

500 Forward: Being the Church of the Future

Sola Scriptura: "Scripture Alone"

October 22, 2017

As We Gather: As we gather today, we hold to what many in our world today consider an untenable position. Many believe that because churches hold to the truths of God's Word found in the scriptures that we are on the "Wrong side of history". But nothing could be further from the truth. In the 1500's Martin Luther was being challenged and condemned for his beliefs. But because his critics consistently contradicted one another, Luther found no comfort or fear in their answers. Instead, Luther put His faith and hope in the only One who doesn't shift like sand. The Word of God. Today, there are so many voices clamoring saying; "Listen to me", "this is right", "things have changed." But where will you ultimately put your hope? Lutherans are called to put their hope in the Word of God which never changes.

Pre-Service Music

Video - Scripture Alone

Welcome

Sharing of the Peace

Send, O Lord, Your Holy Spirit

LSB 681



1 Send, O Lord, Your Ho - ly Spir - it On Your ser - vant
2 You, O Lord, Your - self have called him For Your pre - cious
3 Help, Lord Je - sus, help him nour - ish All our chil - dren



now, we pray; Let him prove a faith - ful shep - herd
lambs to care; But to pros - per in his call - ing,
with Your Word That in fer - vent love they serve You



That no lamb be led a - stray. Your pure teach - ing to pro -
He the Spir - it's gifts must share. Give him wis - dom from a -
Till in heav'n their song is heard. Bound - less bless - ings, Lord, be -



claim, To ex - tol Your ho - ly name, And to feed Your
bove, Fill his heart with ho - ly love; In his weak - ness,
stow On his faith - ful toil be - low Till by grace to



lambs, dear Sav - ior, Make his aim and sole en - deav - or.
Lord, be near him, In his prayers, Good Shep - herd, hear him.
him be giv - en His re - ward, the crown of heav - en.

Stand

Opening Litany and Invocation:

- P: Lord God, You are our Mighty Fortress (Psalm 46:1)
C: **Our Help in times of trouble.** (*Psalm 46:1*)
- P: Lord our God, You are our Refuge and our strength (Psalm 46:1)
C: **You are the Rock of our salvation.** (*Psalm 62:2*)
- P: Lord our God, You are our deliverer, You fight for Your people. (Psalm 18:2)
C: **The Battle is not ours, it is the Lord's.** (*2 Chron. 20:15*)
- P: Lord our God, You raise up the Lowly and the humble in spirit and you bring down the proud and the arrogant. (Matt. 23:12)
C: **Humble yourself before the LORD and He will lift you up.** (*James 4:10*)
- P: In the name of the Father and of the Son + and of the Holy Spirit.
C: **Amen.**

Confession:

- P: This morning, we come before the Lord our God who has not abandoned us, but who has spoken to the people of old through the prophets, and who in these last days has spoken to us through His Son (Hebrews 1:1). And we know that He speaks to us by the power of His Holy Spirit speaking through the apostles and the prophets in His Word.
- C: **Lord, today, make us people of the Word. Too often we have been callous and indifferent to the teaching and the preaching of Your Word. We have not daily sought You in the Scriptures nor diligently searched Your word. We have not always remembered the Sabbath day by keeping it Holy and have allowed other things to take the place of worship, devotion and Bible study in our lives. We have chosen to base our lives on popular books and self-help than in Your Word as our guide.**

(Time of Silent confession and meditation)

Absolution:

P: God's Word is a lamp to our feet and a light to our path and when the Lord uses it in our lives it not only guides us, but it corrects us when we have sinned. His word is more than a map, it is sharper than any two-edged sword-cutting out our sin and pointing us back to the blood of Christ which saves us. And as a called and ordained servant of Christ, I hereby forgive you all of your sins in the name of the Father and of the Son + and of the Holy Spirit. Know that whoever hears these words of mine and puts them into practice is set free indeed. (John 8:31-36). Amen.

C: **Amen.**

Collect:

P: The Lord be with you

C: **And also with you.**

Heavenly Father, we thank you that You are not a God who is silent, but rather that You have chosen to speak to and guide Your children throughout our lives. We pray today that we would all build our lives upon the foundation of the Rock of Your Holy Word, even when doing so may alienate us from our society. Strengthen us to be fitted for our fight of faith with the sword of Your spirit. Through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

C: **Amen.**

Sit

A Look at The Reformation: Education


Phil N.: One of the hallmarks of the Reformation is its emphasis on the importance of a good education for all people. Although the Church had been the center of learning for centuries, by the time Martin Luther lived, receiving a good education was not guaranteed. As he grew in reputation and in the estimation of German town leaders, Luther made a case for mandatory education of all children. He wanted children to have a solid religious foundation and the opportunity to develop themselves for civic service. Speaking to councilmen in a German city in 1524, Luther said, "In order to maintain its temporal estate outwardly the world must have good and capable men and women Therefore, it is a matter of properly educating and training our boys and girls to that end" (AE 45:368). Once he became a parent, Luther made sure that his children were properly educated—especially in the Christian faith and in musical skills.

Julie K: At the heart of the Reformation for Luther was the principle of “Sola Scriptura”—the centrality of Holy Scripture. It was of the greatest importance, Luther felt, that each person be able to read God’s Word for himself or herself. Education was not simply for greater career opportunities. In reflecting on Psalm 119:105, which was part of our opening sentences, Luther commented, “True it is that human wisdom and the liberal arts are noble gifts of God, good and useful for all kinds of things, wherefore one cannot do without them in this life. But they can never thoroughly tell us what sin and righteousness are in the eyes of God, how we can get rid of sins, become pious and just before God, and pass from death into life. Wisdom divine and an art supreme are required for this; and one does not find them in the books of any jurist or worldly-wise person, but in the Bible alone, which is the Holy Spirit’s book.”

Pastor King: Much of Luther’s writing was educational in nature. Many brief works—such as pamphlets, tracts, and catechisms, which were written throughout his career—taught people in all walks of life. One special form that Luther used was the catechetical hymn. For each of the Six Chief Parts of the Small Catechism, Luther crafted a hymn that would help the faithful remember the truths found in his explanations. The last of these hymns, published in a hymn collection in Leipzig in 1539, is a versification of the Lord’s Prayer. Instructed by Dr. Luther, we sing this “teaching hymn” now.

From Heaven Above to Earth I Come

LSB 358 sts. 1–3, 15



1 “From heav’n a - bove to earth I come To bear good
 2 “To you this night is born a child Of Mar - y,
 3 “This is the Christ, our God Most High, Who hears your

news to ev - ’ry home; Glad tid - ings of great
 cho - sen vir - gin mild; This lit - tle child of
 sad and bit - ter cry; He will Him - self your

joy I bring, Where - of I now will say and sing:
 low - ly birth Shall be the joy of all the earth.
 Sav - ior be From all your sins to set you free.

15 Glory to God in highest heav'n,
Who unto us His Son has giv'n!
While angels sing with pious mirth
A glad new year to all the earth.

Public domain

Old Testament Reading (*Pastor Perez*)

Ezekiel 37:1–14

P The Old Testament Reading is from Ezekiel, the thirty-seventh chapter.

The Valley of Dry Bones

¹The hand of the LORD was upon me, and he brought me out in the Spirit of the LORD and set me down in the middle of the valley; it was full of bones. ²And he led me around among them, and behold, there were very many on the surface of the valley, and behold, they were very dry. ³And he said to me, “Son of man, can these bones live?” And I answered, “O Lord GOD, you know.” ⁴Then he said to me, “Prophesy over these bones, and say to them, O dry bones, hear the word of the LORD. ⁵Thus says the Lord GOD to these bones: Behold, I will cause breath to enter you, and you shall live. ⁶And I will lay sinews upon you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live, and you shall know that I am the LORD.”

⁷So I prophesied as I was commanded. And as I prophesied, there was a sound, and behold, a rattling, and the bones came together, bone to its bone. ⁸And I looked, and behold, there were sinews on them, and flesh had come upon them, and skin had covered them. But there was no breath in them. ⁹Then he said to me, “Prophesy to the breath; prophesy, son of man, and say to the breath, Thus says the Lord GOD: Come from the four winds, O breath, and breathe on these slain, that they may live.” ¹⁰So I prophesied as he commanded me, and the breath came into them, and they lived and stood on their feet, an exceedingly great army.

¹¹Then he said to me, “Son of man, these bones are the whole house of Israel. Behold, they say, ‘Our bones are dried up, and our hope is lost; we are clean cut off.’ ¹²Therefore prophesy, and say to them, Thus says the Lord GOD: Behold, I will open your graves and raise you from your graves, O my people. And I will bring you into the land of Israel. ¹³And you shall know that I am the LORD, when I open your graves, and raise you from your graves, O my people. ¹⁴And I will put my Spirit within you, and you shall live, and I will place you in your own land. Then you shall know that I am the LORD; I have spoken, and I will do it, declares the LORD.”

P This is the Word of the Lord.

C Thanks be to God.

P The Epistle is from St. Timothy, the third chapter.

Godlessness in the Last Days

¹But understand this, that in the last days there will come times of difficulty. ²For people will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, ³heartless, unappeasable, slanderous, without self-control, brutal, not loving good, ⁴treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God, ⁵having the appearance of godliness, but denying its power. Avoid such people. ⁶For among them are those who creep into households and capture weak women, burdened with sins and led astray by various passions, ⁷always learning and never able to arrive at a knowledge of the truth. ⁸Just as Jannes and Jambres opposed Moses, so these men also oppose the truth, men corrupted in mind and disqualified regarding the faith. ⁹But they will not get very far, for their folly will be plain to all, as was that of those two men.

All Scripture Is Breathed Out by God

¹⁰You, however, have followed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, ¹¹my persecutions and sufferings that happened to me at Antioch, at Iconium, and at Lystra—which persecutions I endured; yet from them all the Lord rescued me. ¹²Indeed, all who desire to live a godly life in Christ Jesus will be persecuted, ¹³while evil people and impostors will go on from bad to worse, deceiving and being deceived.

¹⁴As for you, continue in what you have learned and have firmly believed, knowing from whom you learned it ¹⁵and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus. ¹⁶All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, ¹⁷that the man of God may be competent, equipped for every good work.

P This is the Word of the Lord.

C Thanks be to God.

A Look at The Reformation: Preaching

Phil N.: Part of the success of the Reformation can be attributed to the simple fact that Martin Luther, the father of the movement, was a great preacher. He was also prolific! More than 2,300 sermons preached by Luther are still extant, filling many volumes in the original German and in countless translations. Luther treasured the sermon as God's special communication with people. In a sermon preached on the fourth chapter of John's Gospel, he said, "To be sure, I do hear the sermon; however, I am wont to ask: "Who is speaking?" The pastor? By no means! You do not hear the pastor. Of course, the voice is his, but the words he employs

are really spoken by my God. Therefore I must hold the Word of God in high esteem that I may become an apt pupil of the Word” (AE 22:528). In many ways, the invention of the printing press in the years just before he began his career of Gospel proclamation helped Martin Luther “preach” to many more people than he could ever have anticipated or imagined.

Julie K: From the pulpit, Luther used an approachable style, frequently using illustrations from daily life and occasionally humor to make his points. In his exposition of Galatians 4, he stated, “For ordinary people are caught more easily by analogies and illustrations than by difficult and subtle discussions; they would rather look at a well-drawn picture than a well-written book. . . . For teaching it is useful to be able to produce many analogies and illustrations; not only Paul but also the prophets and Christ used them” (AE 26:359). Paul’s Epistle to the Galatians was frequently chosen by Luther as a source of sermon texts and commentary.

Stand

Holy Gospel (*Pastor Perez*)

John 5:30-47

P The Holy Gospel according to St. John, the fifth chapter.

C **Glory to You, O Lord.**

Witnesses to Jesus

³⁰“I can do nothing on my own. As I hear, I judge, and my judgment is just, because I seek not my own will but the will of him who sent me. ³¹If I alone bear witness about myself, my testimony is not deemed true. ³²There is another who bears witness about me, and I know that the testimony that he bears about me is true. ³³You sent to John, and he has borne witness to the truth. ³⁴Not that the testimony that I receive is from man, but I say these things so that you may be saved. ³⁵He was a burning and shining lamp, and you were willing to rejoice for a while in his light. ³⁶But the testimony that I have is greater than that of John. For the works that the Father has given me to accomplish, the very works that I am doing, bear witness about me that the Father has sent me. ³⁷And the Father who sent me has himself borne witness about me. His voice you have never heard, his form you have never seen, ³⁸and you do not have his word abiding in you, for you do not believe the one whom he has sent. ³⁹You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me, ⁴⁰yet you refuse to come to me that you may have life. ⁴¹I do not receive glory from people. ⁴²But I know that you do not have the love of God within you. ⁴³I have come in my Father’s name, and you do not receive me. If another comes in his own name, you will receive him. ⁴⁴How can you believe, when you receive glory from one another and do not seek the glory that comes from the only God? ⁴⁵Do not think that I will accuse you to the Father. There is one who accuses you: Moses, on

whom you have set your hope. ⁴⁶If you believed Moses, you would believe me; for he wrote of me. ⁴⁷But if you do not believe his writings, how will you believe my words?"

P This is the Gospel of the Lord.

C Praise to You, O Christ.

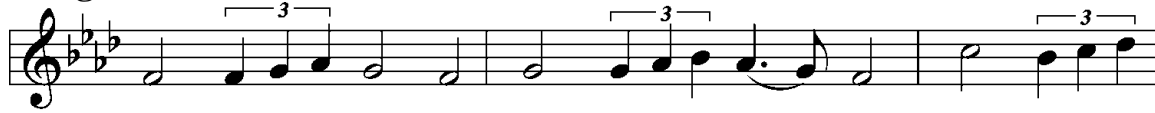
Sit

Children's Message

Pastor Perez

Thy Strong Word

LSB 578



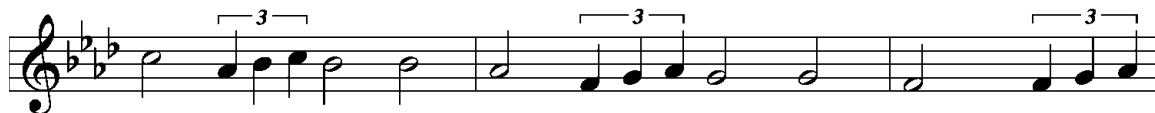
1 Thy strong word did cleave the dark - ness; At Thy
 2 Lo, on those who dwelt in dark - ness, Dark as
 3 Thy strong Word be - speaks us righ - teous; Bright with
 4 From the cross Thy wis - dom shin - ing Break - eth



speak - ing it was done. For cre - at - ed
 night and deep as death, Broke the light of
 Thine own ho - li - ness, Glo - rious now, we
 forth in con - qu'ring might; From the cross for -



light we thank Thee, While Thine or - dered sea - sons run.
 Thy sal - va - tion, Breathed Thine own life - breath - ing breath.
 press toward glo - ry, And our lives our hopes con - fess.
 ev - er beam - eth All Thy bright re - deem - ing light.



Al - le - lu - ia, al - le - lu - ia! Praise to
 Al - le - lu - ia, al - le - lu - ia! Praise to
 Al - le - lu - ia, al - le - lu - ia! Praise to
 Al - le - lu - ia, al - le - lu - ia! Praise to



Thee who light dost send! Al - le - lu - ia,
 Thee who light dost send! Al - le - lu - ia,
 Thee who light dost send! Al - le - lu - ia,
 Thee who light dost send! Al - le - lu - ia,



al - le - lu - ia! Al - le - lu - ia with - out end!
 al - le - lu - ia! Al - le - lu - ia with - out end!
 al - le - lu - ia! Al - le - lu - ia with - out end!
 al - le - lu - ia! Al - le - lu - ia with - out end!

5 Give us lips to sing Thy glory,
 Tongues Thy mercy to proclaim,
 Throats that shout the hope that fills us,
 Mouths to speak Thy holy name.
 Alleluia, alleluia!
 May the light which Thou dost send
 Fill our songs with alleluias,
 Alleluias without end!

6 God the Father, light-creator,
 To Thee laud and honor be.
 To Thee, Light of Light begotten,
 Praise be sung eternally.
 Holy Spirit, light-revealer,
 Glory, glory be to Thee.
 Mortals, angels, now and ever
 Praise the holy Trinity!

© 1969 Concordia Publishing House. Used by permission: LSB Hymn License .NET, no. 100010065. Public domain

Sermon

Sola Scriptura: "Scripture Alone"

Pastor King

Stand

We All Believe in One True God

LSB 954

1 We all be - lieve in one true God, Who cre - at - ed
 2 We all be - lieve in Je - sus Christ, His own Son, our
 3 We all con - fess the Ho - ly Ghost, Who, in high - est

earth and heav - en, The Fa - ther, who to us in love
 Lord, pos - sess - ing An e - qual God - head, throne, and might,
 heav - en dwell - ing With God the Fa - ther and the Son,

Has the right of chil - dren giv - en. He in soul and
 Source of ev - 'ry grace and bless - ing; Born of Mar - y,
 Com - forts us be - yond all tell - ing; Who the Church, His

bod - y feeds us; All we need His hand pro - vides us;
 vir - gin moth - er, By the pow - er of the Spir - it,
 own cre - a - tion, Keeps in u - ni - ty of spir - it.

Through all snares and per - ils leads us, Watch - ing that no
 Word made flesh, our el - der broth - er; That the lost might
 Here for - give - ness and sal - va - tion Dai - ly come through

harm be - tide us. He cares for us by
 life in - her - it, Was cru - ci - fied for
 Je - sus' mer - it. All flesh shall rise, and

day and night; All things are gov-erned by His might.
 all our sin And raised by God to life a - gain.
 we shall be In bliss with God e - ter - nal - ly.

A - - men, a - - men. A - - men.

Public domain

Prayer of the Church

Perez

P Let us pray for the whole people of God in Christ Jesus and for all people according to their needs.

For the whole Christian Church everywhere and for our worship, that, following the example of Luther and the great reformers of the Church, we may be faithful witnesses of God's gracious and saving love, let us pray to the Lord.

C **Lord, have mercy.**

P For those with responsibility for leadership in government throughout the world and locally, for all our service men and women both here and abroad, that we may know times of peace and safety, let us pray to the Lord.

C **Lord, have mercy.**

P For the servants, especially those who enrich our lives of worship with music and art, let us pray to the Lord.

C **Lord, have mercy.**

P For the Church, that we may hold fast to the true Word of Scripture, and as we hear it, let it lead, enlighten, and transform us, let us pray to the Lord.

C **Lord, have mercy.**

P For all those who is in need of our petitions at this time: the hospitalized and the shut in, the unemployed and underemployed, those dealing with family concerns, and the downcast and depressed, let us pray to the Lord.

C **Lord, have mercy.**

P God, our Rock and our Fortress, graciously hear the prayers of Your people, and grant that Your presence may attend us all our days; through Jesus Christ, Your Son, our Lord.

C **Amen.**

Sit

Reformation Journey Destinations

Phil N.: Luther was a student in many places in his early years, with time spent at schools in Mansfeld, Magdeburg, and Eisenach. But it was in the imposing market city of Erfurt that Luther made his greatest educational progress. Erfurt was a city dominated by its cathedral and other churches, giving it the nickname “City of Spires.” Erfurt featured one of the larger marketplaces in Germany and was a lively center of agriculture and trade. In the year 1501, Luther entered the university in Erfurt, with its buildings not far from the Gera River, known today for the picturesque Merchants’ Bridge. The present form of the bridge (including market stalls) was completed in 1325 and later the current half-timbered houses were added. After only three semesters, Luther received his first academic degree, and it seemed he would fulfill his parents’ dream and become a lawyer. But God had other plans for him, and in 1505, Luther transferred from his university setting to the Augustinian monastery in Erfurt. In 1506 he took his monastic vows, and in 1507 he said his first Mass in the cloister. Although he returned briefly in 1509 to teach for a few months in Erfurt, his life journey had taken him to Wittenberg. The experiences Luther had in this charming market town would be for him just a memory. The city of Erfurt, however, has not forgotten its prize student, who is remembered by a statue standing outside the Merchants’ Church.

Julie K: One of the most significant time periods in the history of the Reformation was the three months from April to June 1530 when the Evangelicals, as the Lutherans were known, had an opportunity to make a presentation of their Christian concerns at the diet (or imperial meeting) held in the city of Augsburg, one of the grandest cities in all of Germany. Augsburg was a center of commerce and banking, where the wealthy and charitable Fugger family had great influence on city affairs. The subsidized housing established by the Fuggers remains in use today. The meeting between the emissaries of the pope and the Evangelicals was held in buildings controlled by the Fugger family. These buildings remain in civic use to this day. Because Luther was considered an outlaw, he could not enter the territory around Augsburg but had to remain at a distance in the Coburg Castle, which was in Saxon territory. From his place in the castle, he served as a coach for his colleague Philip Melanchthon and the others who were presenting the Evangelical positions to Emperor Charles V. Messages went back and forth from Augsburg to Coburg during the entire time of the meeting. The presentation made by the Evangelicals came to be known as the Augsburg Confession. The day of the official presentation of the landmark Reformation document, June 25, is included on the Lutheran Church calendar of commemorations and is observed each year in Augsburg and many other places.

Pastor King: The influence of Luther and the reforms he brought to the Church eventually became established in most central and northern German communities. During the Middle Ages, one of the most influential and splendid cities in the region was Dessau, which was ruled by the nobility of the principality of Anhalt. Its location on the Elbe River made trade profitable for the local people, and commerce flourished. Under Prince George III, the Lutheran confession became the faith of the people, and the churches became Lutheran starting in 1534. Prince George was a devoted ruler, who took very seriously the religious needs of his people. In 1545, Luther ordained George, and he received the title “Bishop of Merseberg.” George was the only German prince to serve both as a local ruler and a Lutheran clergyman at the same time during the Reformation era. Luther reportedly said of this Reformation monarch: “Prince George is more devout than I. Any heaven that bars its gates to him is not likely to let me in either.” Devoted to the memory of Luther after the reformer’s death, George acquired the manuscript of his translation of the Old Testament and much of Luther’s correspondence to be safely kept in Dessau. As heirs of Luther in the twenty-first century, we are blessed to have so much of Luther’s writings and so many of his sermons available to us.

Offering

Stand

Now Thank We All Our God

LSB 895



1 Now thank we all our God With hearts and hands and voices,
 2 Oh, may this bounteous God Through all our life be near us,
 3 All praise and thanks to God The Fa - ther now be giv - en,



Who won - drous things has done, In whom His world re - joic - es;
 With ev - er joy - ful hearts And bless - ed peace to cheer us
 The Son, and Him who reigns With them in high - est heav - en,



Who from our moth - ers' arms Has blest us on our way
 And keep us in His grace And guide us when per - plexed
 The one e - ter - nal God, Whom earth and heav'n a - dore;



With count - less gifts of love And still is ours to - day.
 And free us from all ills In this world and the next!
 For thus it was, is now, And shall be ev - er - more.

Lord's Prayer

LSB 162

[P] Lord, remember us in Your kingdom and teach us to pray:

**[C] Our Father who art in heaven,
hallowed be Thy name,
Thy kingdom come,
Thy will be done on earth as it is in heaven;
give us this day our daily bread;
and forgive us our trespasses as we forgive those who trespass against
us;
and lead us not into temptation,
but deliver us from evil.**

For Thine is the kingdom and the power and the glory forever and ever. Amen.

Collect

Almighty and merciful God, we have again worshiped in Your presence and received both forgiveness for our many sins and the assurance of Your love in Jesus Christ. We thank You for this undeserved grace and ask You to keep us in faith until we inherit eternal salvation; through Jesus Christ, our Lord.

Benediction

LSB 166

[P] As you leave God's house and enter a world of moral, cultural and social relativism which says that all things and all ways are right. May we be people of the Word, building our foundation upon the Rock and know that as you do...
The Lord bless you and keep you.
The Lord make His face shine on you
and be gracious to you.
The Lord look upon you with favor and ✠ give you peace.

[C] Amen.

Sit

Announcements

✠

✠

✠

✠

By Grace I'm Saved

LSB 566 sts. 1, 4, 6



1 By grace I'm saved, grace free and bound-less; My soul, be-lieve and
4 By grace! This ground of faith is cer-tain; As long as God is



doubt it not. Why stag-ger at this word of prom-ise?
true, it stands. What saints have penned by in-spi-ra-tion,



Has Scrip-ture ev-er false-hood taught? No! Then this word must
What in His Word our God com-mands, Our faith in what our



true re-main: By grace you too will life ob-tain.
God has done De-pends on grace— grace through His Son.

6 By grace! On this I'll rest when dying;
In Jesus' promise I rejoice;
For though I know my heart's condition,
I also know my Savior's voice.
My heart is glad, all grief has flown
Since I am saved by grace alone.

Public domain

Acknowledgments

Unless otherwise indicated, all scripture quotations are from *The Holy Bible, English Standard Version*, copyright © 2001 by Crossway Bibles, a division of Good News Publishers. Used by permission. All rights reserved.
Created by Lutheran Service Builder © 2006 Concordia Publishing House.

Question of the Day: Why is it so important to have one specific book that we use and cling to? Why not just go with what society thinks, what is “legal”, what is popular or what “feels right”? If we’re going to live our lives among other people, the question inevitably comes up, “What is right?” And “If it’s right for me, but not for you, then is it wrong?” Having one specific set of scriptures which we cling to is important because it keeps us grounded. Unfortunately, in today's world, traditional, Biblical values are undermined and seen as unpopular by many in our society. So what does that mean for us? What does it mean for us as a church if holding to God’s word alienates us from our world? Should we change to fit the culture? Should we change so we can avoid having to close our church's doors and keep people and money in the building? These are all questions that we as pastors have to face and wrestle with.

Theme: We stand firm on the Word of God. The Bible is our foundation for all that we believe, no matter what the world may think.