

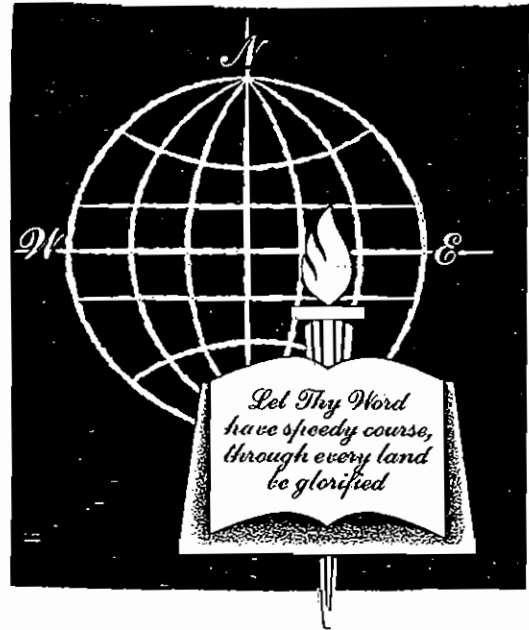
GOD'S WORD IS OUR GREAT HERITAGE

AND SHALL BE OURS FOREVER



TO SPREAD ITS LIGHT

FROM AGE TO AGE



SHALL BE OUR CHIEF ENDEAVOR



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Reformation 2009

INTRODUCTION

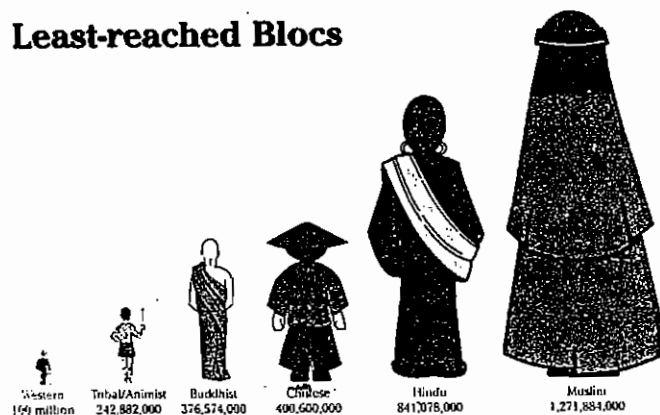
The Christian church in Ethiopia is ancient. We know how Candace's eunuch learned about Isaiah's meaning from Philip. Today this country of 85,237,338 people is only 60.8% Christian(50.6% Orthodox, 10.2 % Protestant). Lutheran missionary Peter Heyling came in 1633. The second largest Lutheran church in the world is in Ethiopia with 5,012,486 members registering in one year a 2.9% increase. Even in this land of an ancient Christian witness there is still much work to do. Over 30 % of the people adhere to the aggressive religion of Islam. As you can see from the chart below, the Muslims are a seriously unreached group. Although in Ethiopia and in the world in general there are more who call Jesus God than there are adherents of Allah, the Muslims are very aggressive in trying to convert. And as to those within that bloc of people who have heard the Gospel, the religion of Islam puts intense pressure on not converting.

The need of foreign missions has not diminished with the passage of years. Population continues to increase. Once stalwart churches that preached the Gospel of grace have opted for reemphasis in other work. Denominations that once sent missionaries no longer send. In this devotional we consider the great need of foreign outreach. With each devotion there is a hymn stanza at the end to sing. And each devotion could begin with prayer.

“Almighty and everlasting God, who desires not the death of a sinner, but would have all men to repent and live, hear our prayers for the heathen, take away iniquity from their hearts, and turn them from their idols to the living and true God and to your only Son; and gather them into your holy Church, to the glory of your name; through Jesus Christ, your Son, our Lord.”

And after each devotion in a rotation you could pray for one of the countries where we are doing mission work with our sister churches: Nigeria, Ghana, Togo, Congo, South Africa, Tanzania, Kenya, Uganda, Nepal, India, Myanmar.

Least-reached Blocs



Foreign Missionaries Working in Least-reached Blocs



THE LORD SPEAKS - HOW WELL DO WE LISTEN?

BOOKMARKS IN THE BOOK OF ACTS

There are three passages in particular in Luke's book that are spaced through it that if we were to read nothing else give us a glimpse into the thrust of our God in the apostolic days. This thrust was to continue by great commission through the apostles and their successors went to be with the Lord. These bookmarks of mission history in Luke's days are: 6:7, 12:24, 19:20.

“And the Word of God increased; and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith.”

While it started in Jerusalem as Jesus prophesied, “You will be witnesses of me in Jerusalem...” it did not end there. Like an explosion it spread outwards. The more that believed in Jerusalem, the more there would be to spread the Gospel when the persecutions arose. The more that believed the more that could be said of Him and His amazing grace. Do we think of multiplying in order to multiply? What was first seen in Jerusalem was replicated elsewhere over and over again.

How can this happen? The answer is “the Word of God increased.” If we truly believe that the Spirit comes with the Word, that it is His sword to pierce to the heart and mind, then how do we talk and how do we act. Apostles died, their successors died, and on and on it went, but the Bible is “the living and abiding Word of God.” It does not perish, though we turn to dust and ashes and our soul departs this veil of tears. Whether spoken or written it is His tool to craft the wretch into a child of God. He does it superbly.

“But the Word of God grew and multiplied.”

By the time we read this in Acts there has been: a harvest unexpected in Samaria through the deacon's work, an Ethiopian has heard Isaiah explained that he might return to his country with Good News, Saul the hater of Christ and persecutor of the church has become the persecuted, Cornelius the first European convert has witnessed all at his house gathering baptized, Barnabas has been to Antioch in Syria which became a seedbed for far-ranging efforts. Look at what God hath wrought by His Spirit inspired, empowered, accompanied Word! The Word has continued to grow enrapturing more and more to its heavenly melody. It has multiplied and will yet more. For at this point in Acts Luke has just told us that the Antioch Christians were different than those in Jerusalem. While some only spoke to Jews about the Messiah's coming, at Antioch a refreshing Gospel breeze was distilled in the air and wafted to the Gentiles, the Greeks. “... men of Cyprus and Cyrene (God bless them), who on coming to Antioch spoke to the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number that believed turned to the Lord.” This was the beginning of something big. With chapter thirteen we begin to read of Paul's missionary journeys. In ever widening circles the enlivening Gospel breeze swept.

“So the Word of the Lord grew and prevailed mightily.”

There is yet more outreach recorded in Acts. At chapter nineteen right before the verse above, we read that by faith the believers at Ephesus gave up fifty thousand pieces of silver in smoke as they burned the devil’s books of magical arts. Unbelievable in our day. There would be the cry, ‘well let’s sell the books and make some money we can then use for the church.’ Of course others might still use the wicked books, though that would be balanced off by our hands being clean of them and a tidy profit for the church treasury accumulated. The followers of the Way back then knew what to do. They were not going to let the devil’s practices spread if they could help it, as they were intent on spreading the Christ’s love absent of any compromise along the way. This spiritual vibrancy of the early Christian church has got to be inspiring. The Word convinced, captured and held.

By this point in Acts two of the three ever more expansive journeys of Paul are recorded and we are on the third. Get a map and see it was up, over, around and through, which any way you say it is not sitting in one place or circumlocuting a rather tiny area. Paul was the original circuit rider, who did not hesitate to go beyond the ground he had already covered.

And the Spirit working through the Word also multiplied workers.

In the following chart notice there are many who are designated in one way or another in Scripture as ‘fellow workers’ with Paul. There may well be more. Seven of those listed below are women. The seven who were with him in Acts 20:4 include three who are designated elsewhere as fellow workers. These names are drawn from Acts and Paul’s epistles from the years listed.

Year

46 First Journey Begins - Barnabas, Mark

49 Second Journey Begins - Silas, Luke, Timothy

51 Prisca, Aquila

52 Third Journey Begins - Apollos, Stephanas, Fortunatas, Achaicus, Mary,

Phoebe

54 Erastus, Urbanus,

55 Tryphaena, Tryphosa, Persis

56 Sopater, Secundus, Gaius,

57 Aristarchus, Tychicus,

58 Trophimus, Demas

59 Jesus Justus, Epaphras

60 First Imprisonment - Archippus, Epaphroditus

61 Euodia, Synteché, Clement

63 Titus

These people were all over the map so to speak, as the Word prevailed. May it prevail in your heart also that you support the "Go into all the world" and help to repeat this Gospel history.

TLH#502 Saints of God, the Dawn is Brightening
 Saints of God, the dawn is bright'ning, Token of our coming Lord;
 O'er the earth the field is whit'ning, Louder rings the Master's word:
 Pray for reapers, Pray for reapers, In the harvest of the Lord!

WHAT DO YOU WANT YOUR CONGREGATION TO BE LIKE?

In Revelation chapters 2-3 we have the seven churches of Asia Minor which represent the church of all time. In each of the congregations we might see characteristics of congregations we have known or heard about. Ephesus was the leader, no question about it. Yet they had lost the first love of Christ and needed to regain it. Smyrna was facing a severe persecution from which we shudder to emulate that congregation. But how about Philadelphia?

Satan's Opposition

Repeatedly among the seven churches Satan is referred to as seeking to destroy. Smyrna faced the persecuting opposition of the "Jews...a synagogue of Satan." "Satan's throne" was at Pergamum and Antipas was martyred. At Philadelphia the opposition of the Jews was also ever present with the "synagogue of Satan." So we should expect more and more martyrs right?

"I will make those of the synagogue of Satan who say they are Jews and are not, but lie—behold, I will make them come and bow down before your feet, and learn that I have loved you." Rev. 3:9

Instead of God crushing the opposition with His judgment power, He makes the enemies learn of God's love. Even in our outreach this can happen. We have the cardinal example of Saul of Tarsus becoming the Apostle Paul. Jesus did teach that we should pray for our enemies. We should pray that the Muslim, Hindu and Buddhist enemies of the Gospel bow to His Word and join in proclaiming what they sought to destroy. We should want to rescue those who are facing destruction and our enemies top the list of those we see. "Rescue those who are being taken away to death; hold back those who are stumbling to the slaughter." Prov. 24:11 "And convince some, who doubt; save some, by snatching them out of the fire..." Jude 22-23

The Open Door

To the church at Philadelphia God gave an opportunity we could not normally imagine. And God stands behind His decisions to have His Word accomplish what He wills. "Behold, I have set before you an open door, which no one is able to shut; I know that you have but little power..." We too have but little power as the world judges power. It is the Word that is powerful to convert and keep in the faith. God is after all omnipotent and He rules the world in the interest of His church. Paul at Ephesus found a great harvest with opposition. "But I will stay in Ephesus until Pentecost, for a wide door for effective work has opened to me, and there are many adversaries." 1 Cor. 16:8-9 The church at Philadelphia found the open door among the enemies, not just despite the enemies. As God opens minds to His Word, so He opens doors for us to go through to proclaim. In Paul's work on his first journey he faced many tribulations which did not dissuade him, for God "had opened a door of faith to the Gentiles." Acts 14:27

Worldwide

What would you like your congregation to be like? Why not view the example of Philadelphia and pray that God uses you to reach out to especially Muslims at home or abroad. Islam is diametrically opposed to the Gospel. There is a worldwide struggle of the love of Christ against the hate of Islam. Pray for the open door at home and abroad to the religious adherents of a religion that has always sought the destruction of Christianity. What part might you play even beyond prayer?

TLH # 501 Soldiers of the Cross, Arise
 Soldiers of the Cross, arise, Gird you with your armor bright.
 Mighty are your enemies, Hard the battle ye must fight.
 O'er a faithless, fallen world Raise your banner in the sky;
 Let it float there wide unfurled; Bear it onward, lift it high.

OUR LORD AND HIS UNTIMELY BORN APOSTLE

Our Lord was sent to the lost sheep of the house of Israel in order to fulfill the prophecies of one born of the root of Jacob. He in faithfulness to His work remained among those of Israel. Yet in His ministry before His death and resurrection and in His appearances after His resurrection He showed us the way to reach out to foreign parts.

- He sent out both the seventy (Lk. 10:1-12) and the twelve (Mt. 10:1-15). While the apostles were told to “go rather to the lost sheep of the house of Israel,” it was still a going out. The seventy were sent out where “He Himself was about to come.” Town after town was traversed. This is that ‘going’ that stretches farther afield in the command of Mt. 28:19.
- In Jn. 4:1-42 we see our Lord speaking with a Samaritan woman which saw in extension that “many more believed.” This presaged Jesus prophecy which foretold the ever widening circles of outreach including Samaria in Acts 1:8 Later when Philip would work in the harvest in Samaria, the apostles could look back to Jesus Word and work.
- The Lord reached out to a foreigner in the Syro-Phoenician woman. Mk. 7:24-30 This encounter with a ‘Greek’ presaged the massive outreach to the Greek world.
- Up to the very verge of His sacrifice He was pointing His apostles to that vast outreach that was to come under them. Jn. 14:12 “Truly, truly, I say to you, he who believes in Me will also do the works that I do; and greater works than these will he do...” These ‘greater works’ are not the miracles Jesus did, for none could do what He did. It is His work of reaching out that would be extended geographically and numbers wise.
- And at the end of all four Gospels we have our risen Lord’s words on reaching out.

Saul of Tarsus was appointed to His service and the grace of God overflowed to him. Just like a fountain that has tiers with one level spilling water over to another, so Paul spoke of that grace of God he had received in such rich supply. Just focus in on one example on Paul’s second missionary journey – Athens.

Paul’s base of operations was Antioch in Syria, which itself was an extension of outreach. “... men of Cyprus and Cyrene, who on coming to Antioch spoke to the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number that believed turned to the Lord.” Acts 11:20-21 This exciting development was carried on as Paul became the missionary to the Gentiles from Antioch.

The ancient center of the Greek world, Athens, witnessed Paul’s diligence for Him. The search was on in Athens for those who would be called to faith. Acts 17:16-34

- Synagogue – Paul argued there with the Jews and the devout persons. This was the common practice to go to the synagogue where they had been hearing for ages about the coming Messiah. Paul’s message was that He has come in Jesus of Nazareth.
- The Market Place – Out of the sanctified atmosphere of worship into the everyday hurly-burly of life Paul went with the Word. He spoke every day in the market place with those who chanced to be there. All are fair game for the Gospel, not just those to whom the Word had been entrusted for ages. And these market place encounters led to yet another opportunity.
- The Areopagus- From the ordinary buyers and sellers of goods to the educated he went by invitation. Up on the hill where the intellectuals liked to debate and

entertain novel ideas Paul spoke about what they did not know. He quotes their own writers, Aratus and Epimenides, to point out their lack that he came to fill with the name above all names. Using the take off on the altar to the unknown god he revealed who this is.

Notice how versatile Paul is in reaching out in three distinctly different environments; all things to all men that by all means some might be saved. God would have all men to be saved and come to the knowledge of the truth. So, where are we and what are we doing? Are we versatile or steeped in doing it one way, you know the 'my way or the highway' approach? Are we looking to do it different or trying to do it the same old way in the same old place and wondering why we don't get results? Our Lord said, "You shall be My witnesses in Jerusalem, and in all Judea and Samaria and to the end of the earth." The Word does not change, though the venues do.

TLH # 501 Soldiers of the Cross, Arise

O'er a faithless, fallen world Raise your banner in the sky;
Let it float there wide unfurled; Bear it onward, lift it high.

A MILITARY ANALOGY

There are likely very few Western Christians that are not familiar with the stirring hymn "Onward, Christian Soldiers." The music by Arthur Sullivan (of Gilbert and Sullivan fame) is a march tune to which we could easily tramp off. Yet it is the words that stir above all.

Marching as to War

Paul encourages Timothy and all who have eternal life to fight the good fight of faith. It is a personal thing as each of us has been enlisted by Him to be His soldiers here on this earth. Sometimes the fight is a personal one as temptations assault us. Other times it is a contending for the faith like Paul on Cyprus with the objective of a Sergius Paulus coming to faith. 'An army is only as good as each individual soldier, trained and outfitted for war' is a maxim some hold to. Of course in our situation it depends not upon each of us but upon the objective of our faith, the Lord Jesus Christ who takes up residence in our heart as King and Servant, attaching His Spirit to our spirit.

In Horatio at the Bridge we are reminded how the individual is vital, when he and two others held off an army of 50,000. In our Christian warfare each of us is important, but not vital. He alone of the crucifixion is vital. We follow in His train to take the task He gives us and gladly perform. After encouraging Timothy to "fight..." he points him to where it is all at for the Christian warrior, "our Lord Jesus Christ... the blessed and only Sovereign, the King of kings and Lord of lords, who alone has immortality and dwells in unapproachable light.." 1 Tim.6:15-16 He it is who sends us forth and crowns our efforts. We are at war and it all depends on Him.

Gates of Hell Can Never 'Gainst that Church Prevail

'Only offensive action achieves decisive results.' Some think they can stay safe and let the enemy assault and batter himself bloody while we remain safe in our fortress. The Church though is a forward moving army. It assaults the roadblocks and obstacles that satan puts in its way as the Gospel is announced. The gates of hell stand in our way. We seek by the power of His grace to bring the message of freedom from sin, satan, death and hell to those held captive in the enemy's fearsome dungeon.

It certainly is the case that refugees from war can flee to a sanctuary, but first they need to be free to flee. It is by our outreach that we touch their mind and heart with the Gospel by the Spirit's power. It is a good analogy to see the Church as a triumphant army gathering more and more into its folds as it advances continually against the gates of hell. It is truly "Onward, then, ye faithful, Join our happy throng, Blend with ours your voices In the triumph song..."

Forward into Battle See His Banners Go!

Some may think that if they take all precautions and make proper plans victory will be assured, as one moves forward slowly with all in place. Unfortunately, history is replete with the opposite of victory for this dull, trudging effort at covering all the bases. Victory is to the swift, swift thinking and swift acting based upon the circumstances as they change. Look at Paul at Athens and how he adapted to the circumstances from synagogue to market place to the Areopagus. As in Rev. 19 with the vision of the Lord on the white horse we see Him leading on horseback advancing. 2 Thess. 3:1 "Finally, brethren, pray for us, that the word of the Lord may speed on and triumph, as it did among you." Paul had seen it at Thessalonica and was now advanced to Corinth and prayed that the swift, sure Word would win at Corinth as it did at Thessalonica.

How do we think? Too fast, slow down, consolidate? Or is it the faith of "We have Christ's own promise, And that cannot fail. Onward, Christian soldiers, Marching as to war, with the cross of Jesus Going on before?"

TLH # 501 Soldiers of the Cross, Arise
Guard the helpless, seek the strayed, Comfort troubles, banish grief;
In the might of God arrayed, Scatter sin and unbelief.
Be the banner still unfurled, Still unsheathed the Spirit's Sword;
Spread Thy Word in all the world; Let Thy kingdom come, O Lord.

THE SWORD OF THE SPIRIT

Our Lord told that there would be wars and rumors of wars until the end of time. And with each passing year we observe that truism. Now for us there is Iraq quieting, but Afghanistan inflamed. The arsenal of the USA is formidable. Drones are flying over Pakistan and shooting at the Taliban. Smart bombs fall and sharpshooting has never been higher tech. Weapons galore which are necessary for our defense deal out death in a variety of methods.

In the Church there is that one weapon that deals out life, the Sword of the Spirit. It is far more devastating than a multi-ton smart bomb. The one who is smarter than all works by means of it. The Word is God at work. It is "alive and active." These are the words describing it in Heb. 4:12. It is not a matter of mere ink on paper, but as it is the Spirit who works through the Word it pierces "to the division of soul and spirit, of joints and marrow." Up to this point in the passage it looks like a modern weapon of destruction. It also discerns the thoughts and intentions of the heart. The sinful flesh is exposed and the Gospel is implanted, not to explode but to strengthen and protect.

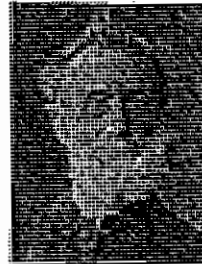
In our worldwide warfare we are contending against not flesh and blood, "but against the principalities, against the powers, against the world rulers of this present darkness, against spiritual hosts of wickedness in the heavenly places." Eph. 6:12 Because the enemy cannot be fought and defeated with an earthly arsenal, we need the armor of God and not a thickly metal plated Humvee. In the armor of God the one offensive weapon by which we can touch others is the sword of the Spirit, which is the Word of God. It is great that when we speak the Word in our outreach we are seeking not alone to protect ourselves, but to win to the cause of Christ. In earthly warfare it is kill or capture the enemy, while in spiritual warfare we want to capture.

"... for the weapons of our warfare are not worldly but have divine power to destroy strongholds. We destroy arguments and every proud obstacle to the knowledge of God, and take every thought captive to obey Christ." 2 Cor. 10:4-5 When the revolutionaries surrounded the Bastille prison in Paris, troops were sent to protect the Bastille and put down the rebels. Instead the soldiers turned their guns on the Bastille and joined the revolutionaries. We like Paul and his associates are in a sense revolutionaries "turning the world upside down." Acts 17:6 And we desire our enemies to turn their guns away from us and join our happy throng. We do not sing the Marseillaise about a day of glory that has arrived for men, but the hymns of glory to God who makes alive those who are dead in their trespasses and sins.

If we were to try and fight an earthly war today with the weapons of two hundred years ago, we would be annihilated. But THE weapon of God's arsenal in spiritual warfare does not change. It was the sword of the Spirit, it is the sword of the Spirit and it will be the sword of the Spirit. Even though the enemy may deride us as using an anachronistic weapon, we are firm in our usage for "the Word of the Lord abides for ever." 1 Pet. 1:25 It is imperishable though ink is faded and paper is burned. It is living because it is the Spirit who inspired it and accompanies it.

When nearly 2000 years ago the eunuch went back to Ethiopia after Philip's explanation he had the same abidingly powerful Word that Peter Heyling had which he translated into Amharic nearly 400 years ago. It is the same Word that converts and sanctifies that we could use there. Though the eunuch's body has long since turned to dust, though Heyling was beheaded in 1652, and though our mortal body will repose in the grave, the Word of God continues its work. Praise God!

TLH # 504 O Spirit of the Living God
 O Spirit of the Lord, prepare
 A sinful world their to meet;
 Breathe Thou abroad like morning air
 Till hearts of stone begin to beat.



FELLOW WORKERS WITH GOD

GEORGE MUELLER (1805-1898)

George Mueller was born at Kroppenstaedt, near Halberstadt, Prussia on Sept. 27, 1805. We are considering him in these devotions on foreign outreach because: he went from Germany to England to work, he personally made mission tours in different parts of the world, he had practices that we could learn from. As a boy of sixteen he had quite a record: liar, thief, swindler, drunkard. God uses sinners. This young man who spent time in prison for his offences did try to be a student of theology in the Lutheran church. After twenty years of poverty, misery, dishonor and disgrace his life changed through searching the Scriptures. The 'little Gospel' of John 3:16 did the job.

Orphan Work

By 1826 he was reading missionary journals and learning of work among orphans, especially by A. H. Francke at Halle, Germany. But before he began work with orphans, he thought he should go to work among Polish Jews. But that was not to be. Upon hearing of the London Missionary Society he left for London on February 1829. He began working with fifty Jewish boys in London, but soon broke with the LMS. At the age of 28 he began to gather poor children to feed their souls and their bellies. In 1836 he began work among girl orphans. In his lifetime he looked after 10,024 orphans. The center of his activity was in Bristol. He opened seven Day Schools in which 81,501 passed through and 12 Sunday School which benefited 32,944 children. As the Lord Jesus showed He loved children, thus George, the former liar, thief, swindler and drunkard followed in His footsteps.

Mission Tours

In looking at the record above one might come to think George would be satisfied with those accomplishments. Wrong, all for Him, nothing for self. Is there time yet? Forward. For the major part of seventeen years, 1875 to 1892, he spent in extensive missionary tours in Europe, America, Asia, Africa and Australia. In 1883 he began his tenth tour laboring in India, the 23rd country visited in his tours. From the age of seventy to eighty-seven when so many are retiring to more leisurely pursuits George was going to forty-two countries traveling some 200,000 miles. In addition to this he supported 115 missionaries.

Principles and Practices

One principle that he carried out that stands starkly in contrast to what is done in so many churches today is – He did not ask for support, trusting that the Lord knew. Time after time in successive waves of support and during thin times his principle was carried on.

As to his personal practice that we all could follow, during the last twenty years of his life he read through Bible carefully four or five times a year.

In establishing the orphan institutions he laid down the following:

1. Every believer's duty and privilege is to help on the cause and work of God.
2. The patronage of the world is not to be sought after, depended upon.
3. Aid or help to manage or carry its affairs is not be asked for or sought from those who are not believers.
4. Debts are not to be contracted or allowed for any cause in the work of the Lord.
5. The standard of success is not to be a numerical or financial standard.
6. All compromise of truth or any measures that impair the testimony to God are to be avoided.

His overriding objectives were:

1. To establish or aid day-schools, Sunday schools, and adult schools, taught and conducted only by believers on scriptural principles.
2. To circulate the Holy Scriptures, wholly or in portions over the widest possible territory.
3. To aid missionary efforts and assist laborers, in the Lord's work anywhere, who are working on Biblical principles and looking towards the Lord for support.

George saw to the distribution of 1,989,266 copies of the Bible or parts and circulated 3,101,338 tracts. Even if you cannot go overseas, you can do this by sending the Word in your place.

TLH # 294 O Word of God Incarnate

O Word of God Incarnate, O Wisdom from on high,
 O Truth unchanged, unchanging, O Light of our dark sky,
 We praise Thee for the radiance That from the hallowed page,
 A lantern to our footsteps, Shines on from age to age.



HENRY MARTYN (1781 – 1812)

There are those who from a very young age desire to be missionaries, to reach out to distant peoples in strange lands. This is an age-old aspiration that God has engendered in hearts won to Him. But there are also those that He calls to be missionaries who have set out on a different track of life. Henry Martyn was planning to enter into law practice in England. In 1802 he heard a lecture about how one man alone can do so much outreach like William Carey in India. Evidently, that lecture set him on a path that would take him to far off India as a missionary. Henry also read about David Brainerd who worked among the Indians in North America. The pressure built to finally propel him to missionary service.

The Missionary

So with his life's course changed, he offered to work as a chaplain under the British East India Company in India. This method he chose allowed him to go out under a salary and do mission work also. He soon came to understand what it means to take up your cross and follow Jesus. The young woman Henry loved would not go with him to India.

His work especially was in translating. Within five years he translated the New Testament into Urdu, retranslated it into Persian and supervised its translation into Arabic. In his work he was active in preaching for conversion. Entering into disputes with Muslim scholars he spoke as an apologist of Christianity from a scholarly position. If ever there was a man who lived Paul's words, "I will most gladly spend and be spent for your souls," (2 Cor. 12:15), it was Henry. He arrived in India in April 1806 and died in October 1812. His short but full period of service ended in Armenia when he was felled with fever and taken by a virulent plague. His term of service is a reminder to all of us to serve our Lord well with the time allotted.

Henry Martyn Institute

If you were to Google 'Henry Martyn' you would also come up with an educational institute in his name. In Hyderabad, Andhra Pradesh State, India there is today an institute named after Henry. The question is whether it is really doing what Henry Martyn did. It is called a "Center for Research and Interfaith Relations and Reconciliation." At that learning center it is propounded that Muslims and Christians could gather for mutual learning and now has broadened to developing relationships between all peoples. They do do what Henry did in the language area in offering courses and have a library for general use. They can serve as a resource in better understanding Islam.

I have only been there once. My impression though is that they are not so interested in conversion as having earthly reconciliation through getting to know each other better. This getting to know each other is all well and good as preparation to speak of the hope that is within us. While it is true that in a country like India, there has to be care exercised in witnessing, it does not appear that they are ultimately interested in what Martyn, Carey and Brainerd were all about. This goes to point up how things have changed in 150 years. We see mainline denominations especially that have changed their tune from the Gospel of grace in Christ to the social gospel. Emphasis has shifted from the heavenly to the earthly, from the spiritual to the material. How the devil must laugh up his sleeve at this.

We praise our God that He has kept us on the right track and even increased efforts among us that we spend and are spent for people's souls.

TLH # 294 O Word of God Incarnate

The Church from her dear Master, Received the gift divine,
And still that light she lifteth O'er all the earth to shine.
It is the golden casket Where gems of truth are stored;
It is the heav'n drawn picture Of Christ, the living Word.

HERMANNSBURG MISSION SOCIETY

One of the presiding founders of the CLC, Pastor George Tiefel, held the idealistic view of the congregation as a mission society in itself, "Every congregation is and must be according to its very nature a mission society. If we of the Church of the Lutheran Confession would bear that always in mind our every work would flourish; there would be no recurring deficits in our treasuries. The Lord's will would be done among us as He wants it done..." Looking back in mission history there was one congregation that certainly stands out as holding to this ideal – Hermannsburg.

The Hermannsburg Society was founded by Pastor Louis(Ludwig) Harms in the village of the same name in Hanover in 1849. He rejected the rationalism of his youth. Near the end of his university training he was reading John 17:3, "And this is life eternal that they might know Thee, the only true God and Jesus Christ whom Thou hast sent." This was the turning point in his life. Under his ministry at Hermannsburg, the whole congregation became a missionary society; not merely a few members. The congregation was known as the 'Farmers Missionary Society.' Pastor Harms had the idea of sending ordinary men from his congregation overseas to preach the Word. Some of his ideas like having all things in common or the missionaries being celibate does not diminish the great work that was done. Not all of his notions were carried out.

So since the pastor taught that they should go into all the world, in 1849 twelve persons offered themselves for the foreign field. Then what should they do? They began a seminary. A house was set apart for their residence and training. The motto for study was 'Be diligent,' and Luther's advice, 'To have prayed well, is to have studied well.'

These men finished their training. Then what should they do? They built a ship to transport the men to a field, Ethiopia. The ship was fittingly named 'Candace.'

In 1853 they wanted to send them to Ethiopia, but this was blocked by a powerful sultan. Then what should they do? They went to Natal Colony in South Africa and worked among the Zulus.

In 1877-78 they tried again to go into Ethiopia, but were blocked. Then what should they do? They sent the men to Australia.

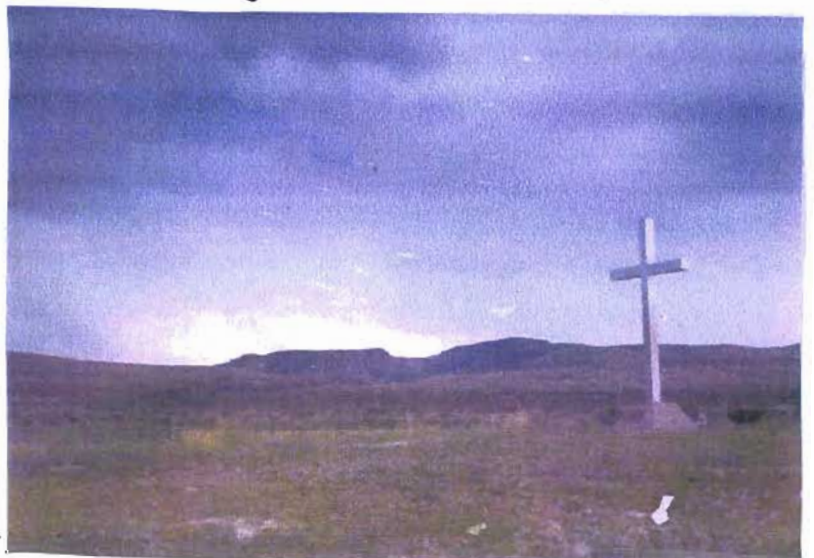
We see in India the results of the Hermmansburg work with the South Andhra Lutheran Church which originated with missionaries coming to work among the Telugus in 1866.

By 1903 they had: 50 missionaries in Africa, 10 in India, 20 preparing.

Finally, in 1927-1935 they worked in Ethiopia. What a lesson in perseverance, and flexibility! And this is only a part of their story.



Church at Hermanssburg



Hermanssburg Mission

They were one of the staunchest Lutheran mission societies. After WW II they were merged with two other churches in their part of Germany. Still today they work in sixteen countries. Just look at what happened with a congregation being in truth a mission society. A lesson from history.

TLH # 294 O Word of God Incarnate

It floateth like a banner Before God's host unfurled;
It shineth like a beacon Above the darkling world;
It is the chart and compass That o'er life's surging sea,
Mid mists and rocks and quicksands, Still guides, O Christ, to Thee.

DISTINCTLY LUTHERAN

We seek to be distinctly Lutheran in our outreach practices just as in all else, not that we glorify 'Lutheran', but that we want to follow the Word in all things. During the turbulent days of the Reformation a Roman Catholic prince asked his theologian a question, "Do you mean the Lutherans are in the Word and we are not?" He had sized things up accurately. Down through the years as Lutherans we have been accused by other Protestants of having a 'paper pope.' Of course the Word is the Master and we seek to heed it, while others let their own puny reason misinterpret and twist the Scriptures.

At the time of the Reformation the German reformers under Luther and the Swiss reformers under Zwingli met to see if they could work together. It was found that they disagreed on one teaching, the real presence in communion. The Lutherans taught that Christ's body and blood were in, with and under the bread and wine as we partake. This is a simple following of the exact words of our Lord. The Zwinglians using their reason to rule Scripture said it was impossible for Christ's body and blood to be present and that the bread and wine represented His body and blood. Because of the difference on that one teaching the two sides could not join together in fellowship. Luther extended the hand of love to the Zwinglians, but not the hand of fellowship.

In worldwide mission work it has been advocated for a long time, that differences must be put aside to work together to reach out with the Gospel. It has been advanced that more can be done if we join together with others, even if we don't agree on God's Word. This is of course the devil's work. The overseas outreach of our small synod puts the lie to this. As we work on our own and with sister churches with whom we agree on the Word, we find God using us well to reach many.

The Lutheran World Federation is a joint effort of Lutherans who do not agree totally on the Word, but to the extent they can call themselves Lutheran they work together. There are 71,973,570 members in the world federation, while 3,509,479 do not belong.

Interestingly in a recent report on work in Asia:

- The LWF membership increased by 270,061 to 8,545,479 for a 3.26% increase,
- The non LWF members increased by 42,563 to 182,921 for a 30.3% increase.

Just glancing at this comparison there is a higher increase among non LWF churches.

We of course rejoice to have anyone preach the Gospel and for anyone to come to faith. Being smaller does not mean being inefficient or hampered in outreach.

If you were to read through the LWF literature, you would find that they have moved far away from simply preaching Christ and Him crucified. Most recently they have been advocated the 'greening' of their work with more emphasis on the environment. They have for some time been advocates of the social gospel, fixing this world up in a great variety of ways. In the LWF women usurp authority over men randomly. The LWF is far more concerned with their ideas and how they misinterpret the Word rather than reaching out to gather into His kingdom for eternal life.

We unite in agreement on the Word and are the stronger for it. We do not have to be concerned that someone else in our fellowship will contradict us, for we are in agreement. We separate and do not participate with those who teach differently and do not find ourselves spinning our wheels in arguments. We in distinctly Lutheran fashion as from the beginning do not compromise the Word. To water down the Word is to please men so that 'more' supposedly can work together. We aim to serve Christ, "not in the way of eye service, as men-pleasers, but as servants of Christ, doing the will of God from the heart, rendering service with a good will as to the Lord and not to men..." Eph. 6:6-7

TLH # 294 O Word of God Incarnate

Oh, make Thy Church, dear Savior, A lamp of burnished gold
To bear before the nations Thy true light as of old!
Oh, teach Thy wand'ring pilgrims By this their path to trace
Till, clouds and darkness ended, They see Thee face to face!



WILLIAM CAREY (1761-1834)

While we don't agree with Carey's Baptist teachings on rejecting infant baptism and such we can't but admire his perseverance and determination to be a missionary. The story of how a shoemaker became a missionary is a story of God at work. He lived at a time when among many Protestants the idea was prevalent that mission work overseas did not have to be done because the apostles had fulfilled the Great Commission. Carey was reprimanded in a meeting by an older pastor who would have Carey sit down when he advocated foreign mission work. The pastor ridiculed Carey for thinking this way. It is astounding to us to consider this incident. Yet we have to remember the devil's power. The view that the apostles had already fulfilled the Great Commission was also prevalent among our Lutheran theologians in that day, which accounts in part for their lack of mission zeal. The words of our Lord are binding in love on every generation to reach out.

Carey's influence goes beyond the Baptists and he is acknowledged as the "father of modern missions." While he was certainly the leader among the missionaries in his area of India, he was part of what came to be called the Serampore Trio, which points up how

team work is important in any age. As the apostle Paul had many co-workers, so we pray for this also. Ward and Marshman were to join Carey as the trio to work from the Calcutta area of India.

What would you do if you were told off by an older pastor when you brought up foreign mission work, "Young man, sit down. When it pleases God to convert the heathen He will do it without your help or mine"? Carey started a mission society.

What would you do if when you got to the ship to go overseas, your wife refused to go on board? She later did board ship and arrived in India.

What would you do if when you go to India coming from Great Britain, the British East Indies Company refused to have you in their territory as a meddling missionary? Carey went to the Danish area and began to get established.

What would you do if there was not the financial support from back home to get you going in the work? Carey got a job and became a tentmaker.

What would you do if your wife began to lose her mind and in the next room, to where you were studying, had to be restrained? Carey continued the translating work.

What would you do if a disastrous fire burned up a large amount of your translation work? Carey started it over and pursued his goals.

What would you do if you found out about the India practice of suttee, burning a widow on the funeral pyre with her dead husband's corpse? Carey worked hard to eradicate it and sought government help to intervene in this killing practice.

As you can see from these posed questions, Carey faced a lot to work in India.

Expect Great Things from God, Attempt Great Things for God

This is the famous motto that Carey had. It predicated all work on faith in God. Then it proposes to so to speak cast the mountain into the sea. Following you have a glimpse into his translating work,

A "Thorough system enabled him to accomplish much work. Up at 5:45, reading a chapter in the Hebrew Bible, 'private addresses to God,' family prayers with the Bengali servants, reading Persian till tea, translating Scriptures in Hindustani from Sanskrit, teaching at the college from ten till two, correcting proof sheets of Bengali translating of Jeremiah, translating Matthew into Sanskrit, spending one hour with a pundit on Telinga, at seven collecting thoughts for a sermon, preaching at 7:30 to forty persons, translating Bengali till eleven, writing a letter home, reading a chapter from the Greek New Testament and commending himself to God as he lay down to sleep, is a sample of one day's work. It would appear that Carey's chief work of life was to make translation of the Scriptures and it was his joy before the close of life to see 'more than 213,000 volumes of the Divine Word, in forty different languages, issue from the Serampore press.' But this

was but a part of his life work. About 1801 he was appointed professor of Sanskrit, Bengali and Marathi in Williams College, Calcutta, which position he held for thirty years... he published the entire Bible in the Bengali in five volumes in 1809."

He labored in India for forty-one years never returning to England. At one time he said, "When I compare things as they now are in India with what they were when I came here, I see that a great work has been accomplished, but *how* it has been accomplished, I know not." To a friend who had expressed the hope that he might return to his loved work from his sickness soon he said, "The passage which says, 'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness,' gives me much comfort. For," he added further, "I am sure I confess my sins and if God forgives them and cleanses me from ALL unrighteousness, what more can I desire?" As his infirmities increased he was carried down into his study each morning, and sat by the desk where he did all his translating. Once another missionary came, who had worked to set up schools of higher education to reach out with the Gospel, Alexander Duff called on Carey. As he withdrew Dr. Carey said, "Mr. Duff, you have been talking about Dr. Carey, Dr. Carey; when I am gone, say nothing about Dr. Carey,— speak about Dr. Carey's Savior!"

On his tombstone was carved the following:

William Carey
Born August 17, 1761
Died June 9, 1834

"A wretched, poor, and helpless worm,
On Thy kind arms I fall."

"Mark the perfect man, and behold the upright, for
the end of that man is peace."

When Carey died there were in connection with the mission he founded some 30 missionaries, 40 native teachers, 45 stations and substations and about 600 members. Yet the influence of Carey and his co-workers was far more extensive than this through the large amount of translation work and the use of principles of mission work, and above all the example of a lived faith.

TLH # 463 For All the Saints Who from Their Labors Rest
For all the saints who from their labors rest,
Who Thee by faith before the world confest,
Thy name, O Jesus, be forever blest. Alleluia! Alleluia!

WITNESSES
MADE † † †
WITNESSES

CHRIST OR ALLAH?

SAMUEL ZWEMER (1867-1952)



“When a visiting missions speaker challenged Samuel Zwemer to advance the Gospel, he and his younger brother both organized a mission to Arabia with other students at the college they were attending. They left with very slim chances of survival in the harsh conditions of Arabia, and even slimmer chances of success among the resistant Muslims. After a few short years of ministry Peter, his younger brother, died. His first two girls also died in the harsh, diseased conditions of Arabia, and on their tomb stones Zwemer wrote, ‘Worthy is the Lamb to receive riches.’” This historical note on Zwemer gives you the picture of a man who does not fit in with our selfish, self-centered society. The word ‘sacrifice’ to so many is at least a dirty word if not an unmentionable one. But it is our Lord who pierces through the vileness of any age and draws to Himself His followers. It is so refreshing to see the ‘can do’ attitude that Zwemer had and the willingness to accept seemingly overwhelming challenges in the spiritual arena where as we see from the historical note the sand is bloodied.

This man who is known as the “Apostle to Islam” was turned down by the American Mission Society, but then went overseas alone on his own. He worked in the Middle East among Muslims especially, and yet could not count more than perhaps twelve converts. So how could he be called the “Apostle to Islam”? It was his influence and teaching and writing. He wrote over 50 books mostly about Islam. He taught at various schools and venues about working among the Muslims. His stress on personal evangelism and the printed Word were heeded. He stressed the Word in print relying on the statement of another missionary to the Muslims, “No agency can penetrate Islam so deeply, abide so persistently, witness so daringly and influence so irresistibly as the printed page.”

He sought to mobilize missionaries to Muslim countries. His efforts to equip the church to reach the Muslims stretched beyond his life. For this the title is applied to him. In 1979 the Zwemer Institute was begun in Pasadena and later moved to Fort Wayne. Today there are classes held in various parts of the country and world through this institute on evangelizing the Islamic world. One of the Zwemer centers is at Columbia University at Columbia, SC. They report on their efforts,

“Named after Samuel Zwemer, ‘Apostle to Islam,’ the program was launched in 1979 and over the years has offered in-depth courses in Islam, produced papers, fostered dialogues and facilitated research on pertinent topics, earning an esteemed position in Christian mission circles. This is the place where Christian scholars, field missionaries and missionaries-in-training can access the most comprehensive information on Islam and Muslim-Christian relations available.”

Here is the testimony of David, a former Zwemer Institute student.

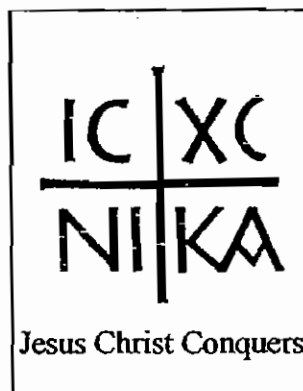
“I grew up in the largest Muslim nation in the world, but you wouldn’t have noticed the nation until recently. To be honest, I constantly struggled loving Muslims for in my heart I held them responsible for many things – namely, forcing my family to relocate constantly resulting in leaving the only place I could call home.

In hindsight, I know God desired to break my heart of unforgiveness and show me His love, through me, for Muslims. Perhaps the most significant time of healing took place in the summer of 2007 while in Jordan where I made a close Muslim friend named Arafat. Arafat drove me home one night from a café when we began to talk about his plans for the upcoming Friday. His family was visiting the graveyard in the morning. Arafat’s younger brother died a month earlier and his family visits the grave every Friday to pray that Allah would accept his brother into paradise.

My heart broke! During such a tragic time of mourning, they carried upon themselves the responsibility to pray for his brother’s salvation. God showed me the resentment I held against Muslims would fall away as I began to see them through His eyes. Arafat was hurting and afraid. Although there seemed to be little I could say to comfort him, I knew the One who would wipe away his tears and deliver him from a fear of uncertainty. What a privilege it is, to be the bearer of such good news!”

Of Zwemer and those who reach out to the resistant and hostile Muslims we say, “of whom the world was not worthy.” Heb. 11:38

TLH # 278 Delay Not, Delay Not, O Sinner, Draw Near
 Delay not, delay not! The Spirit of Grace,
 Long grieved and resisted, may take His sad flight
 And leave thee in darkness to finish thy race,
 To sink in the gloom of eternity’s night.
 Delay not, delay not! The hour is at hand;
 The earth shall dissolve, and the heavens shall fade.
 The dead, small and great, in the Judgment shall stand;
 What pow’r, then, O sinner, shall lend thee its aid?



WE PRAY FOR CONVERSION, NOT DESTRUCTION

The following comes from Pastor Jyothi Benjamin.

Assanbi who belongs to Nidubrolu is married to an alcoholic addict, Shaik Beg. They have four children. She said she had many personal problems with her husband and she had been experiencing maltreatment from him. She has been suffering a lot with the family problems. Many nights she had no sleep because of weeping and praying to Allah but there was no use. She had no peace of mind throughout all her life. Assanbi narrated her experience in her testimony during a Sunday service thus: - "One day, sometime in April 2001, I had been weeping in my work time. I confided all my problems to a CLCI Sunday school teacher who happens to be one of my customers. She told me that I should come to our CLCI church so that she could have some peace of mind. I refuted it. But later I had decided to go visit once and listen to the sermon Preached by Pastor Benjamin on the jailer who was saved through Paul. That Word of God shocked me, and it kept on ringing in my heart and it hunted me. The word of God moved me and I organized myself to embrace Christianity, which I did successfully without my husband and relations' knowledge.

When my family heard about my conversion, they were not pleased. It was bad news for my relations, friends, church members, husband and a host of others with whom I worship at the Mosque. My husband thought that I was crazy. He went ahead, as he had threatened, to pack all my belongings in the house and throw me from the house. After one week he allowed me to stay in the backyard. He forsook me."

Assanbi told that she was traumatized as a result of her decision to convert to Christianity. She recounted further- "It all began with my relatives quarreling with me. They warned that I was going the dangerous way. When all verbal effort to change my mind failed, enemies resorted to witchcraft and other satanic tricks. At one time, I became seriously sick. My stomach was swollen like that of a pregnant woman. In fact when I was taken to the hospital, doctors could not diagnose my illness. Instead, I was told that it was not a hospital matter."

"Later I came to our CLCI church and told Pastor Benjamin about my sickness. He prayed for me ten minutes and gave me a New Testament and told me to read it. While reading it, some drowsiness occupied my mind and throughout that night, I was vomiting. My family members couldn't do anything for me because they thought that it was useless to do anything for me. But my husband gave me drinking water and permitted me to read the Bible because he thought that it was my last night. I felt very sick on that night but I kept on reading the New Testament and kept on doing prayer. When morning came, I felt strong and healthy! It was a wonderful experience."

According to Assanbi, her husband and her family members including relatives were surprised that her protruded stomach became normal. She continued her narration: "After

some period of time, another traumatic experience started. In my dreams, I began to see some people, who gathered around my husband with blood in their mouth. I told my husband about these dreams. Surprisingly he told me that he had been suffering with the same type of dreams for a long time. He felt great fear about this and agreed to visit our CLCI Pastor Benjamin and started hearing the Word of God. The Word of God also moved him. With the kind help of our Pastor Benjamin and fellow Christian brothers and sisters who joined in prayer for us the problems were overcome. My husband felt very peaceful and happy and he quit drinking alcohol and the Word of God made him to believe in the Savior Jesus."

Her entire family took baptism on 14th October 2001. Assanbi told with tears that "My family members told me that I had brought shame to them by converting to a Christian family. They tried to persuade me to reconvert my family to Islam. They applied a lot of tactics. They even gave us physical attacks, but I was rather angered and I told them that if they knew the Lord Jesus very well, they would agree with me that Christians are a peace loving people."

As far as Assanbi's family is concerned, her conversion to Christianity was a manifestation of a divine call. As expected, Assanbi's family received a lot of assistance from our Christian brothers and sisters. We are very pleased to inform you with the influence of that family, including their son-in-law's family, and many more families have converted to Christianity at Nidubrolu.

Assanbi, who is firm in her decision and actions further told that she used to lock her door in the night for fear of physical attack from enemies. Now she is no longer afraid of them for she knows that heaven is open for those who die in the pursuit of the Word of the Lord Jesus. Assanbi closes her testimony with these words. "I must tell you however, that when my son-in-law converted, I received serious warning from some people who told me that they were aware that my conversion would influence a lot of people. With the same way with the help of our CLCI evangelists, through the influence of the Holy Spirit, we have seen with our own eyes that many Muslim families have converted to Christians. At first I was one. Now with the influence of the Holy Spirit many more families are added. Today I am no longer a Muslim, no longer alone, so why should they be aggrieved at that."

With the result of this now more Muslim families have been now trusting in Christ. Praise God for His great Love.

TLH # 278 Delay Not, Delay Not, O Sinner, Draw Near
 Delay not, delay not, O sinner, draw near, The waters of life are now flowing for thee.
 No price is demanded; the Savior is here; Redemption is purchased, salvation is free.

THE ENEMY AMONG US

In the USA we see an increase of Muslims. Among our black population there has been a concerted effort to convert them to Islam.

There are Muslims living in various areas where our sister churches are, whether it is East or West Africa or in India. The LCEA is working in Dar es Salaam, Tanzania which has a high population of Muslims. In Kenya where the CLCK works there is serious contention between Muslims and Christians. In Nigeria a pastor was sent to Bauchi in the northern Muslim area to preach among the people. But Muslims are a hard group to work among and this work ceased due to no results. The second largest religious community in India is Islam.

When we consider what Muslims believe and practice, we see a striking contrast with our Christian faith.

Our goal should be to alert each of us to witnessing to Muslims and praying for them. We do this in Christian love. It is interesting to note that Islam conquered with the sword so often and forced people to convert or die. After Mohammed's death in 632 first it was the Arab and then the Turk who carried the sword for Islam. As a result there is a "Muslim Belt" of countries that have Muslims in large numbers that stretches from North Africa to Indonesia. The two major groups of Muslims are the Sunni with 85% and the Shiite with 14%.

Mohammed's last wish was far from what our Lord said on the cross, "Father, forgive them for they know not what they do." Islam does not teach to "love our enemies" as our Lord Jesus taught.

In 1900 throughout the world there were 558,056,300 Christians and 200,102,200 Muslims or 34.5% of the population and 12.4% of the population respectively. One hundred years later in 2000 there were 1,973,000,000 or 32.5% Christian and 1,279,000,000 or 21.1% Muslim. As you can see, we Christians have our work cut out for us.

Taken from Feb. 2003 Voice of the Martyrs, we have Mohammed's last wish and his command to his followers, "which was to exile the Christians and Jews from the Arabian Peninsula...This also includes his quotations from the Koran: 1. To get rid of the secular governments and rulers who do not accept and apply Shariah Law (chapter 4:75), 2. To expose the hypocrites (chapter 9:73) (Those who convert to Islam because of their fear of Muslims are not considered true Muslims.), 3. To purify those who are true in Islamic Faith and deprive of blessings those (non-Muslims) that resist the Faith (chapter 3:41). 4. To strike terror into (the heart of) the enemies of Allah and Muslims (chapter 8:18) : and

to punish non-Muslims at the hands of Muslims according to Allah's command. 'Fight them, and Allah will punish them by your hands and disgrace them, help you over them, heal the breasts of believers'. (chapter 9:14)

All the (Muslim) commentators agreed that Mohammed was encouraging his followers to go and practice jihad to take the other tribes' money, land and women. Muslims feel that they do God a favor when they persecute Christians, force them to change their religion, or kill those who convert from Islam to Christianity, because this is obeying the words of Allah mentioned in the Koran. Jesus said, 'Love your enemies' (Matt. 5:44). The eternal victory reigning in heaven with Christ must be embraced with the eyes of faith. We must lovingly present Him as the only Door to all who are lost

We remember that one who breathed out threats and murders against all Christians, who held the garments of the murderers of Stephen, but who then became the greatest of missionaries. Nothing is too hard for God.

TLH # 465 Christ Is Our Cornerstone

Christ is our Cornerstone, On Him alone we build; With His true saints alone
The courts of heav'n are filled. On His great love Our hopes we place
Of present grace And joys above.

ONE WHO WAS AND IS NO MORE

Pastor Kingomella of the LCEA who was at one time a Muslim explains the background to the area of Dar es Salaam, Tanzania.

"Arabs were among the first people to affect the Swahili language, because many Arabic words were introduced in the Swahili language. Arabs succeeded in convincing indigenous people that they are one with them so they easily taught them the quran different from Portuguese, Germans and British who used Swahili language as their medium of communication.

Arabs started to supply Arabic commodities to the indigenous families, one after another. That situation made the relationship with Arabs stronger than with other nations from the West. Within this relationship Arabs encouraged indigenous people to become Muslim and they went to mosques to worship. People were told that Muslims are not required to offer large amounts of offerings eg. money, etc. People of the coast compared Islamic religion with their former religion of worshiping gods and ancestors and found that there is no difference. Therefore they decided to follow the Islamic religion. People among the family members encouraged each other to join the Islamic religion because they were promised that after this life they would afterwards live with gods in heaven.

In Dar es Salaam City and in coastal areas the population of Muslims is larger than the population of Christians. Since the beginning of Islamic religion Muslims were strictly prohibited to join Christianity. Christians were regarded as unclean people. Any Muslim

who happened to join Christianity was regarded as cast out and was totally rejected by the family. As a result, most of Muslims remained very faithful to their Islamic religion, from generation to generation.

When Christianity came, Christians declared that they could offer education and health services where they can build schools and hospitals. They told people that, those who are sick could get treatment for their sicknesses such as headaches, stomach problems, etc. People who went to these stations compared how they had to bring goats or bulls in the Muslim's system of witchcraft in healings for demon possession. Then people compared these two kinds of health services, which were offered by Muslims and Christians and found that the services offered by Christians were very much better than that of Muslims. Because of health services Muslim people were ready to get treatments from Christian hospitals but they were not interested to join Christianity. Even nowadays Muslims attend spiritual open-air crusades because they want to be healed from their diseases but they are not ready to be baptized and become Christians. It is very difficult for a Muslim to become a Christian. A Muslim can talk good things upon Christianity but they are very reluctant to become a Christian. If it happened that a Muslim decides to be baptized and become a Christian his relatives will call him at the family meeting and say that being a Christian is very dangerous because to eat pork is a great taboo in the Islamic community, and that Christianity is dirtiness. So Muslims are hypocrites, because they say that Christianity is a good religion but practically they are against Christianity. In every part, along the coastal area where there is Christian community, it is so because the missionaries started schools and hospitals and vocational training schools in such areas. In such ways people were interested in Christianity and started to live there, and then were baptized.

Now we need modern evangelism strategies. During the period of 1950-1970 there was a cinema van, which was used to show the Jesus Film and Christian activities and preaching Good news by film. This van was used to make Christianity shows in many villages. The van was very effective in the work of evangelism. Together with this van, there were choir teams and a group of preachers numbering up to 6 people. There has to be a cinema man who has been trained for such a work. At this time we are making house-to-house evangelism and in other places we give clothes, some foodstuffs and the Love of Christ to them.

These people are economically very poor. The reason behind this is that they depend on small scale farming activities that could not supply their daily needs because they produce a very small amount of food and cash crops. In some houses or families, they could even not to be able to drink tea in the morning. They economically live on under 50 cents per day. They are proud of their Islamic religion when they see that they are many. They say Christianity is a religion of people from mainland tribes and Islamic religion is for people living in coastal areas. This is a very strong idea among the people of coastal areas even nowadays.”

TLH # 499 Look from Thy Sphere of Endless Day
 Look from Thy sphere of endless day, O God of mercy and of might!
 In pity look on those who stray Benighted in this land of light.
 Send forth Thy heralds, Lord, to call The thoughtless young, the hardened old,
 A scattered, homeless flock, till all Be gathered to Thy peaceful fold.

TOTALITY

The Muslim religion is a religion of submission, total submission to Allah. The word 'islam' itself means submission. There is a totality about our religion also, yet far different. With mission work it is not a limiting but an expanding effort realizing what Scripture teaches us and seeing the Word fulfilled in the history of the spread of the Word in Acts onward and outward. In outreach there is a 'totality' involved as we see from the following passages.

–JESUS TAUGHT THE TOTALITY OF THE GOSPEL EFFORT as He walked on earth. During Holy Week in the Mt. of Olives address, He said, "And this gospel of the kingdom will be preached throughout the whole world, as a testimony to all nations.." Mt. 24:14 During His forty days on earth before His ascension He commanded, "Go into all the world and preach the gospel to the whole creation." Mk 16:15 Just before He ascends He said, "..and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the world." In ever widening circles, in other words he tells His Church how it will be going even to the farthest extent in the world.

–JESUS OWNS US TOTALLY. Each of us has been bought with a price and therefore should glorify God. I Cor. 6:19-20 He is the Lord of body, soul and mind. The total price paid to ransom us from sin, death and hell was totally paid. "You know that you were ransomed from the futile ways inherited from your fathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot. I Pet. 1:18-19

–JESUS PAID THE TOTAL PRICE FOR ALL, OF ALL SINS FORGIVEN
 I John 2:2 "and he is the expiation for our sins, and not for ours only, but also for the sins of the whole world."

–ALL that we have is His. "The earth is the Lord's and the fullness thereof, the world and those who dwell therein." "For in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—all things were created through him and for him." Col. 1:16

–ALL is on loan to us. How many times don't we have to hear this because of our sinful flesh. Job acknowledges this, "..Naked I came from my mother's womb, and naked shall I return; the Lord gave, and the Lord has taken away; blessed be the name of the Lord. 1:21 Paul repeats, "..we brought nothing into the world, and we cannot take anything out of the world." I Tim. 6:7 What we have we want

to use wisely and especially for His kingdom's expansion.

—ALL should be done to His glory. I Cor. 10:31 From such simple things as eating and drinking to the most important, the Gospel preaching and teaching, we should want His name to be adored.

—ALL this world is kept going by His all powerful Word, "He is before all things, and in Him all things hold together." Col. 1:17 He is "...upholding the universe by his word of power." Heb. 1:3

—ALL in this life ultimately works out for your personal good and the church's advance. As you read Rom 8:28 you can't help but miss the totality there. All things working for your good because you love Him and are the called of God, you being part of His Church. For those who have the Christian Faith, the Church, Christ's gracious rule among men will advance overcoming the gates of hell in the process; ALL that which the devil throws up to stop His Word from spreading. Mt. 16:18

—ALL in Him. I love Paul's statement in Acts. 17:28.

The Fact of Expansion

The book of Acts begins the record. It is a record of expansion by the Sword of the Spirit which is the Word of God which promises Life, not like the Muslim scimitar which deals out death. In Jerusalem on Pentecost we read in 2:9 that there were "Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene and visitors from Rome"

ALL the points of the compass are covered. You might want to have a look at a world map.

We think of those at Pentecost going home to their distant countries with the Good News ringing in their ears. Rev. 7:9 "After this I looked, and behold a great multitude which no man could number, from every nation, from all tribes and peoples and tongues, standing before the Lamb, clothed in white robes, with palm branches in their hands." Here is that totality we look forward to being a part of on the last day.

TLH # 466 Christ, Thou Art the Sure Foundation
 Christ, Thou art the sure Foundation, Thou the Head and Cornerstone;
 Chosen of the Lord and precious, Binding all the Church in one;
 Thou Thy Zion's Help forever And her confidence alone

WHAT MUSLIMS BELIEVE COMPARED TO WHAT WE BELIEVE

Look over and pray about what you see below. Even if you do not have an opportunity to witness to a Muslim based on what you read, pray that more overseas in the Muslim belt are witnessed to about our loving Savior. 'Love' is a key word in witnessing, as Islam is anything but a religion of love.

(Taken from Stephen H./Life Challenge Africa Oct./98)

KORAN	BIBLE
GOD	
Allah is one - 37:35	God is one - Deut. 6:4
He has no son - 112:1-4	He has a son - Is. 9:6, Mat. 3:17
His followers are like slaves - 19:93	The believers are His children - I John 3:1
He fills hell with men 11:119	His wish is that everybody may be saved - 2 Pet. 3:9; I Tim. 2:4
No care, no love	only mercy!
ANGELS	
Angels warn mankind - 16:2	They serve believers - Heb. 1:14
SPIRITS	
Muslims fear them - 112	Christians are given power over them - Mat 10:1
BOOKS	
Koran as last revelation sent down from heaven. "nazil", one writer.	66 books: 39 in OT and 27 in N.T. sent down from heaven 40 writers.
Time 610 - 632 AD, 2:177	Time: 1500 BC - 97 AD
Bible accepted: Taurat	Inspiration: 2 Tim. 3:16f Nothing to be added - Rev. 22:18 Prophecy and fulfillment!
JUDGMENT	
Everybody will be judged according to his deeds - 3:185; 2:62	But in Jesus is no condemnation John 3:18; Rom 8:1
SIN	
Allah is not touched by man's sin 4:107	God loves sinners - Rom. 5:8, but HE hates sin - Zech. 8:17
Allah even is the reason for sin - 13:17;	Human nature is the reason for sin - Jas. 1:13-15
Shirk is biggest sin, others are just weaknesses.	
FORGIVENESS	
Allah forgives whom he wills - 3:129; but not unbelievers - 4:18	Only through the blood of Jesus forgiveness of sin - Acts 4:12, Eph. 1:7 And He forgives all 1 Jn. 2:2

even Muhammad was not sure of forgiveness of his sins - 46:9	There is assurance for forgiveness of sin - John 5:24; Rom 8:1f.
LIFE AFTER DEATH	
It needs good deeds to enter it - 4:57	Christ in the heart is necessary - Rev. 21:27 "those whose names are written in the Lamb's book of life".
HEAVEN	
It has a physical perspective (wine and virgins) 56:12-24	It has a spiritual perspective - Rom. 14:17
HELL	
It is prepared for demons and mankind together - 11:119	It was originally prepared for the devil and his angels - Mat. 25:41
Also believers will enter it for some time - 19:70-72	Only unrepentant sinners will be found there - Rev. 21:8

TLH #487 How Beauteous Are Their Feet

How beauteous are their feet Who stand on Zion's hill;
Who bring salvation on their tongues And words of peace reveal!
How charming is their voice! How sweet their tidings are!
"Zion, behold thy Savior King; He reigns and triumphs here."

GOD'S LOVE IN THE QU'RAN(KORAN)?

(Taken from KITAB No.25-Feb. 2001)

"Two things are essential when Christians think about the relationship of the gospel to Islam. One is a thorough knowledge of the gospel. The other is a fair and accurate understanding of the teaching of Islam.

The New Testament places the unconditional love of God at the heart of the good news about Jesus. Does an examination of the Qur'an reveal a similar teaching? This short article sets out one aspect of this question: the use of two verbs for 'love' in relation to Allah.

The two Arabic verbs are *habba* and *wadda*. *Habba* means 'to love, like; to wish, want, or like to do something'. This verb appears in its active form some 40 times with Allah as subject and with a variety of human objects.

We read that Allah loves (*habba*) the 'good-doers' (2:195; 3:134, 148; 5:93), the 'just' (5:42; 49:9; 60:8), and the 'god-fearing' (9:4,7). Allah does not love the 'evildoers'(3:57, 140; 42: 40), the 'proud and boastful' (4:36; 31:18; 57:23), and the 'workersofcorruption' (5:64;28:77). Two striking occurrences of *habba* are that Allah does not love the 'prodigal' (*musrifun*, 6:141; 7:31), and that Allah 'loves those who fight in his way' (61:4). In all there are 22 statements about those whom Allah does not love, and 18 about those whom Allah loves.

A noun from this verb, *mahabba*, occurs once in relation to Allah: "I endued thee (Moses) with love from me" (20:39).

The second verb for love in the Qur'an is *wadda* (to love, like, be fond; to want, wish). Forms of this verb appear in relation to Allah in just three verses. On the Day of Resurrection, Allah will assign love (*wudd*) to 'those who believe and do deeds of righteousness' (19:96). The prophet Shuaib (sometimes understood to be Moses' father-in-law, Jethro) is portrayed as describing his Lord as 'loving' (*wadood*) in 11:90; and the same term is used to describe Allah's character in 85:14. In these two verses *wadood* is associated with forgiveness and mercy. Vivienne Stacey gives the meaning of *wadood* here as 'the affection with which the master responds to the loyalty of a faithful servant'.

One scholar who studied these two verbs in the context of the overall theology of the Qur'an was Muhammad Daud Rahbar. As he wrote his PhD dissertation later published as *God of Justice*—he concluded that in the Qur'an, Allah loves only people who are perfectly pious'. Since it would be presumptuous for any human to claim perfect piety, Rahbar reasoned, the question as to whether Allah actually loves any human is left open. He found an echo of this ambivalence in the fact that human love for Allah is mentioned only rarely in the Qur'an.

Rahbar was led by a series of deep theological reflections to find the demonstration of divine love in human history in 'a man who loved, who lived humbly like the poorest, who was perfectly innocent and sinless, who was tortured and humiliated in literally the worst manner, and who declared his continued transparent love for those who had inflicted the worst of injuries on him'.

The Apostle Paul wanted the daily lives of people to be illuminated by the full extent of God's love (Eph. 3:18,19). He and other New Testament writers found the objects of divine love to include the powerless, the ungodly, sinful humans, God's enemies, the spiritually dead, and people deserving punishment (Rom. 5:6-10; Eph. 2:3-5). They identified the supreme demonstration of divine love with an event in history: God's sending His Beloved into the world. At this time God dealt decisively with human sin through Jesus' voluntary act of laying down his life for humanity (Jn 3:16, 10:11-18, 15:13; Rom. 5:8, 8:32; Gal 2:20; Eph 5:1-2; I John 3:16, 4:8-10). The good news message, and our motivation for mission, are based firmly on that love of God (2 Cor. 5:14).

When considering the Islamic concept of God in a classic study nearly a century ago, Samuel Zwemer noted that the Qur'an contains only a few expressions of human love for Allah (four verses using forms of *habba*, none of which is a command). He couldn't help remarking on the contrast between this and 'the abundant and plain teaching of the Old and New Testament regarding the love which God requires of man and which flows out from God to man'.

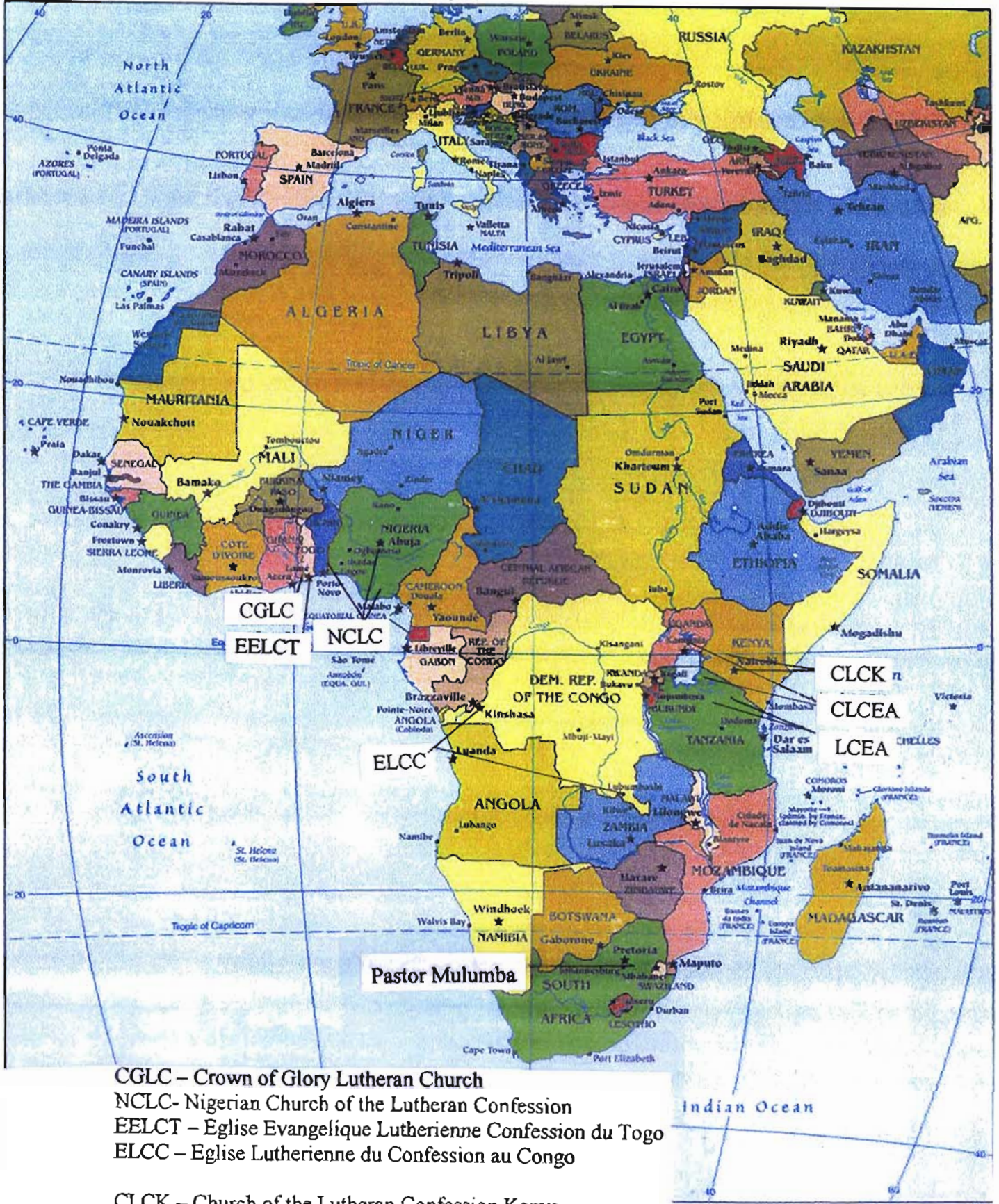
But the proof must surely come in the reading; and a reading of the verses about *habba* and *wadda* makes it clear that there is no Qur'anic concept of the unconditional love of God. So haven't we got something wonderful to share?"

We as Christians can describe ourselves as John did, the one whom Jesus loved. It is a love that cannot be contained though, like water in a fountain overflowing from one tier to another so our love overflows to others as it has superabundantly come to us in Christ. God's love has truly been poured into our hearts that in turn we may express it to others.

TLH # 487 How Beauteous Are Their Feet

The watchmen join their voice And tuneful notes employ;
 Jerusalem breaks forth in songs, And deserts learn the joy.
 The Lord makes bare His arm Through all the earth abroad.
 Let every nation now behold Their Savior and their God.





- CGLC – Crown of Glory Lutheran Church
- NCLC- Nigerian Church of the Lutheran Confession
- EELCT – Eglise Evangelique Luthérienne Confession du Togo
- ELCC – Eglise Luthérienne du Confession au Congo

- CLCK – Church of the Lutheran Confession Kenya
- CLCEA – Church of the Lutheran Confession of East Africa
- LCEA – Lutheran Church of East Africa

Indian Subcontinent Map



- CLCI – Church of the Lutheran Confession of India
- BELC – Berea Evangelical Lutheran Church
- HCLCN – Himalayan Church of the Lutheran Confession of Nepal
- CLCM – Church of the Lutheran Confession of Myanmar

THE SOCIETY FOR THE PROMOTION OF LUTHERAN MISSIONS TO MOSLEMS

64 YEARS AGO

The title at the top of the page is a mouthful and truly an ambitious proposition. As the allied armies moved from the beaches of Normandy cracking open the Nazi Fortress Europe, a group of Lutherans were praying over and mapping a different strategy to assail ramparts of hell that were thrown up to impede the Gospel's advance.

And on June 13, 1945 after Nazi Germany had surrendered a group of Lutherans gathered to contemplate the great victory of Christ on Calvary that meant an advance of the Gospel into Mohamed's lands. August 6th and 9th would witness the devastation at Hiroshima and Nagasaki that would propel Imperial Japan to capitulate. And as one world war wound down, Christians of in particular the Lutheran Church – Missouri Synod sought to take the spiritual war for men's souls into Muslim lands.

The men who formed this group formed it as a society within the Evangelical Lutheran Synodical Conference. Even though the LC –MS as a synod would become integrally involved in this, that is not to diminish the forward looking attitude of those who formed this society. It was stated, "Mohammedanism has for too many centuries been a challenge to the Christian Church. It is our aim to seek to arouse our own Church to meet this challenge... We, the members of the Society for the Promotion of Mohammedan Missions, urge you and others within our beloved Lutheran Church to join us in taking hold of this mission problem of the future. May we meet it deliberately and zealously."

The man who spoke these words and who became the president of the society was Dr. Henry Nau. This was one man who was part and parcel involved in missions. At the time of the society's founding he was President of Immanuel Lutheran College (at that time a black college), in Greensboro, N.C. Previously, he had served in southern India as a missionary and was also the first one to get the Synodical Conference Mission in Nigeria off on a good footing. After the world war we find Nau not only organizing this society, but himself out in the Moslem world doing the work. He explored Moslem work in India and Iran in 1949. Then at the age of 70 in 1951(-1954) he is in India doing the mission work. The Lord called him home in 1956.

A magazine called 'The Minaret' was inaugurated to spread the message. In September 1946 it had a run of 17,000 copies and was sent to all members of the society, pastors, professors, chaplains, teachers, and Sunday School superintendents within the Synodical Conference. It was clear in its first issue what it was about on Mohammedan missions, "It believes that this (Mohammedan missions) is the duty and privilege of the whole Church. It wants to bring this greatest of all missionary problems before the eyes of the Church... Surely it should not be too hard to see that the Great Missionary Command

...includes the Mohammedan world as well... It should not be too hard to see that it is not too early now—400 years after Luther – to think of really doing something... May it contribute its share to the fulfillment of Abraham's prayer: 'Oh, that Ishmael might live before Thee.'"

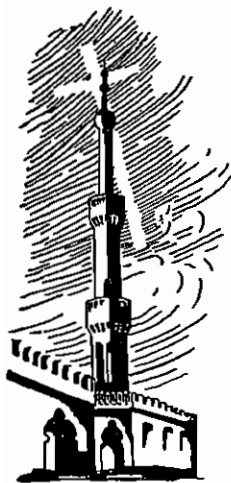
By June of 1946 as American money began to rebuild Europe under what became the Marshall Plan, another building process was under way. There were involved discussions about two men being prepared to specifically work among Muslims.

There was much to learn in order to foster this effort. "We Christians must never forget that Islam is more than a religious system. It also is a system of government, of social relations, of law, and even of economics. The Quran and the Traditions (hadith) lay down in great detail the guiding principles for all of man's relations to God, to his fellow men and to himself." They saw the beginning of what we continue to see today, "Through all Muslim lands a hurricane of Islamic zeal and fanaticism is sweeping, to spread the teaching of Islam among all nations, to set the banner of the Muslim world over the whole world, and to see the flag of the Quran wave in every place. It is the old fire and sword policy of Islam... It glories in a loveless god, a lifeless creed, and a degraded home and society..."

In looking back at the efforts of these Lutherans we can learn a lot, sixty-four years later. At the First General Meeting of the society they sang the following:

TLH # 506

Send Thou, O Lord, to ev'ry place Swift messengers before Thy face,
The heralds of Thy wondrous grace, Where thou Thyself wilt come.
Raise up, O Lord, the Holy Ghost, From this broad land a mighty host;
Their war-cry, "We will seek the lost Where Thou, O Christ, wilt come.



The Minaret

A CALL FOR LUTHERAN MISSIONS
TO THE
MOSLEM WORLD

In the following devotions we have articles from the 'Minaret'

THE RISING CROSS

"Mohammed died in 632 A. D. In the next one hundred years his followers carved out for themselves an empire larger than the Roman empire at its peak. The Christian Church, in the lands which were conquered by the Moslems, was either entirely swept

away or placed under heavy tribute and oppression. In other countries not yet under the heel of the Moslem conqueror, the church was so thoroughly cowed and overawed by the threat of impending conquest, that it seemed completely paralyzed, for it never even thought of having any other obligation toward him except to curse and to kill him. In the course of the six centuries which followed the rise of Islam we meet but two men who were conscious of the duty of the Church, and in their own way, sought to arouse it to action. The first was John of Damascus, the last great doctor of the Greek Church, who died in 760 A.D. He knew Islam thoroughly. His father, before him, had occupied the position of treasurer under the Umayyad caliphs of Damascus and John himself, during the best part of his life, worked as Wazir in their government. When he finally retired and lived the contemplative life, he wrote tracts against the Mohammedans and instructions for Christians, telling them how and what to answer when questioned by Mohammedans concerning their faith. The second witness was Peter the Venerable, an abbot of the famous cloister Cluny in France, who departed this life in 1156 A. D. Peter's writings embrace, among others, tracts against the Mohammedans.

Under the goad of the Church, wielded by Pope Urban II and Peter the Hermit, the 'Christian' nations entered upon the futile crusades to repay the Saracens and Turks in their own coin. It was a reply after the manner of an 'eye for an eye and a tooth for a tooth.' It was not in the spirit of the Head of the Church. The crusaders took the sword in an effort which lasted almost 200 years and drew into its maelstrom even the little children of Christendom. The dying struggle of the last crusaders was witnessed by the man who became the first real missionary to the Mohammedans, Raymond Lull, 1235-1315 A. D. In his 56th year, after vain efforts to arouse others to a missionary enterprise on behalf of the Mohammedans, he determined to set out alone, called by none except his own conscience, to preach Christ in North Africa. Three times he made the attempt during the next 24 years, and finally gave up his life, like Stephen, stoned to death in Bugia, Algeria.

From Lull to the next missionary we must leap over five centuries. In these five centuries the Reformation took place. Luther, Melancthon, and other leaders of the church at that time found themselves face to face with Islam as represented by the Turks..... With Henry Martyn, we come to the first modern missionary among Mohammedans. From his time on, some missionaries in India have done definite work for Moslems, as well as for Hindus, although not to any great extent. While in the course of the last century Turkey, Syria, Egypt, Persia, Iraq, and other countries with almost exclusive Mohammedan populations, have been occupied by Christian missions, the missionaries have devoted a relatively small part of their time and strength to Moslem work. The greater portion of their energy has been diverted to work among the Copts, Maronites, Greeks, Armenians, Jews, and Nestorians. Hence we find Islam still strongly entrenched today in the countries which it occupied 13 centuries ago and which it has gained by persistent propaganda since that time. However, some preliminary work has already been done by the Christian Church. The Bible has been translated into Arabic and many other languages spoken by Mohammedans. The latest translation is that into Suaheli, spoken by the Mohammedan Black population on the East Coast of Africa and in Zanzibar. This

translation was very recently made by the University Mission in Zanzibar. Many Christian books and tracts have been printed by mission presses in Cairo, Beirut, and other cities. By their distribution and by personal witness in hospitals, schools and colleges, directly and indirectly, the campaign has been carried on. The real offensive, however, is yet to come, and we want the Church which is best equipped and prepared for it, and which has the best weapons, to be in the vanguard of the army which launches the attack.”

TLH # 642 Arise, O God, and Shine

Arise, O God, and shine In all Thy saving might

And prosper each design To spread Thy glorious light;

Let healing streams of mercy flow That all the earth Thy truth may know.

UNLOVING AND UNLOVED

“The Christian conception of God is fundamentally different from the Mohammedan idea of God. There is no similarity between the God of the Koran and the Jehovah of the Old Testament.....

Dr. S. M. Zwemer, in ‘Arabia, the Cradle of Islam,’ writes: ‘First of all, the Mohammedan conception of Allah is purely negative. God is unique and has no relations to any creature that partake of resemblance. He cannot be defined in terms other than negative. As a once popular song has it, Whatever idea your mind may conceive, God is the reverse of it. Absolute sovereignty and ruthless omnipotence are his chief attributes, while his character is impersonal. The Christian truth, God is Love, is to the learned blasphemy, and to the ignorant an enigma.’ In the same book Zwemer quotes Palgrave, who lived with the Arabs for many months: ‘One might at first think that this tremendous autocrat (Allah), this uncontrolled and unsympathizing power, would be far above anything like passions, desires or inclinations. Yet such is not the case, for he has with respect to his creatures one main feeling and source of action, namely, jealousy of them lest they should perchance attribute to themselves something of what is his alone, and thus encroach on his all-engrossing kingdom. Hence he is ever more prone to punish than to reward, to inflict than to bestow pleasure, to ruin than to build. It is his singular satisfaction to let all created beings continually feel that they are nothing else than his slaves, his tools, and contemptible tools also, that thus they may the better acknowledge his superiority, and know his power to be above their power, his cunning above their cunning, his will above their will, his pride above their pride: or rather, that there is no power, cunning, will or pride save his own. But he himself, sterile in his inaccessible height, neither loving nor enjoying aught save his own and self-measured decree, without son, companion, or counselor, is no less barren for himself than for his creatures... That the notion here given of the Deity, monstrous and blasphemous as it may appear, is exactly and literally that which the Koran conveys, or intended to convey, I at present take for granted. But that it is so, no one who has attentively perused and thought over

the Arabic text (for more cursory reading, especially in a translation, will not suffice) can hesitate to allow. In fact, every phrase of the preceding sentences, every touch of this odious portrait has been taken, to the best of my ability, word for word, or at least meaning for meaning from the 'Book' the truest mirror of the mind and scope of its writer (Mohammed). ‘

In summing up his discussion of the Moslem's God, Dr. Zwerner writes: 'God's will is absolute and alone, the predestination of everything and everybody to good or ill according to the caprice of sovereignty. For there is no fatherhood and no purpose of redemption to soften the doctrine of the decrees. Hell must be filled, and so Allah creates infidels. Islam reduces God to the category of the will; He is a despot, an Oriental despot... and He is not bound by any standard of justice---Islam knows no Godhead, and Allah is not love.' And Principal Fairbairn says that Allah, 'a being incapable of loving, is incapable of being loved.'

Certainly the God of the Mohammedan is not the true God. This is not the God who said, 'I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee.' (Jeremiah 13:3) A being incapable of loving never could be the subject of the most-be-loved verse in the Christian Bible: 'God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' (John 3:16). Nor could it ever be said of the Moslem God, 'But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.' (Romans 5:8). No, Allah does not even remotely resemble the God 'Who is rich in mercy, for His great love wherewith He loved us.' (Ephesians 2:4).

Neither is the God 'without son, companion or counselor' the God whom we Christians address as 'Our Father' and as 'the Father of our Lord Jesus Christ.' St. Paul gives us Christians a comforting and beautiful description of our relationship to God through Jesus Christ our Savior: 'As many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God, and if children, then heirs, heirs of God and joint-heirs with Christ.' (Romans 8: 14-17) Entirely foreign to the thought of the Mohammedan is the concept of God as a Father to Whom prayers are to be addressed 'as dear children ask their dear father.' In hours of adversity the Mohammedan is unable to find any consolation or pity or mercy or love in the contemplation of his God. He has no verse in his bible like that of the 103rd Psalm: 'Like as a father pitieth his children, so the Lord pitieth them that fear Him.'

Pity the Mohammedan. Pity him in his ignorance, his blindness, his willful rejection of the truth as it is found in Jesus Christ. But we Christians must do infinitely more than pity. As Spirit-born sons of God, we have an obligation to be actively engaged in bringing the Gospel of salvation by grace through faith to those who are walking the broad way to eternal damnation. If ever there are people who are without God, without Christ and without hope in this world, it is the Mohammedan world..... “

TLH # 642 Arise, O God, and Shine
 Bring distant nations near To sing Thy glorious praise;
 Let ev'ry people hear And learn Thy holy ways.
 Reign, mighty God, Assert Thy cause and govern by Thy righteous laws.

A FORMER MISSIONARY SPEAKS

One man who wrote in the 'Minaret' in support of Moslem missions was Pastor George Naumann, who served in the Lutheran Church- Missouri Synod's India mission.

"When fifty years ago our first missionaries in India began their work in the Madras Presidency, they were not ignorant of the fact that among the Tamil people of that section there lived a great number of Mohammedans. This did not keep them from selecting that part for their missionary activities, because they came to work among all the non-Christians, Mohammedans included. Krishnagiri, Ambur, and Vaniyambadi, in the Salem and North Arcot Districts, have a larger percentage of Moslems than other towns in the South of India.

Village preaching, which took up much time of our first missionaries, brought them in contact with followers of 'the prophet'. These would listen to the preaching and bring in their own questions and objections. Sometimes one of them would try to help the missionary when he was preaching against the worship of idols and images. 'Yes,' he would say, 'the padre is right, it is a sin to worship idols. We Mohammedans and the Christians worship the true God, Allah, etc.' Then the missionary would have to explain to his audience that there is a great difference between the God whom we Christians worship and Allah; that the true God who has revealed Himself in the Scriptures is the Triune God, Father, Son, and Holy Ghost. As soon as the missionary spoke of Jesus Christ as the Son of God, the argument began. I was with the Rev. Naether, our first missionary in India, in some places and I heard his conversations with Mohammedans. They declared that God had given the Taurat (law) to Moses, the Sabur (the Psalms, etc.) to David, and the Injil (Gospel) to Isa Nabi, i. e., Jesus the Prophet. To this they added that to Mohammed Allah had given the Fulkan (Koran), and that with this last book and revelation, the former books had been abolished. Whenever, therefore, Naether would quote the testimony of Christ regarding His divine Sonship and Deity, they answered that all this was superseded by the more recent revelation in the Koran.

Another assertion of these disciples of the false prophet was that the New Testament in the form in which we Christians have it was a fraud; that the Injil, as they called it, had been changed by the Christians, and so our texts were not reliable.

These conversations which Naether had with the Mohammedans were carried on in Tamil, which they understood. When I entered into active mission work after the death of Naether, in 1904, I followed his way of preaching and arguing with these men; but I soon found out that I was very much handicapped by my ignorance of the Hindustani

language which these Mohammedans prefer to speak, and I made up my mind that, God willing, I would make Hindustani a part of my language studies. I got in touch with one of the teachers in the Mohammedan school where Hindustani was taught and employed him as a munshi, or tutor, for a couple of hours every week. My studies along this line were interrupted when I had to take my home furlough. I was, then, about able to carry on a little conversation with the man in his language and was anxious to go out and speak to the Moslems in Hindustani. My mind was also set on the idea that I would take up Arabic and the study of the Koran in the original, for, in order to preach to the Mohammedans, it is necessary to be able to meet them on their own ground and to be able to quote their own prophet. In several places of the Koran he has given high praise to the Injil and to Isa Nabi, as they call Jesus, and if one can quote the very words of Mohammed, he will find attentive hearers.

After my departure from India, I rejoiced to hear that mission work among the Mohammedans of Vaniyambadi had been started in earnest by the Rev. Brux, who made a study of the language and the Koran. I regret very much that after he left our mission this particular work has not been taken up by some other missionary. Since we still have a reading room for Mohammedans in Vaniyambadi, I hope that this thread will soon be taken up again in the near future.

We do not know where the Lord will direct us in our endeavors to spread the Gospel in the world of Islam; but we do know that God wants all men to be saved and come to the knowledge of the truth. We know that the work will be a very difficult kind and that results, tangible results, can not be looked for in a short time.

The prospect of having to wait, possibly a long time, for tangible, visible results militates from the outset against Mohammedan Missions. If a psychological explanation for the lack of results is wanted, it must be looked for in the heathen or Mohammedan. And there we find it. 'The natural man receiveth not the things of the Spirit of God, for they are foolishness unto Him, neither can he know them, because they are spiritually discerned.' 'Ye were dead in trespasses and sin.' As to the sainted brother Naether, we can assuredly say that his interest in missions, his zeal and energy, as well as his untiring diligence were something inspiring for younger missionaries, and that he instructed and baptized large numbers of converts while he served the Leipzig Mission."

Pastors Naether and Mohn withdrew from the Leipzig Lutheran mission over false teaching and joined the Missouri synod. We must thank God for men like these who worked hard to reach out to those in Islam.

TLH # 642 Arise, O God, and Shine
Put forth Thy glorious pow'r That Gentiles all may see
And earth present her store In converts born to Thee.
God, our own God, His Church will bless
And fill the world with righteousness.

MEN FOR MISSIONS TO MOSLEMS

“Candidates for missions among Mohammedans, in view of the formidable difficulties which this field presents, will do well to remember that in the work of missions among Mohammedans as well as in that among the heathen we have the assurance of final victory in the abundant testimony of God’s Word. God’s promises never fail of fulfillment; and those worldwide promises never are put in such a form as to exclude Mohammedans. The Bible tells us that many false prophets shall arise and deceive many; but it does not for a moment allow that Christ shall divide rule with any of them. ‘It pleased the Father that in Him, (in Christ, not in Mohammed) should all fullness dwell.’ ‘The Father loveth the Son and hath given all things into his hands,’ not in the hands of Mohammed. ‘God has exalted Him and given Him a name which is above every name... far above all principalities and power and might and dominion and every name that is named not only in this world but also in that which is to come.’ ‘That at the name of Jesus every (also Mohammedan) knee should bow and every (Moslem) tongue confess that Jesus Christ is Lord to the glory of God the Father.’ The present may see Islam triumphant, but the future belongs to Christ. Over against the lying creed ‘there is no God but God and Mohammed is his prophet,’ Christianity lifts the standard, ‘Who is he that overcometh the world but he that believeth that Jesus Christ is the Son of God?’

It is the rock of Christ’s Sonship which is the stone of stumbling and the rock of offense to the Moslem mind. But it is this very rock on which Christ builds his church; and the foundation of God standeth sure. In this warfare for Christ’s Sonship we are not standing alone. ‘He that sent Me is with Me,’ said the Master; and he who sends his servants now is surely with them also, for the promise stands, ‘Lo, I am with you always even unto the end of the world.’ In all our efforts for the salvation of men, we are dependent upon the power of the Spirit of God, for no man can say that Jesus is the Lord, but by the Holy Ghost. The battle is the Lord’s, not ours; we are but instruments to carry out His purposes. The Spirit has been sent forth from the Father to ‘convict the world of sin,’ and we are not justified in making any reservations in the case of Mohammedans.

But what qualifications are needed! What enthusiasm, what fire of love, what dogged resolution, what uttermost self-sacrificing zeal for the salvation of men and the glory of Christ! But upon this point I prefer to quote here the words of a man who is preeminently qualified to speak upon the subject. Three years ago he wrote to me: ‘Unless you have missionaries so full of the spirit of Christ that they count not their own lives dear to them, you will probably look in vain for converts who will be prepared to lose their lives in the Master’s service. In a relaxing tropical climate, like that of Aden, circumstances are very unfavorable for the development of self-denying character, or of energetic service. No small amount of grace would be needed to sustain it; for we are compound beings, and there is a wonderful reaction of the body upon the soul, as well as of the soul upon the body. It is supremely important then, in an enterprise like yours, to have the right stamp of men – men who have made some sacrifices, and who do not count sacrifice to be sacrifice, but privilege and honor – men who do not know what discouragement means – and men who expect great things from God. Such alone will prove really successful

workers in a field so replete with difficulty. Unless eternity hulks very largely in the estimation of a man, how can he encourage a native convert to take a step that will at once destroy all his hopes and prospects of an earthly character, and possibly result in imprisonment, and torture, and death itself? And unless you have men who are prepared, should God seem to call for it, to lead their converts into circumstances of such danger and trial, it is not very likely that they will find converts who will go very much in advance of themselves. **MEN OF THIS STAMP ARE NOT TO BE MANUFACTURED; THEY ARE GOD-MADE.** They are not to be found; they must be God-sought and God-given. But the Master who has need of them is also able to provide them. Nothing is too hard for the Lord.”

TLH # 642 Arise, O God, and Shine
 To God, the only Wise, The one immortal King,
 Let hallelujahs rise from ev'ry living thing;
 Let all the breathe, on ev'ry coast,
 Praise Father, Son, and Holy Ghost.

- **ISAIAH 60**

In the 'Minaret' there was the following on Is. 60 to remember that missions should also go to those who in the present day are descendants of Abraham by Ishmael. Sheba was in Southwest Arabia and Seba went as far as northern Ethiopia. The Gospel did go to Arabia prior to the Muslim conquest and consolidation. While we may today think of places like Yemen and Bahrain as Muslim areas, these held in the fourth and fifth centuries many Christians. Distinct Christian communities were in southern Arabia. The Arab kings of Hirah were Christian, as well as also the kings of Ghassan, adjoining Syria. But the Gospel showers moved on. On the other hand Ethiopia, the second most populous country in Africa is 60% Christian today.

“Consider Isaiah 60, that great missionary chapter of the great prophet, the gem of all Old Testament missionary prophecies. It begins with the soul stirring appeal, ‘Arise, shine, for thy Light is come.’ In verses 6 and 7 it sings, ‘The multitudes of camels shall come, the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense, and they shall show forth the praises of the Lord. All the flocks of Kedar shall gather together unto thee; they shall come with acceptance on mine altar, and I will glorify the house of my glory.’ Midian was the son of Abraham by Keturah, Ephah the son of Midian and the grandson of Abraham, while Sheba and Kedar and Nabaioth also were grandsons of Abraham and sons of Ishmael. Half of the present Arab population of the world looks back to Abraham and Ishmael as their forefathers, and Mohammed even claimed that, in proclaiming Islam, he was simply restoring the faith of Abraham. The prophecies and promises of Isaiah 60 surely are more than just a picture of the manner in which men from every part of the world are gained for the truth of the Gospel and subsequent honor of the Lord with the gifts of their hands. They are too

specific and geographically too accurate to be limited to such generalization. They literally offer the hope of successful missions to the sons of Midian, Ephah, Sheba, Kedar and Nabaioth, and of missions to Moslems in particular, for these either are the physical descendants of the sons and grandsons of Abraham, or they share the present faith of these descendants. These very definitely will have a place in the coming glory of the Lord and in the brightness of His rising. The fulfillment of this promise has been delayed only by the negligence of the Christian Church. But God will keep His promise! Christ will see of the travail of His soul among these also.

Then shall be fulfilled in its fullness that other promise, Isaiah 42:10-12, 'Sing unto the Lord a new song, and His praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar does inhabit; let the inhabitants of the rock sing, let them shout from the top of the mountains, let them give glory unto the Lord, and declare His praise in the islands.' God will keep also the promise of Psalm 72, 'The kings of Sheba and Seba shall offer gifts, yea, all kings shall fall down before Him; all nations shall serve Him. And He shall live, and to Him shall be given of the gold of Sheba; prayer also shall be made for Him continually, and daily shall He be praised.'"

Each generation must reach out with the Gospel. Sometimes that outreach goes to places that were Christian, but then ceased to be. As the Lutherans, who formed the society to reach Moslems, sought in their post WW II generation to reach out to Islam, admittedly a tough nut to crack, so we should remember and pray and reach out. The Word still has that clarion call to go to the ends of the earth and even to love our enemies. The Lord's love has not faded, it is as vibrant in its color as ever. "Oh that Ishmael might live before You Lord."

TLH 3 495 From Greenland's Icy Mountains
 Can we whole souls are lighted With wisdom from on high,
 Can we to men benighted The lamp of life deny?
 Salvation! Oh, Salvation! The joyful sound proclaim
 Till each remotest nation Has learned Messiah's name



A CALL TO ARMS !

A LEGION OF FAITHFUL CHRISTIAN SOLDIERS

As a synod it certainly is pleasant and fair to dwell together in unity, as Scripture says. By God's grace alone we possess the unity of the Spirit in the bond of peace. But let us never lose sight of him, the prowling lion who would tear and rend. You might think that he would not be so concerned with our destruction since we are such small potatoes. It is not our size that draws his attacks, but our teachings, as they are drawn alone from the deep well of the infallible Word. This he cannot abide.

The only way to stand against his wiles is to be in Christ and His Word. The Word well discloses to us the evil craftiness and dreadful power that is aligned against us. One of the devil's tactics is to divide and conquer. He would have us at each other's throats. For in that way we do his work. If we claim to be Christian and yet rancorously fight and bear grudges, we serve the devil. If we claim Christ's Lordship and yet bite and devour one another with our words and actions, we brighten the devil's day. If we choose sides and become intractable with the party spirit, we cause the devils to cheer. The only way to avoid all this is to be in Christ and to search the Scriptures with a yearning eye for increased knowledge and understanding.

Of course if we are at each other's throats so to speak we will not be doing outreach. What a delight for the devil to behold. There are many other ploys the devil uses also to stymie outreach. Think of the old saw how we should be doing work among our own people, or right at home; it being a waste of our strength upon heathen; win America first and on and on the pathetic arguments go. History gives us a great perspective on this. In 1802 a Cambridge professor, pastor and missions strategist wrote, "It may be said, perhaps, Why are we to waste our strength upon the heathen? Is there not scope for the labours of all at home? I answer, It is well for us that the Apostles did not argue thus, for if they had not turned to the Gentiles till there remained no unconverted Jews, the very name of Christ would probably long since have been forgotten amongst men."

Think of the French Foreign Legion. It was a corps of soldiers who had pasts quite often that would shock. They were murderers, rapists, thieves, con men, liars, and you name it. But in the Legion their pasts did not count. They were accepted by the Legion despite their criminal pasts. We are such criminal sinners. Our crimes furthermore are quite current, like right now. But from the very first moment we were in the legion of the church, our crimes were not counted personally against us. And as a matter of fact recruitment into the legion of the church carries with it the announcement of exoneration, total and free and carried out ages ago. He bore on the cross the judgment against our sins and the punishment we so rightly deserved.

In turn, having been so freely accepted by our God for Christ's sake, how shall we be toward one another? We just simply must forgive as we have been forgiven. We must

share our love as He has shared His undiminished love with us. We must as comrades in arms (in His loving arms) assist one another as our great General has and continues to lead and assist us. And how shall we be to those as yet outside the legion? We who once were foreigners to His grace and strangers and aliens to His love know very well. We extend our hand and beckon them to be recruited and welcomed by the Commander in Chief.

The Foreign Legion had an esprit de corps. Oh, true enough those hardened campaigners from the Sahara to Southeast Asia had their tiffs, but in the end it was the Legion. The Legion was their only home. It was their father and mother. It was even that to which they pledged their loyalty above any country.

Are we such a legion of faithful Christian soldiers whose spirit soars to fight the good fight of faith? Oh, how the men of the Legion loved a good battle, since that after all is what they had enlisted for! Our church is our home. Our synod is a visible representation of our eternal home, the Holy Christian Church above. Now we are in the Church Militant. There are difficulties and problems within our visible church. These are not part of our future though. They are only a part of our present that quickly passes, and we are transferred from this outpost to the Church Triumphant. At times it seems we are so like the Legion fort in the desert, besieged by the desert tribes. Let us keep the flag flying over our fort.

From various countries they came to the Legion. Their loyalties changed to devotion to the corps. We have likewise come from various social, political and ethnic backgrounds. The Lord is the head of the Church. To Him we have pledged our devotion.

Somewhere in France there is a room filled with the ensigns of the various detachments of the Legion. There are the captured flags of their enemies. Medals, memorabilia, portraits adorn that hall. It is a room filled with the glory of the Legion's past. It is a past glory not likely to be seen again, as the Legion is diminished in every way today.

Shall our church become such a hollow chamber? Will it be that our glory is past? We know that as individual Christians our glory is yet to come as He arrives the second time. In the meantime let us also seek to have unsullied truth of God's Word be spread of a Savior slain and risen from the dead. Then we will not become a hollow echo chamber of but past glory. May God grant us the Spirit engendered esprit de corps to take His ensign to establish forts from wider than even the Sahara to Southeast Asia. And there may glory be found, not ours but His.

TLH # 445 Am I a Soldier of the Cross

Am I a soldier of the Cross, A foll'wer of the Lamb

And shall I fear to own His cause Or blush to speak His name?

Must I be carried to the skies On flow'ry beds of ease

While others fought to win the prize And sailed thro' bloody seas?

ARE YOU A WAR HAWK?

Think of outreach, mission work in the context of a military paradigm. Our Lord spoke in parables to convey spiritual truth. So consider this literary device to get perspective on the Great Commission.

If it is true that war is an art and not a science then there are many variables, unknowns and imponderables that simply cannot be quantified and calculated out like a scientific formula. In the science laboratory under controlled circumstances one can determine to a high degree the outcome of an experiment. In our outreach we cannot determine results. We can pray for such. We can do all within our power for the positive results. According to Isaiah 55:10-11 we know that God accomplishes His will and His purpose. The Lord is in charge as his Word goes forth. We do not know all as in a laboratory- controlled experiment. We do know this though:

- His marching orders – the Great Commission,
 - His armaments that He has supplied us with – His multifaceted Word,
 - He instills in us faith and courage and leads us.
- There are those who say that the most important factor in war is the leader. What was the Army of Northern Virginia without Robert E. Lee? So, what is the Church without her Lord, the Commander of the Army of the Lord? An able commander inspires confidence. Think what our Lord inspires!

In Joshua 5:13f. and on into chapter six we see it was clearly due to the Commander of the Army of the Lord (Jesus) that Jericho fell.

1. The Commander gave the precise orders to His servants.
2. Jericho fell by God's power and not man's.
3. And yet Israel had a part.
4. The drawn sword was the Commander's.
5. The power and the glory are God's.

So today in our outreach:

1. The Word instructs us how to serve in His Army and fight the battle.
2. Conversion, conquest of the heart is by God through the Gospel.
3. Our part is to speak, to testify. Admittedly a bit more than marching about the city and shouting.
4. The Word, the drawn Sword is the Commander's. (Victory was not given at Ai. We must be humble and serve Him to our utmost, yet grasping that it is not by our utmost that the victory is gained. Calvary is done. No man can say that Jesus is Lord but by the Holy Spirit. I Cor. 12:3)
5. The power and glory are God's.

With the great battle won at Calvary we now sweep out with the Word to dislodge an enemy whose prince has been defeated and to win over ones for whom Peace has been declared.

Our warfare then is:

- against the prince of demons – Mt. 16:18, Eph. 6:12, and his allies –Elymas, Acts 13:4-12,
- to win souls for Christ like Sergius Paulus – I Cor. 9:19,22,
- but it is not a worldly warfare – II Cor. 10:3-5,
- though it is a life and death struggle – Rom. 6:22-23,
- in which there is no substitute for victory, it being either heaven or hell.

May God keep us from getting battle weary and inspire us always with His great love.

TLH # 445 Am I a Soldier of the Cross

Are there no foes for me to face? Must I not stem the flood?

Is this vile world a friend to grace To help me on to God?

Sure I must fight if I would reign; Increase my courage, Lord!

I'll bear the toil, endure the pain, Supported by Thy Word.

IT IS TOTAL WAR

For the generation who lived during World War II they know what total war is. The whole nation was mobilized to fight the aggressor Axis Powers and this worldwide.

There is another aspect to total war that has been long around and that is that a professional army is replaced with a nation in arms. This came into vogue with the dictator Napoleon. So we in the church are a nation in arms. I Pet. 2:9-10 reminds us of that referring to us as a 'holy nation'. And for what purpose? To declare the wonderful deeds of Him who called us out of darkness into His marvelous light. As there is universal conscription for a nation in total war, so there is the universal priesthood of all believers in the church. We each have direct access to God through Jesus Christ and now speak for Him to man.

While there may be in military organization the front line troops who bear the brunt of the battle and rear echelon units which support the frontline, yet all wear the uniform. And war can very quickly become a matter of life and death for the rear echelon as they are called to fight when there is a breakthrough. All may be called upon to fight. Sometimes the frontline is everywhere.

So in the church, all bear...and might fight. II Cor. 5:18-21 Are we reconciled to God through our Lord Jesus Christ? Well then we have become His spokesmen to our fellow men to wield the Sword of the Spirit.

Total war also has come to mean that there is no safe place. Let us be on the offensive that the strongholds of satan fall to the Gospel. II Cor. 10:3-5 Total war in World War II meant the whole nation joined hands to obtain the victory. It could be a 'victory garden' in the backyard. It could be the use of ration coupons. It could be being shipped off to a certain theater of war far from home. The nation was geared to win. So in the book of

Acts there is a record of commitment, a record of forward movement, a record of shipping off to some distant theater of operations.

As in the military there are certain basic units as a company and regiment, so in the church we have the basic unit of the congregation. To consider how the congregational unit ought to be totally involved in missions see C.F.W. Walther's sermon on the congregation as mission society. Read of the Hermannsburg, Hanover congregation which in 1849 formed itself as a mission society. They needed a seminary, and so they started one. They needed volunteers, and such stepped forward. The first sending was in 1853 to Natal, South Africa with twelve missionaries and eight colonists. They needed a ship, and they built one. On their fiftieth anniversary they could look back on having collected over two million dollars for missions and never having had a deficit. It was a total war against the forces of darkness by this farmers' mission society, the Lutheran congregation at Hermannsburg.

TLH # 445 Am I a Soldier of the Cross

Thy saints in all this glorious war Shall conquer though they die;

They see the triumph from afar With faith's discerning eye.

When that illustrious Day shall rise And all Thine armies shine

In robes of victory through the skies, The glory shall be Thine.

STRATEGIC PRINCIPLES

In this military analogy we go to four very basic principles found in any ROTC manual. I Objective "Every military operation must be directed toward a decisive, obtainable objective... Secondary objectives of any operation must contribute to the attainment of the principal objective."

God would have all men be saved and come to the knowledge of our Savior. He would have none perish. This is our objective as well as the grand strategy. No secondary objective no matter how noble or how well supported must interfere. Think of the liberals when they lost the grand strategy of how secondary objectives of medical assistance and financial help became primary.

We must always ask ourselves how does the orphan work fit in? How do our Christian educational efforts fit in? How do our business development efforts, tentmaking assistance fit in? How would any charitable efforts of any kind fit in?

II Offensive "Only offensive action achieves decisive results."

We know that someone can come and ask us what we believe. But even when they ask us it is still offensive in so far as you seek to win. We as Christians are not in a static defense. It can hardly be static if we are using the all-powerful Word. We know how precious the Gospel of free grace in Christ is to us individually. Mustn't we in turn show the greatest love of all just as we have been loved? Isn't there a yearning within us that

another person is saved? Don't we want to speak out and be 'aggressive' in a positive sense? Reaching out with your hand to a drowning man is aggressive in a good sense. You don't just stand on the bank and pity the poor fellow as he goes down for the third time. Shouldn't we be striving with might and main to reach out knowing that the Spirit will work through our witness?

Jesus at Jacob's well carried out a 'seeking to win' offensive action. The parables of the lost coin, the lost sheep and the prodigal all show we are to go on the offensive. In the parables of the wedding feast and the great supper we have, "Go therefore to the thoroughfares, and invite to the marriage feast as many as you find.' And those servants went out into the streets and gathered all whom they found, both bad and good..." Mt. 22:2-14 "Go out quickly to the streets and lanes of the city, and bring in the poor and maimed and blind and lame.'... 'Go out to the highways and hedges, and compel people to come in, that my house may be filled..." Lk. 14:16-24

III Mass "Maximum available combat power must be applied at the point of decision."

When the apostles learned of the harvest among the Samaritans they sent Peter and John. Acts 8 "Philip(the deacon) went down to a city of Samaria and proclaimed to them the Christ. And the multitudes with one accord gave heed to what was said by Philip." Peter and John came down and prayed and preached. And even as they returned to Jerusalem they were "preaching the Gospel to many villages of the Samaritans." If a people are found to be receptive, then it is just common sense to send more workers there.

Read Acts 11:19f. At Antioch in Syria with the preaching of the Lord Jesus as Lord, "a great number that believed turned to the Lord." When Barnabas was sent from Jerusalem "he exhorted them" "and a large company was added to the Lord." Barnabas then got Paul and they worked there for a whole year. Go and work where there appears to be receptivity. The Lord adds to His church.

If a congregation is large with many people to serve, it is deemed wise to call more than one pastor. If a mission field is fertile, then more missionaries should go there.

A corollary of the mass maxim is to follow the line of least resistance. When the Lord instructed the twelve and the seventy to shake the dust off their feet, Mk. 6:11, Lk. 10:10-11, or when Paul practiced it, Acts 13:50-51, it is a moving on from the resistant to the receptive. If they are willing to hear, then speak. If there are many willing to hear, then get more speakers.

IV Maneuver

Be flexible and follow where the Lord leads. Think of Philip among the despised Samaritans. Think of the Jewish apostles grasping that the Gospel was also for the Gentiles. The epitome of this was Paul who would be all things to all men that by all means he might save some.

A corollary of the maneuver maxim is the indirect approach. In military matters the direct frontal assault is the most costly and the approach the enemy expects. Many a battle has been won through a flanking movement or the indirect approach. Jesus at Jacob's well did not immediately attack with the law. He used the indirect approach of asking first for a drink of water. But He did get to the heart of her problem and the solution for her. The problem of the indirect approach for our sinful flesh is that in executing the move the flesh we be delighted to just keep on going and not get to the knotty problem of sin and the only solution – grace.

TLH # 444 Rise! To Arms! With Prayer Employ You

Wisely fight, for time is fleeting, The hours of grace are fast retreating;
Short, short, is this our earthly way. When the trump the dead is waking
And sinners all with fear are quaking, With joy the saints will greet that Day.
Bless God, our triumph's sure, tho' long we did endure Scorn and Trial.
Thou, Son of God, To Thine abode Wilt lead the way Thyself hast trod.

IN THIS SPIRITUAL WARFARE

There is a grand strategy. In any war there has to be an overall strategy toward winning. God's Word clearly enunciates God's will in this: I Tim. 2:4, II Pet. 3:9, Mt. 18:14. This view is worldwide toward every soul.

In the 1660's Baron von Welz sought to have the Christians of the Augsburg Confession see the need to cross the high seas to carry out the grand strategy of our Lord. He asked, "Is it right that Evangelical Christians should keep the Gospel to themselves and not seek to spread it abroad?" Sad to say none heeded his call. To lose sight of the grand strategy is to become an institutionalist and be inward turning, which would directly contravene the thrust of the book of Acts.

We have been recruited by our Lord into His grand army. As recruits:

- We dare not be lukewarm, Rev. 3:16, destined as habitual dupes of the devil.
- We are to be bold in Christ in prayer, Acts 4:29, with Him answering.
- We depend totally on the Leader, for in Him we live and move and have our being, Acts 17:28.
- We seek to be semper fidelis to the One Who enlisted us, I Cor. 9:16-17.
- We are on duty directing our efforts toward the goal.

You have put on the uniform of Christ, His righteousness by faith. We are to be single-minded, for only one life, 'twil soon be past and only what's done for Christ will last. We must maintain the integrated life as opposed to the compartmentalized life. The danger is that in certain areas and in certain settings and times the battle is thought not to be on, that Christ is not appropriate. We are influenced by both the constitutional and mythic separation of church and state. We are influenced by the black out of God and His Word by the entertainment and media industries. Our term of enlistment = the term of the conflict.

Our tactical operation is in the 'search and rescue' mode. We in the west put a high value on life such that in war we seek to save even one flyer who is down. During the Vietnam War many risked their planes and helicopters and even their lives to rescue a downed flyer. God also puts great value over just one sinner, Mt. 18:14. Ours is to be search and rescue, James 5:20, Jude 22-23.

Our weaponry in this conflict? In this age of ICBMs, tactical nuclear weapons and the latest war wizardry used in the mid-East it may seem archaic to speak of a sword. That is what we wield though, the Sword of the Spirit, which is the Word of God. The armory of God is the Word, Eph. 6:17, II Thess. 3:1, The Word does its work and spreads. Even if we do not wield it, it is all-powerful in written form to do its work, Heb. 4:12 So then comrades in arms to the conflict!

TLH # 444 Rise! To Arms! With Prayer Employ You
 Rise! To arms! With prayer employ you, O Christians, lest the Foe destroy you,
 For Satan has designed your fall. Wield God's Word, a weapon glorious!
 Against each foe you'll be victorious; Our God will set you o'er them all.
 Is Satan strong and fell? Here is Immanuel. Sing hosanna!
 The strong ones yield, With Christ our Shield, And we as conqu'rors hold the field.

**JESUS CHRIST IS THE
 LIGHT OF THE WORLD**

**WE IN TURN ARE TO
 BE LIGHTS IN THIS
 DARK WORLD**

**TO PROCLAIM THE
 WONDERFUL DEEDS
 OF HIM WHO CALLED
 US OUT OF DARKNESS
 INTO HIS MARVELOUS
 LIGHT**

