart beat

too slowly, and occasionally didn't beat at all. The morning of Bruce's release

from the hospital after receiving his pacemaker, I read in Oswald Chambers' *My Utmost for His Highest* that the life of Christ in us would simply die away unless it was stimulated through communication with God. Lately I've been awaking a dormant spiritual pacemaker in my life—the Sabbath.

"Remember the Sabbath day, to keep it holy" (Exodus 20: 8). I wasn't sure how to observe Sabbath. But it matters to God, and the consequence of not accepting this pure gift is no longer stoning, but becoming slowly, spiritually stone-like.

Sleepily, a little boy said his bedtime prayers with his dad by his side. "If I should wake before I die ... no wait, I mean ..." His father, stunned, hugged him saying, "You said it exactly right. We need to wake up before we die."

Mark Buchanan wrote about how we can wake up to God, Sabbath by Sabbath, in his book, *The Rest of God*. Buchanan found a Sabbath day needs a Sabbath heart, one with the perspective, the attitude, of sanctifying time. The root of the Hebrew word for "sanctify" means to betroth. On Sabbath we leave the world behind as we quietly step through the sanctuary doors, bride-like, diminished by God's vast, timeless creation teeming with sights and insights, sounds and fragrances awaiting our discovery. As God instructed Moses to overlay the plain wood of the ark with gold, He overlays an ordinary day with His extraordinary gift. A

Sabbath

BY SUSAN WHITEHEAD

wedding day, for instance, is transformed from ordinary to sacred by its own liturgy, both personal and traditional. Make up your own Sabbath steps. There are no rules, no judges. You can even sit this one out. "But," asks Buchanan, "don't you want to dance?"

I did. I wanted to step away from my confining lists and into the moment. Scripture offers just two guidelines to observing the Sabbath: Stop doing whatever you consider "work," then do whatever is life-giving for you.

Through Sabbath I am learning ...

- freedom from "shoulds."
- how to pass "through a day, without passing it by," to quote Buchanan.
- that the deeper my confidence in God, the deeper my Sabbath rest.
- that I can take time away from unfinished jobs without distress, and watch how God will work.
- that it is a training ground in trusting God's sovereignty for unpredictable times ahead.
- that remnants of Sabbath time follow me through the week.
- that He is God and I am not.

I found Sabbath paces my heart, mind and life.

When I think I might be "doing Sabbath" wrong, I remember Jesus. Repeatedly accused of breaking the Sabbath with His holy hands while creating a model for us to follow, He reassures: "The Sabbath was made for man, not man for the Sabbath" (Mark 2:27). Sabbath keeps us holy until we can keep it holy.

Buchanan sees that God held "this day apart and stepped fully into it, then turned and said ... 'Come, join me.'"

Susan Whitehead is a member of Vision of Glory Lutheran Church in Plymouth, Minn.

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Peace if possible, truth at all costs.

—Martin Luther

Therefore you must continually keep God's Word in your heart, on your lips, and in your ears. For where the heart stands idle and the Word is not heard, the devil breaks in and does his damage before we realize it. On the other hand, when we seriously ponder the Word, hear it, and put it to use, such is its power that it never departs without fruit.

—Martin Luther
Large Catechism

The Bible is the cradle wherein Christ is laid.

—Martin Luther

My neighbor and I—in short, all men—may err and deceive, but God's Word cannot err.

—Martin Luther
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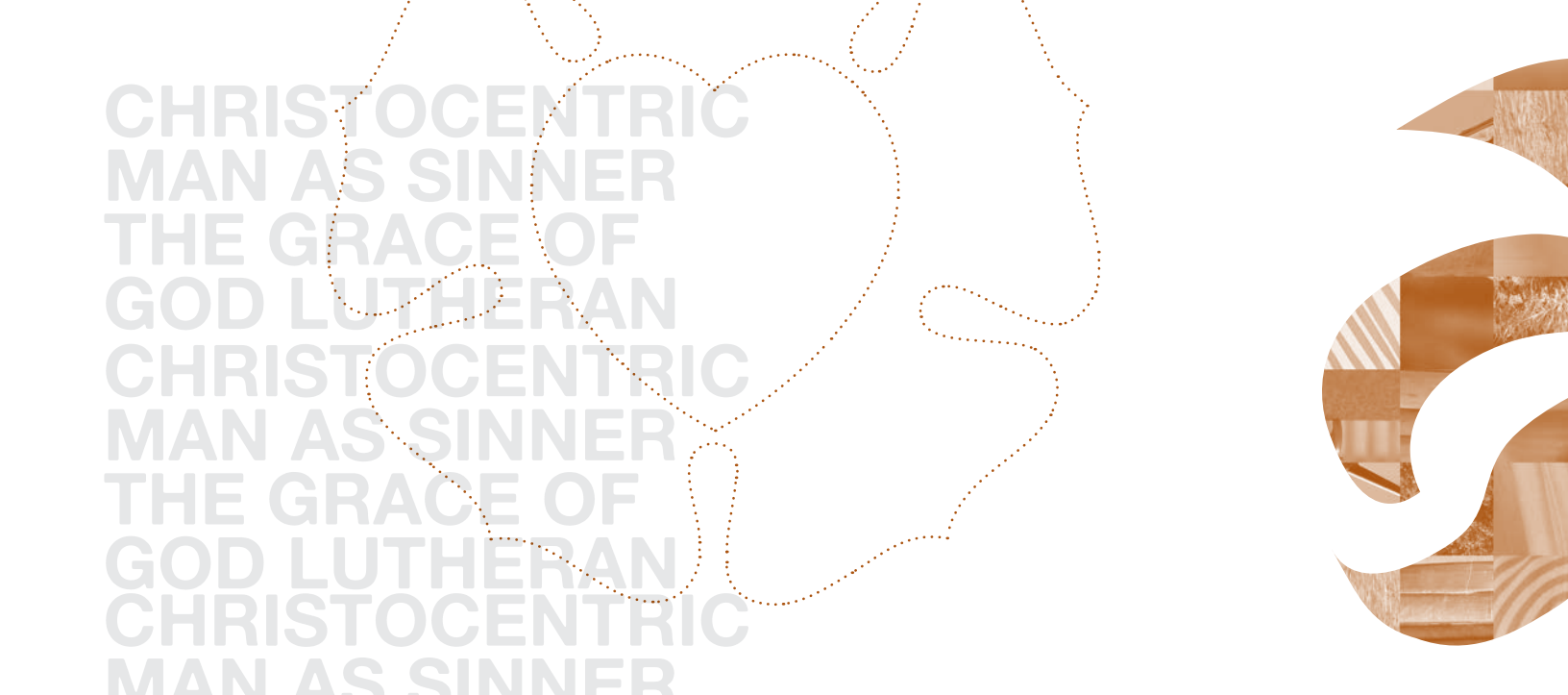
HOW WE READ SCRIPTURE

BY PASTOR TIM HINRICH

If you were to take a group of Christians from various denominations and they were to read the Scripture, what would they see as the main focus and center? Would they all come to the same conclusion? Probably not. What we see as the center point of Scripture impacts how we read the entire Bible, and that is what sets Lutherans apart from many other churches.

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HOW WE READ SCRIPTURE

For example, many Catholics see the justice of God's law and the absolute necessity of obedience and righteous living. Therefore, the cross is viewed not as making man completely righteous, but as putting him on the right road to obedience and righteousness.

Pentecostals tend to focus on Acts 2 and the sending of the Holy Spirit. For them, this is the key event in which the rest of the New Testament is read.

Many of the churches coming from a reformed tradition would look at the sovereignty of God and man's response to Him. As the *Westminster Shorter Catechism* says, "Man's chief end is to glorify God, and to enjoy him forever."

Others focus on end-times with God's consummation of history and, therefore, their core of Scripture includes the books of Revelation and Daniel.

CHRISTOCENTRIC

So how do we as Lutherans read Scripture differently? Martin Luther once

wrote, "I see nothing in Scripture except Christ crucified." And Paul wrote that Christ is "the summing up of all things ... things in the heavens and things on the earth" (Ephesians 1:10). As a person, the Son Jesus Christ is the main focus not only of Scripture, but of all history. And the main event of the Son of God was His redemptive sacrifice on the cross.

We see the central event of history to be the cross of Christ. Everything before the cross (all of the Old Testament) points to the future coming of the Messiah and His sacrifice to redeem the world. The Gospels reveal the actual ministry and sacrifice of Christ as He gave his life as a ransom for many. And the remainder of the New Testament looks back at the cross and its transforming power, which propels the church into the future.

Scripture says, "Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. These are a shadow of the things that were

to come; the *reality*, however, is found in Christ" (Colossians 2:16-17). This is an amazing statement because it reveals the significance of the Old Testament festivals and laws—they are a shadow of Christ. When we read about the feasts of Passover, Tabernacles, or First Fruits we should see that they point to Christ.

The same thing can be said for the characters of the Old Testament. Adam was a terrible failure, but as the only other son of God, he was a shadow of the perfect "Adam," according to Paul (I Corinthians 15:45). The list of people who were shadows of Christ is huge, including Noah, Abraham, Moses, Jacob, Joseph, Samuel, Samson and many more. And how beautiful is the portrait of Christ in Joshua, whose name is the same as Jesus in Hebrew—the one who led the people of God into victory in the Promised Land, just as our Lord leads us to spiritual victory in the Kingdom of God.

Whenever we read the Scripture, this should be our aim. We ask, "What does this text reveal about Jesus Christ? Does it say



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anything about His redemption?" The answer, as we start to meditate, is that we find Christ in places we never saw before.

MAN AS A SINNER

Therefore, we do not see people as the center of attention, as heroes to admire. Instead we find man as the ultimate villain who is taking attention away from the glory of the Lord. Man repeatedly fails throughout Scripture.

For example, a close look at the great "father of faith," Abraham, only reveals that he left the land of promise shortly after arriving, lied about his wife, gave her up to another man, and had a child with the handmaid because he couldn't trust God. The only hero in that story is the Lord who was merciful and patiently changed Abraham into a man who truly surrendered to Him.

"All have sinned and fall short of the glory of God," says Romans 3:23. All the writings of the law only serve to further condemn man and prove our slavery to sin.

Although we have great examples of men and women of faith, they are only heroes because of the work of God's grace in their lives, not because of their personal success.

Therefore as we read Scripture we continually find the law condemning us as sinners deserving of the wrath of God and not having any redemption in ourselves.

THE GRACE OF GOD

Since man is the bad guy in Scripture, the Lord is the hero who is filled with never-ending grace and mercy. And this is the other side of the coin.

When we read Scripture, we don't just see the condemning law, but more importantly, the sweet gospel. We look for the mercy of God because this is our only hope, and we find that grace in the cross of Christ. The work of God to save us is seen everywhere in Scripture, both in the New and Old Testaments. We see that it is the Lord "who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace

which was granted us in Christ Jesus from all eternity" (II Timothy 1:9).

Therefore, the next time you sit down and open your Bible, open your eyes to the law and repent, to the gospel and receive it, and see the amazing revelation of Jesus and His sacrifice as the main theme of the entire Bible!

Hinrichs, a former EEMN missionary to Poland, is now a part-time faculty member at the AFLC Schools, Plymouth, Minn.

LUTHERAN



BY PASTOR JOHN KENT

IN OUR NAME

In our modern day it appears there is a trend toward removing denominational names—such as Lutheran, Episcopal or Baptist—from the name of local churches. In many cases congregations are opting to put “Community” or “Family” in their church title, instead. In these cases, what used to be Morningstar Lutheran Church is now Morningstar Family Church, or Morningstar Community Church.

Some conservative Lutheran, Episcopal, and Presbyterian congregations are faced with the discouraging actions of other more liberal church bodies which share their same denominational name. In light of this, many have decided to drop their denominational name to avoid being wrongly confused or associated with the poor actions or decisions of these more liberal bodies.

In addition, the reason for dropping a denominational name in your church title may have to do with a congregation's understanding of how that denomination has been perceived in their community. A congregation may wish to remove “Lutheran,” for instance, because they don't want people coming to their church with any preconceived notions that will have to be broken down over time.

All these reasons being taken into consideration, I still am proud to be a Lutheran. I am proud to serve and be a part of Reformation Lutheran Church, in El Cajon, Calif. Frankly, the thing I revel in the most in the title of our church is the “Lutheran” part.

The term “Lutheran” sparks many and various associations. For some, being Lutheran simply implies being of German or Scandinavian descent. For others, being Lutheran means having liturgical worship, like the Roman Catholics or Anglican or Orthodox churches. Still others think being Lutheran means we think Garrison Keillor is the cat's meow. But being a Lutheran, and being bold and expressive and overt about our being Lutheran, means much more than these things.

Theologically speaking, being Lutheran

is synonymous with the Reformation period of the Church (1500s) and the doctrine of justification by faith alone. We reject any justification for mankind that includes any other means or works than those put forth by Christ alone. Further, our being declared righteous and justified by God is a result of our faith in what Christ Himself has done, and it has nothing to do with anything we do, or have done or will do. We ought to be proud to take part in our Lutheran heritage that recovered such truths from a totally dark age.

In relation to other churches, being Lutheran denotes an adherence to written statements of faith (our confessions), which serve as accurate expositions of Scripture. We are not of the ilk that says with ignorant pride, “No creed but Christ!” We have both creeds and confessions, and we don't leave it up to people's imaginations to fill in the details of what we believe. We ought to be pleased that we know what we believe, and that we can even compare our stated beliefs with others who call themselves Lutheran but who remain so in name only.

In our day, much of the light of the Reformation has been severely dimmed. The gospel of grace alone is often confused, and works are added as necessities. The priesthood of all believers, which is a hallmark of our heritage in the Reformation as Lutherans, is also being turned back in our day. In many evangelical churches the senior pastor is seen as the most important and significant man in his church, while the butcher and the baker are simply tithing units that make the real important work of gospel promotion possible by the hired and skilled oration of the pulpit master. This reeks of medieval “monkery” and is shameful. Reinvigorating a proper view of all the saints as being called to holy and important callings is once again necessary. Celebrating our Lutheran-ness in these ways is vital. Showing the world around us authentic Lutheran doctrine and practice is desperately needed in our day. We ought to be Christians first, to be sure, but I believe the Lutheran expression of the gospel and

Christian life to be the best expression of Christianity that exists.

As I understand it, Martin Luther actually was born with the name “Luder” rather than the familiar, “Luther.” He changed his name to reflect the freedom he had in Christ when he understood the gospel aright—“that there is a righteousness that comes from God on the basis of faith” (Romans 1:17). “Luther” comes from the Latin word *Eleutherius* which means “free.” For Luther, as it says in John 8:31-32, the truth was setting him free, and this truth is none other than Christ Himself (John 14:6). Luther changed his name to reflect the truths that were shaping his life. These same truths we still believe, and we, too, are set free from sin and death and the devil, when we cling to them.

We, like our brother “Luder,” need to find a name that reflects the truths that we cling to, no matter what others may do to devalue it. I would rather fight to put the truths back into Lutheranism than to capitulate and give the name, without a fight, to those who would render it nonsensical.

Perhaps, rather than casting aside the name Lutheran we ought instead become even more vocal in our desire to be genuinely Lutheran. Perhaps we should know our heritage well enough in order to share with others and with our world the distinctions. I, for one, have seen many new members (as they pass through new member classes) move from liking our congregation and its people, or its worship, to becoming proud as can be of being a Lutheran in their theology and the outworking of their faith.

If there is a better expression of the Christian faith than we find within Lutheranism, we should high tail it there. If not, then we ought to defend the Lutheran faith that we are a part of in truth, in life and in name, as well.

Kent serves Reformation Lutheran in El Cajon, Calif.

During a recent class, one of my confirmation students asked, “Why are there so many other churches, like Baptist, Lutheran, and Presbyterian? Why aren’t we all just Christians?”

How do you explain to a 12-year-old some of the differences held by different denominations, in ten minutes or less? And how do you explain that even though we have some differences in what we believe, we are all Christians?

Christians are “in Christ.” Those who are saved are “born again” (John 3:3) as Jesus said. We must confess with our mouth that Jesus is Lord and believe in our heart that God raised Him from the dead (Romans 10:9). We are all one with the Father, and one with each other, as well. The basis of that unity is not a denominational affiliation. It is our position in Christ. We can indeed have differences and be Christians as long as we share the same foundation—faith in Jesus Christ as our Lord and Savior.

There does come a time, however, when you have to discuss the differences. How do you bring up things such as the differences over infant baptism or the difference between sprinkling or pouring or immersion?

The way to approach the differences is to start with the similarities. We shouldn’t “major in the minors.” Don’t focus on the secondary doctrines first, but instead focus on the primary doctrine—that we are saved by grace through faith.

When you are reaching out to people who don’t understand what Lutherans are, it is important to remember a few things.

We are all sinners in need of God’s grace. “For all have sinned and fall short of the glory of God” (Romans 3:23). If we remember that we all start off with this condemnation hanging over our head, the differences we have tend to seem a little less important.

We are saved only by the completed work of Jesus, and nothing we do can contribute to that. Paul says in Ephesians 2:8-9, “For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast.” This helps us to remember that we are all one in Christ.

We are building the kingdom of God, and His Church, not our kingdom and our local church. We want our local church to grow, but our focus is to be on the kingdom of God. If the local church is working to build the kingdom, than God will take care of the local church.

Even though we might disagree on some things, we can never disagree on how we are saved. If a person or church doesn’t hold to the fact that Jesus is the only way of salvation, than that person or church cannot rightly call themselves Christian.

If we just focus on the primary doctrine of Jesus, then why bother at all with the secondary doctrines? Why hold to our Lutheran distinctives?

We do so to avoid apostasy. Apostasy is the falling away from the true faith. Scripture repeatedly warns us about apostasy, which numerous churches have fallen into. The move to apostasy is not an overnight occurrence. You don’t wake up one morning and just decide to be apostate.

It is a slow, usually unnoticed crawl. It starts with questions like, “Do we really need to take a stand on this particular doctrine?” or “Is this really that important?” When we start to think of our distinctives as unimportant, or not needed, than we become open to different doctrines. The next thing you know, you have moved from a firm stance on something to not really believing it at all.

A quick look at many mainline denominations today shows this. Many denominational distinctives were blurred, and look where they stand today.

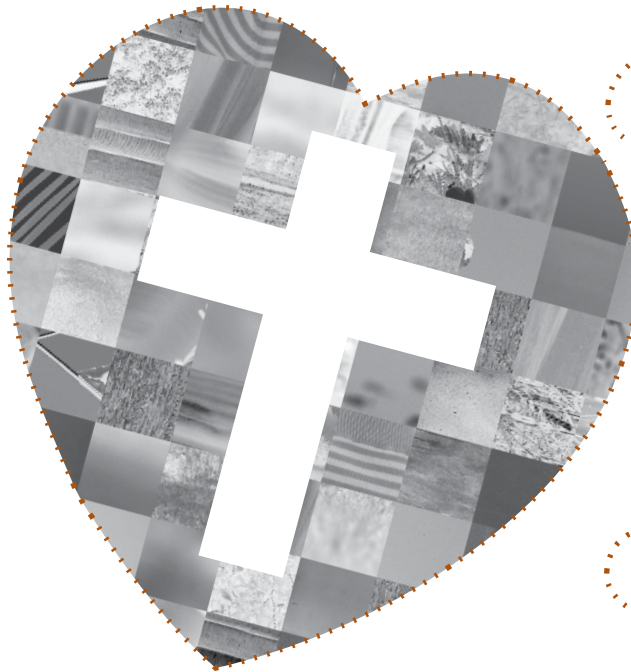
To get rid of some of these distinctives might sound good, but Paul warns us against having “itching ears” and to look to Scripture (II Timothy 4:3). Almost all denominational distinctives are doctrinal. Even though we may “agree to disagree” on some of them, if we decide to just ignore them, or to do away with them altogether, then our stance on Scripture itself is weakened.

When Paul wrote instructions to Timothy, he did not tell him to “lighten up” and to ignore doctrinal differences. He instructed him to remain absolutely steadfast in the apostolic doctrine and not to allow any other doctrine to be taught (I Timothy 1:3).

That is what the Reformation was all about. The Church was not teaching sound doctrine and was leading people astray. Men of God turned to God’s Word and started teaching sound doctrine. For that we continue to rejoice.

Scavo serves Faith Lutheran, Durant, Okla.

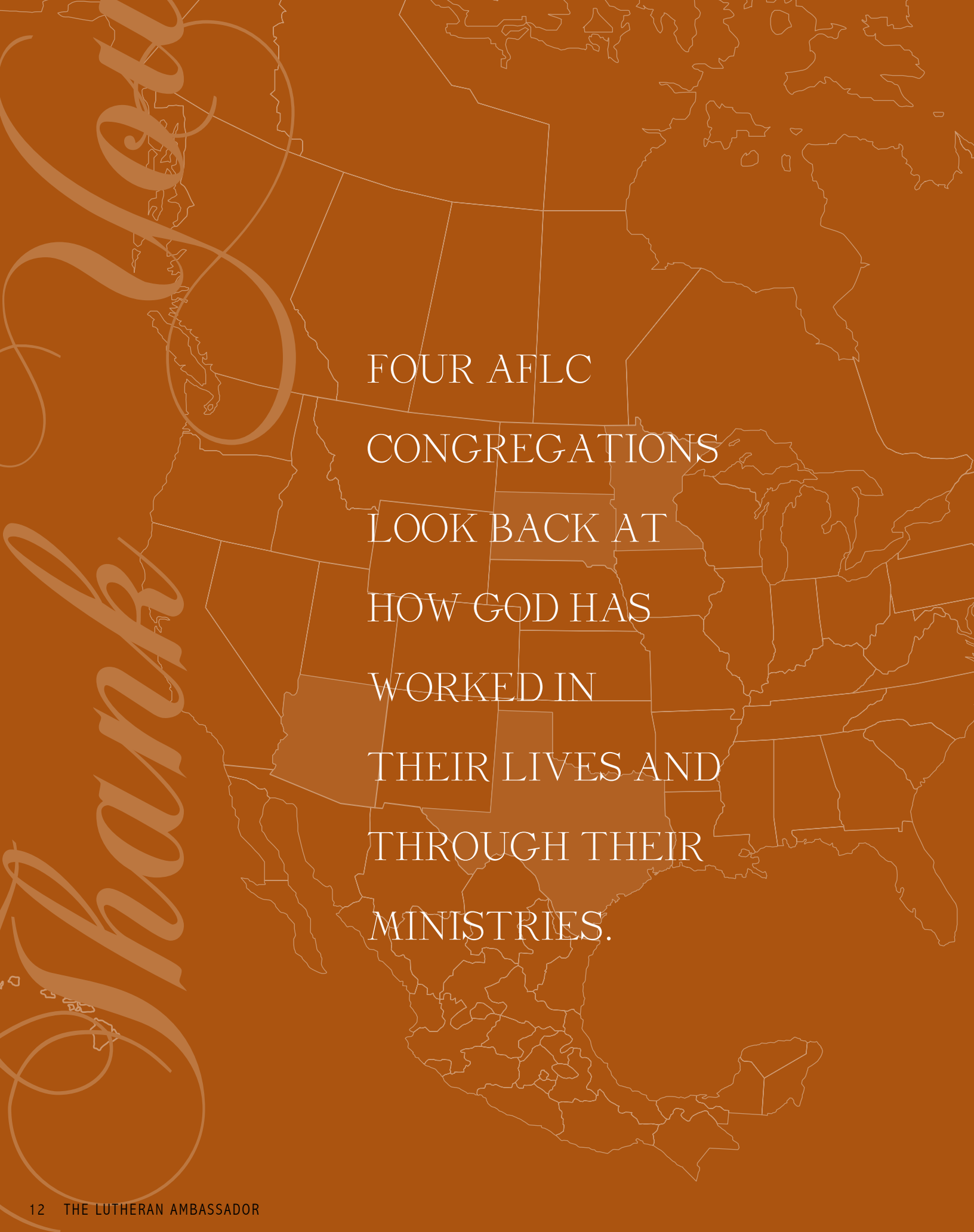
WHAT MAKES US DIFFERENT



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FIRST LOOK AT
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BY PASTOR CRAIG SCAVO

DIFFERENT?



FOUR AFLC
CONGREGATIONS
LOOK BACK AT
HOW GOD HAS
WORKED IN
THEIR LIVES AND
THROUGH THEIR
MINISTRIES.



Small things

BY PASTOR CLYDE GRIER

Our God is an awesome God! He has done great things. He is omnipotent, omniscient and omnipresent. The list of superlatives defining the person, power and performance of the Triune God runs as infinitely as His mercy and grace.

The thanks we offer Him often reflect the spectacular events and experiences of our lives. The same holds true in our congregations. We mark the successes of our ministries by dramatic and inspiring growth and events. If we were to look back at the story of Faith Lutheran, we can select from many miraculous provisions by which God met our needs. Looking back on this year, I don't see any of those extraordinary things. But the blessings of God flow abundantly into the life of our congregation.

Zechariah 4:10 poses the question, "For who has despised the day of small things?" The faithfulness of God is great in the small things, fresh and new every day, every week and every year. So we offer thanks to our Lord for the ordinary, or at least for what most would define as unspectacular.

We see the joyous faces of brothers and sisters in Christ Sunday after Sunday. The encouragement of assembling together,

praising the Lord, praying for and with one another, and hearing the proclamation of the Word—all of these help us one and all through the peaks and valleys of life. Having three talented and willing musicians in a small-town parish enhances our worship experience. We have dedicated and persevering Sunday school teachers. Even the classes with two or three students benefit by the preparation and presentation of these outstanding servants. In the pastor's absence several laymen willingly and ably proclaim the Word, even at a moment's notice. Every Sunday individuals prepare the facilities for worship, greet and assist arriving worshipers and do not leave until the facilities are secure.

God deserves our thanks for the work He does in our church throughout the week, as well. Two volunteers answer the phones in the church office every Monday through Thursday. Our Women of Faith consistently reveal the servant heart leading them as they accomplish many projects for our congregation, a local nursing home and several missionaries. A volunteer has served as church treasurer and bookkeeper for the past 22 years, being convinced that only the Lord's return or His calling her to heaven are acceptable reasons for her retirement.

The congregation's preschool/day care workers consistently offer the love of Christ to the more than 90 children enrolled in its program. Numerous committees and individuals accomplish the ongoing maintenance of buildings and grounds, evangelism, and youth ministry. Church volunteers offer the love of Christ as well as assistance to several local families and victims of Hurricane Ike. The list goes on.

The Holy Spirit has initiated two new developments this year, for which we give thanks. A group of men began meeting faithfully at 6 a.m. Thursdays for Bible study. And a group meets for prayer before worship on Sunday mornings to lift up the needs of the congregation before the Lord. We praise God for creating a hunger and thirst for righteousness within us!

Any congregation can meet or even exceed our laundry list of day-to-day blessings for which the Lord deserves highest praise. The tendency is to look for the amazing, the overwhelming and the marvelous. We should not be guilty of despising or overlooking the day of small things. God is in the great and the small things!

Grier serves Faith Lutheran, El Campo, Texas.



Building process

BY SIGNE SCHUMACHER

When asked to reflect on what I'm most thankful for since our congregation moved into our first facility this summer, it was very easy to list some physical benefits of our new building. After meeting in schools for seven years, soft upholstered sanctuary chairs, excellent acoustics, and a bright, welcoming narthex feel like luxuries. But that's not all we have to be grateful for. I'm most thankful for how God used the building process to grow our congregation and to grow our relationship with Him.

First, I'm thankful for obedient servants. We've been blessed by those who surrendered to the Lord's call to leave their home congregation to plant our church; for those who dedicated countless hours planning for our building; for the prayer warriors and spiritual mentors who were so faithful to encourage our congregation; and

for everyone who contributed to the physical and financial needs of our facility. What a blessing it has been to work alongside believers who simply want to glorify Jesus Christ.

Second, I'm grateful for our pastor. He wisely coached our congregation on how to approach the building process with a biblical perspective. He often defined the difference between a facility and a church; he reminded us that we cease to be a church when we cease to pray; and at times, he redirected our focus to our ultimate purpose: "Proclaiming the Living Word, Serving the Living God." He's been the shepherd who's kept our flock of sheep moving in the same direction.

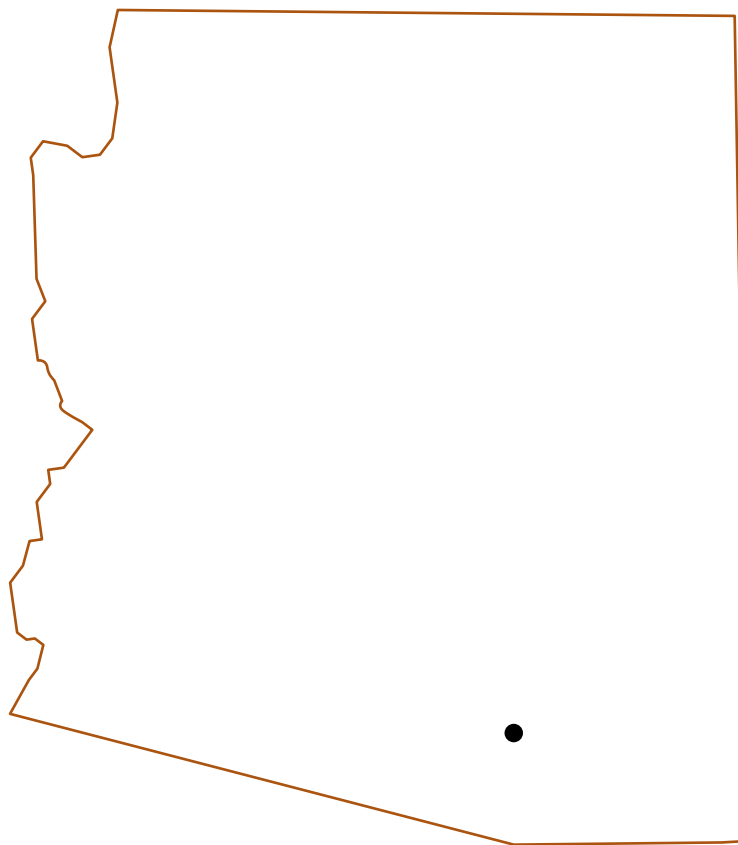
And finally, I'm most thankful for our Faithful Provider. Many times the Lord allowed us to be tested, and He lovingly strengthened us while we waited for progress. But sometimes He waited for us to be

more receptive to His blessing—as well as His lesson—before answering our prayers. Time and again God faithfully delivered what we needed, and we were blessed by His perfect wisdom, timing, patience, and provision.

The building process taught us that a church is not defined by a structure but by its people as they work together to reflect the character and love of Jesus Christ. Collectively, we've been blessed with an incomparable joy that comes from experiencing firsthand the Holy Spirit's leading as we carried out the work of God's kingdom. We are very excited to see what the Lord has in store for our congregation in the future!

Schumacher is a member of Living Word Free Lutheran, Sioux Falls, S.D., a Home Missions congregation. The opening of the new building was featured in the October issue.

Out of the fog



BY PASTOR PAUL KNEELAND

One of the reasons I went to Scotland, in addition to playing golf on the Old Course, was to see the beautiful landscape of the country of my forefathers. The golf was great. I even birdied the “Road Hole!” But the weather was so rainy and foggy, I wasn’t able to fully enjoy all the sights of the historic Highlands.

Here in Tucson, where we only get 81 cloudy days a year, I have yet to experience fog, at least regarding the weather. There are times, however, when it’s like I’m driving in a fog, unable to see clearly, blinded to all the blessings that surround me.

Why is it that we so often allow any number of things to cloud our vision, overshadowing the beauty around us and eclipsing the countless gifts for which we should be exceedingly grateful?

The sun is shining and there is so much to see! I pray that we will all push away the clouds and truly appreciate and observe all for which we have to be thankful. As I consider our new life in Arizona, I’ve listed some things, (a few big, a few little) that we

might miss if we’re driving in a fog.

- A church family that is growing closer together in Christ’s love.
- Men who are learning how to be leaders in their families and in the church.
- Individuals who are learning how to pray and study God’s Word and put it into practice as God renews their minds and transforms their lives.
- A community that is beginning to see that we love them, desire to serve them, and help them see their need for Christ, in whom we have redemption, the forgiveness of sins.
- The many opportunities to “love our neighbors as ourselves.” God has been bringing to our doorstep the young and old, the hungry and thirsty, the homeless, those needing clothes, the sick, those from prison.
- Servants from within our congregation and from without who have

been willing to help with our outreach events, door-to-door evangelism, youth ministries, work projects.

- Kind words said to strangers.
- Paper airplanes shared between generations.
- Football games on dirt fields.
- Bible studies in homes.
- Smiles and hugs.
- Shared things, from tools to fruit to Bibles to DVD players.
- Yard sales, cookouts, outdoor bilingual worship services.
- The Bible, being taught and accepted for what it is: The inerrant, inspired Word of God; the truth of God that will continually guide us and help keep us out of the fog.

Kneeland serves Abiding Savior Free Lutheran, Tucson, Ariz.



Committed to God

BY TOM CAOQUETTE

The congregation at Good Shepherd Free Lutheran church in Brainerd, Minn., is thanking and praising the Lord for His abundant provision and perfect timing. Although attendance numbers have been small this past year, God has provided facilities and pastoral supply that have truly been a blessing.

When Good Shepherd had a facility that allowed them to meet only on Sunday evenings, area AFLC pastors filled in for those evening services. When God provided a place to meet Sunday mornings, AFLC seminary students filled the pulpit. God's timing is perfect, however, in that He gave this new group time to pray, get to know each other, approve their first constitution, and establish a charter membership. The AFLC Home Mission Department has been actively involved and very supportive of this whole process.

On Labor Day weekend this year, Good Shepherd members saw multiple blessings

“Know that the Lord is God. It is He who made us, and we are His; we are His people, the sheep of His pasture. Enter His gates with thanksgiving and His courts with praise; give thanks to Him and praise His name” (Psalm 100:3-4).

unfold. They moved into a more permanent leased facility, saw their first called pastor (Gary Jorgenson) bring a message on God's Word, and had more than 80 people in attendance. Not only was this congregation blessed with their first full-time pastor and facility, but they received all the church furnishings, including an altar and pews, as a gift from another AFLC church.

Thanks be to God and to all the people He works through! Pastor Gary and the congregation at Good Shepherd remain committed to the truth of God's Word. Local visitors to the congregation seem to appreciate that emphasis and are becoming

regular attendees. It is with great anticipation that we look forward to what God has in store for those who serve Him. Praise His name!

Philippians 4:6-7 says, “Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.”

Caouette is a member of Good Shepherd Free Lutheran, Brainerd, Minn.



Breaking through

BY DAN ANTAL

On a recent Wednesday evening, I was attempting to teach a youth Bible study on David's anointing (1 Samuel 16). Attempting is the keyword. I had 15 chatty junior and senior high kids in a room big enough for 10, and it was one of those situations where if I did not gain control in the first two minutes, I was not going to. To make matters worse, I had committed the sin of being underprepared.

I had just picked out my passage and started working on it when it all seemed familiar. I did a quick search and discovered that I had prepared the same lesson for Bible camp a few years earlier. Jackpot! I could glean a few discussion questions from my old study, snag an activity from it to help my kids get it, and viola! I had a seemingly satisfactory Bible study and plenty of time to catch up on the world of baseball.

I know the "Word of God is living and active, sharper than any two-edged sword" (Hebrews 4:12). I know it has all the power it needs, but that is no excuse to give a less-than-honest effort to communicating the Word.

That Wednesday night left me with one conclusion: I'm a sinner. I knew what the story was about and I knew how it fits into salvation history, but I did not know how to engage my youth with it—and it was my fault.

I'll be the last person to advocate all the new faddish entertaining means of communicating a message. I would love a world full of auditory learners with no need to accommodate visual or kinesthetic tactile learners. We could simply state our propositional truths and be perfectly understood. But the truth is that teaching to more than just auditory learners takes work.

The concept of engaging our hearers in a way that is easy for them to understand and enjoy is a very Lutheran idea. If we

understand Martin Luther's day, we'll see that he was a master of this discipline. For starters, Luther translated the Scriptures into the language of his people at a time when everything churchly was in Latin. And while the tunes of his hymns may seem very classical to us, that was pop music in the 16th century. He also included pictures with his catechism. In the 21st century, having pictures in books is commonplace, but that was cutting-edge multimedia technology in Luther's time. Luther knew the value of presenting biblical material in an engaging way, and we can be very sure he was not about to sacrifice even the smallest part of his message to do it.

Furthermore, has not God revealed Himself in a way we can understand? While the fullness of His wisdom is inconceivable for man, He has condescended His divine will and divine love into human words. What is even more remarkable is what He has done in the Word made flesh. Through Christ's incarnation, death, and resurrection, God "brought us near by the blood of Christ" (Ephesians 2:13). God did not require us to understand the Kingdom of Heaven to receive grace. Instead, He broke into our world.

I could conclude that we ought to break into the world of our junior and senior high youth, and I suppose I have been arguing that case. But I know that's not what I need to hear in the gospel. What I need to hear is the forgiveness of sins. And if I need to hear that, I'll conclude that somebody else does, too. What the story of Christ breaking into our world really means has nothing to do with teaching styles. It means forgiveness for my lack of preparation. It means forgiveness for all my other sins. And it means the same for you.

Antal, Park River, N.D. is the vice chairman of the Youth Board.

A WEEK IN OUR LIVES

BY PASTOR JONATHAN ABEL

How quickly this year has gone and yet there is much I would like to do before the end of the year. Here's a look at an average week in our ministry:

Monday is spent taking care of administrative tasks such as going to the bank, paying bills, planning events, etc. In the evenings I have Bible study and prayer with the men of our church.

Tuesdays I travel to Campo Mourão (about an hour and 15 minute drive) to teach at our seminary, SETELL, which includes two classes on Tuesdays and two classes on Wednesday evenings. We are finishing the fourth quarter, so along with the lectures come tests, research papers, grading and graduation. I stay in Campo Mourão until late on Wednesday or Thursday. While I'm there I study and take care of a lot of things that have to do with the mission, the Bible school, the Miriam Infant Home or the Bible camp.

Thursday nights we have Bible study in our home. Fridays are for taking care of a lot of things regarding our local church. And on Saturday I do some things around the house, go on visits and study.

Sunday mornings we have Sunday school and in the evenings we have our main worship service. We finally were able to buy property for the church and are now in the process of making plans for building.

Though encouraged about the possibility of building, we still face the challenges of building codes and limited building space. I believe we are going to see good church growth when we have our space.

At SETELL our challenges are to get out advertising for next year to try to secure new students. SETELL's director, Pastor Nata Camargo, had a motorcycle accident which required major surgery. Pneumonia has complicated his recovery in a great way, but praise God, through much prayer he is recovering. He will not be in full swing of things until next year, which has increased the load on others. But it has been a good time for him to learn to wait upon the Lord.

This month fellow missionaries to Brazil, Pastor Paul and Becky Abel, taught a course on courtship and marriage at our church and seminary in Campo Mourão, which allowed me to go to northern Brazil to help lead an evangelistic crusade with an evangelist from Florida and two Brazilian missionary couples who work to reach unreached peoples in the interior of Maranhão. Though colonized in the mid-1600s, going to this state is like going back 50 to 100 years in time. Working with this team was a great experience for me.

One of the people we have been discipling in our church is a truck driver named Rui. He accepted the Lord as a result of our



TOP: Pastor Jonathan Abel (center) meets for Bible study at the Miriam Infant Home.

ABOVE: A Bible school student leads a study on Gideon at SETELL.

men's meetings, and it has been good to see the growth in his life. The hard thing about discipling a man like him is that he is on the road much of the time. Due to some legal problems with a truck he bought, he was home for about a year, which gave us a good time to work with him. At present he is trying to sell his truck and move into another line of work. He is almost 67 years old and is not in the best of health. He also wants to spend more time at home and with the church. Pray for Rui.

In all God has blessed us and we are grateful.

Abel is an AFLC missionary serving in Maringa, Brazil.

My mentors

Thankful for my friends

BY PAULA NYMAN

There have been many women who I thank God for whenever I remember them for their touch in my life. The first one I think of is Cyndi, my girlfriend in high school, who was obedient to God and shared the gospel with me. This was a turning point in my life as I chose to follow Christ with a new dedication.

Then there was Susie, the Campus Crusade staff member at my high school who invested her life in me by giving me valuable leadership skills that I use to this day!

In college, my friend Nancy poured her life into me by showing me how to live by the Spirit, share my faith and disciple other women. I hear from Nancy and her family every Christmas and I remember how she believed in me and disciplined me. She was an example for me in how to disciple others.

My husband, Pastor Kris Nyman, and I have been in the AFLC, after coming out of the ELCA, for nearly six years. One of the blessings of the AFLC for me has been the many godly women I have met through the Women's Missionary Federation and various conferences, including other pastor's wives. Philippians 1:3 says, "I thank my God in all my remembrance of you, always offering prayer with joy in my every prayer for you all, in view of your participation in the gospel from the first day until now."

As I have been struggling in my own walk with God in the past two years, one woman in particular has been a God-sent gift to me. This past summer at annual conference, God impressed upon me the necessity of asking this woman to mentor me. With no hesitation, she began to mentor me. I call her once a week. We are reading the same Bible which has a reading from the Old Testament, New Testament, Psalm and Proverb each day. We can then share what God has been teaching us and refer to the same readings. She helps keep me accountable to my devotions each day. I find I need that to spur me on. She believes in me, too, just as my previous friends, and won't give up on me. She prays with me and listens to me as I share and sometimes cry, too. I thank my God with much joy for the love and care of this woman in my life and her obedience to God in mentoring other women.

Nyman is a member of Prince of Peace Lutheran, Beulah, N.D.

ARC hosts adoptive family conference, prayer retreat

The ARC, Osceola, Wis., will host the Chosen Child Conference Nov. 5-7 for adoptive families. Featured is nationally known speaker Beth Thomas, once labeled the "Child of Rage" by HBO. Once a victim of child abuse, Thomas is now a pediatric nurse who speaks with insight, love and understanding on what it is like to be adopted. Thomas has unique insights into the mind of a challenging child with Attachment Disorder. Her life of survival and victory brings hope and understanding to parents and professionals working to heal a wounded child. She shares effective tools to make a difference with challenging children. Most of all she gives hope in a hopelessly exhausting situation, empowering parents with a positive vision for their child's future.

Other speakers for the retreat include:

- Pastor Jerry and Kristi Nelson, LaCrosse, Wis., have been married for 33 years. The Nelsons have six children (two adopted) and were foster parents for 20 years with more than 70 children coming through their home for various lengths of time.

- Pastor Paul and Laurie Nash, Brooklyn Park, Minn., have been married for 35 years. Nash is director of the AFLC Home Missions Department. They have three adopted children and five grandchildren.

The conference costs \$95/person. To register or for more information, contact the ARC by phone at (800) 294-2877, by e-mail at arcregistration@centurytel.net, or visit their Web site at www.arc-aflc.org.

Silent Prayer Retreat

The ARC will host a Silent Prayer Retreat Dec. 4-6 with Pastor Richard Gunderson leading. This is a perfect time to come away and rest awhile, searching God's Word and spending time in prayer.

2010 ARC calendar

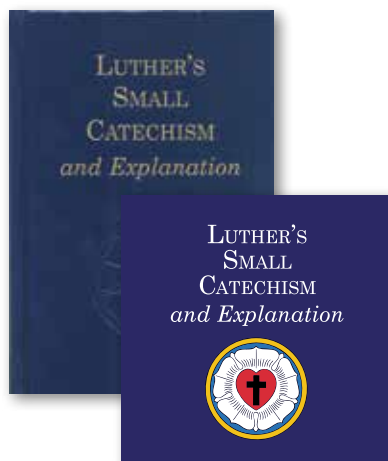
The Association Retreat Center, Osceola, Wis., has set its retreat and camping schedule for 2010. For more specific information on the camps, visit the ARC's Web site at www.arc-aflc.org or call 800-294-2877.

- SIDExSIDE (grades 4-7), Feb. 5-7
- Sno Daze (grades 7-12), Feb. 5-7
- Couples' Retreat, Feb. 19-20 (21)*
- Women's Retreat, March 26-28
- Men's Retreat, April 23-24(25)*
- Fire Up Youth Camp (grades 4-7), June 20-25
- Kids' Camp (grades 1-3), June 25-27
- Family Camp, July 25-31
- Classics' Retreat (55+), Sept. 17-19
- Chosen Child Conference, Nov. 5-7
- Prayer Retreat, Dec. 3-4(5)*

*option of extra night with breakfast

Ambassador Publications offers Luther's Catechism CD

Luther's Small Catechism and Explanation is now available on CD. This newest resource from Ambassador Publications includes the entire text of the 2007 updated edition of *Luther's Small Catechism and Explanation*. The CD also includes a PowerPoint presentation called "Know Your Catechism," which explains the origin, arrangement, content, and purpose of the catechism. The PowerPoint presentation is appropriate for individual or classroom use. A correlating, printable study guide is also included on the CD as an introduction to the catechism.



Luther's Small Catechism and Explanation—book \$10
Luther's Small Catechism and Explanation—CD \$10
 Purchase book and CD together and save—both \$15

For more information or to order contact Ambassador Publications at parished@aflc.org or 763-545-5631.

The Association Free Lutheran Bible School & Seminary Present their Annual Christmas Choral Concert

*Light of the World
Shine in My Heart*



Including works by
 Pepper Choplin, Olaf
 Christiansen, John
 Ferguson, G. F. Handel,
 Mark Hayes, Kenneth
 Jennings, Mortin
 Lauridsen, and
 Robert Scholz

Congregational Carol Singing with Instrumental
 Accompaniment and Candle Light.

Saturday ~ December 12 ~ 7:00 pm
 with Christmas Food Sampler from 4-6 pm
 in Heritage Hall. Free Will Offering.

Sunday ~ December 13 ~ 3:30 pm
 with a light supper in Heritage Hall
 following the concert. Free Will Offering.

3120 E. Medicine Lake Blvd., Plymouth, MN
 763-544-9501 ~ 877.23.AFLBS ~ www.aflbs.org aflbs@aflc.org

Ministries offer user-friendly e-mail list

This summer, AFLC ministries added a new way for you to stay connected with department news and prayer requests. It is now easy to keep updated with the latest from AFLBS, Evangelism, Home Missions, Parish Education, etc. Not only will this centralized e-mail service provide a professional look to our communication, but this transition allows us to cut rising postage costs. In addition, you can now directly manage your own newsletter account, which means if you need to change your e-mail address or want to stop receiving certain updates, you can make the change yourself, at the click of a button. It takes only five minutes to sign up.

Here's how:

- Go to www.aflc.org
- On the top right, click on the "Sign up" tab
- On this page you will find a list of all the department updates that are currently being offered by e-mail. Simply fill out your information and put a check mark beside all the updates you would like to receive. Hit "submit" and you're finished.

Our Association looks forward to serving you through new resources, information, and encouragement. Keep us in your prayers. Share your ideas. Let's make use of every tool as we advance the Kingdom of God.

Order Christmas issue, yearly sub.

Are you searching for that perfect gift for someone this Christmas? Can't figure out what to get someone who has everything? How about a yearly subscription to the Lutheran Ambassador magazine? Filled with encouraging, educational and insightful articles, the *Lutheran Ambassador* is available now for just \$18/year.

The Christmas issue of the Lutheran Ambassador is also a perfect gift for families. This year's issue will feature personal stories from Christmas. This single issue is available for just \$2.

For more information about the AFLC's monthly publication, contact managing editor Ruth Gunderson at ruthg@aflc.org or call (763) 545-5631.



King of Glory Lutheran, Eden Prairie, Minn., celebrated 40 years. It was founded in 1969.

King of Glory members celebrate 40 years

Members of King of Glory Lutheran, Eden Prairie, Minn., celebrated the congregation's 40th anniversary with a special service on Aug. 16. With the theme, "To God be the Glory," the service included a message by Pastor Elden Nelson, president of the AFLC. The congregation is served by Pastor Les Galland.

King of Glory Lutheran was established on Jan. 5, 1969, as Minnetonka Lutheran Fellowship, with Pastor Claire Jennings serving as the first pastor. Services were held in Scenic Heights Elementary School. The organizational meeting was held April 13 later that year.

After meeting in several different locations, a building project was completed and dedicated on Feb. 25, 1973. The congregation affiliated with the AFLC on Jan. 22, 1984. Pastor Jennings served until 1971. Also serving were Pastor Roy Bloomquist (1972-'73), Pastor Carl Hort (1973-'75), Pastor John Lauffer (1976-'77), Pastor Wayne Hjermastad (1977-1985), Pastor Gene Enderlein (1986-'88), Pastor Les Galland (1988-'96), Pastor Richard Anderson (1996-2001). Pastor Wayne Hanson (2001-'05), Pastor Stephen Brown (2005-'06), and Pastor Les Galland (2006-present).

SIT courses available now on DVD

The Ambassador Institute is offering DVDs of Summer Institute of Theology courses. The evangelical Lutheran courses are ten hours in length and can be used either personally or in a group setting. The cost is \$50 for each DVD. Included in the recordings are courses by five professors at the Association Free Lutheran Theological Seminary in Plymouth, Minn., and also an AFLC pastor who is an expert on constitutional law. For more information about these DVDs, contact Pastor Kevin Olson at kevin@aflc.org.

Pastor Phil Haugen
AFLTS faculty
• Galatians

Pastor Jerry Moan
AFLTS faculty
• Studies in the Gospel of Mark
• Studies in the Book of Revelation

- Studies in the Book of Hebrews

Dr. Francis Monseth
Dean of AFLTS

- Doctrine of Salvation
- Doctrine of Baptism
- Doctrine of the Lord's Supper
- Doctrine of the Church

Pastor Robert Lee
AFLTS faculty

- History and Aims of the AFLC
- History of Pietism
- History of Lutheranism in America
- Church Leadership and Administration

Pastor Jerry Holmaas
AFLTS faculty
• Minor Prophets

Pastor John Eidsmoe
Professor of Constitutional Law,
Thomas Goode Jones School of Law,
Montgomery, Ala.
• Ten Commandments for Today

People and Places

Pastor Eric Swenson, a 2009 graduate of AFLTS, has accepted a call to Christian Free Lutheran, Wheatland, Iowa. He was ordained on Oct. 4 at his home church of St. Paul's Lutheran, Jewell, Iowa, and installed on Oct. 11 at Christian Free Lutheran, with Pastor Elden Nelson, AFLC president, officiating at both services.

Pastor Richard Larson has accepted a call to serve Abiding Faith Free Lutheran, Ortonville, Minn., and Elim Lutheran, Clinton, Minn. He previously served Faith Lutheran, Fairbury, Neb.

Pastor Shane McLoughlin has accepted a call to serve Bethel Free Lutheran, Minot, N.D. He previously served Hosanna Free Lutheran, Cumberland, Wis., and Timberland Ringebu Free Lutheran, Barronett, Wis.

Pastor Mike Burke has accepted a call to serve Ebenezer Free Lutheran, Humboldt, Tenn. He previously served Hope Free Evangelical Lutheran, Ishpeming, Mich.

Pastor Richard Sliper has resigned from Christ the King Lutheran, Pipestone, Minn. He currently is without a call. **Pastor David Skordahl** has accepted an interim call to serve Christ the King Free Lutheran.

Crystal Grorud, the wife of Pastor Richard Grorud, who is serving as interim pastor at Buffalo Lake Lutheran, Roslyn, S.D., died Sept. 9, near Long Beach, Wash., in an automobile accident. The service was Sept. 16 at River of Life Lutheran Brethren, Watertown, S.D., and Sept. 17 at Grace Lutheran Brethren, Bottineau, N.D. Surviving are five sons, one daughter, one step-son, one step-daughter, four brothers, two sisters, 28 grandchildren, and six great-grandchildren.

AFLC memorials: September

AFLBS

Frances Greven(2)
Delores Kjos
Helene Schneider

Vision

David Hettervig
Madeline Johnson

AFLTS

Delores Kjos (2)
Mavis Tenneboe (2)
Pearl Loe
Joseph Waack

World Missions

Marjorie Knutson
Sigurd Amundson
Marlys Oien

Youth Ministries

Gladys Larson

Evangelism

Marvin & Margaret Tande
Oscar Sather

... in honor of

Evangelism

Deanna Hobelmann

Home Missions

Lucille Linder
Arlene Klosterman
Pearl Loe
Myrtle Knutson

Vision

Pastor Joel & MaryAnn Rolf

2010 Ambassador schedule

Volunteer writers are welcome to contact editors

Below is the 2010 schedule for the *Lutheran Ambassador*. Please be in prayer for each issue. Note the deadlines and special emphasis of each issue. If you have an idea regarding a general article, a certain issue or have an interest in writing, please contact the editors. E-mail us at ruthg@afcl.org or call (763) 545-5631.

ISSUE DATE	DEADLINE	ISSUE THEME
January	November 16	Economic issues
February	December 14	AFLC Schools
March	January 25	Lent/Easter
April	February 22	Missions
May	March 22	Health Care
June	April 26	Evangelism
July	May 24	Christian Education
August	June 21	Conference Review
September	July 26	Youth/FLY
October	August 23	Persecution
November	September 27	Reform./Thanksgiving
December	October 25	Advent/Christmas

Please note, information regarding the Annual Conference, scheduled for June 15-18 at the AFLC Schools campus in Plymouth, Minn., will be featured in the May issue, with a deadline of March 22. This includes the conference schedule, board and committee nominees, registration and WMF convention schedule and registration information. The conference registration will also be printed in either the March or April issue. Housing information will be printed as soon as it is available.

AFLC BENEVOLENCES Jan. 1- Sept. 30, 2009

FUND	TOTAL (subsidy)	REC'D IN SEPTEMBER	TOTAL REC'D TO DATE	% TOTAL
General Fund	\$434,087	\$22,838	\$225,812	52
Evangelism	112,642	10,429	73,275	65
Youth Ministries	78,909	7,185	67,596	86
Parish Education	135,207	4,907	75,540	56
Seminary	244,110	18,726	136,377	56
Bible School	398,910	22,671	299,934	75
Home Missions	375,908	32,656	244,880	65
World Missions	327,017	25,960	174,586	53
Personal Support	435,500	39,456	304,262	70
TOTALS	\$2,542,290	\$184,829	\$1,602,261	63
TOTALS 2008	\$2,307,821	\$185,371	\$1,679,890	73

Goal 75%

These are the Annual Conference-approved budgets but do not reflect all the financial needs of the departments. Contact the individual departments for further information.

We look to Scripture alone

The Lutheran Church exists because of the Word of God. Martin Luther was struggling to find peace with God. He didn't find it by observing church rituals. His guilt was tearing him up inside. His mentor, Johann von Staupitz, encouraged him to go to the Scriptures. As he did the truth of God's Word brought understanding to his mind and peace to his soul. "For in the gospel a righteous-

ness from God is revealed, a righteousness that is by faith from first to last, just as it is written: "The righteous will live by faith" (Romans 1:17, NIV).

Pastor Craig Johnson



After discovering that righteousness is by faith, Luther's passion was to study the Scriptures and proclaim them. He wanted people to find the assurance of forgiveness of sins that he found. He knew assurance could only be found in the promises of the Bible. "The Word alone" became a foundation of the Protestant Reformation. We do not look to the traditions of the church nor the opinions of people as the chief authority or source of truth. We look to the Bible alone. Luther said he "asked God to send me neither dreams, nor visions, nor angels, but to give me the right understanding of His Word, the Holy Scriptures; for as long as I have God's Word, I know that I am walking in His way and that I shall not fall into any error or delusion." The Bible directed his steps and formed his values. "Your word is

a lamp to my feet and a light for my path" (Psalm 119:105).

Luther's desire to see the Word of God spread led him to translate the Bible into the German language so that the common person could read it. Historian Philip Schaff described Luther's work of translation as "the most important and useful work of his whole life ... he brought the teaching and example of Christ and the Apostles to the mind and heart of the Germans in life-like reproduction. ... He made the Bible the people's book in church, school, and house. ... The Bible ceased to be a foreign book in a foreign tongue, and became naturalized, and hence far more clear and dear to the common people. Hereafter the Reformation depended no longer on the works of the Reformers, but on the book of God, which everybody could read for himself as his daily guide in spiritual life. This inestimable blessing of an open Bible for all, without the permission or intervention of pope and priest, marks an immense advance in church history, and can never be lost."

The Bible as our daily guide for spiritual life is our heritage as Lutherans, yet, sadly, in some parts of the Lutheran Church that has been lost. The Evangelical Lutheran Church in America, during an assembly this past August, voted to allow openly practicing homosexuals to be clergy.

The Bible is clear that homosexuality is sin. "Do not be deceived: Neither the sexually immoral ... nor homosexual offenders ... will inherit the kingdom of God" (I Corinthians 6:9). The verse includes homosexuality in a list with other sins. It is not worse than the others and it can be forgiven, but there must be repentance and an acknowledgement that this is against God's commands.

Society has developed a different view as to what is right and wrong. Society's opinion is not to be the authority over the church's actions. The Bible remains the

We do not look to the traditions of the church nor the opinions of people as the chief authority or source of truth. We look to the Bible alone.

authority. We are still under the Word alone. As one person said after the ELCA vote: "The church should not be voting on whether or not to follow the teaching of the Bible." The question we ask is, "What does the Bible say?" not, "Should we follow the Bible?" We follow the teaching of the Word, even if it is unpopular and contrary to the mood of the day. We declare as Peter did, "Lord, to whom shall we go? You have the words of eternal life" (John 6:68). His Word alone is the Word of life. Why would we turn anywhere else?

building the base

Our sanctification

BY PASTOR ALAN ARNESON

As I write this the “dog days” of later summer have just passed and most rivers where I live are running very low. At first it may appear that the lazy stream is stagnant and not moving. But if you were to lay a leaf on the water you would find as you watch it that the leaf moves, perhaps somewhat quickly or maybe very slowly. Regardless, it would move because that is what a river does. Its current is always moving as water seeks its own level.

This is what the Lord desires in the heart of a Christian—movement. We call this sanctification. It is the primary work of the Holy Spirit. To sanctify means “to be set apart” or “to make holy.” The Holy Spirit seeks to set us apart from those who are unbelievers. In other words, the believer’s life should be different from that of the unbeliever. In Romans 12:1b-2 the Apostle Paul states, “... present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.”

God’s Word calls the believer to honor Him by setting apart Christ as Lord in his life. Just like the river that is always moving, God’s Word instructs the believer to be progressing forward.

There have been times in my life when I have not seen much growth in my faith. It is then that I must check my spirit and seek the Lord’s forgiveness. Some believers, however, have no intention of growing in their faith in Christ and are content right where they are. They know they are saved and will one day spend

eternity with Christ—and that is good enough for them. But they are on dangerous ground. That is exactly where Satan wants them. They are easily swayed from the faith and are of little good to the Kingdom of God in advancing the gospel message. They don’t bear spiritual fruit in their lives because there has been very little—if any—spiritual growth in their lives.

How then can you and I grow in our faith like that moving river? How can we live the sanctified life God has called us to? Here are a few recommendations.

First, read your Bible. Just this week my oldest son, Brady, completed a journey he started a few years ago by reading through the entire Bible. As Brady has opened his heart to the reading of God’s Word he has no idea how it will impact his life into the future.

A second way to grow in one’s faith is through prayer, whether alone or with others. Prayer brings us into an intimacy with the Lord where He can speak to our hearts.

A third way is to attend worship and other events where God’s Word is preached and taught. God’s Word instructs us to come together for spiritual nurturing and support.

Finally, share your faith with others. Romans 10:9 states that there are times when words need to be used. As a result, you are blessed for sharing your faith, and it may even bring someone to a saving and sanctified life in Christ!

Arneson serves Calvary Free Lutheran, Fosston, Minn.