

CHRISTIAN MONTHLY

Vol. LXII - No.X

Subscription Rate: 1 Year

U.S. - \$12.00; Canada - \$14.00; Foreign - \$25.00

(Washington residents add 7.7% sales tax -- \$.92 for 1 year)

Send articles intended for publication to:

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CHRISTIAN MONTHLY

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Yamhill, OR 97148 USA

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Address subscriptions, payments and

Book Concern orders to:

Neal and Lynn Karlsen, Managers

THE BOOK CONCERN

PO Box 2126

Battle Ground, WA 98604-2126 USA

Phone/Fax : (360) 687-6493

E-mail: Book_Concern@Apostolic-Lutheran.org

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Western_Mission@Apostolic-Lutheran.org

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*The Christian Monthly (ISSN 0009-5494) is published monthly
for \$12.00 per year by the Apostolic Lutheran Book Concern, PO
Box 2126, Battle Ground, WA 98604-2126 USA.*

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October 2006

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The Spirit of the Lord is Upon Me

*Because he hath anointed me to preach the gospel to the poor;
he hath sent me to heal the brokenhearted, to preach deliverance to
the captives, and recovering of sight to the blind, to set at liberty them
that are bruised, To preach the acceptable year of the Lord.*

Luke 4:18-19

The Harvest is Past

***The harvest is past, the summer is ended,
and we are not saved.***

Jeremiah 8:20

Although this verse is brief, it conveys just as important a message to us today as it did in the traumatic time when Jeremiah set about to call God's people to return, in humble repentance, to the true worship of God. The people to whom Jeremiah wrote suffered from a serious spiritual illness. He called their illness a perpetual backsliding. These are the prophet's exact words: *Why then is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return. (Jeremiah 8:5)*

God called to them, saying, *Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever.*

Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord.

Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. (Jeremiah 3:12-15)

Prophet Jeremiah was called to labor at an almost unparalleled time in the history of God's chosen people. His was not an enviable position. The existing condition was critical. The message he was given to deliver was not one that would be readily received. It met with intense opposition and rejection, but God had forewarned him by saying, *Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord . . . Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them. For, behold, I have made thee this day a defenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee. (Jeremiah 1:8, 17-19)*

Let us review earlier contents of the chapter from which our text is taken. We will be given a glimpse, not only of the situation as it existed among the people immediately in question, but also of the attitude that prevailed among them. They were totally unreceptive to any of the Lord's entreaties. It was as though they were blind to their own condition. They were blind to their lost relationship with God, and they refused to listen seriously to anything that would reveal their own impoverished condition. They rejected the truths of God that would have healed their backsliding, restored them to fellowship with God, and set them free from the power of sin and Satan.

But let not our entire focus be upon the day in which this prophet lived. Let us not be occupied alone with how unyielding to truth these descendants of Abraham were. Let us see if we can detect any traces of their seed in us, and among us, today in our world--and yes, even more closely, in our fellowship.

We are called upon to labor in twenty-first-century America. How do we respond to the seriousness of these words that God put into the mouth of Jeremiah? Let these be the questions: Does this same message belong to us? Does it have any application to us personally? How do we perceive our country's situation? What is God's view of us as a professing Christian nation? How can we learn from the Bible verse that is before us?

It is only when we permit God's Word to show us what we are, and where we are in our relationship with Him, that we can be helped. Remember that this is always God's intention for his revealed Word.

The calamities that were before Jeremiah's people were of such a disastrous nature that he said that those people who remained would choose death rather than life. They made that choice, not because of any confidence in a better after-life, but because of their total despair. They could not see a release from the pressing woes of this life.

Because of their disobedience, their perpetual backsliding, the Lord had permitted them to be a scattered people. It would be more accurate to say that the Lord had caused them to be scattered. One historian wrote that some of them were prisoners in the country of their enemies, and others beggars in their neighboring country, and still others fugitives in their own country. The reason was plainly stated: their perpetual backsliding. They continued to choose what God classified as deceit rather than making haste to return to Him.

**"No man repented . . .
of his wickedness."**

We read, *I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle. (Jeremiah 8:6)* This verse seems to indicate that there was no evidence of repentance. They did not even take the first step toward repentance by asking, "What have I done?" No one seemed to wonder, "What part have I played in this disastrous situation? How have I contributed to the calamities that have befallen my nation?"

God has always used servants to publish his message. He uses them to declare the Word intended to bring people to an awareness of their sin, and then to preach the message of the Gospel that He designed to be the comfort of the convicted and penitent sinner. However, the Biblical and the historical records show us that when this method has not produced the desired results (spiritual awakening), God has used other, more stringent means in a continuing effort to gain the attention of the people He is endeavoring to draw unto Himself.

Jeremiah introduced an example from nature in his effort to reach his people. He reminded them that the stork in the heaven knows her appointed times, and other seasonal creatures such as the turtle, the crane, and the swallow observe the times of their coming and going. By instinct, they change their dwelling places as the temperatures change. But, of Israel, Jeremiah said that his people know not the ordinances of the Lord.

Prophet Isaiah used a similar analogy in beginning his book of prophecy. He said, *Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.*

Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. (Isaiah 1:2-4)

With graphic words, both of these Old Testament prophets have shown us the stubborn nature of the carnal human mind. It was true then. It is true now. The lower forms of life in God's creation are set as examples for us.

But the truth of the matter at hand is this: These people had the knowledge of God. They had been given the Law, and there were scribes among them. But it is apparent that they did not value the knowledge they could have gained through submission to the Word of God. They did not make the right use of their privilege. Instead, they trusted in themselves. They served themselves. Jeremiah explained

how it was among them when he said that every one of them, from the least to the greatest, was given to covetousness, from the prophet even unto the priest. Everyone was guilty of dealing falsely.

It is apparent that truth was not important to them. How was this evident? From the words of this prophet, who said, *They have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace. (Jeremiah 8:11)* They were so hardened and indifferent to their responsibilities and to the will of God that they were not at all ashamed of their behavior. We are even told in this writing that they did not as much as blush in God's presence.

God had borne long with his people, and still they did not return to Him. His hand rested heavily upon them before they came to their senses. It reached the point, as the prophet indicated, that all the things that God had given them, He would have to take away. *There shall be no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and the things that I have given them shall pass away from them. (Verse 13)*

At last their confession was made; their acknowledgement came. *The Lord our God hath put us to silence, and given us water of gall to drink, because we have sinned against the Lord. (Verse 14)*

This place of recognition must come to all of us. It is the place of the acknowledgement of our sin and our plea for forgiveness. Without these experiences, we will never be helped; we will never be saved. But we must follow God's way, we must follow God's plan, we must follow God's order. He is the Lord in Zion. He is King.

The Bible verse with which we began this message, *The harvest is past, the summer is ended, and we are not saved* continues to speak to us today. It speaks to us of the passage of time. Time is precious. Time is limited. It has its boundaries. Time is not like eternity, where there is neither beginning nor end. For each one of us, our days here are numbered. We are all familiar with the Bible passage that tells us that the number of our months is with the Lord, and that He has appointed our bounds so that we cannot pass. And it is also written that *it is appointed unto men once to die, but after this the judgment. (Hebrews 9:27)*

**"It is appointed unto men
once to die,
but after this the judgment."**

It is now autumn. What message does autumn send us? The days become shorter and shorter in the Northern Hemisphere and, in many climates like ours, the days become colder. The harvest is past,

the flowers fade, and their wilting heads droop and fall to the ground. The trees lose their leaves. They are no longer clothed in their colorful foliage. They stand bare and naked.

My friend, the question is: Are you saved? This is the most important of all questions. Your opportunities are slipping away. They are fewer now than they were last spring. You are getting older every day. Every time you postpone your repentance, you destroy another possibility. When you will be given another opportunity, no one knows. *If you will be given another opportunity, no one knows.*

If you are unsaved, it is not God's fault. It is yours. He has called you and pursued you with his love, perhaps for many years; maybe all the days of your life. Have you been willing? Are you willing now? Remember, every time you say no to the Lord's invitation, you are increasing your judgement in the day of Christ's coming.

It is autumn now. God is calling you. Oh, that your hand can rest in his when you pass through the portal of death!

Again I say, let us follow God's way, let us follow God's plan, let us follow God's order. He is the Lord in Zion. He is King.

Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge. (Psalm 48:1-3)

His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God. Selah.

And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there. Selah. (Psalm 87:1-3, 5-6)

Prophet Jeremiah concluded this chapter with the question, *Is there no balm in Gilead; is there no physician there? (Jeremiah 8:22)* That was not the problem in Jeremiah's day. And that is not the problem in our day. There is balm for healing. And surely the Great Physician is ready, willing, and able to help and to heal.

No one needs to go lost for want of balm or for lack of the Physician. Those who go lost are lost because they will not submit to the cure that God shows us in his Holy Word. Let the words of Prophet Hosea be an encouragement to you. *O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously . . . I will heal their backsliding, I will love them freely: for mine anger is turned away from him. (Hosea 14:1-2, 4)*

Dear friend, seek the Lord while He may be found. Call upon Him while He is near. The Lord placed singular importance upon the work of the ministry to which He commissioned his disciples. When He sent out the seventy, He told them that they were to explain to their hearers that the Kingdom of God had come nigh unto them.

And to those who rejected their word, they were to give the very same message. And in their presence, they were to wipe the dust from their shoes as an additional testimony against them. So significant did the Lord consider the ministry that He also said, *He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. (Luke 10:16)*

In the establishment of his church, as we read in Matthew 16, Jesus gave the keys of the kingdom to his disciples with the commission that whatsoever they would bind on earth would be bound in Heaven and whatsoever they would loose on earth would be loosed in Heaven. The Apostle Paul also recognized, accepted, and used this charge. In his second letter to the Corinthians, Paul stated that God has committed unto us both the ministry and the word of reconciliation so that, as ambassadors for Christ, we could beseech people to become reconciled unto God through the work of Christ.

Since we again are privileged to celebrate the Festival of the Reformation, I will close this message with the teachings excerpted from the writings of Martin Luther, the Reformer, who said, "Therefore, he who wants to find Christ must first find the Church. How could we know where Christ and faith in Him are, unless we know where his believers are? He who desires to know about Christ must go to the Church; attend and ask her. Now the Church is not wood and stone, but the company of believing people. One must hold to them and see how they believe, live, and teach. They surely have Christ in their midst. For, outside the Christian Church, there is no truth, no Christ, and no salvation."

*Pastor Alvin Holmgren
Seattle, Washington*

Luther and the Reformation

The history of one of the greatest revolutions that has ever been accomplished in human affairs is the object of my present undertaking. The history of the Reformation is distinct from that of Protestantism. In the former, everything bears the mark of a regeneration of the human race--of a religious and social change emanating from God himself. In the latter, we too often witness a glaring degeneracy from first principles. The term *revolution*, which I here apply to it, has of late fallen into discredit with many individuals, who almost confound it with revolt. But they are wrong. The Reformation was quite the opposite of a revolt. It was the reestablishment of the principles of primitive Christianity.

Primitive Christianity and the Reformation are the two greatest revolutions in history. They were not limited to one nation only, as were the political movements that history records, but their influence extended over many, and their effects are destined to be felt to the utmost limits of the world. Primitive Christianity and the Reformation are one and the same revolution, brought about at different epochs and under different circumstances. Although not alike in their secondary features, they are identical in their primary and chief characteristics. One is a repetition of the other. One is the parent of the other, and although the daughter may, in some instances, bear marks of inferiority, she has characteristics that are peculiarly her own.

And see what luster this great truth, "God in history" receives under the Christian dispensation. What is Jesus Christ, if He be not God in history? Jesus Christ is the true God of man's history: it is shown by the very meanness of his advent. When man would raise a shelter against the weather--a shade from the heat of the sun--what preparation of materials, what scaffolding and crowds of workmen, what trenches and heaps of rubbish! But when God would do the same, He takes the smallest seed that a new-born child might clasp in its feeble hand, deposits it in the bosom of the earth, and, from that grain, scarcely distinguishable in its commencement, He produces the stately tree under whose spreading branches the families of men may find refuge. To effect great results by imperceptible means--such is the law of God.

In Jesus Christ is found the most glorious fulfillment of this law. Christianity has now taken possession of the gate of every people. It reigns or hovers over the tribes of the earth, from the

rising to the setting sun. At the time of the Reformation, the Church of Rome, under Pope Leo X, appears in the height of its power and glory. A monk speaks--and in one half of Europe, this mighty glory and power crumble into dust. The Reformation was a new outpouring of that life which Christianity brought into the world. It was the triumph of the greatest of its doctrines, of that which animates all who embrace it with the purest and most intense enthusiasm: the doctrine of Faith and the doctrine of Grace.

J.H. Merle D'Aubigne

God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

I Corinthians 1:9-10

I am the Vine, Ye are the Branches

I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. (John 15:5) I am certain that many of us have been taking advantage of the beautiful weather to tend to the plants and flowers in our yards and gardens. In doing so, we more than likely have pruned a plant or two. There are several reasons to prune a plant or flower. Let us look at two of these reasons.

The first of these instances is when we notice a branch that is not doing well. It can be that flowers no longer develop; leaves may even refuse to grow on it. When we see this, we remove it from the plant. The second reason is different from the first. Oftentimes there is a branch that is quite vibrant. This particular branch grows an abundance of flowers or leaves. When we find a branch like this, we want to insure that it continues to do well. As the blooms begin to fade, we remove them so more will continue to follow. If, by chance, another branch begins to sprout from it, we prune it off with the idea of allowing our vibrant branch to continue its productive life.

In both of these instances, living parts are separated from the plant. When they are cast aside, they appear to still be alive. Some of the branches may even continue to grow for a short time. However, as time passes, they wither and dry up, and there is no more life in them. Why is this? They have been removed from their source of life.

Dearly beloved, it is the same with us. Our dear Saviour Jesus is the vine and we are the branches. Just as those branches needed a stem with roots in order to live, so do we. We have no life outside of Jesus Christ. Our Saviour tells us that *I am come that they might have life, and that they might have it more abundantly. (John 10:10)* This abundant life transcends the life that we have in this world. It is life eternal. The abundance of this new life is the absence of the fear of death.

All of the plants that we tend will one day fade away and die. The promise that our Saviour made is that, if we believe in Him, we will never die. *Jesus said . . . I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this? (John 11:25-26)*

Dear friend, do you believe that your sins have been washed away by the shed, atoning blood of Jesus Christ? --*in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. (Ephesians 1:7)* Is your life hid with Jesus? *For ye are dead, and your life is hid with Christ in God. (Colossians 3:3)* Are you abiding in the true vine? Jesus said, *I am the true vine. (John 15:1)*

The Word of God exhorts us to believe. *Believe on the Lord Jesus Christ, and thou shalt be saved. (Acts 16:31)*

The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. (Mark 1:15) If we believe and walk by faith-- *For we walk by faith, not by sight (II Corinthians 5:7)*--we will abide in the true vine, and bear much fruit to the glory of our Heavenly Father. Let us always remember, as we have already read in our opening text, that we can do nothing apart from Jesus Christ. We cannot atone for our sin, and we cannot bear fruit. It is only by faith in Jesus Christ that our sin is atoned for and we bear fruit.

*Pastor Gene Mixon
Seattle, Washington*

Risen with Christ

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. (I Peter 1:3-5)

These are beautiful words that Peter wrote as he was inspired by God. Why are there people who deny the resurrection?

Apostle Paul wrote, Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain . . . And if Christ be not raised, your faith is vain; ye are yet in your sins . . . If in this life only we have hope in Christ, we are of all men most miserable. (I Corinthians 15:12-14)

These are solemn words that the Apostle wrote. Thank you, Lord, for the grace. Where would we be without grace?

Oh, how important it is to be in the fullness of God, understanding the way of the cross and resurrection that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death. (Philippians 3:10)

For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus. (Romans 3:23-24)

What a wonderful, wonderful Saviour,
Who would die on the cross for me!
Freely shedding his precious life-blood
That the sinner might be made free.

F. A. Graves

That which was mine, the curse against sin, became thine and that which was thine (thy glory) became mine. A great exchange took place. *For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. (Romans 5:15)*

Thanks to thee, O Christ victorious!

Thanks to thee, O Lord of life!
Death hath now no power o'er us,
Thou hast conquered in the strife.
Thanks because thou didst arise
And hath opened Paradise!

Thomas Kingo, 1689

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. (Romans 5:1-2)

It is a false teaching that we have no joy in this life until we get to Heaven. Those whose experience goes no further than Jesus on the cross are not able to experience righteousness, peace, and joy in the Holy Ghost. We must experience, by grace, the resurrection of Jesus Christ in order to appreciate the cross with thanksgiving.

When Jesus appears on the eastern horizon, what is our reaction going to be? Are we going to fear or cheer? Those who have been risen in this life with Christ will, in the new man, cry out, "Come, Lord Jesus. I have waited for thee a long time." Those who have not been risen with Christ in this life will, in fear cry out, "Have mercy upon me, a sinner!" No, this is not the way to acknowledge Jesus upon his return. We need to be sure in whom we believe, *which hope we have as an anchor of the soul, both sure and stedfast. (Hebrews 6:19)*

May God, by his grace, enlighten us in these matters so that we would not go through this life in false hope, not sure whether we are saved or not.

*Dave Impola
Everett, Washington*

Rooted and Grounded in the Love of Christ

For this cause I bow my knees unto the Father of our Lord Jesus Christ . . . That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. (Ephesians 3:14, 16-19)

Paul's prayer for the Ephesians, and for us, is to be *rooted and grounded in love*. All of us know how the root of a plant or tree is equally important to the portion of the plant or tree that we see. We know that a good tree will have good fruit when planted in good soil. The root must take hold for the tree to grow.

In our spiritual walk, our spiritual roots need to experience the love of Christ in order for our inner man to grow. The good soil is where the Gospel of Christ is preached.

Paul bends his knees in prayer, and pleads with our Heavenly Father to reveal the love of Christ unto us. Christ died on the cross to redeem all of mankind. He was innocent, and his death was the payment for all of our sins. Since Adam and Eve, everyone has fallen short of righteousness.

Isaiah, David, Jacob, and the others of the Old Testament were given the spiritual wisdom to know the love of God. Paul and other writers of the New Testament were also given spiritual eyes to see and the wisdom to know the love of Christ. When Christ died on the cross, He died alone. He paid the penalty of death for everyone, then rose victorious over death. Now He grants eternal life to all who believe on Him as the Scripture says.

The love of Christ is experienced when the Holy Spirit is poured out on those who believe that Jesus Christ died for their sins. This love passes knowledge, for the knowledge we have in this life is temporal, and will be left behind when we depart from this life. But the love of Christ is eternal. We will comprehend, with all the saints, a love that extends beyond the dimension that we know today. It extends beyond the breadth, length, depth, and height that we can measure.

When we experience the love of Christ, we are filled with the fullness of God. We know that He will carry us through the trials

and changes in this life, and then will take us home to dwell with Him in Heaven.

The love of Christ is not seen outwardly when we look upon our brother or sister in faith, much like the root of the plant is not visible. But the love of Christ is revealed in the actions of our brother or sister in faith, for the love that is in their hearts is the love that extends towards those they meet. This love is a desire and prayer for others to know the loving Heavenly Father who forgives their sins.

The next time you look at a plant or tree and reflect on the roots, may you be reminded of Paul's words to the Ephesians, how he desired that we be rooted and grounded in the love of Christ.

*With love and God's peace,
Rick Niska
Portland, Oregon*

It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

John 6:63

Children's Page

Dear Children,

Summer days are getting shorter and the leaves are beginning to fall. My children have gone back to school, and all of a sudden the house is too quiet.

I know that many of you have now started school, too, and I pray that you all work hard and do your best. I tell my children, "Do your best; you will be blessed." That is true for all of us, whether we are at home, school, or in the workplace.

I would like to tell you of two men who each had a dream, what those dreams meant, and who told the meanings. You can find this in Genesis 40.

Joseph Explains Two Dreams

Joseph was the son of Jacob, and he had eleven brothers who did not like him because they were jealous of his goodness. They also did not like to hear Joseph's dreams because, in the dreams, they bowed down to Joseph. These brothers sold Joseph to a man who sold him again to the Egyptian King, called Pharaoh.

Pharaoh's wife told a lie about Joseph, and Pharaoh had Joseph thrown into prison. Pharaoh liked Joseph well enough, and he put the prisoners under Joseph's care.

Some time passed, and the butler (who took care of the wines) and the baker were thrown into the prison, too, because they had angered Pharaoh. These two men each had a dream, and on the morning following, Joseph noticed that they both looked very sad. *And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day?*

And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you. (Genesis 40:7-8)

The butler told Joseph that he saw three branches that had flowers on them. Each branch then grew a bunch of grapes, which the butler pressed and made juice for Pharaoh's cup. And he gave the cup to Pharaoh.

And Joseph said unto him, This is the interpretation of it: The three branches are three days: Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt

deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. (Verses 12-13) So this man was going to get his job back and serve Pharaoh as before. I am sure he was very glad to hear that prophecy.

Joseph told him, *But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon. (Verses 14-15)* Joseph did not want to be forgotten and certainly did not deserve to be in that place.

Would the butler remember to tell Pharaoh about Joseph?

The baker had been listening to Joseph tell the butler the meaning to his dream, and liked what he had heard, so he wanted to hear the meaning of his dream too. *Behold, he said, I had three white baskets on my head: And in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head. (Verse 17).*

Joseph told the baker that the three baskets were three days, and that in three days Pharaoh was going to put him to death, and that the birds would feed on him. Oh, that was not good to hear. The baker must have really displeased Pharaoh to be treated so. Three days later, it was Pharaoh's birthday, and he had a big feast. The butler served wine to him as before, and the baker was killed.

Even though the butler got his job back, and knew he would because Joseph told him so, the butler did not remember Joseph. Poor Joseph had to spend two more years in the prison before someone remembered him.

Who was it who remembered him, and what was it that got him out of prison? You will have to wait until next time because this story is quite long.

Just as Joseph was treated poorly for something he did not even do (and yet he was patient), so must we all be when someone falsely accuses us for something we did not say or do. We must pray for our enemy, and wait for God to work things out.

We have a God who will help us. We can pray to Him anytime. Let us have thankful hearts to God for loving us so much.

Have a very good day, and keep Jesus in your heart.

*God's peace,
Gwen Wilson*

2006 Annual Fall Services High Point, North Carolina

The Apostolic Lutheran Church of High Point, North Carolina will again host annual Fall Services on November 10, 11, and 12, 2006. The location will be their church at 6024 Checker Road, High Point.

The Apostolic Lutheran Church of America's Central Board members will also be in attendance, as they are meeting in High Point at this time.

The schedule of services is as follows. There will be one speaker at the first service, and two at each service that follows.

Friday, November 10	7:00 pm
Saturday, November 11	2:00 pm Dinner 6:00 pm
Sunday, November 12	10:30 am Lunch 3:00 pm

Local Contacts:

Dave (Chairman) and Marlene Samuelson	336/495-3559
Michael (Secretary) and Kenda Somero	336/476-1427

The High Point Congregation extends the warmest welcome to you, hoping that many brothers and sisters in faith will attend these services.

*Whosoever shall call upon the name of the Lord shall be saved.
How then shall they call on him in whom they have not
believed? and how shall they believe in him of whom they have not
heard? and how shall they hear without a preacher?*

*And how shall they preach, except they be sent? as it is written,
How beautiful are the feet of them that preach the gospel of peace,
and bring glad tidings of good things!*

Romans 10:13-15

The Children's Song

Father in Heaven, who lovest all,
O help thy children when they call;
That they may build from age to age
An undefiled heritage.

Teach us to bear the yoke in youth,
With steadfastness and careful truth;
That, in our time, thy grace may give
The truth whereby the nations live.

Teach us to rule ourselves alway,
Controlled and cleanly night and day;
That we may bring, if need arise,
No maimed or worthless sacrifice.

Teach us to look, in all our ends,
On Thee for judge, and not our friends;
That we with Thee may walk uncowed
By fear or favour of the crowd.

Teach us the strength that cannot seek,
By deed or thought, to hurt the weak;
That, under Thee, we may possess
Man's strength to comfort man's distress.

Teach us delight in simple things,
And mirth that has no bitter springs:
Forgiveness free of evil done,
And love to all men 'neath the sun.

Rudyard Kipling

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another.

Colossians 3:12-13