



# THE LINK

*From the Pastor's Desk*

**Come Quickly Lord Jesus!**



Dear saints,

The "common table prayer" that most Lutherans have learned from childhood is "Come, Lord Jesus, be our guest..." Little do most people know that these words "Come, Lord Jesus" are taken right out of the Scriptures, specifically, the Book of Revelation. The words come at the very end of John's Apocalypse: "He who testifies to these things says, 'Surely I am coming soon.' Amen. Come, Lord Jesus!"

This simple prayer, "Come, Lord Jesus!" in its original setting was a prayer for the hastening of Christ's appearing. Revelation was written at a time when the Christian church was facing persecutions by the Roman Empire. One of the early church fathers, Irenaeus, who was the spiritual grandson of the apostle John, says that it was during the time of Domitian that John had his visions. The Christian faith was on trial. Where was Jesus? What had become of the believers who had departed? Could the church of Jesus Christ hope to continue in the face of such terrible tyranny and cruelty?

The author of the Apocalypse answered that the church would continue and that Jesus was most certainly alive! The time would come soon when their enemies would be avenged, Christ would return as promised and be enthroned. What's more is that John's visions unmasked the true culprit behind the tyranny and persecution. It was the same one who had visited Adam and Eve in the Garden and had continually brought suffering to the children of mankind. The old evil foe, the ancient dragon, the serpent of old. He was the one that was really behind the wicked rulers and the destructive forces that were causing such anguish for the Christian church.

John's Apocalypse also showed who the real Champion and Victor was and what the condition of those who had lost their lives was. Christ, the Lamb who was slain, was the true King who was seated on the throne with the Father. And those who had suffered and died were not

*continued p. 2*

**IMMANUEL EVANGELICAL LUTHERAN CHURCH**

313 LEE LANE, IOWA FALLS, IOWA 50126

[www.immanuelutheraniowafalls.org](http://www.immanuelutheraniowafalls.org)

missing, but were gathered around the throne of the Lamb with palm branches of victory in their hands, wearing white robes that had been washed in the blood of the Lamb, singing songs of praise and thanksgiving to God! Things were not as they appeared.

The Book of Revelation was intended for the upbuilding of the saints of God not just in the first century but in all generations as they face persecutions and trials in various forms. The prayer of the Church in every generation is thus: "Come, Lord Jesus! Come quickly!" Why do we desire the hastening of God's kingdom and the appearance of Jesus on the Last Day? Because we know that at that time all of God's enemies will finally be defeated and the victory that began in Christ's resurrection from the dead will be fully realized for all believers.

I cannot think of a more fitting prayer in our own time. As news of city blocks being taken over by thugs and rioters and law-enforcement officers being injured pours into our television screens and onto our smart phones every day, it becomes more and more evident that our beloved nation is headed for an unprecedented place where criminals are viewed as courageous and where the innocent are looked at as criminals.

Things are changing rapidly. Despite the extremely low death rates of the Covid-19 virus, our whole country is in a frenzy and living in fear. We are being required to don masks in stores and other public places. We are told that this is how we must show love to our neighbors. Churches are being told by governors what they can and cannot do, how they must distribute Communion, if at all, and that they cannot even sing (as we hear in California). And sadly, so many are caving into this pressure, not seeing it for what it is—a move toward a totalitarian state.

Yes, it is right to pray that God would restore harmony and peace in our country. And it is certainly not wrong for the Church to pray that the Lord of all creation would "break and hinder every evil counsel and purpose of the devil, the world, and our own sinful nature, which do not want us to hallow God's name or let His kingdom come," as we do whenever we pray the Lord's Prayer. It is fitting also to pray that God would grant us patience and endurance during these dark days of riots, racial struggles, and the secular worldview that so many have adopted in our country.

But it is also our fervent prayer that Christ would come soon, that He would finally bring an end to the trials and the tribulations that we are watching take place around us every day, and in our own lives and families. We know that our Lord does indeed come

among us every Lord's Day in His Word and Supper. We know that He hears our prayers and comes to us in our needs, though unseen. And He is even the unseen guest at our dinner tables. But our true desire is that He would come again to judge the living and the dead, to deliver us from this present evil age, and that good would finally triumph over evil.

And this is exactly what will happen when Christ returns in glory. The devil and all his evil angels will be thrown into the lake of eternal fire. And Christ will be seen and acknowledged by all to be Lord and King. As St. Paul says in his letter to the Philippians, "...so that at the name of Jesus every knee should bow, of those in heaven, and those on earth, and those under the earth, and every tongue confess that Jesus Christ is Lord to the glory of God the Father."

This will be a day of fear and wrath for those who despised Christ and His Church, but for those who are baptized and remained faithful unto death

a crown of glory will be given. It will be a day of redemption and joy. All sorrow and sighing shall be taken away and replaced by shouts of triumph. And we will live eternally with Christ. For now, what is required of us is patient endurance. Many of us may live to see the complete deterioration of this country and our constitutional liberties. We may sadly live to see the radical, socialist agenda of the far Left in this country be realized. It happened to Rome. It has happened to many once great civilizations in the world.

We pray that saner minds will prevail and that law and order will be restored. But even if this is not the case, we still need not fear. This world is passing away. It is dying. Jesus said: "Heaven and earth will pass away but my words will by no means pass away." Psalm 46 offers great comfort to us even now: "God is our refuge and strength, a very present help in trouble. Therefore we will not fear though the earth gives way, though the mountains be moved into the heart of the sea, though its waters roar and foam, though the mountains tremble at its swelling. There is a river whose streams make glad the city of God, the holy habitation of the Most High. God is in the midst of her; she shall not be moved; God will help her when morning dawns."

And thus, we pray for the dawning of that eternal morning. We pray for His help now and in the end, saying: "Come, Lord Jesus! Come quickly!"

Yours in Christ, *Pastor Beisel*

## RESOURCES FOR HOME USE

<https://thewordendures.org/>

*Treasury of Daily Prayer*

*Luther's Small Catechism*

*Lutheran Hour Ministries*

*www.Issues, Etc.*

*The Fire and the Staff:  
Lutheran Theology in Practice*  
by Klemet I. Preus

*And Take They Our Life:  
Martin Luther's Theology of Martyrdom*  
by Bryan Wolfmuehler

*How Christianity Changed the World*  
by Alvin Schmidt

*Afraid  
(Demon Possession &  
Spiritual Warfare in America)*  
by Robert H. Bennett

Immanuel's website  
[www.immanuelutheraniowafalls.org](http://www.immanuelutheraniowafalls.org)  
"Media & Resource" page



## SUNDAY SCHOOL NEWS

As summer Sunday school approaches the half-way point, the Board of Education is turning its attention to plans for this fall. As of now, we are preparing for a traditional Sunday school. However, we will continue in discussion with Pastor and the elders, and we do have some ideas for modifications should they be needed.

Rally Day is set for September 13. If we have a meal, it will be a set menu served from the counter. Both indoor and outdoor seating will be available.

The only definite change for fall will be a re-grouping in the middle grades due to class sizes. My class will be the 4-6th and the next class up will be 7-8th.

If you have any concerns about fall Sunday school, please see me or a member of the Board of Education.

August will be our last month to collect Sunday school and Bible class offerings for Lutheran Family Service of Iowa.

If your child has not been attending preK-3rd grade Sunday school and I have not given you lessons for home use, then please look in your church mailbox where you should find printed lessons for your child.

See you in Sunday school!

Margaret Wosepka  
Superintendent

## PLEASE REMEMBER IN YOUR PRAYERS OUR HOMEBOUND & SHUT-IN MEMBERS

### SCENIC MANOR:

Mavis Klein, Dorothy Barhite

### HERITAGE:

Helen Neubauer, Kathryn Rankin,  
& Muriel Muessigmann

### AT HOME IN IOWA FALLS:

Gary & Sharon Groff, Roy Hammarmeister

### OUT OF TOWN:

Audrey Fleener,  
Box 112, Alden;  
Vera Duit, 306 4th St.,  
Williams 50271;  
Louise Heller, Graham, TX.;  
Dwight Rogers,  
Veteran's Home,  
Marshalltown.

JESUS  
Loves Me  
This I  
know...



# HOLY SUPPER: FEAST OF LIFE

## THE LORD'S PASSOVER

In the Lord's Passover--that night long ago in Egypt--we find the roots of the Lord's Supper. In this most remarkable meal, the main course was the antidote to certain death. . . . Death would be exacted from every household--except where the blood of a lamb marked the doorway. In those homes a death had already occurred. The lamb--the Pascha, or "Passover"--had already given up its life, and so the avenging angel would pass over that house on his deadly journey through Egypt.

Every blood-smeared door was a sign both to the inhabitants of that house and to God. By this sign God pledged His deliverance to His people, and by the same sign those who lived within that house found comfort and solace in the very face of death. This was not "just pretend." The wages of sin is death, and that awful night God dealt out the just penalty for sin. Of all the houses without a sacrificial lamb, not a single one remained untouched by death.

. . . In all of history, there was only one night when God delivered His people Israel from death and bondage in Egypt. But there were to be repeated Passovers. Annually the same menu would be served. Annually the same Psalms would be sung. Annually the same prayers would be prayed. It was a "rite," a ritual which recalled perpetually everything God had done for Israel. But more than that, it had contemporary application. No matter how many generations went by, every year the youngest child asked, "What is the meaning of this service?" And every year parents would respond in the present tense. They were not just recalling a past event, they were sharing in it: "This is the night of our deliverance," they said. "This is the night the Lord slew the Egyptians but spared our houses."

## IN REMEMBRANCE OF JESUS

*Do this, whenever you drink it*, said Jesus the night of His betrayal, *in remembrance of me*. And we, like Israelite children before us, ask: "What is the meaning of this service?" Is it simply kneeling at the Communion rail and thinking back about the deliverance God won for us at Calvary? Is it digging into our memory for an event out of [the] past? Is it remembering Jesus, as we would reminisce about a departed loved one? What, really, is the meaning of the Communion rite?

Here Jesus helps us out. *Take and eat; this is my body*, He says of the Communion bread. And regarding the Communion wine, He says: *Drink of it*,

*all of you. For this is My blood of the last will and testament, which is being poured out for many for the forgiveness of sins* (Matt. 26:26-28 NET). This is no mere exercise in memory recall. This is the real thing. This eating and drinking is the meal of our deliverance.

As it was in the Passover, so it is in the Holy Supper. Time and space are transcended. Israel was delivered from bondage in Egypt only once; and yet the annual Passover was its repeated participation in that climactic deliverance. So too, Jesus gave His body and shed His blood only once on the cross. And yet in His holy meal He distributes that very same body and blood again and again for us Christians to eat and drink. *Do this*, invites Jesus, *in remembrance of me* (1 Cor. 11:24).

In remembrance of me cuts in two directions. In this sacramental eating and drinking we remember Jesus, and He also remembers us. . . . [T]his sacred meal is a living memorial in two distinct and yet inseparable ways. In this supper we continually recall our redemption. It is the sign of our deliverance from certain death as we eat the body of the true Lamb of God who takes away our sins. Yet in this holy meal God the Father also remembers the new testament in the blood of His Son, the sign and seal of His redeeming love. This testament stands forever sure, founded on the incarnate body and blood of the Son of God. In His instructions, Jesus Christ Himself points out for His church the benefit of this eating and drinking: *given and shed for you for the forgiveness of sins*.

## PROCLAIMING HIS DEATH

Each time we eat and drink His body and blood once given and shed we participate in all the benefits He earned for us on His cross. Here the forgiveness of sins is personally applied. Not only did Jesus die for the sins of all the world, but in this sacred meal through His called servants He hands us the actual body and blood He once gave and says **for you** for the forgiveness of sins.

This is powerful public testimony. It is personal testimony, direct from God, addressed personally to us. This Sacrament offers, gives, and seals the same forgiveness as a Gospel sermon. The difference is that in the eating and drinking it's applied to us individually and personally: for you for the remission of sins. And sometimes a personal address makes all the difference in the world. Think for a minute which kind of mail you prefer; a third-class flyer addressed to "occupant" or a first-class letter with your name on it?

Our living Lord hasn't left anything to chance. Because we are inclined to doubt the forgiveness of our sins, Jesus presents us with the tangible results of His death on our behalf. Just as a canceled check is evidence of purchase, so His body once broken and His blood once shed is the sign of sins forgiven. Under the bread and wine of His Holy Supper, Jesus Christ hands us the sign of our deliverance from sin and death. Take eat, He says, . . . *my body given for you. . . the new covenant in my blood, which is poured out for many for the forgiveness of sins* (Luke 22:19; Matt. 26:28). Here there is encouragement for faith. Here there is reason to rejoice. For this is the meal of our deliverance in the forgiveness of our sins.

In turn, every communicant gives powerful public testimony in the eating and drinking of this Holy Supper. Our testimony in this meal is not just before people at the Communion rail, but before angels and archangels and all the company of heaven as well: For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes (1 Cor. 11:26).

### ONE COMMON ENEMY

The Old Testament models for Baptism and the Lord's Supper both have a common origin in Israel's deliverance from bondage in Egypt. The Red Sea victory and the Passover rescue were directed against the same enemy, Pharaoh. So also the sacraments of Holy Baptism and Communion are signs and seals of Christ's victory over one ancient foe, the devil. In these outward signs He offers hidden realities for our hearts to believe. And believing, we rejoice. For in the victory over Satan there is also victory over the fallen world and our own sinful nature.

### FEAST OF LIFE

The church is the New Testament people of God. Like Israel in the Old Testament, the church is on a journey. She is on her way to the eternal promised land in heaven. And like Israel, the church wanders in a wilderness--the wilderness of this world. Dangers lurk on every side. The devil, the world, and our own sinful nature strive to do us in. We need protection, but we also need food. We need the bread of heaven, or we will die in this world.

Remembering the bounty of Egypt, the people of Israel grumbled against Moses and Aaron in the wilderness: you have brought us out into this desert to starve this entire assembly to death. Then the Lord said to Moses: "I will rain down bread

from heaven for you" (Ex. 16:3-4). And so it was that God fed His people with manna, the bread from heaven.

You and I can understand those people. For, like Israel, we sometimes long for the comfort and security of slavery. They longed for the captivity of Egypt; we long for the captivity of sin. We curse the jails we've built for ourselves, but we also find them strangely comforting. There's a perverse security to our bondage, for like all addicts we begin to believe a lie. We imagine we need our sins to survive. Sometimes we get to the point where we actually feed on alternate fits of rage and remorse. To minds so twisted by sin, forgiveness seems oddly threatening. And so like the Israelites in the wilderness, we sometimes prefer death in slavery to life in freedom. We begin to think that death as slaves to sin is preferable to a life of freedom as the children of God.

LIKE ISRAEL, THE  
CHURCH WANDERS  
IN A WILDERNESS  
--THE WILDERNESS  
OF THIS WORLD.  
DANGERS LURK ON  
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NATURE STRIVE TO  
DO US IN.

But our God is just as merciful and patient with us as He was with ancient Israel. Though they craved the food of slavery, God fed them instead with the bread of sonship. As it was then, so it is now. Just as God fed His Old Testament people with bread from heaven along their wilderness journey, so He feeds His New Testament church on our trek toward home. And the food He gives us is exactly the same food He gave them. *They all ate the same spiritual food and drank the same spiritual drink, for they drank from the spiritual rock that accompanied them, and that rock was Christ* (1 Cor. 10:3-4).

Once Israel collected manna from the ground and drank from a water-giving rock in the wilderness. You and I eat and drink the Holy Supper of our Lord. But our strength and nourishment is one and the same: the Lord Jesus Christ. He is the Living Bread from heaven. Whoever eats this bread lives forever.

. . . It's hard to grasp how Jesus can feed us with His actual body and blood once given and shed for the life of the world . . . but blessed are the eyes that see and the ears that hear; the eyes and ears of faith. For in the Holy Supper these hidden realities are present and distributed at our altars every Lord's Day: the very body and blood of Christ --heavenly food for the earthly people of God. The flesh of Jesus is the bread of God come down from heaven to give life to the world. That bread sustains us in this world on our wilderness journey toward our heavenly home.

Excerpted from *Dying to Live: The Power of Forgiveness*  
by Harold L. Senkbeil [St. Louis: CPH, 1994]; 96-105.

## HAPPY BIRTHDAY!

2 Kurt Zoske  
5 Ella Pieper  
6 Amanda Klein  
Merle Rankin  
7 Scott Neely  
10 Arnela Knipfel  
11 Isaac Doering  
Brad Mumm  
Julie Warschkow  
15 Jeff Schmidt  
Hayden Lettow  
17 Dorothy Gehrke  
21 Dorothy Fiddelke  
21 Chris Wieting  
24 Marilyn Kinney  
Jessie Martin  
Jack Wieting  
15 Nicki Smith  
26 Trisha Macdonald  
27 Floyd Burton  
28 Amy Emerson  
Brandon Pieper  
29 Dave Kloetzer  
Ava Pieper



### Acolytes

5 Andrew Bartlett  
12 Collin Pieper  
19 Will Hofmeister  
26 Kyler Patton

**Elder:** Grant Nelson

### Greeters

2 Greg & Barb Gilbert  
6 Mike & Donna Aldinger  
16 Tom & Sheryl Roberts  
23 James & Bonniesue  
Van Hove  
30 Russ & Mindy Rodamaker

### Welcomers

Christy Brinkley  
George & Lois Mumm

## HAPPY ANNIVERSARY!

3 Merle & Janice Rieks  
4 Bill & Ann Hansen  
Gary & Lori Pommrehn  
8 Greg & Barb Gilbert  
11 Mark & Janet Klein  
Scott & Erin Patton  
12 Carroll & Janice Harless  
18 Marlyn & Linda Balvanz  
21 Lance & Kelsey Barhite  
Ron & Shirley Baumann  
31 Craig & Sharon Bell

*May we be faithful to  
pray for husbands, wives  
and families  
... in Jesus' name.*

### Videotapers

2 Steve Barhite  
9 Scott Wosepka  
16 Jon Bartlett  
23 Eugene Ritland  
30 Jaden Bartlett

### Video Showing

2 Eugene Ritland  
9 Denny Neubauer  
16 Lance Barhite  
23 Gordy Lubbers  
30 Denny Neubauer



### LWML Assignments

**Altar:** Sharon Henson,  
Rosie Neubauer

**Flowers:** Mary Jacobson

**Coffee:** Christy Brinkley

### Rebekah Circle

**Thursday, August 6 - 7 p.m.**

Topic: Rosie Neubauer

Hostess: Shirley Baumann

### Joy Circle

**No August meeting**

### Acolytes

2 Theo Beisel  
6 Zach Rodamaker  
16 Andrew Bartlett  
23 Collin Pieper  
30 Will Hofmeister

## WATCH & PRAY

*Rise, my soul to watch and pray; From your sleep awaken!*

*Be not by the evil day Unawares o'ertaken;*

*For the foe, well we know, Is a harvest reaping  
while the saints are sleeping.*

*Watch! Let not the wicked world with its lies defeat you;  
Lest with bold deceptions hurled It betray and cheat you.  
Watch and see Lest there be Faithless friends to charm you,  
who but seek to harm you.*

*But while watching, also pray To the Lord unceasing.  
God protects you day by day, Strength and faith increasing.  
So that still Mind and will Shall unite to serve Him  
And forever love Him.*