

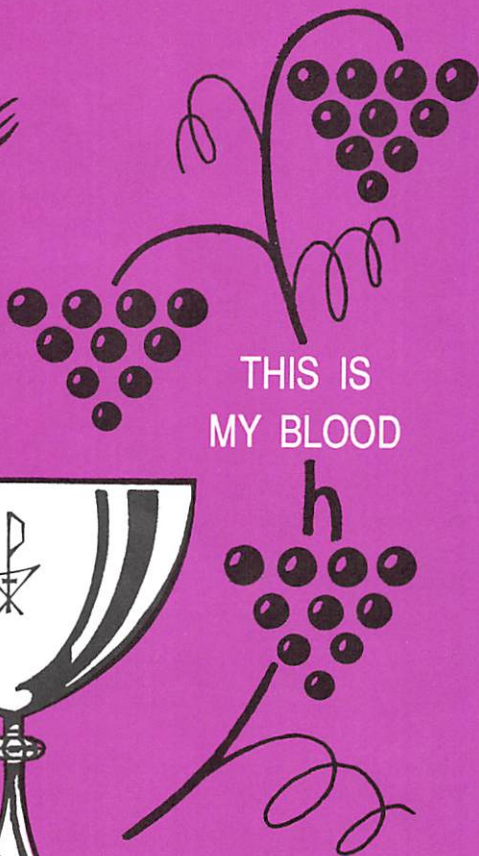
lutheran spokesman

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THIS IS
MY BODY



THIS IS
MY BLOOD



IN THIS ISSUE

- * Close Communion—Why?
- * "Stir Up, O Lord"
- * Christians In The Mainstream
- * CLC Teachers' Conference (II)
- * The Pilgrim Joseph
- * Loveland, Colorado



CHURCH OF THE LUTHERAN CONFESSION

"By love serve one another" (Gal. 5:13)—

LOVING CARE FOR ONE ANOTHER

The words of the Bible passage above urge us to have loving care for our fellow Christians. Serving and receiving the Lord's Supper requires such loving care. The congregation which *serves* the sacrament should be careful not to put a stumbling block or an occasion to fall in the communicant's way. (See Rom. 14:13b) The person *receiving* Holy Communion should be careful not to disrupt the congregation's family spirit (Eph. 4:3a).

Loving Care for the Communicant

According to Romans 1:16 the gospel of Christ is the *power* of God—literally, the *dynamite* of God. Through the good news that Jesus rescued the human race, God enables repentant sinners to believe in Christ.

Holy Communion furnishes a con-

centrated form of that powerful gospel. In the sacrament God not only *declares* that Christ gave His body into death and shed His blood for the remission of sins, but every communicant also receives the very *payment* of sins once made by Calvary's cross. The Savior's sin-atonement body and blood actually accompany the bread and wine.

This extra-strength gospel enables troubled Christians, like the disciples on the night Jesus was betrayed, to remember that their Good Shepherd will never forsake the sheep of His pasture. Christians need Holy Communion's strengthening assurance frequently. Christ says: "This do as *oft* as ye drink it in remembrance of Me" (I Cor. 11:25).

But frequent use of the sacrament dare not permit its careless distribution! If the *message* that Jesus paid for

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our sins is God's dynamite, then the *actual payment* of our sins is God's nitroglycerin and should be handled with care. The apostle Paul warns that whoever takes Communion without respect for the Lord's body being present, receives God's severe punishment (I Cor. 11:27 & 29). Know what you are doing before communing! To trifle with Christ's payment for our sins, either intentionally or ignorantly, invites spiritual destruction.

The Lord requires each communicant to examine himself before taking the Lord's Supper. I Cor. 11:28 says: "But let a man examine himself and so let him eat of that bread and drink of that cup." 2 Cor. 13:5 further explains such spiritual self-examination: "Examine yourselves to see whether you are in the faith; test yourselves." One good way to test your Christian faith and the correct understanding of Holy Communion is to review and accept Dr. Martin Luther's *Christian Questions and Answers* found in most conservative Lutheran catechisms.

Yet the requirement that each communicant check the correctness of his own faith before taking the Sacrament does not free the distributing congregation from its responsibility not to put an occasion to fall in the communicant's way. Just as manufacturers of nitroglycerin must answer for those to whom they sell the explosive, so a congregation must have loving care for those to whom it serves spiritual nitroglycerin. Such loving care calls for the practice of Close Communion in which the sacrament is given only to persons who have publicly endorsed the religious teachings and practices of the congregation.

Loving Care for the Congregation

A Christian congregation is a close-knit family whose members are of one mind and speak the same thing in spiritual matters (I Cor. 1:10). The group strives to obey all things that Christ has commanded (Mt. 28:20) and to avoid religious errors (Mt. 16:6 & 12). This family unity provides needed strength for an individual Christian as he battles against his wicked nature, the devil's wiles, and the Christ-rejecting world. As a weak thread becomes stronger when twisted together with other threads, so the solitary child of God becomes stronger when the Lord sets him into a spiritual family (See Psalm 68:6).

Going to the Lord's Supper expresses that family spirit. I Cor. 10:18 teaches that *at whose altar you worship, his religion you confess*. The word "communion" means "united with." Not only is the Lord's Supper cup a communion with the blood of Christ and the bread a communion with the body of Christ, but the Christians receiving the sacrament are also united (I Cor. 10:16-17). Each communicant can say: "I am not the only one striving to run the way of God's commandments. Those kneeling with me here at the Lord's Table believe the same as I do. We are family."

This oneness of spirit is *disrupted* when persons from heterodox Christian groups also commune with an orthodox congregation. Even though they are probably sincere children of God, still those persons send out a confusing message which says: "We who tolerate and defend religious error also agree with you who do not." This disturbs the congregation's feeling of one-

ness. Loving care for a Christian group's close-knit family spirit requires that a person commune only with those whose teachings and practice he has publicly endorsed.

In a similar way the United States practices "close voting" when it allows only those citizens who have registered

to cast a ballot. This effort to hold honest elections protects the individual voter as well as the nation. In the same way, the practice of Close Communion shows loving care to the individual communicant as well as to the congregation.

—Robert Mackensen



“Stir Up, O Lord!!!”

You may recall that, for the season of Advent just past, three out of four of the regular prayers in the liturgy began with the word: “Stir Up!” We asked our Lord to stir us up spiritually so that we would not fall asleep counting our blessings.

Mass Murder

Not the least of the issues over which we need stirring up is the issue of abortion or “Pro Choice.” Right under the noses of those who speak of our society as the most advanced in the area of human rights are the practices of mass murder which makes wars and diseases of both past and present appear in numbers-killed-comparison to be Sunday school picnics.

In our country alone it is recorded that just those abortions which were reported have reached an annual total of 1.2 million. And in China, where the population has now passed 1.1 billion, our hand-held calculators do not have enough spaces to come up with a total when we hear that each of the women of that country undergo a lifetime average of nine abortions.

In addition, one is hearing more and more about living embryos frozen in

liquid nitrogen a dozen at a time so as to be sure of having enough for implanting until one stays alive in the mother's womb. Will the rest be allowed eventually to thaw out and die?

Believing as we do that life begins, according to God's Word, at conception (Ps. 51:5), God only knows and numbers the hundreds of thousands of unborn children murdered by pills designed just for ending the life of fertilized embryos.

Satan's “Little While”

It has surely got to be one of Satan's major accomplishments in this “little while” in which he has been loosed (Rev. 20:3) to wreak his gross-est of evils upon a cooperative mankind. He actually has God-hostile people thinking that abortion is the greatest good, a wonderful freedom for otherwise house-, man-, and family-enslaved woman.

Truly, to listen to the arguments put forward for a woman to do whatever she wishes with the life within requires rereading of the words of an inspired Solomon: “The lips of a fool shall swallow him up; the words of his mouth begin with foolishness, and the

end of his talk is raving madness” (Eccl. 10: 12-13).

America! World! . . . “You shall not murder!”

Dear God, so few seem to be listening. Let us not just join the hand wringers who deplore and deplore. May God keep answering our Advent collects. The call to repentance and the

generous application of the Gospel applied now before eternal night falls is the only solution to this number-numbing holocaust.

Make it a mighty “STIR,” dear Lord, for Jesus’ sake! And may it begin with me.

—B. J. Naumann



Profile of a Leader of God's People (5th in a Series)—

A MAN OF COURAGE

. . . Who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens . . . And others were tortured, not accepting deliverance, that they might obtain a better resurrection. Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented—of whom the world was not worthy . . . (Heb. 11:33-38)

This is from the “faith” or “heroes” chapter of the epistle to the Hebrews. It states how courageous God’s people have been. How heroically believers have faced the foe’s envenomed ire down through the years! “How” is the question also. The answer is “through faith.”

Strong in the Lord

Though Nehemiah is not mentioned by name in Hebrews chapter eleven, he is there in spirit as are all the other unnamed saints who had courage through faith. Nehemiah was not killed, though he faced death in the threats of his opponents. He did not have to unsheath the sword, though he was ready and willing to do so for God. We may say that through the courageous leadership of Nehemiah death in battle did not claim any citizens of Jerusalem during his governorship. Because of the courageous stand of the governor, the enemies of God’s people cowered, God working through Nehemiah.

Nehemiah’s courage was tested times without number. He armed the people confidently in the Lord, disregarding the ominous warnings: *From whatever place you turn, they will be upon us (Neh. 4:12)*. His response to this? *Therefore I positioned men behind the lower parts of the wall, at the*

openings; and I set the people according to their families, with their swords, their spears, and their bows. And I looked, and arose and said to the nobles, to the leaders, and to the rest of the people, "Do not be afraid of them. Remember the Lord, great and awesome, and fight for your brethren, your sons, your daughters, your wives, and your houses." (Neh. 4:13-14)

The strength of the governor's position was not the places in the uncompleted wall where he stationed the people. The strength likewise was not in the swords, spears, and bows. The strength was in the Lord who fights for them. Greater always is He who fights for us over they who fight for them.

Like brave Abraham of old he arms his servants. *So it was, from that time on, that half of my servants worked at construction, while the other half held the spears, the shields, the bows, and wore armor. (4:16)* He is not thinking of some way for himself out of the battle. He commits his servants not to the protection of his person, but to the cause of God.

Victory by Faith

And if we wonder where Nehemiah would be found fighting, we find out. *Every one of the builders had his*

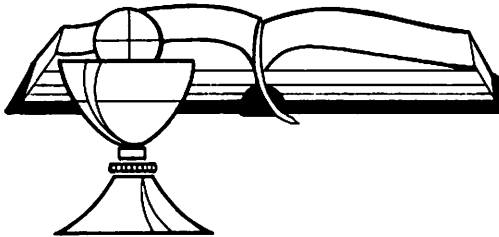
sword girded at his side as he built. And the one who sounded the trumpet was beside me. Then I said to the nobles, the rulers, and the rest of the people, "The work is great and extensive, and we are separated far from one another on the wall. Therefore, wherever you hear the sound of the trumpet, rally to us there. Our God will fight for us." (4:18-20) Nehemiah would be found in the thick of the fighting. The trumpeter would stand beside him ready to give the call to rally to the governor's position that he might lead them in the fight.

That which gave Nehemiah the courage to arm his people, to disregard the safety of his own life and to risk all was: *Our God will fight for us.*

We too today must never forget that our God has fought for us. Jesus was the greatest of all possible victories on Calvary. The victory is ours by faith. Trusting in His sacrificial death as the punishment for our sins we look forward to the great victory celebration in heaven.

Now we have, like Nehemiah, some "little" battles to be fought. Final success in all these are guaranteed because the Victor stands by us. Let us have the faith-courage of Nehemiah and we will see success as he did.

—Missionary Koenig



On Television's Influence, Or . . .

On Being Discerning in the Mainstream

While recently celebrating the anniversary of the advent of television, a commentator made the point that "TV has put everybody in the mainstream" in a manner never before seen in the world. This got us to thinking about some implications, both good and bad, for concerned Christian people.

In the Front Seat

As we approach the close of the 20th century we are witnessing the world become a global village. We can go from sea to sea and continent to continent "in a single bound." If we can't, or don't want to, leave home, we can push a button and have the world brought to us. Not so many years ago it took three to four weeks for the theater "Newsreel" to inform us of significant global happenings. No more. On a day-to-day basis television brings into our living rooms live pictures of a student revolution in Beijing; a drug-related bombing in Bogota; the mass exodus of East Germans fleeing to the West; the bloated bellies of children in famine-stricken Ethiopia; the dramatic rescue attempts after, as well as the disastrous effects of, hurricanes on our East Coast and earthquakes on the West Coast, and on and on . . .

But beyond the purely historical and merely secular, television's putting each of us "in the mainstream" applies also to the spiritual and religious.

Through the media church and religious broadcasting, we can sit in the front pew, as it were, of a papal mass in Rome or Canada; a Billy Graham Crusade in London; a New Age Rally in Seattle; a Luis Palau Crusade somewhere in South America; a Jim and Tammy Baker Crusade in a Florida shopping mall; a Moslem march in Teheran; a Hindu funeral cremation in Bombay. With the push of a button we can sit in on programs of countless other religious preachers and teachers, from Oral Roberts to Jerry Falwell and other lesser "lights" or religious hucksters, each promoting his or her own brand of religion, Christian or non-Christian. On top of these, sleaze TV's Geraldo, Donahue, and Sally Jessie Raphael give stage and podium to every off-beat cult and heretical sect imaginable, be it worshippers of Satan himself.

Never a Greater Need

Yes, the world has always had false teachers in abundance. Yes, God's children have always been exposed to idolatry and false teaching. Yes, even before the advent of radio and television, Jehovah's Witnesses and Mormons, for example, were uninvited visitors to (in?) our homes. Yet it is safe to say that never have people in general, and Christian people in particular, been exposed to, and con-

fronted by, such a variety, stew, and hodge-podge of religious teachings and "spiritual" practices.

And therefore—never has it been more important, urgent, compelling for us all to be an informed and discerning people!

"Prove all things; hold fast that which is good" (I Thess. 5:21). Living in the mainstream of life as never before, never has it been more crucial to heed that directive!

"Beloved, believe not every spirit, but try the spirits whether they are of God . . ." (I Jn. 4:1). Living as we do in the mainstream of world-wide religion, never has this encouragement been more timely!

"Search the Scriptures . . ." (Jn. 5:39) says the Savior. Like the Bereans (cf. Acts 17:10f) never has the need been greater for Bible believers to *daily* search the scriptures "whether those things were so" which are heard from the lips of purported religious teachers!

Never has it been more crucial for us to study and know the Scriptures and thus be able to "discern between good and evil" (I Kgs. 3:9); to "discern between the righteous and the wicked, between one who serves God and one who does not serve Him" (Mal. 3:18)!

On the one hand we are confident that most readers of the *Spokesman* are this type of discerning people. On the other hand, the prevalence of false Christs and false prophets in the end times (cf. Mt. 24:4,5,24) is mentioned as a warning to all. None of us are ever free of the danger of flowing with the tide rather than swimming against it. It's never easy for any of us to maintain a counter-cultural stance in the midst of a polluted mainstream.

One of the "Best Gifts"

Doubtless there are benefits to be derived from our living in a global-village world. These benefits go beyond the secular creature-comforts which space technology has afforded us Americans. For example, we can "fly missionaries" to and from India and Nigeria. In a sense, never have Christians had such an opportunity to put the words of the hymnwriter "And let Thy Word have *speedy* course" into action. Some of our congregations have sponsored their own religious TV or radio broadcasts. No doubt within our limited means there are opportunities the Lord may open to us for the advancement of the Gospel message in such manners. (Perhaps it's time we have this as a discussion topic at conferences and conventions.)

Granting these things, back to our original point. Our Savior teaches us that to "discern the time" is needed much more urgently than weather satellites (Lk. 12:56). Speaking to that need, the Lord's apostle includes "discerning of spirits" as a highly desirable spiritual gift (I Cor. 12) and concludes: "desire earnestly the best gifts." From what has been said, it is obvious that one of the best gifts of the Spirit to be desired and earnestly prayed for by Christians living in the mainstream in this end time is the gift of spiritual discernment.

But beyond desiring and praying for this gift, what is necessary to come into

possession of it? This: attend faithfully every Bible Class and worship service you possibly can, *as conducted by your own pastor*, your called shepherd who takes seriously his holy calling to lead you to the still (unpolluted) waters and the green (pure) pasture of God's holy and only-saving Gospel (John 3:16).

Thus spiritually and richly fed and supplied, when a religious program comes on know that no one *has* to sit in the front pew of a Billy Graham Crusade or New Age Rally or what have you. In fact, in keeping with the Lord's directive in Romans 16:17f.—and mindful of the danger of “good words and fair speeches” of false teachers—utilize another wonder of the medium of radio and/or television: push the button to “off.”

—Paul Fleischer



1989 CLC Teachers' Conference (Part II)

Small in Quantity—Great in Quality

(Last month's issue carried a rehearsal of the incidentals of the conference and a review of the papers delivered on the first day; in this second installment the activities on the second and third day are summarized.—The Editor)

The Second Day

We gathered on the second day of the conference to hear Pastor Keith Olmanson of Nicollet, Minnesota deal with the timely topic that seems to afflict every generation: “How Can We



CLC Teachers' Conference Officers: President Karl Olmanson, Sec'y-Treas. Wendy Greve; Out-going officers: Lila Brown, Ross Roehl.

Affect Attitudes of Children in Dealing with Peer Pressure and Dealing with the Affluence of the World?" Fads come and fads go, but the craving for love and acceptance and attention during youth is always there. The bottom line is the child's sense of values, and whether that sense of values comes from his Old Adam or from Word of God. A child can be influenced by good peer pressure, which *should* be prevalent in our Christian schools. Unfortunately, the opposite can also be true as he faces the negative peer pressure from the devil, the world, and his own flesh. This can come out in different forms, including a preoccupation with "designer" clothes and bad language. A child's only Hope is his faith in Christ, and that faith which turns to the Word of God for the perfect sense of values. The Word is our chief tool in dealing with peer pressure.

A panel discussion with "Practical Help for Slow Learners in Our Schools" was then presented by four specially-trained educators from the Mankato, Minnesota area. They included Irma Speerschneider, Sonja Olmanson, Esther Bartsch, and Nancy Heinze (who came via tape recording because she was home with a sick child) For our day schools which have been "mainstreaming" long before it became the "in" thing, and which do not have L.D. rooms available for children with special needs, the emphasis on *practical help* was greatly appreciated. Many of the ideas that they presented can be easily incorporated into our classroom situations, and used with many of our students.

A field trip concluded our day. We visited Carlson Crafts of North

Mankato, and Hendrickson Pipe Organ Company of St. Peter where we witnessed the skilled craftsmen of this unique, small company putting together beautiful hand-crafted instruments.

The Third Day

The final day of our conference began with a subject dear to the hearts of many teachers: discipline and classroom management. Practical tips came from Theodore Quade of Winter Haven, Florida ("order in the classroom is a necessity"). The differences in ways teachers approach discipline (there is no method guaranteed to work in every time and every place: be ready to adapt, because of differences in teachers, students, and situations) was presented by Karl Olmanson of Spokane, Washington. Robert Snell of Inver Grove Heights, Minnesota then offered possible guidelines we can follow, including the current trend of Assertive Discipline from Lee Cantor and the Bible-based discipline from our Heavenly Father. If we follow God's plan for discipline and use God's Word to motivate our students, the management of our classroom will be successful.

An update on the efforts of ILC to produce a computer curriculum for our day schools by combining efforts synod-wide was presented by Prof. Paul Nolting, and was received favorably.

"How much are we worth?—More than two cents worth," said Prof. John Reim in his biblical approach to the topic of the '80's, self-esteem. While the results of low self-esteem can be just as deadly as the results of high

self-esteem, he led us to see that physically and spiritually human beings are “dust” and “chaff” until the Holy Spirit enters the heart and creates faith. Then, suddenly, self-worth is replaced by Christ-worth. Only through the Means of Grace can we “become a person with the Christ, who takes simple piles of dust and makes children of God, priests of the most High, saints of the Lord—those who are truly valuable, those who are truly worthy.” Any credit we get or give must go to God!

“Rejuvenating Parent-Teacher Group Meetings” was the subject of reactivated teacher LeRoy Greening of Cheyenne, Wyoming. He was originally asked to present his topic when he was still a layman at Redeemer, before the Holy Spirit led him to return to the teaching ministry. Drawing on his experiences with the healthy Education Association at Redeemer, he stressed the importance of aiding and

benefiting the children through this organization, as well as having the parents, not the teachers, active in running it. Getting interest should include reaching out to more than just the parents in the congregation, as well as lots of advertising. Keeping interest is another story, and his practical suggestions to fight the usual complaints of such meetings—such as boredom, too much talk—too little action, and repetition of the “same ol’ stuff”—could be incorporated into any organizations needing rejuvenation.

The conference concluded with a textbook review of the Bob Jones University Press science series. Wendy Greve of Austin, Minnesota presented her evaluation of this creation-based series for grades 1–8. She pointed out her likes and her dislikes, with appreciation for the biblical approach to God’s creation and preservation of the world.

—Barbara Pfeiffer, Reporter



Pilgrims on Earth (Eighth in a Series) . . .

“By faith Joseph, when he was dying, made mention of the departure of the children of Israel, and gave instruction concerning his bones” (Hebr. 11:22).

JOSEPH

Did anyone ever have more reason to doubt God? Did anyone ever have better reason to trust God? Certainly Joseph must come close in both areas. He experienced sharp ups and downs in his personal fortunes. Surely we could expect that the strength of his faith would reflect such highs and lows. Yet, Scripture does not reveal that such was the case. It would seem that, good times or bad, his faith remained firm.

Ups and Downs

Joseph’s life began on a high note. He was the son of his father’s favorite wife, Rachel. Scripture records that

Jacob loved him more than all his children because he was the son of his old age. It would seem that Joseph led a rather pampered life. His father un-

wisely showed his favoritism by giving him special treatment. The fine coat which only he received is an example. The result was a great deal of jealousy on the part of the other brothers.

In addition, Joseph feared God and hated the evil which his brothers did. He brought a bad report to his father concerning them. The result was that "they hated him and could not speak peaceably with him" (Gen. 37:4). Then he dreamed the dreams which implied that his brothers and even his parents would bow down to him. Then the brothers hated him even more.

When the brothers were tending their cattle, Joseph was sent by his father to see how they were doing. They saw him coming and decided to kill him. His oldest brother would not permit that. But when he was away from camp, the other brothers sold Joseph to some traders who happened to pass by. In Egypt he became the property of Potiphar, an officer of the pharaoh and the captain of his guard.

This was definitely a low point in his life. He may well have struggled with the thought: "How could God let this happen to me?" But he did not let this destroy his faith. He made the best of a bad situation and served his master as well as he could. And God blessed him and his efforts. Potiphar noticed this and promoted him until Joseph was in charge of everything that Potiphar owned. Since Potiphar was an important officer of the pharaoh, obviously Joseph was in charge of a great deal of property. Though he was a slave he had much responsibility and many privileges. He was prospering.

Disaster struck in the form of Potiphar's wife. She had come to

desire Joseph physically. We read: "And so it was, as she spoke to Joseph day by day to lie with her or to be with her, that he did not heed her." He told her: "There is no one greater in this house than I, nor has he (Potiphar) kept back anything from me but you, because you are his wife. How then can I do this great wickedness, and sin against God?"

She would not listen. She could not understand. Finally, when they were alone in the house, "She caught him by his garment, saying, 'Lie with me.' But he left his garment in her hand, and fled and ran outside." Feeling that she was scorned, her desire turned to hatred. She charged Joseph with sinning against her. With no witnesses to the truth, Joseph was placed in prison. Joseph's life had hit another low spot. Again there must have been strong temptation to doubt God and to doubt the wisdom of doing God's will.

An Unwavering Faith

But Joseph's faith did not waver. He made the best of another bad situation. God blessed his efforts. Soon the prison keeper had placed him in charge of the operation of the whole prison. In the course of his duties, he cared for Pharaoh's butler and baker who had displeased their ruler. By God's help he was able to reveal the meaning of the dreams of these two men. When the butler was released, Joseph asked him to remember him and try to have him released from prison. The butler forgot. Again, there was reason to doubt God's goodness and justice. But Joseph continued in hope.

Two years later, the pharaoh dreamed dreams that troubled him. His

advisors could not tell their meaning. Then the butler remembered Joseph. Joseph was brought and, with God's help, was able to explain the dreams. God was telling the pharaoh that seven years of good crops would be followed by seven years of severe famine.

Joseph also advised the pharaoh to choose a man to gather the surplus in the seven good years so that there would be plenty in the seven bad years. Joseph was chosen to do so. He became the acting ruler of the land. As such he was able to save his father and brothers and their families when the days of famine came.

It became clear to Joseph that God had permitted such injustice to come into his life. He told his brothers when they confessed their sin against him: "But as for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive" (Gen. 50:20). How confident Joseph was of God's love and faithfulness.

This confidence continued to Joseph's dying day. He was confident that God would fulfill the promise

made to Abraham and his descendants: "Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years . . . afterward they shall come out with great possessions . . . they shall return here" (Gen. 15:13-16).

We have this report of his last words: "And Joseph said to his brethren, 'I am dying; but God will surely visit you, and bring you out of this land to the land of which He swore to Abraham, to Isaac, and to Jacob.' " To help his own and his brothers' descendants remember God's promise, "Joseph took an oath from the children of Israel, saying, 'God will surely visit you, and you shall carry up my bones from here.' " He made them promise to take his remains to Canaan when the Lord led them back there. In the meanwhile, his bones would be a constant testimony to them of his faith in God. They would be a constant reminder of God's promise to His people.

May the Lord grant to each of us such an unwavering faith in the promises of our faithful God.

—Keith Olmanson

Partners in the Gospel . . .

Prince of Peace Lutheran Church Loveland, Colorado

No doubt quite a few congregations could trace their beginnings to "transplants" from other well-established groups. It is not unusual at all in this highly mobile society of the twentieth century to see individuals and families

move far from their roots for employment or other considerations.

While we may have had many good reasons of our own for moving on, looking back it often becomes clear that God has had higher plans and rea-

Loveland Chapel/Parsonage



Front View



Side View

sons as well for uprooting and replanting His children. How wonderfully and effectively He makes use of a "diaspora" to spread the good news of the Kingdom of His Christ. And the commission of our dear Savior is that His disciples bloom wherever they are planted.

So goes the story of Prince of Peace Lutheran Church of Loveland. Prince of Peace traces its roots back to a nucleus of CLC families and individuals who moved to the area, for employment certainly, but attracted in no small measure also by Loveland's "atmosphere." Settled only minutes away from the foothills of the magnificent Colorado Rocky Mountains, and approximately 50 miles from the hustle and bustle of Denver, Loveland retains a small town feel and flavor, and is a fine place to raise a family.

For those CLC transplants nearly 15 years ago, the alternatives as far as Christian churches are concerned might have been many, with at least half a dozen Lutheran churches in the vicinity. But seeing how a movement for "unity" with tolerance for error and indifference to God's Word had influenced so many Lutheran churches to their detriment, the choices for them were not as obvious as it might have seemed.

But choices there were. They had the choice of attending either our then-existing CLC congregation in Broomfield, Colorado or the one in Cheyenne, Wyoming. It was an hour's drive in either direction. Soon regular and faithful trips north were being made early Sunday mornings for worship services at Redeemer Lutheran Church in the Cowboy state. These residents of Loveland and Fort Collins, Colorado became members of Redeemer and continued to make treks north for a few years. Eventually an agreement was made with the Cheyenne congregation for a mission outreach effort in Loveland.

Services Begin

In September of 1978 services began to be held in a school gymnasium. Pastor Mike Sydow came from Cheyenne bringing messages and encouragements from God's Word. In 1981 Pastor Robert Reim was sent by the CLC to assess the condition of the church in Broomfield and prospects in Loveland. With the eventual closing of the church in Broomfield, efforts were concentrated on Loveland.

Pastor Reim took over duties from Pastor Sydow. Soon there were plans to construct a modest church and parsonage in a new housing development.



From left: Ann and Larry Dassow; Pastor Sprengeler; Danny and Kristy Kesterson; Lowell and Marilyn Kolb with Elizabeth; upon returning from a mission to cut Christmas trees.

On the 26th of July, 1981, dedication services were held in a new house of worship. Many thanks ascended to the Lord for answering so many prayers.

Robert Reim continued to serve as Prince of Peace congregation's first pastor through those exciting stages of construction and early growth, until April of 1985 when he retired from the ministry. Pastor Paul Nolting then accepted the call to serve, coming from a call as Missionary-at-large for the CLC in the Washington D.C. area. Pastor Nolting served beginning in June of 1985 for nearly 3½ years. During this time Prince of Peace reached the milestone of becoming a self-supporting congregation. Pastor Nolting then left to serve a congregation new to our fellowship in Rochester, New York. Michael Sprengeler has served since October 1988. Prince of Peace congregation currently numbers 63 souls: 40 communicants and 23 children.

While the congregation has experienced its ups and downs in membership, many visitors from within our fellowship and without have found their way to its small chapel to hear the precious Word of God preached and taught. This is an on-going source of satisfaction and joy.

Remembering also how they were "partners in the Gospel" with Redeemer of Cheyenne in establishing their own church, a close relationship has been maintained with the brethren there. As a spreading vine sends out shoots, this congregation also actively supports smaller and newer CLC groups in Colorado Springs, Colorado and Albuquerque, New Mexico as once they themselves were encouraged. Their hopeful prayer is that the will of the Lord of the harvest be to provide permanent workers and places of worship for them as well.

—M. Sprengeler

Change of Address

Pastor Michael Roehl
Route 2, Box 37
Live Oak, FL 32062

Note: The perceptive reader may have recognized that the arithmetic "didn't add up" in our article introducing the "Partners in the Gospel . . ." series (Dec. '89). A sentence was inadvertently omitted. We had referred to our 67 CLC congregations. Of these we meant to say that 17 were featured in our 25th anniversary series and 9 in our "At Home Missions" series just concluded. This leaves the "remaining 41 congregations . . ." etc.

Daily Devotions For February 1990

Date	Scripture	Theme	Hymn
1	Genesis 25:1-10	Abraham dies and is buried.	140:5-6
2	Genesis 28:10-22	The vision of Jacob's ladder.	372:1-2
3	Genesis 32:24-32	Jacob's name is changed to Israel.	372:3-4
4	Psalms 96	Praise God for His greatness.	20:1-3
Temptation			
5	Psalms 57	God's glory is above all the clouds.	27:1-6
6	Genesis 39:1-23	Joseph resists temptation.	247
7	James 4:1-10	God resists the proud and exalts the humble.	446:1
8	Ephesians 6:10-20	Put on the whole armor of God.	446:2
9	Psalms 91	God's angels attend His children.	446:3
10	Hebrews 4:14-16	Go to your great High Priest for help in time of need.	446:4-5
11	Revelation 20:1-6	Believers reign with Christ now!	446:6
The Servant of the Lord			
12	John 7:14-18	Jesus' teaching is of God.	522:1
13	I Samuel 3:1-10	Speak, Lord, for your servant hears.	522:2
14	Isaiah 55:1-13	God's Word accomplishes His purposes.	522:3
15	Isaiah 50:4-11	They will not be ashamed who seek the Lord.	522:4
16	Psalms 25	Lord, remember not the sins of my youth.	522:5
17	Acts 5:17-29	The Lord delivers His believing children.	522:6
18	Acts 5:34-42	Rejoice if you suffer for Jesus' sake.	522:7
The Lamb of God			
19	Luke 22:24-30	Jesus sets an example for His own.	258:1
20	John 10:17-25	Jesus lays down His life for sinners.	258:2
21	Luke 4:38-44	Jesus, the Christ, heals all manner of sickness.	258:3
22	Acts 18:1-11	The Lord encourages His apostle.	258:4
23	I Corinthians 4:9-16	Jesus' spokesmen are called to suffer for Him.	258:5
24	Jeremiah 11:18-20	Let us commit our cause to God.	263:1-2
25	Isaiah 49:1-6	Jesus as God's servant is a light to the Gentiles.	263:3-4
The Bread of Life			
26	Mark 12:41-44	The widow gives "all her living" to the Lord.	347:1
27	John 6:47-59	Jesus is the living bread from heaven.	347:2
28	John 12:20-26	Jesus will be glorified in death.	347:3
29	2 Corinthians 4:7-14	We have this treasure in jars of clay.	347:4
30	John 8:21-30	Believer in Jesus, the only Savior of sinners.	347:5
31	John 11:17-45	Jesus raises Lazarus from the dead.	347:6