



Our Redeemer Lutheran Church
10 Johnson Road, Chestnut Hill Estates
Newark, DE 19713
302-737-6176
www.ourredeemernewark.org
Rev. Dr. John Rickert, Pastor

OUR REDEEMER'S VOICE **February 2020**

IN HIS STEPS

Jesus prayed through the night, struggling with the path that lay before him. Perhaps, just perhaps, some option had been overlooked in the Divine Council. Perhaps, just perhaps, there was a different way to atone for the sins of humanity. Jesus was committed to achieving the impossible, reversing the results of Adam's and Eve's transgression, but maybe there was a different method by which it could be accomplished. Of course, he knew it was a useless hope. No option had been overlooked. But the prayer was not in vain. The Father heard his Son and sent an angel from heaven to give him strength (Luke 22:43). And so, Jesus stepped forth to meet his captors. Jesus would go from the Garden of Gethsemane to his Garden Tomb. He would be rejected, betrayed, slandered, condemned, crucified, and buried. All this he did "for us men and for our salvation."

What would it have been like if we could have walked with him? That thought, I expect, has been behind many a pilgrim through the centuries as they visited the holy sites in Jerusalem and walked in the steps of Jesus. Here, in this very garden, is where Jesus prayed, "If it be possible, let this cup pass from me. However, not my will, but your will be done." Here, in this very place, Pilate washed his hands. Here, in this very place, Jesus carried his cross. Here, in this very place, Jesus was crucified and spoke his final words. Here, in this very place, Jesus was laid in his tomb.



The simple fact is that most of us will never make a trip to Jerusalem. We just don't have the time or money. This has been true throughout time. Friends may go, but most cannot. In the Middle Ages, this was especially true. So, in Europe, a devotional practice gradually took shape. Those who went would try to share their experience with those who could not go. Sometimes they kept journals, which they published. Others sought to recreate the experience in a physical way. If their friends and neighbors could not go to Jerusalem, they could come to the local chapels or shrines that were erected that commemorated the holy places. They even tried to make the distances between these places the same as the original sites. That way, if you walked from the shrine for the judgment seat of Pilate to the shrine for Golgotha, you would be walking the same distance. Often, places were chosen that resembled the topography of Jerusalem. In this way, the people could make a pilgrimage to the holy sites, even if they couldn't leave home.



There are names attached to this practice today. It has been called "The *Via Crucis*" (The Way of the Cross), "The *Via Delarosa*" (The Way of Sorrows), and "The *Via Sacra*" and (The Sacred Way). It has also been called "The Stations of the Cross." The word "stations" comes from a military background. A soldier would be "stationed" at his post, which is where he stood. The Stations of the Cross has different places where we stop and ponder the sacrifice of our Lord.

This Lent, Our Redeemer will be using a custom-designed Stations of the Cross (that pastor developed for his D. Min. degree) to help us prepare for Easter. While the number of stops in a traditional Stations of the Cross has varied dramatically over the centuries, our set has fourteen, which became common by the 1700s. Over the centuries, the subject of each station has also varied dramatically. Ours are all biblical, starting in the Garden of Gethsemane and ending at the Garden Tomb. They will be on display in the overflow room off of the sanctuary. They will remain there throughout Lent for personal meditation and devotion. A booklet will be available (in the same room) to assist in this. You may share this with anyone.

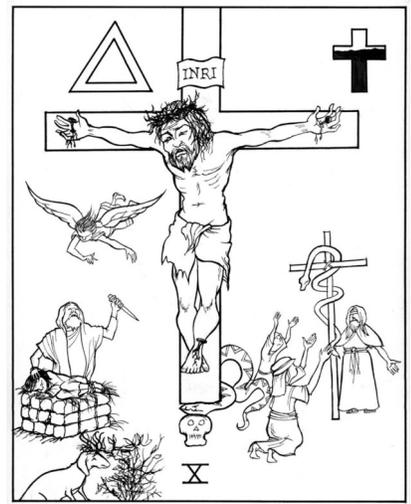
Our Wednesday Lenten Services will focus on the Stations, taking us deeper into the meaning behind their design. On the Wednesday of Holy Week, we will have our Stations of the Cross service. In it we will follow in the steps of our Lord from Gethsemane to Grave. We will have our own "pilgrimage."

Along with building the faith of the members of Our Redeemer, it is hoped that our members will share this with their

family, neighbors, and friends. This is a unique experience for us, and one we should be eager to share with others, so invite family, friend and coworkers to join you for this special "pilgrimage" service. Through this the Lord just may touch the heart of that certain someone who you think would never come to a church service.

So, this Lent, as we prepare for the Resurrection, let us walk with Jesus, let us take our own pilgrimage to the Holy Land, with the aid of our Stations.

Blessings in Christ,
Pastor



Digging In The Nicene Creed



Second Article, Part 9

*And [I believe] in one Lord Jesus Christ, the only-begotten Son of God, begotten **of His Father before all worlds**, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made; who for us men and for our salvation came down from heaven and was incarnate by the Holy Spirit of the virgin Mary and was made man; and was crucified also for us under Pontius Pilate. He suffered and was buried. And the third day He rose again according to the Scriptures and ascended into heaven and sits at the right hand of the Father. And He will come again with glory to judge both the living and the dead, whose kingdom will have no end.*

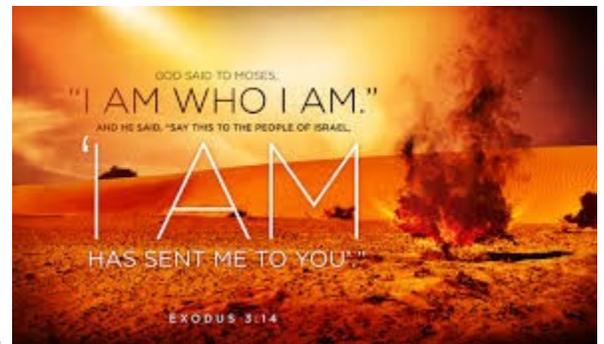
We already touched upon the phrase "begotten of His Father before all worlds" in the Digging In article last month. We pick-up where we left off.

There are two main thrusts to this statement. They are: 1) to indicate the eternal nature of Jesus and 2) that Jesus is of the very same substance as the Father. The famous "I Am" statements of Jesus in the Gospel of John fall into this category.

To gain a fuller appreciation of the importance of "I Am" we first need to understand something about the Old Testament and our English translations. "I Am" is the name God uses for himself when He speaks to Moses at the burning bush.

God said to Moses, "I AM who I AM." And he said, "Say this to the people of Israel, I AM has sent me to you." (Exodus 3:14)

This name for God is used far more frequently in the Old Testament than the average reader of an English translation might suspect. That is because it is usually not translated as "I AM" but as "LORD." Whenever you see the word "Lord" in capitals, it is typically a translation of this name given in Exodus 3:14. So, the name appears literally thousands of times in the Old Testament. Another way we sometimes use this name for God in English is with the word "Yahweh." People use this pronouncement when they are seeking to speak God's name in Hebrew. The truth be told, the consonants are sure, but the vowels are simply our best guess. Finally, some use the word "Jehovah" for this name. This is a Latinized form that includes several faulty assumptions. It takes the Hebrew consonants YHWH and converts them into Latin (JHVH) and then adds the vowels from the word "Adonai" (which is a Hebrew word that means "lord"), after "Adonai" has also been converted into Latin. Then the whole word is converted into English. You can still find this in a King James translation of the Bible in Exodus 6:3.



And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them. Exodus 6:3

The bottom line, though, is that "I Am" is the name God gives himself over and over again in the Old Testament.

Now we need to learn a bit about the Greek language. This language is “inflected.” Part of what that means is that verbs also indicate person. So, for example, a single verb would be translated into English as “I am going.” The same word, spelled slightly differently, would be translated as “He is going.” In the first case, using the words “I am,” or in the second case using the words “He is,” are superfluous. “I am” and “He is” are included already in the verb in the form the word “going” is taking.

Verb "I am"			
singular			
εγώ	είμαι	I	am
εσύ	είσαι	You	are
αυτός	είναι	He	is
αυτή		She	is
αυτό		It	is

plural			
εμείς	είμαστε	We	are
εσείς	είστε	You	are
αυτοί	είναι	They	are
αυτές		They	are
αυτά		They	are

This is not like English where I might say, “I am” is implied. For example, mom says, “Junior, come here,” and Junior replies, “coming.” The words “I am” are implied before the word “coming.” However, in Greek, the words “I am” are actually part of the verb. It is no more implied than you would say they are implied if Junior had said, “I am coming.”

However, sometimes the words “I am” are included in the Greek, in addition to the “I am” that is part of the verb. When the speaker does this, extra attention and emphasis is added to the words. It is as if Junior is saying, “I *and not someone else, really* am coming.”

If you want to say “I am,” you need only one word in Greek. In this case, it is the “being” verb “am.” The “person” is included in the form. So, the Greek word includes “I” (or “he, she, it, we, they,” depending on the exact spelling). That means there is no need for the personal pronoun “I” (or “he,” etc.). If a personal pronoun is used, then, again, extra emphasis is being added. It is like putting it all in capital letters and screaming, “Pay Attention!”

In English, these special “Pay Attention” passages don’t automatically jump out at us because we must translate “I am,” “he is,” “they are,” etc. It doesn’t matter if the pronoun is included in the verb or emphasized in the Greek by including it again with a separate pronoun. All this is to say that the Greek “ego eimi” (I Am) is equivalent to the name God gave himself in the Old Testament, but it doesn’t jump out in English because “ego eimi” and simply “eimi” are both translated “I am.”

Jesus is not shy about using “I Am” (*ego eimi*) in reference to himself in John’s Gospel. Consider the following passages:

Jesus said to them, “I am (*ego eimi*) the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst.” John 6:35

Again Jesus spoke to them, saying, “I am (*ego eimi*) the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.” John 8:12

Jesus said to them, “Truly, truly, I say to you, before Abraham was I am (*ego eimi*).” John 8:58

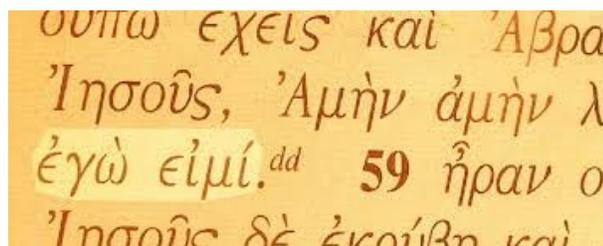
“I am (*ego eimi*) the door. If anyone enters by me, he will be saved and will go in and out and find pasture.” John 10:9

“I am (*ego eimi*) the good shepherd. The good shepherd lays down his life for the sheep.” John 10:11

Jesus said to her, “I am (*ego eimi*) the resurrection and the life. Whoever believes in me, though he die, yet shall he live.” John 11:25

Jesus said to him, “I am (*ego eimi*) the way, the truth, and the life. No one comes to the Father except through me.” John 14:6

“I am (*ego eimi*) the true vine, and my Father is the vinedresser.” John 15:1



In each of these cases, Jesus uses the Old Testament name of the God of the Jews as his personal identifier. He is, therefore, the eternal “I Am.” As only God is eternal and before all else, the only being who is “self-existing,” and as Jesus is self-described as having those traits, he must be of the same essence as the Father. He does not precede the Father, from whom all things come, neither is he subsequent to the Father, as if the Father created him. He is as eternal as the Father. He is as divine as the Father. The Athanasian Creed puts it this way:

But the Godhead of the Father and of the Son and of the Holy Spirit is one; the glory equal, the majesty coeternal.

Such as the Father is, such is the Son, and such is the Holy Spirit;

The Father uncreated, the Son uncreated, the Holy Spirit uncreated;

The Father infinite, the Son infinite, the Holy Spirit infinite;
The Father eternal, the Son eternal, the Holy Spirit eternal.
And yet there are not three Eternals, but one Eternal,
Just as there are not three Uncreated or three Infinites,
but one Uncreated and one Infinite. (6-12)

Well, this has already gone on longer than normal, so we will continue this next month. Until then, "the grace of our Lord Jesus Christ and the love of God and the communion of the Holy Spirit be with you all" (2 Corinthians 13:14). Amen.



I Am Trusting Thee Lord Jesus!

1) "I am trusting Thee, Lord Jesus,
Trusting only Thee;
Trusting Thee for full salvation,
Great and free."

A classic if there ever was one: "I am trusting Thee, Lord Jesus." It's a simple statement of faith. I'm not clinging to my bank account, my promising career, or all the great things I think I do. I am trusting Thee, Lord Jesus, and there is nothing that compares to that.

2) "I am trusting Thee for pardon;
At Thy feet I bow,
For Thy grace and tender mercy
Trusting now."

My conscience tells me I've blown it. There's no getting around it, no escape hatch through which I can go swimming to the surface to get beyond my sin. "I am trusting Thee for pardon." And beyond that which is extended by Christ, there is no reprieve for my crimes.

3) "I am trusting Thee for cleansing
In the crimson flood;
Trusting Thee to make me holy
By Thy blood."

Like filthy grime that stains to the bone, such is the depth of my sin. My feeble efforts at making myself presentable are a cosmetic ruse. "I am trusting Thee for cleansing." Soiled rags are the best I have to offer—but—washed in His blood, I am made clean.

4) "I am trusting Thee to guide me;
Thou alone shalt lead,
Ev'ry day and hour supplying
All my need."

Though I chart a course and attempt to read the signs along the way, my perception is lacking, and my vision distorted. Setting out without You is like rowing a boat with one oar. "I am trusting Thee to guide me." Then, and only then, will my path be made straight.

5) "I am trusting Thee for power;
Thine can never fail.
Words which Thou Thyself shalt give me
Must prevail."

My thirst for control and lust to conquer betray my complete insufficiency. A lifetime of self-deception as to who's in charge shows that it is certainly not me. "I am trusting Thee for power." The white flag is raised; I relinquish the façade of control.

6) "I am trusting Thee, Lord Jesus;
Never let me fall.
I am trusting Thee forever
And for all."



The self—and everything in it—that worships and adores me must go. It's a daily execution. This bloated beast, reeking with pride, animosity, and self-justification, must die. "I am trusting Thee, Lord Jesus, never let me fall." He asks for nothing more, and I am to give nothing less. "I am trusting Thee forever, and for all."

Arlen D. Besel – Ambassador

THROUGH THE WORSHIP WINDOW



February — Epiphany:

February begins with the Presentation of Our Lord. The emphasis continues to be that Jesus is God in human flesh who came and shed his blood for us. While most of the Gospel lessons this year come from Matthew, we have to go to Luke's gospel for this festival.

The next Sunday we return to Matthew, a portion of the Sermon on the Mount where Jesus calls us the "light of the world." What a precious thing to say as Jesus calls himself the "Light of the world" in John 8. As baptized members of Christ, we share in this title.

On the third Sunday in February, we continue hearing from the Sermon on the Mount. Jesus gives us a fuller understanding fifth, sixth and eighth commandments, helping us realize that no one is saved by the Law.

The last Sunday in February is Transfiguration Sunday. We again have emphasized that Jesus is true God in human flesh.

Our final worship service for the month is February 26, Ash Wednesday (Yes, this is a Leap Year). Pastor will be introducing the special "Stations of the Cross" he developed for his D. Min. They are on display in the overflow room, along with a pamphlet to aid in personal meditation.

Arlen D. Besel – Worship

God's Steadfast Love

I have not hidden your deliverance within my heart; I have spoken of your faithfulness and your salvation; I have not concealed your steadfast love and your faithfulness from the great congregation.

Psalm 40:10

Return to the LORD your God, for he is gracious and merciful, slow to anger, and abounding in steadfast love...

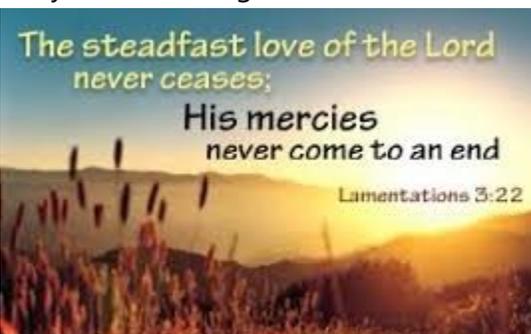
Joel 2:13b

The phrase "steadfast love" appears in the Bible nearly 200 times; nearly half of these occurring in the book of Psalms. King David, the prophets Isaiah and Jeremiah, and Joel, to name a few, use this phrase repeatedly to describe the one true God. Since love is an action verb— NOT a feeling— what does this tell us about God? What does it tell us about loving Him, and loving our neighbors?

Take another look at the opening scripture verses. King David exclaims that he has told everyone about this dogged love of God, this love that will do any- and everything to save us! Joel tells us that this fervent, faithful love of God is the very thing that draws us to Him; it is what informs our very being and guides our every action., because it is what God *is*, so it permeates every action on His part!

Let us seek to show this steadfast love by inviting any- and everyone in your life to return to the LORD their God, the author of this steadfast love; let us seek to proclaim this amazing love to the praise of His glory, to the One who lived and died, and lives again!

Kitty Rickert, Evangelism Chair



[Board members, please remember that there is an Evangelism board meeting after worship on Sunday, 2/2; please be sure to attend. Also, a reminder that visitor cards/emails are to be sent each week we have people who give us some contact information; the schedule remains the same as 2019: Jan & Jun = Laurel, Feb & Aug = Arlen, Mar & Jul = Goitom, Apr, Sep & Dec = Kitty, May & Oct = Kathy]



Lenten Schedule

Wed	2/26	Ash Wed	Stations of the Cross—#1-2	Supper at 5:30 pm, Worship at 7:00 pm
Wed	3/4	Lent 2	Stations of the Cross—#3-5	Worship at 5:30 pm
Wed	3/11	Lent 3	Stations of the Cross—#6-8	Worship at 5:30 pm
Wed	3/18	Lent 4	Stations of the Cross—#9-10	Worship at 5:30 pm
Wed	3/25	Lent 5	Stations of the Cross—#11-12	Worship at 5:30 pm
Wed	4/1	Lent 6	Stations of the Cross—#13-14	Worship at 5:30 pm
Wed	4/8	Holy Week	Stations of the Cross Service	Worship at 5:30 pm
Thu	4/9	Maundy Thu	Communion Service	Worship at 7:00 pm
Fri	4/10	Good Fri	Tenebrae Service	Worship at 7:00 pm



Ash Wed Soup & Sandwich Supper

Our Redeemer Lutheran Church will host a soup supper to be held before the service; supper is at 5:30 pm, service at 7:00 pm. Everyone is welcome to attend for worship and fellowship. If you wish to participate, a signup sheet will be available in the entryway. You may also contact me, Lina Besteder, Congregational Life, at (302) 737-3234 or wbester@aol.com. Midweek Lenten Services will begin on March 4th—Services are at 5:30 pm; coffee & dessert fellowship will follow. We hope everyone will be able to attend.

Lina Besteder, Congregation Life



There will be an LWML meeting Saturday, February 8 9AM-11AM. In case of bad weather we will postpone the meeting until Feb. 22 9-11AM.

Flowers

Please sign up for altar flowers for 2020 no one is providing flowers for Feb, Mar or Apr as of this publication.

February Birthdays

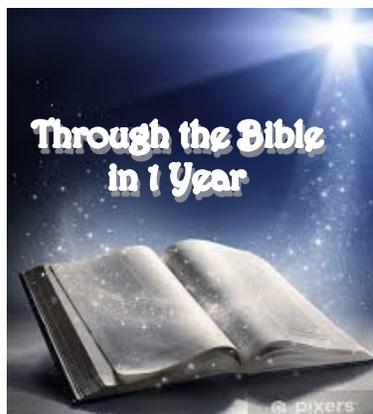
- 3 Paul Billy
- 19 Hannah Marie Kruelle

If we missed your special day, please call or email the church office with your info so we can celebrate with you! (302) 737-6176; secretary.orlcde@outlook.com



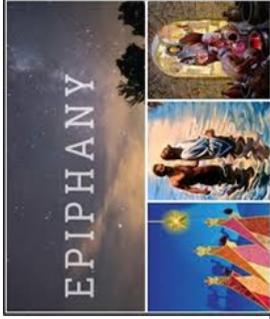
FEBRUARY BIBLE READINGS

- 1** Luke 2:29-32
Exodus 1-3
- 2** Psalm 59
Exodus 4-6
- 3** Psalm 60
Exodus 7-9
- 4** Psalm 61
Exodus 10-12
- 5** Psalm 62
Exodus 13-15
- 6** Psalm 63
Exodus 16-18
- 7** Psalm 64
Exodus 19-21
- 8** Psalm 65
Exodus 22-24
- 9** Psalm 66
Exodus 25-27
- 10** Psalm 67
Exodus 28-30
- 11** Psalm 68
Exodus 31-33
- 12** Psalm 69
Exodus 34-36
- 13** Psalm 70
Exodus 37-38
- 14** Psalm 71
Exodus 39-40

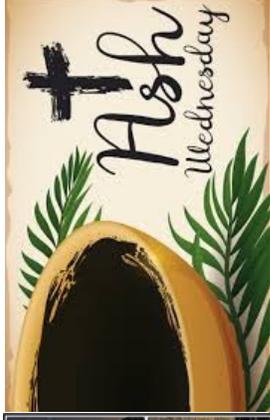


- 15** Psalm 72
Leviticus 1-3
- 16** Psalm 73
Leviticus 4-6
- 17** Psalm 74
Leviticus 7-9
- 18** Psalm 75
Leviticus 10-12
- 19** Psalm 76
Leviticus 13-15
- 20** Psalm 77
Leviticus 16-18
- 21** Psalm 78
Leviticus 19-21
- 22** Psalm 79
Leviticus 22-24
- 23** Psalm 80
Leviticus 25-27
- 24** Psalm 81
Numbers 1-3
- 25** Psalm 82
Numbers 4-6
- 26** Psalm 83
Numbers 7-9
- 27** Psalm 84
Numbers 10-12
- 28** Luke 2:29-32
Numbers 13-15
- 29** [Read a favorite Psalm]
[Read a favorite Story]

OUR REDEEMER LUTHERAN CHURCH



EPIPHANY



FEBRUARY 2020

Sun	Mon	Tue	Wed	Thu	Fri	Sat
Each Sunday – Pastor: Rev. Dr. John Rickert Organist: Julie Hockersmith, David Rash Bible Class: Sun. School: Robin Billy Rebecca Tedla	2/2 Comm Asst Arlen Besel Ushers Paul Hockersmith & Bob Johnston Lector Hertha Langford Greeter(s) Bob & Bonnie Johnston Altar Carla Fiske Flowers none	2/9 Ushers Loren Kline & Arno Kissell Lector Kitty Rickert Greeter(s) Greg & Carla Fiske Flowers none	2/16 Comm Asst Kevin Gerzevske Ushers Dennis Boon & Jim Rose Lector Gary Weaver Greeter(s) Dennis Boon & Jim Rose Altar Carla Fiske Flowers none	2/23 Ushers Goitom & Noah Tedla Lector Helga Kissell Greeter(s) Ruth Hewlett Flowers none		
Worship/Divine 2 10:00 am Evangelism Board	3	BAB Project 10am-2pm	5	Winkel, Dover, all day	Pastor's Day Off	8 LWML Meeting, 9:00 am; Mutual Ministry, 10:00 am
Worship/Divine 2 10:00 am	10	BAB Project 10am-2pm	12	13	Pastor's Day Off	15 BAB Project 10am-2pm
Worship/Divine 2 10:00 am Church Council	17	BAB Project 10am-2pm	19 Summit Worship, 10:30 am	20 Newsletter Info Due	Pastor's Day Off	22 (LWML Mtg snow date)
Worship/Divine 2 10:00 am	2 ORCHARD Planning Meeting, 6:30 pm	BAB Project 10am-2pm	26 Ash Wednesday Supper 5:30 pm Worship Service 7:00 pm	27	Pastor's Day Off	29 Pastor's Day Off