

Spirit of the Redeemer



THE OFFICIAL NEWSLETTER OF REDEEMER LUTHERAN CHURCH, NASHVILLE, TENN.

August 2017

Psalm 119

“Open my eyes, that I may behold wondrous things out of your law” (Ps. 119:18).

Psalm 119 is an incredible statement on God’s Word. It is the longest Psalm and the longest chapter in the Bible (Brug, *People’s Comm. Psalms II*, p. 191). Psalm 119 is an acrostic with each of the twenty-two letters of the Hebrew alphabet used to begin the lines of each stanza. There are eight lines in each stanza, each beginning with the acrostic letter. The acrostic style helps to convey the completeness of God’s Word. According to the commentator John Brug, “The psalmist wants to meditate carefully on every aspect of God’s Word from ‘A to Z’” (Brug, p. 192). The scholar F. Delitzsch reveals that in a German version the Psalm has the inscription “The Christian’s golden A B C of the praise, love, power, and use of the word of God” (*Comm. on the OT, Vol. 5, Psalms*, p. 243). Thus what is communicated is an essential quality to this teaching in the Psalm and to all of God’s Word. It is essential for our life.

Throughout Psalm 119 there are at least eight different terms used for the Word of God in a synonymous fashion, although each has its own nuance or aspect. (According to one scholar there are ten terms.) In each of the 22 stanzas at least six of these terms are used (Brug, p. 193). So each stanza is filled with the spectrum of terms for God’s Word.

You may be familiar the well-known verse, “Your word is a lamp to my feet and a light to my path” (Ps. 119:105).

Consider, though, one of the many other verses, vs.18: *“Open my eyes, that I may behold wondrous things out of your law.”* The term for “law” here is Torah, which of course, is God’s whole instruction and not just law in the narrow sense. It is law and Gospel. The psalmist declares that without Yahweh’s Word he is blind. He cannot see and spiritually discern. He is consigned to darkness and death. But Yahweh opens eyes through his powerful Word, and, as his law cuts and kills so that man sees his situation and despairs of himself, his Gospel gives hope. Surely the “wondrous things” from Yahweh’s Torah has to include the promise of the Christ.

In the book *Reading the Psalms with Luther* you find a prayer given at the end of each Psalm and, in the case of Psalm 119, a prayer at the end of many of the stanzas. The prayers were written by Rev. F. Kuegele. At the end of stanzas that include vs. 18 the prayer reads, “Lord, our God, teach us to know and remember how frail we are, that we do not lean on our own understanding, nor depend on our own wisdom and skill, but seek our true wisdom in Your Word. Let Your statues enlighten our eyes, that we behold Your wondrous counsel for the salvation of our souls in Jesus Christ. Amen” (p. 287). The wondrous counsel for salvation in Christ is found in the Torah!

I think of Jesus opening the eyes of the disciples. What does he say about the Torah and the Psalms? First of all, in his ministry Jesus said, “You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me” (Jn. 5:39). To the disciples walking on the road to Emmaus, the risen Lord explained that the Christ had to suffer to enter into his glory. “And,” we are told, “beginning with Moses and all the Prophets, he interpreted to them in all the

Scriptures the things concerning himself” (Lk. 24:27). When the resurrected Christ then appeared to the disciples in the locked room on Easter evening, he gave proofs in his body that he was alive and ate piece of broiled fish. Then he said to them, “These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.” And “he opened their minds to understand the Scriptures” (Lk. 24:44-45). Thus, the psalmist asks for the fullness of the Word to be opened to him and longs for what the apostles would see with their eyes (Matt. 13:17).

The Lord continue to open your eyes as you read the wondrous things in God’s Word.

– Pastor Young



Growing In Christ Sunday School August 2017

Pentecost 9 August 6

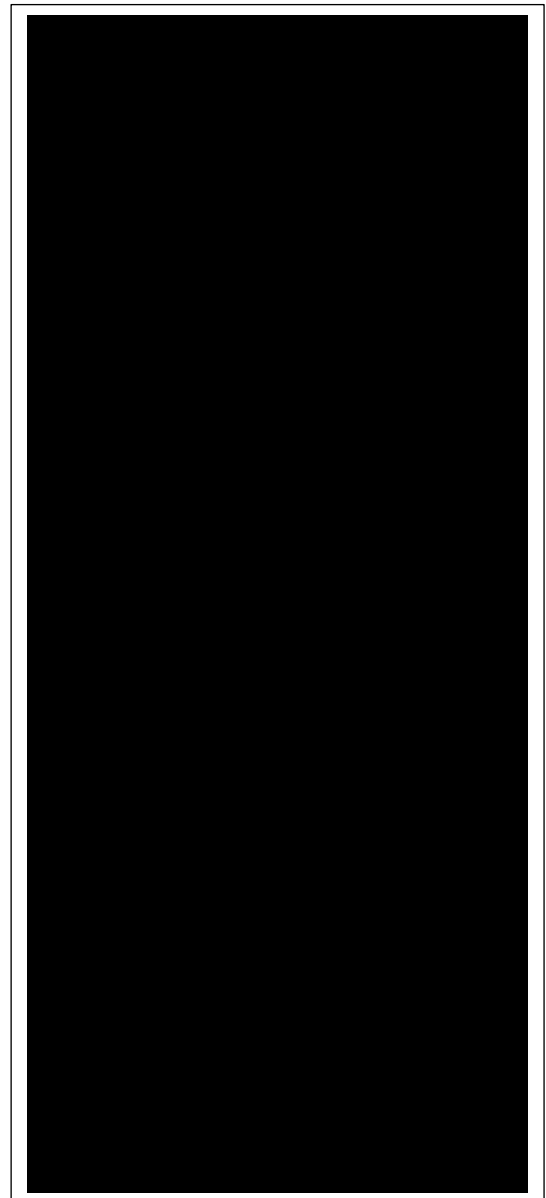
Hosanna! Blessed is He who comes in the name of the Lord! Mark 11:9

The Case of the Dried Palms: The Triumphal Entry *Luke 19:28-40*

The investigation for Sunday School today is “The Case of the Dried Palms: Triumphal Entry.” Jesus is the one true King of heaven and earth, worthy of praise and worship. Parents could ask, “How did the people celebrate the arrival of Jesus? How can you celebrate Jesus your Savior today?” **Law** In our sin, we fail to see Jesus as He really is when we ask Him to meet only our temporal needs. **Gospel** Jesus came not as a conquering king to subdue opposition but to bring spiritual peace as He overcomes sin and death through His cross and resurrection. **Key Point** Jesus is the one true King of heaven and earth, worthy of praise and worship.

RALLY DAY

Rally Day is August 27th. We recognize our Sunday School teachers, helpers, students and Education Board. We thank God for the people who lovingly teach His Word and for the students who come steadfastly to learn and hear. Please take a moment to recognize those students and workers whose very actions express their love of God and neighbor.



Find our newsletters online at:
<http://redeemernashville.org/newsletter/>

Pentecost 10 August 13

[Christ Jesus] loved me and gave Himself for me. Galatians 2:20

The Case of the Sharp Sword: Jesus in the Garden Matthew 26:36-56

Today students delve into "The Case of the Sharp Sword: Jesus in the Garden" in Sunday School. In the face of treachery, violence, and all kinds of evil, Jesus steadfastly serves the Father's will to fulfill the Scriptures and save His people. Discuss, "Why is it important that Jesus fulfilled His Father's will? Where do you learn God's will?" **Law** Our prayers and courage falter in the face of fatigue and threat of physical harm. **Gospel** Jesus prays for us and suffers all, even to the point of death, in order to rescue us. **Key Point** In the face of treachery, violence, cowardice, and all kinds of evil, Jesus steadfastly serves the Father's will to fulfill the Scriptures and save His people.

Pentecost 11 August 20

Christ died for our sins in accordance with the Scriptures. 1 Corinthians 15:3

The Case of the Broken Bread: Road to Emmaus Luke 24:13-35

Today Sunday School students look into "The Case of the Broken Bread: Road to Emmaus." As happened after His resurrection, today we recognize Jesus through the teaching of His Word and the breaking of bread. Possible discussion questions include: "How did the men on the road respond to seeing Jesus? How can you share the good news of Jesus' resurrection?" **Law** Without Jesus' Word, we are ignorant of the truths of salvation. **Gospel** Jesus makes His salvation known to us through teaching and the breaking of bread. **Key Point** Even though Jesus is not visible to us, His suffering and glory are revealed to us through faithful teaching and the breaking of bread.

Pentecost 12 August 27

You will receive power when the Holy Spirit has come upon you, and you will be My witnesses. Acts 1:8

The Case of the Wind and Fire: God Sends the Holy Spirit Acts 2:1-21, 37-47

This final week of *1 Spy Salvation's Story*, students investigate "The Case of the Wind and Fire: God Sends the Holy Spirit." God sends His Spirit to establish, unite, sustain, and expand His Church. Parents could ask, "How did the Holy Spirit change the disciples on Pentecost? How does the Holy Spirit help the Church today?" **Law** Without the Holy Spirit, we would be excluded from God's salvation. **Gospel** Through His Word and Baptism, God grants repentance and His Holy Spirit to forgive our sins and gather us into His holy, saved people. **Key Point** God sends His Spirit to establish, unite, sustain, and expand His Church.

Hope Clinic for Women

A note of Thanks:

P.S. Your baby bottles raised \$719.01 for our clients! 😊
Thankyou!

Janey & Redeemer Lutheran
Thankyou so much for being such faithful supporters of Hope Clinic for Women! We are so blessed to have you as partners in our ministry.

Blessings,
Miss Mitchell

Lutheran Women's Missionary League

LWML

Have you noticed that the last Sunday of each month is observed as a collection day for the LWML Mites? That should raise a few questions for each of you.

Who is the LWML? The Lutheran Women's Missionary League (LWML) is the official women's auxiliary of The Lutheran Church—Missouri Synod. For 75 years, the LWML has focused on affirming each woman's relationship with Christ, encouraging and equipping women to live out their Christian lives in active mission ministries and to support global missions (www.lwml.org). The LWML's motto is "Serving the Lord with Gladness", we serve Our Lord by serving our neighbor, both near and abroad.

What is a Mite? Now we are not talking about the tiny arthropod parasite that can live on your bed. The Mites of LWML are the pocket and sofa change we turn into the monetary support of mission work. The lavender Mite Box is intended for regular contributions of "mites", offerings above and beyond the support given to congregations, which then amount to millions of dollars that fund district and national mission grants and support the function of the LWML program. The Mite Box comes from the biblical account of the widow's mite (Luke 21:1-4), which you can read in the sidebar on this page.

Where does the Mites go? In 2017 the LWML has set a mission goal of \$2,075,000 to be distributed from 2017-19 to 22 mission grants (see article below) That's a lot of pocket change! Redeemer's LWML would like to highlight one grant recipient in particular, the Lutheran Heritage Foundation (LHF), #6 on the below list. The LHF was granted \$100,000 for their Lutheran Children's Books for Families Worldwide. Redeemer has supported and currently is supporting LHF through our regular offerings. Indeed, Pastor Young currently serves on the LHF Board and has expressed great joy for the support provided to LHF through the LWML.

Redeemer's LWML chapter has a Mites collection box in the library to leave your pocket, car, and sofa change for the purpose of reaching out to others with the Good News of Jesus Christ. We meet the second Tuesday of each month at 7 pm. Monthly meetings consist of a bible study or book club and discussions about missions we want to support, activities/ fellowship events we want to do and chapter business. We welcome all the women of the congregation to join us!

Luke 21:1-4

The Widow's Mite

¹Jesus looked up and saw the rich putting their gifts into the offering box, ²and he saw a poor widow put in two small copper coins. ³And he said, "Truly, I tell you, this poor widow has put in more than all of them. ⁴For they all contributed out of their abundance, but she out of her poverty put in all she had to live on."

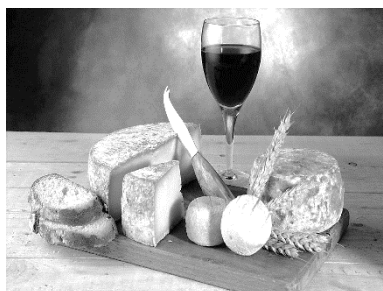
Wine & Cheese Reception

September 16

At the home of Rob & Janeen

Gregory

More details to follow!



LWML Sets 2017-2019 Mission Goal at \$2.075 Million

ST. LOUIS, June 26, 2017 — The Lutheran Women's Missionary League (LWML) welcomed 3,471 people with 850 as first timers to the LWML Convention in Albuquerque, New Mexico, June 22–25, 2017, under the theme "Jesus Christ Above All". The convention theme was based on Philippians 2:9.

Delegates to the 37th Biennial Convention of the LWML adopted a \$2,075,000 mission goal for the 2017-2019 biennium. This goal, by the grace of God, will fund 22 mission grants as men and women respond in prayer and offerings during the next two years. LWML chose to support the following mission grants, pledging their support with prayers and mites (offerings) given over the next biennium:

1. Providing Food and the Gospel to Starving Children – Mercy Meals of Siouxland, \$40,000
2. Mercy House for Women and Children – Franklin Avenue Mission, Flint, Michigan, \$100,000
3. Christ for Veterans and Their Families – LCMS Ministry of the Armed Forces, \$27,750
4. Tanzanian Sewing Center – Evangelical Lutheran Church in Tanzania (ELCT), \$25,000
5. Current Missionary Need – LCMS International Mission, \$100,000
6. Lutheran Children's Books for Families Worldwide – Lutheran Heritage Foundation, \$100,000
7. Christian Hope Through Mass Media in Egypt – Lutheran Hour Ministries, \$100,000
8. NOLA 4H: Hearts for the Hungry, Homeless, and Hurting – Christian Families United for Progress, \$100,000
9. Lutheran World Relief Quilt and Kit Shipping Fund, \$80,000
10. Christian Eldercare Home in Haiti – Ministry in Mission, \$100,000
11. Training Lutheran Middle Eastern Missionaries – Biblical Orthodox Lutheran Mission, \$93,000
12. Completion of Lukonda Lutheran School Buildings, Uganda – Lutheran Church Uganda, \$48,000
13. Equipping Youth to Witness for Life - Y4Life – Lutherans for Life, \$25,000
14. Laborers of Love – Lutheran Braille Workers, \$100,000
15. Sharing Jesus with People with Disabilities – Bethesda Lutheran Communities, \$100,000
16. Education Loan Repayment Assistance Grants – Ministry Focus, \$100,000
17. Nursing Students Serving with Mercy Medical Team – LCMS Office of International Mission, \$25,000
18. Restoration Programs for Native Hawaiians – Lutheran Indian Ministries, \$75,000
19. RECONNECT to the Body of Christ, Circuit 28 – Texas District, \$50,000
20. Prison and Jail Ministry Synod-wide Conference in 2018, \$36,500
21. Family Scholarships for Short Term Mission Trips – MOST Ministries, \$60,000
22. Raising Pastors and Deaconesses – Evangelical Lutheran Church of Liberia, \$97,000



Charles V

1500-1558

The Holy Roman Emperor who would declare Luther an outlaw was born February 24, 1500, and named Charles I of Spain, a successor of the Austrian Habsburg Monarchy. His first language was French. When his Emperor father, Maximilian, died in 1519, Charles was already King of Spain and had vast holdings in Austria, the Netherlands, and areas in Central and South America. He had ambitions to add the German lands that were in the Holy Roman Empire, but that all changed when his father died.

The death of Emperor Maximilian on January 12, 1519, put Frederick the Wise in a position to increase his influence and

power. Already President of the Imperial Council, he was considered Imperial Vicar and filled the role of Emperor for the year before Maximilian's successor was elected and crowned. Frederick's protection during this year permitted Luther's writings to be spread and his ideas to develop.

It is fascinating the other six electors and Pope Leo X wanted Frederick to be the next emperor. The Pope even presented him with the Golden Rose, but Frederick did not desire that position. Instead, he threw his support behind Charles V, but only after he had negotiated a limitation of Charles' powers. This put him in the position to be able to protect Martin Luther.

Charles faced early competition in Henry VIII of England, but ultimately his rival was Francis I of France. Between the two, the Papacy supported Francis I, but it lacked the immense funds Charles was able to use to bribe the seven electors into selecting him.

One of these electors turned out to be Albrecht, Archbishop of Mainz. He was approached by partisans of both Charles V

and Francis I during the imperial election of 1519. It appears that Albrecht received large sums of money for his vote—which he ultimately cast for Charles.

In June 1519 Charles was elected; in October 1520 he was coronated; on January 18, 1521, he received the papal bull *Decet Romanum Pontificem* with its excommunication of Martin Luther. The Pope included instructions to present the bull to the Diet of Worms, which was to begin January 28. Normally, Luther's excommunication would have prevented him from defending his views at the Imperial Diet, but once again Frederick intervened, convincing Charles to give Luther a hearing at Worms in April 1521.

On March 11, 1521, the Emperor sent Luther an invitation to come to the Diet of Worms to "answer with regard to your books and your teaching." The Emperor's mandate promised safe-conduct if he would arrive in Worms within 21 days. "You have neither violence nor snares to fear," the letter said.

After Luther gave his testimony on April 26, 1521, Charles granted him permission to leave Worms. Luther set out to return to Wittenberg. Under Frederick's authority, Spalatin staged an attack on Luther's return trip to Wittenberg, kidnapped him, and brought him to the Wartburg Castle where he could be protected from reprisal. It is likely Spalatin made these arrangements, and Frederick never knew Luther's location.

On May 25, 1521, Charles V issued the Edict of Worms:

"For this reason, we forbid anyone from this time forward to dare, either by words or by deeds, to receive, defend, sustain, or favor the said Martin Luther. On the contrary, we want him to be apprehended and punished as a notorious heretic, as he deserves, to be brought personally before us, or to be securely guarded until those who have captured him inform us, whereupon we will order the appropriate manner of proceeding against the said Luther. Those who will help in his capture will be rewarded generously for their good work."

The Emperor declared Martin Luther an outlaw and a heretic and banned his literature. Luther could now be killed by anyone.

Following Charles' edict against Luther, Frederick again used his power and influence to obtain an exemption from the edict for electoral Saxony. This gave Luther protection, and the Protestant Reformation freedom to continue.

Why did Charles relent to Frederick? The Emperor anticipated that Pope Leo X would call a general council that would rule on Luther's doctrine and bring peace to the Church. In fact, in the 1526 Diet of Speyer, he passed the recess of the Edict of Worms, which allowed all princes and cities in the Empire to practice religion as they saw fit until this general council was called. In Catholic territories the Edict of Worms was reaffirmed, but Luther and his teachings were tolerated in Lutheran territories.

When years went by and the Pope called no council, the 1529 Diet of Speyer revoked the recess, and this resulted in the 1530 Diet of Augsburg, where the Lutheran German princes would present their *Augsburg Confession*, written by the next member of our Reformation Twelve.

JUNE 2017: MONTHLY KUSAAL LUTHERAN MISSION NEWS AND PRAYER NEEDS

June 2017 No. 82

"As long as it is day, we must work the works of Him who sent me, night is coming when no one can work" John 9:4.

Greetings: Greetings from your brothers and sisters in Ghana. The gracious Lord is blessing us with good rainfall. Crops are being planted and fertilizer is being applied to improve crop yield.

Baptism: Two babies and a young man, Martin, were baptized. Martin was neither Muslim nor idol worshiper and the Holy Spirit used the youth in St. Luke Lutheran Church

to bring Martin to Church. After going through instructions for four months, he was baptized. Martin has joined all the various youth groups in the Church.

Evangelism/Outreach: The Holy Spirit led the Bugzunde Evangelism team to visit Tengnoog. The heavy rains did not stop them from going to Tengnoog, they rode bicycles for more than 15 miles to visit homes in Tengnoog for house-to-house evangelism. Last Sunday, among the people visited, five women and eight children came to Church. Pray for the 13 people not only to remain in the Church, but more importantly receive baptism and participate actively in the Church's life.

Theological Education by Extension (TEE): Rev. Dale Kaster, a missionary responsible for the TEE program invited leaders of the four language groups in Northern Ghana to attend a meeting in Tamale. Praise the Lord, August 21-September 1, 2017 will be the training period for the Church leaders in the Kusasi area. Courses to be taught are New Testament Survey, Biblical Interpretation, African Traditional Religion and African Church History.

Translation: There is steady progress in the translation, editing and reviewing work in all the language groups. Komba is now translating the Augsburg Confession while Bimoba and Akan (Fante) are actively translating the Luther's Small Catechism With Explanation. Kusaal is



PASTOR SALIFU PRESENTING THE GOATS

almost done with translating Lutheranism 101 and the Apology of the Augsburg Confession. Part of Lutheranism 101 is being printed by Ghana Institute of Linguistics Literacy and Bible Translation (GILLBT) in Tamale. What a blessing Lutheran Heritage Foundation (LHF) is to Ghana!

Radio Broadcast Program: The weekly 30-minute radio broadcast program is well received. After every program call-ins are received from all areas and their questions and contributions are helpful. One thing that most callers make is, "Lutherans do not preach like others who talk about earthly prosperity only." Some callers say they have stopped listening to other preachers because we have God's message for them. Please the radio program would never have gone on for almost three years now without Ghana Harvest. Supporting Ghana Harvest means you are supporting the spread of the Gospel in Ghana.

Sanitary water wells: The last of the three wells concrete-lined from March-June was at Bansnatinga. This is a community where the inhabitants had to walk more than a mile to get water from the White Volta River. The well has become a big relief to the women and children. On top of the well's wall they wrote, "Water is Life." We praise the Lord for the blessings received from you and the gift of good water.

Goat Project: Although we had received some gift to purchase goats for needy widows since April, the goats were not bought because of the high cost and the difficulty in caring for new goats in the dry season. The goats will be purchased as soon as possible and distributed to selected needy widows.

Visit Rev. Patrick Gharton: Rev. Patrick Gharton is a native of Bolgatanga in the Upper East Region. He had stayed almost all his life in southern Ghana. He is now back home and upon visiting him, it was realized he had interest in beginning a Bible study and prayer group in his village. Pray for his wife who is recovering from stroke and diabetes.

Burial of Rhoda Barikisu: Barikisu Rhoda was a young lady in Immanuel Lutheran Church, Ziako, who had suffered physical pain (stroke, epilepsy, frequent malaria, etc.) most of her life, but God has never taken away his love from her. Barikisu is dead and buried and the promise God made for her eternal life has taken place. We praise the Lord for keeping this lady faithful till the end of her life on earth. Traditionally epileptic patients who die are considered to have died a “bad death.” When a person is considered to have died a “bad death” the corpse is sent and dumped in the forest and the person’s name is never mentioned. Any belongings that the person has are burnt or thrown away. At the burial and 4th day after burial services we asked the Lord to bless all who mourn (Christians) and grant them the assurance that is theirs by faith in the life, death and resurrection of Jesus Christ.



PASTOR AND LEADER CONDUCT BURIAL SERVICE

Thank you: Without the Lord using you, the Lord’s work in the Upper East Region of Ghana would not have reached where it is. The Lord has used your blessing to enhance his mission work: leadership training to raise more leaders, translation of good Lutheran books to be used now and in the future, literacy classes where adult are taught how to read and write in Kusaal, chapel buildings that are used for multiple activities, evangelism and outreach work where hundreds of people are reached with the gospel, radio program that broadcasts the pure Word of God (Law and Gospel), school that teaches and train more than 600 children to fear, love and trust in God above all, goats for widows to serve as income generating venture, sanitary wells that provide good and clean water for people who used to drink water from rivers, dams and lakes, and many more. You are part of this mission and ministry. We are most grateful to you. Please join us to give thanks to God.

Thanksgiving and Prayer Needs

1. We praise God for the countless blessings we have received, and especially forgiveness of sins that Christ accomplished for us.
2. Praise the Lord for the continuing assistance that CCCS LeadaChild gives to schools to enhance the school’s Christian Education programs.
3. Praise the Lord for the continued assistance received from Ghana Harvest which includes regular support for the weekly radio program. You can learn more about the wonderful work Ghana Harvest is doing by going to their website: www.ghanaharvest.org
4. Pray that the Holy Spirit touches those who listen to the radio broadcast so that they learn the truth (God’s Word).

5. Continue to pray for wisdom and resources for Lutheran Heritage Foundation as they provide printed materials for many language groups throughout the world.
6. Pray for the successful completion of the books LHF is printing for Ghana which include: Luther's Small Catechisms for three language groups and the Large catechism for Kusaal.
7. You can learn more about LHF by going to their website (www.LHFmissions.org).
8. Pray that the Holy Spirit leads idol worshipers to know and believe in Jesus Christ so that they abandon inhuman widowhood practices that they subject widows to.
9. Pray that the women at the Gambaga Witches Camp continue to put their hope and trust in Jesus, the Savior of the world.
10. Pray for the up-coming National Church Convention in Kumasi (August 9-13th and National Youth Convention in Bawku (August 21-24th).
11. Pray for late Rhoda Barikisu's parents, especially her father who is a Muslim, that the message shared during the burial and the other services and visits made to the family become a blessing to them.
12. Pray that more classrooms are built for CPS to accommodate 607 children in the school.
13. Pray that Banstengdaanteng chapel's doors and windows are fixed so that sheep and goats do not enter the chapel.

This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers. If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him? (1 John 3:16-17)

Nicholas Salifu

Concerning the Name "Lutheran"

C.F.W. Walther

Translated by Mark Nispel

From: *Der Lutheraner* v. 1, pp. 2-4, 5-7, 9-12.
June, 1994

This translation was first presented in the Husker Lutheran of University Lutheran Chapel, Lincoln, NE in 1989 and has now been entirely reviewed and revised.

PART II - September 23, 1844

B. What does it mean to be a Lutheran?

In the last section we showed that we have not given ourselves the name 'Lutherans' and that we also do not use the name in such a way that it is sinful. We showed that we allow ourselves to be called Lutherans not because we want this name to separate us from other orthodox believers like the Corinthians did and further not because our faith is based upon Luther and finally not because we want to show that we confess a new doctrine and new church, a sect.

This begs the question then: In what sense do we truly call ourselves Lutheran? In brief we answer: Using this name indicates nothing else than that we are Christians who believe that the doctrine which was again brought to light in these last times from God's word through Luther, is the true doctrine. Whomever confesses this doctrine with his mouth we call a Lutheran. But we believe a true Lutheran is only he who believes this doctrine with his heart through the working of the Holy Spirit and who has the mystery of the faith in a pure conscience. A true Lutheran and a true Christian, the Lutheran church and the Christian church, God's word and Luther's doctrine - these are all one and the same to us. Therefore with joy and confidence we make that well known verse our proclamation: "God's Word and Luther's Doctrine, now and forevermore." We don't mean by this that Luther spoke and wrote as an apostle from immediate enlightening of the Holy Spirit. But we do want to give witness that Luther's doctrine as we have perceived it is drawn from God's Word and that also through him the reformation of the church, which everyone knows was necessary, was accomplished. As Luther himself once advised

the Lutherans who in 1528 were required by Duke George to give answer for their faith: "They want to remain with the holy gospel - Luther himself will not be Lutheran if he does not purely teach the holy Scripture." (Werke, Halle, XXI, 234).

We know well what we should expect in these days when explaining that with the strongest conviction of the heart we believe that the Lutheran church is the true church of Jesus Christ on earth. The most gentle of our opponents will say: "Indeed, we believe the Lutheran church is a church but not the church of Christ. But the belief that there are more true churches we leave to those who can never be sure of their doctrine whenever in their consciences they feel guilty of false doctrine. These people quietly comfort themselves with that sweet dream of many true churches and thereby strive to appease their shrieking consciences. Yes, we leave it to them to publicly confess that they see themselves not as the church of Christ but only as a set (*sic*: sect). We ourselves, however, give thanks to God that He has brought us to fellowship in His true church and made us certain and joyful to confess before all the world that we belong to her and not to a sect.

But perhaps now many will say: "We hear that! We've hear(d) that language before! Those who belong to the sects speak just like that. In fact that is the most certain sign of a sect that they are so isolated that they make themselves into the only church that can save and damn everyone who has a different faith. So we can see that you Lutherans are true brazen papists. Isn't the belief in a particular church as the only-saving church a fundamental doctrine of the papists? See, you give yourself away!" We ask everyone who would make this objection not to be hasty in their judgment and first let us explain. Wait until we explain our true meaning and you have given it careful consideration.

We are in no way so fanatical and so narrow in recognizing the hidden kingdom of Christ that we would think that it consists only of those who call themselves Lutheran. Never! We know that this church is not contained within the boudoirs of a human name, a country, or a time. Instead it encompasses the entire inheritance of

Jesus Christ. It is for this reason that our church is so great and glorious to us; for this reason we want to do our small part and give public witness, pray, fight and remain with her until our last breath despite all insult that is laid upon her.

In the first place, the Lutheran church is not restricted to those who from youth have held this name or even to those who took it up later in life. We extend our hand to everyone who submits himself to the written word of God without guile and who carries the true faith in our dear Lord Jesus Christ in his heart and confesses it before the world. We consider such a one as our partner in faith (Glaubensgenossen), as our brother in Christ, as a member of our church, as a Lutheran, no matter in what sect he lies hidden and entangled. We well know that God can keep for Himself thousands of His children even where everything appears to be devoured by Baal worship. (1 Ki 19:9-18). We know that God is so powerful that God's children are also born where this word is only preached very sparsely and mixed with many doctrines of man, indeed, that Christ rules in the midst of his enemies (Ps. 110:2). We therefore condemn no man no matter what he calls himself but instead merely proclaim that divine judgment: "Whoever believes and is baptized will be saved. Whoever does not believe, he will be damned." It is one thing if it is asked: "How is the church recognized and where is she seen?" It is another to ask: "Where is the church?" We answer the first question: "She is recognized by the pure preaching of God's word and by the right use of the holy sacraments." The second we answer: "The Church is the congregation of all believers. (See the Augsburg Confession VII and VIII).

Likewise the old Lutheran theologians never denied this basic tenet that not only those are to be considered Lutherans who call themselves by that name. They always taught that there were innumerable people who carry the name in pretense who through their fleshly ways show that they are not members of the true church, not members of the spiritual body of Jesus Christ, not true Christians. Further they always taught that there are innumerable others who have never called themselves Lutheran and who still

are true Christians and therefore Lutherans in fact and in truth. Of all the many witnesses which could be brought forth here one will suffice. In 1573 the Reformed in Frankreich (generally called the Huguenots) suffered the most dreadful persecutions from the papists and during the infamous bloodbath of Paris, in the span of two months 70,000 of them were murdered with unheard-of satanic cruelty. N. Senecker, a Lutheran theologian (known for his glorious Hymn: All Glory be to God on High), who was one of the authors of the *Formula of Concord* and who was expelled from Leipzig through the machinations of the Reformed wrote the following judgment:

Indeed in the persecutions, which occurred in Frankreich, the Netherlands and other places, many innocent people were miserably slaughtered on account of religion and many even out of the masses who are Sacramentarians were found to be martyrs with whom even a heart of stone must rightly have compassion. But, dear God!, they all died as Lutherans, not on account of their doctrine of the Holy Supper, but because they would not worship the horror of the pope. Therefore in their need God stood by them and recalled them to Himself with joy and comfort. He covered up their weakness and delusion in regard to the Holy Supper wherein they had been placed and misled. He showed them patience. Our Holy God always turns the fault and need of His believers, which is not defended deliberately out of stubbornness, into that which is best." (Se: Brev. resp. ad crimen Danaei).

Thus speaks a man who rejected the false doctrine of the Reformed to the utmost. However here he shows that he was motivated not by a desire to condemn and by a sectarian spirit but rather from a love of truth. Although Lutherans are usually accused of intolerance, narrowness, and love of condemning people on account of their rejection of all false doctrine, no one deserves this accusation less. For if they have the name rightly they never restrict the true church to those who use this name.

Even less do we believe that the church to which we belong is confined to some particular land or some particular time. With the name

"Lutheran" we confess that we belong to the true catholic (universal) church, whose doctrine Luther preached. In our public confessional writings it is clearly said concerning this:

In the Creed it is a comforting article where it says: 'I believe in a catholic universal Christian church.' This shows that no one should think that the church is like other external political bodies bound to this or that land, realm, or class of people as the people of Rome likes to say. Instead it is certain truth that that group and those people who are spread out there and there in the world from the east to the west, who truly believe in Christ, who then have one gospel, one faith, one baptism and sacrament, who are ruled by one Holy Spirit are the true church. This even though they may have different ceremonies (See the Apology Art. 7).

Luther witnesses to the same thing with these words:

The church is not only under the Roman church or the pope but instead in the whole world just as the prophets have proclaimed that the gospel of Christ would come into all the world (Psalm 2:19). The church bodily is spread out under the pope, the Turk, the Persians, the tartars and everywhere else. But spiritually Christendom is gathered in one gospel and faith, under one head which is Jesus Christ." (See the appendix to the large Confession of 1528).

We cannot go on without bringing forth one more quotation of Luther in order to give verification that a sectarian view of the church was entirely foreign to him. Concerning Galatians 1:2 he says:

Therefore the church is holy even where the fanatics are dominant, so long as they do not deny the Word and the Sacraments; If they deny these, they are no longer the church. Wherever the substance of the Word and the Sacraments abides, therefore there the holy church is present, even though Antichrist may reign there, for he takes his seat not in a stable of fiends or in a pigpen or in a congregation of unbelievers but in the highest and holiest place possible, namely, in the temple of God (2

Thess. 2:4). From this it is certain and obvious that God's temple must be and remain even under spiritual tyrants who rule and storm. For above all, even under the tyrants, the right faith etc. is found. Therefore a short and easy answer can be given to the question: the church is everywhere in the entire world if only the Gospel and the Sacraments are there. But the Jews, Turks, enthusiasts and mob spirits or heretics are not the church. For these deny and destroy such things.

What has been said concerning the church being restricted to some particular place can also be said concerning being restricted to some particular time. As long as there has been an orthodox church on earth there has also been a Lutheran church. She is (as strange as it may seem) as old as the world for she has no other doctrine than the patriarchs, the prophets, and apostles received from God and preached. It is true the name "Lutheran" was first used some 300 years ago but not the thing itself which is indicated by the name. When we are asked so often: 'Where was the Lutheran church before Luther?', it is very easy to answer: 'Everywhere there were still Christians who believed with their hearts in Jesus Christ and in His Word who would not allow themselves to be diverted by any human regulations from the one faith that alone saves. Or at least in the end at the time of death they took refuge in this faith. The Roman Catholics admit against their will that our doctrine is not new but instead was confessed before Luther in all places.

(You can read the full translation of Part I at: <http://lutherquest.org/walther/articles/-400/nameLuth.htm>. Next month, Part II. Some minor editorial corrections have been made to the copy printed here.)



Stewardship of Time Fair

Sunday August 27th, the Board of Stewardship and Assimilation will be hosting a

Stewardship of Time Fair. To prepare for your participation, we ask that you in prayer consider how you can use the gifts, abilities and talents that God has blessed each of us with to serve

Him and others. In promoting stewardship and assimilation within our congregation the first priority starts with studying God's Word. There are many choices available for Bible studies and at the Time Fair you will have an opportunity to learn more. Tables will be set up in the Narthex and library; each table will have a sign identifying the Board or activity it is representing. There will be a person at each table to answer questions and will have a signup sheet available.

Do not wait until August 27th to start asking questions. Please take time to look around, ask yourself how does things get done, or who is responsible for seeing that many activities are in place, etc. Talk to others; participate with a committed desire to serve.

REFORMATION 500 @ REDEEMER

Reformation Guest
Speaker Prof. Bode of
Concordia, St. Louis –
September 30

Reformation Guest
Preacher Prof. Bode
of Concordia, St. Louis
October 1

Reformation
Celebration @ Tiesler
Lake House
October 21

A LUTHERAN MINISTRY IN UPPER EAST GHANA, WEST AFRICA



GHANA HARVEST

Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. (Matthew 28:19 KJV)

ISSUE 43

Visit us at >>>> www.ghanaharvest.org

June 9, 2017

The Ghana Harvest Newsletter is published for distribution by email to all who feel the call to follow the Great Commission of our Lord and Savior Jesus Christ to Go, Teach, and Baptize. This newsletter focuses on the Christian Outreach happening in the Upper East Region of Ghana, West Africa among the Kusasi villages which is presently administered by Pastor Nicholas Salifu of the LCMS.

This newsletter may be reproduced and distributed to anyone interested in spreading the love of Jesus Christ in these remote areas of Ghana.

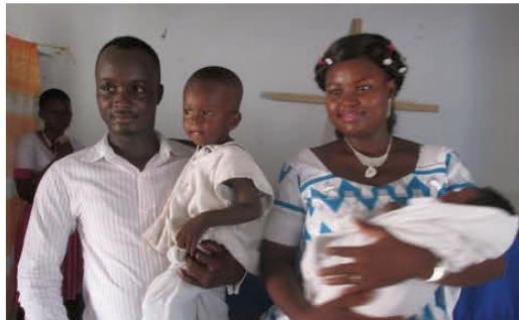
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INTRODUCING ANNABELLE AWINTISPAAS SALIFU

Recently Pastor Salifu was privileged to baptize his and Cynthia's fourth grandchild, **Annabelle**, the daughter of oldest son **Baba** and his wife **Gladys**. Annabelle joins an older brother, **Nathan**, and two cousins, **Severina** and **Kendrick**. They are the children of Mary, Nicholas and Cynthia's oldest daughter, and Martin Duuti Moferi. Pastor has been blessed to personally baptize all four of his grandchildren.



ANNABELLE



UNCLE JAMES WITH NATHAN AND
GLADYS WITH ANNABELLE



THREE OTHER CHILDREN WERE BAPTIZED AT
THE SAME SERVICE WITH ANNABELLE



KENDRICK



SEVERINA

WHERE DOES THE MONEY GO?

I know that you have been given reports on what Ghana Harvest does on many occasions, but I thought you might be interested in a few more details.

We send funds to the Upper East Ghana Lutherans on a quarterly basis as requested by Pastor Salifu.

This quarter we sent funds for:

14 design concrete blocks for the windows at Banstengdaanteng chapel as well as 3 big metal doors, hinges, and locks.

Support for 4 seminarian families while they are attending the current seminary session.

Final funding for the completion of the two new classrooms at CPS.

Funding for the next quarter of the weekly radio program.

Funding for Evangelism and Outreach.

Fertilizer for the 16 Church Leaders (this is done twice a year)

Funding for the Goat Project.

Funding for the Sanitary Well Project.

Funding for the second school. Pastor is helping start CPS#2 in another village of another tribe and language.

The above is pretty much the normal financial activity Ghana Harvest provides on a quarterly basis. At times we have to be very selective and prioritize the amount as funds may not be available. However in the final analysis God Always Provides.

There are still many, many Kusasi villages that have not been reached with God's Word. Many parents and children who do not know Jesus and may never learn. Ghana Harvest is already established, small but established. We see the possibility that this ministry under the direction of Pastor Salifu and his Leaders could multiply the "Harvest" fourfold or more. There can be more congregations, more schools, and more souls for Christ. Many have helped which is obvious from the list above. What we need is **MANY MORE TO HELP!**

I CHALLENGE ALL OF YOU TO TALK TO YOUR CHURCH LEADERS, PASTORS AND LUTHERANS IN OTHER COMMUNITIES AND TELL THEM ABOUT GHANA HARVEST!

The Harvest is ripe! Who will HELP???

GHANA HARVEST
143 Helen Place
Collinsville, Illinois
62234
phil@ghanaharvest.org

August 2017

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1	2 10 Bible Study	3	4	5
6 Ninth Sunday after Pentecost 9:15 Education Hour 10:30 Divine Service Door Offering	7 8 AA	8	9 10 Bible Study	10	11	12
13 Tenth Sunday after Pentecost 9:15 Education Hour 10:30 Divine Service Sunday School Teachers Meeting	14 8 AA	15 6:30 Council <i>St. Mary, Mother of Our Lord</i>	16 10 Bible Study 5 Confirmation	17	18	19 8:30 Men's Breakfast
20 Eleventh Sunday after Pentecost 9:15 Education Hour 10:30 Divine Service	21 8 AA	22	23 10 Bible Study 5 Confirmation	24 <i>St. Bartholomew, Apostle</i>	25	26
27 Twelfth Sunday after Pentecost 9:15 Education Hour 10:30 Divine Service LWML Mite Collection Rally Day / Stewardship of Time Fair	28 8 AA	29 <i>The Martyrdom of St. John the Baptist</i>	30 10 Bible Study 5 Confirmation	31		

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