

*The  
Concordia Lutheran*



"The Scripture cannot be broken." John 10:35.

"Thy Word is a Lamp unto my feet, and a Light unto my path." Psalm 119:105.

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The Authority  
of Holy  
Scripture

Ephesians 2:20

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**STATEMENT OF PURPOSE:**

To set forth in simple and plain language the pure doctrine of God's Word as taught by the true Lutheran Church in full accordance with the **Book of Concord of 1580** and the **Brief Statement of 1932.**

To show, **on the basis of Scripture**, what true Christians are to believe and how, out of love for their Savior Jesus Christ, they are to lead Godly lives.

To furnish aids for Bible study and articles for Scriptural devotion and meditation.

To demonstrate, by our Scriptural stand, that our **Concordia Lutheran Conference** is not a sect or false church body, but that the congregations which form it confess, teach, and practice the Word of God in its full truth and purity and use the Sacraments according to Christ's institution. All who do this are the true visible Church on earth.

To seek out all who truly share our Scriptural position in doctrine and practice, and to urge the mutual public acknowledgment of such God-given unity. Thus we shall be able thereafter to practice a God-pleasing fellowship with them.

To show that we do not have among us a mixture of divergent teachings but that we are "*perfectly joined together in the same mind and in the same judgment.*"

To set forth pertinent historical information which has a bearing upon the Church and to expose modern philosophical thought and the so-called scientific theories which contradict the Word of God.

To expose particularly the false teaching and practice of the various so-called "Lutheran" church bodies by comparing their teachings and practices with what is plainly recorded in the Word of God, in the Lutheran Confessions, and in the old orthodox Lutheran writings.

To expose false teaching and practice wherever it makes its appearance and to keep abreast of the current happenings in the church and among the nations as signs of the times.

To be truthful and factual in our reporting and freely to correct any misinformation of which we are not aware and which has been called to our attention. Also to clarify any information or statement of doctrine or practice which may be unclear to our readers or which may create a wrong impression.

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*Sola Scriptura –*  
**The Foundation of Faith**

Sermon preached by the Conference President  
Pastor David T. Mensing,  
at the Opening Service of Convocation of the  
**Sixtieth Annual Convention**  
of the  
**Concordia Lutheran Conference**

June 24, 2011

**Text: Ephesians 2:20**

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In the Name of Jesus Christ, the only Savior and Head of His Church,  
dearly beloved hearers of His Word:

We often speak of ourselves, referring to our Lutheran heritage, as  
“children of the Reformation,” as those who are, by God’s grace alone,  
the beneficiaries of Luther’s monumental work of returning outward  
Christendom to the “*foundation*” of faith. But Satan has not been con-

tent to sit idly on the sidelines for the past five hundred years, leaving the “children of the Reformation” unmolested upon that sure and steadfast foundation. What should have been and could have remained a revitalized and doctrinally-focused Lutheran communion, solidly anchored on the “*foundation*” of faith, “*perfectly joined together in the same mind and in the same judgment*” (I Corinthians 1:10), was, almost from the very beginning, “*tossed to and fro and carried about with every wind of doctrine by the sleight of men and cunning craftiness, whereby they [lay] in wait to deceive*” (Ephesians 4:14). Like a paper boat on a breezy pond, the church that had been freed from the tyranny of the Pope by the Holy Spirit in Luther’s Reformation was set upon by “winds of change” and was tossed to and fro over the next five centuries by a series of “isms,” movements among “thinkers,” philosophers, and “theologians” falsely so-called, which drove the “children of the Reformation” aground upon the rocks of disunity, false doctrine, and spiritual destruction! Those “isms” worked like gangrene (II Timothy 2:17) to destroy even the *certainty of salvation* by undermining the simple Christian’s confidence in

### ***Sola Scriptura* — the “*Foundation*” of Faith**

as the Apostle Paul calls it in the text which serves as the motto of our Sixtieth Annual Convention. Tragically, the wide divergency of doctrinal positions among those today who bear Luther’s name is ample testimony to the fact that *Sola Scriptura* as the foundation of faith is no longer adhered to with any consistency. In some “Lutheran” bodies it has actually *disappeared*. Concerning those, nothing more need really be said. They are what they are; they don’t even pretend to be Scripture-centered. In other bodies, the confession of *sola Scriptura* exists *in name only*, while opposing factions within the body debate historical and social contexts, exegetical differences, textual variants in the manuscripts of Scripture, the viewpoints of “the fathers,” what Luther, Chemnitz, Quenstedt, Walther and others said about this or that, and so-called “practical considerations” in order to find loopholes, exceptions, special circumstances, and “divine” or “apostolic” precedent to justify their differences. In the Lutheran Church–Missouri Synod, for example, the once-orthodox church-body of Walther, Pieper, and other staunch confessors of the truth, the body from which we were “delivered” in our own “Reformation” of sorts back in 1951, we now see an outward fellowship of really strange bedfellows: “Liberals,” “moderates,” “conservatives,” and “confessionals” differing with one another, even *openly*, in doctrine and practice but maintaining a ***guise of unity*** in an effort to “save the Synod” — each from the other; and matters of doctrine and practice are determined not by adherence to the “*foundation of the apostles and prophets*” but by the ruling of a synodi-

cal committee or by the vote of a synodical convention. Such a farcical circus with its non-stop posturing only deceives the simple and unwary into believing that doctrinal discipline (*Brief Statement*, ¶29) is actually being maintained on the basis of Scripture, while allowing some room for “reasonable diversity” among Christians. So-called “conservatives” and “confessionals” continue to “mark” error and errorists, but they never “avoid them” (Romans 16:17). They “admonish” heretics, but they never “reject” them (Titus 3:10). They claim to “stand fast” (I Corinthians 16:13) upon **Scripture alone**, so long as they are not forced to choose between Scripture and their membership in Synod, or their pastorate, or their synodical pension! Such theological “wimps” are hardly what **Luther** would have called “conservatives” or “confessionals;” and they are certainly not “orthodox!”

## I.

According to the clear and unmistakable words of our text, it is “*the foundation of the apostles and prophets*,” the Holy Scriptures of the Old and New Testament, upon which Christ’s Church is “*built*,” the “*foundation*” to which our “*hope*” is **anchored**, “*both sure and steadfast*” (Hebrews 6:19), the only **source** and **norm** (or standard) of Christian doctrine and practice. Indeed, the “formal principle” of the Reformation, the basic premise upon which Luther’s work was grounded (and upon which we by the grace of God still stand today) is **sola Scriptura** — **Scripture ALONE**. It is this principle of Scripture itself (German: *das Schriftprinzip*) which establishes the **absolute reliability** of what we believe and teach, profess and practice, because it acknowledges the infallible and immutable, verbally-inspired and therefore inerrant, perfectly clear and authoritative **Word of God** as the **ONLY legitimate SOURCE** of spiritual truth. Jesus tells us in no uncertain terms: “*If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth; and the truth shall make you free*” (John 8:31-32); and He prayed to His heavenly Father in John 17:17 for His disciples both then and now: “*Sanctify them through Thy Truth; Thy WORD is truth.*” Moreover, the **Word of God**, the Word of His “*apostles and prophets*,” is the only **reliable STANDARD** according to which all teaching and practice is to be judged. St. Paul writes in I Corinthians 14:37, “*If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.*” And to Timothy he says: “*If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ and to the doctrine which is according to Godliness, he is proud, knowing nothing, but doting about questions and strifes of words whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth! ... From such with-*

*draw thyself!* (I Timothy 6:3-5). And to the Romans, as well as to us in these latter days of apostasy, Paul writes and tells them precisely what they (and we) should do with persistent errorists, saying: “*Mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them; for they that are such serve not our Lord Jesus Christ but their own belly, and by good words and fair speeches deceive the hearts of the simple*” (Romans 16:17-18).

Only through his study of **the Bible** was Luther brought by the Holy Spirit “*to the knowledge of the truth*” (I Timothy 2:4), to confidence in God’s *mercy*, who justifies poor sinners alone by His grace for Christ’s sake, totally apart from the works of the Law (Romans 3:20-28). It also gave him the assurance that whatever is taught, believed and practiced according to the perfect rule of **SCRIPTURE ALONE** is “most certainly **true**” (Cf. John 8:31-32), the phrase with which he concluded his explanations of all three articles of the Apostles’ Creed. On the other hand, all doctrines of **men**, whether they can be shown to be contrary to Scripture or whether they are mere *adiaphora* (matters neither commanded nor forbidden by God’s Word) craftily disguised as the will of *God* (Romans 16:18; Ephesians 4:14; etc.) and laid upon the consciences of God’s people as if they were *His* commandments (Matthew 15:9), must be rejected as “lying and deceiving by God’s Name” —**false and pernicious** doctrine.

Yes, Luther took his stand upon **SCRIPTURE ALONE**. He stood resolutely upon “*the foundation of the apostles and prophets.*” He stood his ground, fully persuaded of the Scriptures’ absolute infallibility, inerrancy, immutability, clarity, sufficiency and authority as **the only source and standard of Christian doctrine and practice** and fully convinced that unflinching **adherence** to that SINGLE STANDARD is the **only** legitimate mark of **genuine orthodoxy** (Jeremiah 23:28b; John 8:31-32).

Indeed, when Holy Scripture is rejected as the **only** source and norm of doctrine and practice, along come the “isms,” one by one, and set upon the sleepy, unwary virgins (cf. Matthew 25:1ff.), sucking the oil of the pure Gospel out of their lamps and replacing it with so much “hot air”! — Pietism, subjectivism, rationalism, mysticism, fundamentalism, liberalism, higher criticism, relativism, humanism, pessimism, accommodationism, unionism, syncretism, sinful separatism, ecumenism, and even conservatism (whatever that means, depending upon what is being “conserved”) and confessionalism (which more often than not gives only lip service to the Lutheran Confessions without true orthodoxy in doctrine and practice).

Mere **lip-service** to *sola Scriptura* is rendered in church bodies which call themselves “Lutheran” but tolerate diversity in doctrine and practice out of a false concept of “love” to the erring, OR on the basis of an arbitrary distinction between “doctrines divisive of fellowship” and “doctrines NOT divisive of fellowship.” Who is kidding whom?? The Lord declares through Jeremiah: “*He that hath My Word, let him speak My Word **faithfully***” (23:28), and through Amos: “*Can two walk together except they be **agreed**??*” (3:3). In Leviticus 19, God Himself shows how we are to demonstrate love to an erring brother, saying: “*Thou shalt not hate thy brother in thine heart; thou **shalt** in any wise **rebuke** thy neighbor and not suffer sin upon him*” (v. 17). Unpopular though it be nowadays to engage in *polemics*, that is, to refute false doctrine, to admonish the erring, to reject and avoid those who will not heed correction, to take a “stand” and to make it count regardless of the consequences, this is what **Scripture demands** of every faithful Christian, pastor and layman alike! (Matthew 10:19ff.; II Timothy 4:2ff.; I Peter 3:14-15).

By God’s grace, we in our beloved Conference have stood foursquare on *Scripture alone* down through the years, recognizing the **Word of God** as the **sole determiner** of what is preached and taught in our churches, practiced among us, committed to students in our seminary, printed in our position papers and in our *Concordia Lutheran*, and agreed to in meetings with other groups whose stance we must carefully examine (I John 4:1). “*Not unto us, O Lord, not unto us, but unto **Thy Name** give glory, for **Thy mercy** and for **Thy Truth’s sake**!*” (Psalm 115:1). Indeed it is not to **our** credit personally or collectively that *Scripture alone* has been and continues to be the **sole source and norm** of what **we** stand for; but the Lord in His great mercy and according to His promise has preserved His precious Word to us in these latter days, His Word in its **truth and purity** —a gracious and completely undeserved blessing for which we are grateful beyond expression.

## II.

*Scripture alone* is **not**, however, just the **theoretical** “*foundation*” of our faith, beloved brethren, as if there were no real “consequences” to abandoning it as such! The Apostle Paul tells us in our text, in our Convention motto, that “***Jesus Christ Himself [is] the Chief Cornerstone,***” the indispensable “keystone” of the **arch** and the topmost “capstone” of the **vault** —those basic architectural forms that are integral parts of a stone edifice. The “keystone” is as central to an arch as “*Jesus Christ Himself*” is both the **object** and the **validation** of Holy Writ. He refers to the Scriptures as **His** Word. “*The words that **I speak***

*unto you, they are spirit, and they are life” (John 6:63). “If ye continue in **My Word**, then are ye My disciples indeed” (John 8:31). “If ye abide in Me, and **My words** abide in you, ye shall ask what ye will, and it shall be done unto you” (John 15:7).*

Similarly, the “capstone” is as central to the vault and keeps it from collapsing upon itself as “*Jesus Christ Himself*” — “true God begotten of the Father from eternity, and also true man born of the Virgin Mary” (Luther), the God-anointed Redeemer of sinful mankind — is **central** to the Scriptures, the **object** of sacred prophesy, and the very **purpose** for which the “*oracles of God*” (I Peter 4:11) were penned! Paul writes to Timothy that “*the Holy Scriptures* [even those of the Old Testament **alone**] *are able to make thee wise unto salvation through faith which is in Christ Jesus*” (II Timothy 3:15). They are the **Means of Grace**! Peter told Cornelius and his household: “*To Him* [that is, to **Christ**] *give all the prophets witness, that through His Name, whosoever believeth in Him shall receive remission of sins*” (Acts 10:43). And Jesus told the Jews, who said that they revered Moses, while at the same time they despised Him: “*Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of Me*” (John 5:39). “*...Had ye believed **Moses**, ye would have believed Me; for he wrote of Me!*” (v. 46).

The **practical consequence** of rejecting the Scriptures as the authoritative, inerrant, clear and unmistakable, absolutely indispensable “*foundation*” of faith upon which Christ’s Church, Christ’s true members, His “*disciples indeed*,” are “*built*” is the rejection of “*Jesus Christ Himself*,” for if anyone will not hear “*Moses and the prophets* [the Scriptures even of the **Old Testament**], *neither will [he] be persuaded, though one rose from the dead*” (Luke 16:31), though indeed Jesus Himself rose from the dead, as that blessed account is recorded by His evangelists and apostles in the Scriptures of the **New Testament**. What an unspeakably great and completely needless tragedy!

Brethren, “*the Lord hath done **great things** for us, whereof we are glad!*” (Psalm 126:3). He has graciously preserved to us and our children His precious Word in its truth and purity and has strengthened us through that Word to ever greater steadfastness in building upon its **sure foundation**. Let us be wary, however, lest Satan lift **us** up with pride to despise the Word as **our** only authority and cause **us** to fall! When, for example, we look back on and even cite our “historical position” as a Conference, it is and ever must be that our “historical position” is, by God’s grace, our “historical **Scriptural** position,” the one factor that makes it worth anything at all, the one factor that makes us cherish it, the one factor that allows us to quote it, to print it, and to hold

fast to it as authoritative! Indeed, as we continue to enjoy the blessings of our orthodox heritage, yea, as we look back with gratitude to the Lord of the Church upon sixty years of our history as a Conference of dear brethren, as a fellowship that is, by His grace, *“perfectly joined together in the same mind and in the same judgment”* (I Corinthians 1:10) on the basis of His Word alone, let each of us, pastor and layman alike, ***“hold fast the form of sound words”*** (II Timothy 1:13), *“grow[ing] in grace and in the knowledge of our Lord and Savior, Jesus Christ. To Him be glory both now and forever! Amen!”* (II Peter 3:18).

***Soli Deo gloria!***



# The Convention Digest



The 60<sup>th</sup> Annual Convention, held at Peace Ev. Lutheran Church, Oak Forest, Illinois, officially began on Friday morning, June 24, at 9:30 a.m. with a Divine Worship Service of Convocation in which the local Pastor, the Rev. David T. Mensing, served as the liturgist; and, as the Conference President, he also delivered the

keynote sermon. He chose as his text Ephesians 2:20, the text underlying this year's convention motto, taking as his theme: *Sola Scriptura—The Foundation of Faith*, and dividing it into two parts, namely, **I.** The Holy Scriptures are its Source and Norm, and **II.** The Savior Himself is its Object and Validation.



Following the service, the first session of the convention was called to order by the President, who first appointed the standard convention committees. He then presented his *Annual Report* in which he highlighted some of the expenses that were authorized by the 2010 Convention, which exceeded the amounts of receipts. While the financial situation of the Conference remains rather tenuous, the Lord has opened the hearts of the members to contribute generously to the work of the Conference and Seminary. The report included an update concerning the dealings between our Conference President and Professor John F. Brug with regard to inaccurate and slanderous statements against our Conference in his recent book, *WELS and Other Lutherans* (second edition). Communications with Brug have thus far seemed to be relatively unproductive and may or may not be continued in the future.

After the noon meal, sessions were opened with a devotion conducted by Mr. Jason A. Mabe, Seminarian. In the initial report of the *Finance Committee*, Mr. Robert G. Bloedel, the Conference Treasurer, presented the Financial Report for fiscal year 2010–2011. The report showed a beginning cash balance of \$42,152.72 in the *General Fund* plus total receipts of \$40,364.68, yielding total cash available of \$82,517.40. Expenditures totaled \$54,293.79, leaving an ending cash balance as of May 31, 2011 of \$28,223.61. The report also showed an increase in the



*Student Aid Fund* from \$70,555.69 at the beginning of the fiscal year to an ending balance of \$81,152.04 on its closing date, May 31, 2011. Total cash in all funds as of May 31, 2011: \$109,375.65. The Treasurer again mentioned, as he had reported to the 2010 Convention, that he had been blocked by *Western Union* last year from sending money anywhere through them. After a letter from the Treasurer and one from the President of the Conference, *Western Union*, subsequent to the convention, removed the restrictions on sending money, except in the case of Russia. Using *Money Gram*, however, the Treasurer is still able to send money transfers to Pastor Schurganoff in Russia. *Western Union* is still being used for money transfers to Pastor Fyneface in Nigeria. The Treasurer then distributed the Finance Committee's *Budget Worksheet* for the new fiscal year, June 1, 2011 through May 31, 2012. It showed a beginning cash balance of \$28,223.61 and anticipated receipts (including the pledges of our congregations) of \$27,203.00 for an expected total cash available of \$55,426.61 in the *General Fund*. Projected budgetary expenditures totaled \$38,500.00 divided among the following items: *Scriptural Publications* — \$2,000.00; Ekaterinburg Subsidy — \$8,400.00; Ekaterinburg Facilities Rental Subsidy — \$2,400.00; St. Mark's Subsidy — \$10,800.00; Convention Expense — \$1,000.00; Telephone Expense — \$100.00; General Travel Expense — \$1,000.00; Seminary Instructors' Salaries — \$10,800.00; Miscellaneous Expenses — \$2,000.00. In the *Student Aid Fund*, the estimated income for the new year is \$38,500.00, with the student support expenses totaling \$50,400.00.

Pastor Robert J. Lietz, the chairman of the *Committee on Missions*, divided his report into three main sections: 1) concerning our brethren in Sauk Village, Illinois; 2) concerning our brethren in Russia; and 3) concerning our brethren in Nigeria. Chairman Lietz gave an update on the financial situation at St. Mark's in Sauk Village. The committee recommended that the Conference grant St. Mark's the subsidy of \$900.00 a month that this congregation had requested for the 2011–



2012 fiscal year. Chairman Lietz then spoke of the situation with the congregation in Ekaterinburg, Russia, on the basis of e-mails from Pastor Schurganoff. The physical health of Pastor Schurganoff has not been good recently; illnesses have been plaguing him and have prevented him from doing some of the work that he wants to do in his congregation and with respect to our Conference. Because of some ambiguity in certain expressions from his e-mails, it was suggested that Pastor Schurganoff provide the Conference a

detailed written description of his illness in Russian so that Alex Popoff

(a layman of St. John's who is fluent in Russian) can give a better explanation of what physical crosses he is currently enduring. The committee recommended that the Conference maintain the monthly rental subsidy of \$200.00 a month for the worship facilities of the Ekaterinburg congregation, but decrease the monthly salary subsidy for Pastor Schurganoff from \$800.00 to \$700.00, looking to the congregation itself to shoulder a greater proportion of its pastor's support. Concerning our brethren in Nigeria, Chairman Lietz reviewed the financial aid that had been sent during the past fiscal year from the Conference *General Fund*, as well as additional generous contributions from individual congregations of the C. L. C. to assist the Nigerian pastors in their various needs. An e-mail from Pastor Fyneface was read, in which detailed updates concerning the nine congregations and seven pastors of the *Fellowship of Lutheran Congregations in Nigeria* were given. Concerning Pastor Fyneface himself, his diabetes is currently under control; and he is now taking some expensive medication that seems to be helping the condition with his goiter. The Committee's report was unanimously adopted, together with its recommendations

Pastor Mensing, chairman of the *Editorial Committee* and Editor of the *Concordia Lutheran*, presented his report in which he summarized the committee's work over the past year. The primary work of this committee is the editing of the "official organ" of our Conference, the *Concordia Lutheran*. He mentioned that suggestions are welcome with regard to subjects that could be treated in future articles. Editor Mensing expressed his gratitude for the help provided by the other committee



members, Pastor Lietz and Seminarian Mabe. He also conveyed his appreciation for the work of the Print Shop Manager of *Scriptural Publications*, Mr. Phillip Martin, in the layout and printing of the *Concordia Lutheran*.

Pastor Lietz, chairman of the *Publishing House Board of Control*, began his report by quoting from the C. L. C. Constitution concerning the purpose of the Conference publishing house. Due to some problems with the printing equipment, which have now been fixed, *Scriptural Publications* was not able to complete all of the projects that had been planned. Thanks was expressed to Mr. Martin Trusty for the work that he has done with the Conference website.

Mr. David J. Mensing, Business Manager of *Scriptural Publications*, then presented his report, which consisted in his detailed balance sheet summarizing the finances of our publishing house. The report showed a beginning cash balance of \$2,792.95; total receipts of \$3,407.52; total

expenditures of \$3,039.43; and an ending balance of \$3,161.04.

The Vice President and chairman of the *Committee on Lutheran Union*, Pastor Worley, presented his report in which he set forth the constitutionally defined purpose of this committee. No official inquiries from any church bodies have been received over the past year. It was mentioned that, if anyone knows of a potentially interested contact, he should pass this information along to the newly elected Vice President for the *Committee on Lutheran Union* to examine this next year.

The next morning, sessions began with a devotion led by Mr. David J. Mensing, Seminarian. Pastor Paul E. Bloedel then began his essay entitled: "*The Authority of Scripture for the Establishment of Doctrine.*" In his brief introduction, the essayist referred to false "authorities" that heterodox groups use to supplant the supreme and sole authority of the Scriptures for establishing doctrine. The divine authorship of the Bible was emphasized in Part I as being that which gives this holy book the authority to define what is to be taught and believed by the followers of God. The clearness, or perspicuity, of the Scriptures was the focus of Part II, in which it was stressed that the doctrines of Holy Scripture are set forth in clear words by *sedes doctrinae* or prooftexts, so that human interpretations of such passages are improper and constitute sinful distortions of the Lord's clear teachings. In the third and final part of the essay, the point was made that, because the Bible, with the authority of God Himself, presents the



doctrines of the Christian faith in such clear terms, these teachings are firmly established by the Scriptures themselves and should, therefore, be accepted by all believers without doubt, mental reservation, question, or compromise. In conclusion it was mentioned that it is both the divine origin and content of the Scriptures and God's love for sinful men in Christ their Savior that should move us Christians vigorously to hold firmly to their authority for the establishment of doctrine. The essay was interrupted only by

a brief refreshment break and was interspersed with lively and edifying discussion. It was also unanimously accepted with thanks to the essayist.

Following the noon meal, the afternoon session began with a devotion conducted by Daniel P. Mensing, Seminarian. The chairman of the *Committee on Theological Education*, Pastor Worley, then summarized the work of the seminary students over the past year and their successful completion of their interim colloquy by the Pastoral Conference on the previous Tuesday. He listed the courses that were taken this previous year as well as the courses that will, the Lord willing, be covered this coming academic year. It was stated that the plan is for the current part-time student to join the two full-time students at the beginning of the new academic year this fall for full-time study. The chairman also mentioned that a layman from St. Mark's has been attending all of the

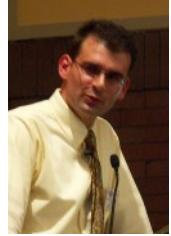
seminary classes and has completed all the course work and exams as an auditor, that is, without credit. Since all of the students will be living on a subsistence-level stipend beginning in September, the committee recommended a change in tuition from \$50.00 to \$10.00 per credit hour. The report was adopted, together with its recommendation.

Professor Lietz gave his interest report as a Seminary Instructor, in which he described the course work that he taught to the two full-time students during this past academic year: *Dogmatics II* (which covered the doctrines of man, sin, God's grace, and Christology) and *Old Testament Isagogics* (which focused on the Messianic prophecies and Gospel references in the Old Testament together with their fulfillments and parallels in the New Testament). The brethren were exhorted to continue praying for our seminary students in their important work. Professor Mensing then gave his interest report as a Seminary Instructor, in which he detailed the courses that he taught: *New Testament Greek*, *Church History I*, and *Principles of Teaching* including *Catechetics*. There was also *practicum* work in the local congregation that was assigned to all three of the seminarians, which included conducting the liturgy of the mid-week Lenten services at Peace in Oak Forest. It was reported that all of these students diligently completed the work assigned to them, receiving high marks under the Lord's gracious blessing. This report was unanimously adopted.

Mr. David J. Mensing, one of the full-time students, then gave his report. He mentioned the classes that he completed under both Professors Lietz and Mensing. Formal study of New Testament Greek has now been completed; but future course work will provide an opportunity for continued review of the language. The material covered in *Dogmatics*, *Church History*, and *Old Testament Isagogics* was described as being vast but very enjoyable to learn. Conducting the liturgy in the Lenten services as part of his *practicum* was highlighted as being an important and humbling experience. Mr. Jason Mabe, the part-time student, followed with his interest report. He referred to the courses that were taught to him this past year by Professor Mensing: *Church History I* and the *Principles of Teaching* including *Catechetics*. He mentioned that God had blessed his family with a new baby girl, Lydia, this past year and expressed his thanks for the Sacrament of Holy Baptism, by which she was made a beloved lamb of the Savior through faith. Jason reported that Lydia was born with a heart condition that may require open heart surgery to correct, and he besought the prayers of the brethren in this regard. He also specified some of the *practicum* work that was assigned to him over the past year. In conclusion, he



exhorted the brethren to remember the Conference seminary in their prayers. Mr. Daniel P. Mensing, the other full-time student, described the classes that he took under Professors Lietz and Mensing. Dan mentioned that the two courses taught by Professor Lietz, *Dogmatics II* and *Old Testament Isagogics*, complemented each other nicely—the ultimate focus of both being Christ. He recounted the colloquy that he and his fellow seminarians passed earlier in the week. Special thanks was given to his two professors. Dan also mentioned that the Lord has now provided a Christian spouse for him; and he expressed heartfelt thanks to God for his new wife, Megan, and son, Rowan, as he anticipated their upcoming wedding in July.



When the convention took up the *Election of Officers and Standing Committees*, Pastor Mensing was re-elected *PRESIDENT*; Pastor Lietz was elected *VICE PRESIDENT*; Pastor Bloedel was re-elected *SECRETARY*; Mr. Robert G. Bloedel was re-elected *TREASURER*. Mr. Raymond Kusumi was re-elected *BOARD MEMBER AT LARGE* from the far west, and Mr. Erik Roe was re-elected *BOARD MEMBER AT LARGE* from the middle west. The results of the elections of the *Standing Committees* were as follows: *EDITORIAL COMMITTEE* — Pastor Mensing, *Concordia Lutheran* Editor; Pastor Bloedel, Book and Tract Editor; and Mr. Jason Mabe. *COMMITTEE ON MISSIONS* — Pastor Lietz, Chairman; Pastor Redlin, Mr. Alex Popoff, Mr. Steve Richter, and Mr. Michael



Danyluk. *COMMITTEE ON THEOLOGICAL EDUCATION* — Pastor Worley, Chairman; Pastor Bloedel, Mr. John Swanson, and Mr. Mark Mensing. *COMMITTEE ON LUTHERAN UNION* — Pastor Lietz, Chairman; Pastor Bloedel, Pastor Mensing, and Mr. Daniel Bloedel. *PUBLISHING HOUSE BOARD OF CONTROL* — Pastor Lietz, Chairman; Mr. David J. Mensing, Business Manager; and Mr. Phillip Martin, Print Shop Manager. *FINANCE COMMITTEE* — Mr. Robert G. Bloedel, Chairman; Mr. Paul Natterer, Mr. Phillip Martin, and Mr. Jerry Sidwell.

On Sunday morning, the local pastor, the Rev. David T. Mensing, again served as liturgist, while Pastor Robert J. Lietz of Oak Park, Illinois, preached the sermon based on John 8:31–32. His theme was that *Sticking with the Authoritative Word of Jesus* **I.** assures us that we are Jesus' true disciples; **II.** assures us of the truth; and **III.** assures us of freedom.

Following the noon meal, the afternoon session began with a devotion conducted by Pastor Redlin. The convention then heard the

second doctrinal essay: “*The Authority of Holy Scripture for Truly Orthodox Practice*” by Pastor Edward J. Worley. In his introduction, the essayist stressed that the authority of the Scriptures is the authority of God Himself; and this is why the Bible is the final norm, or standard, of truly orthodox, Christian practice—the consistent application of doctrine to a Christian’s life. It was emphasized that without orthodox practice, any orthodox teaching that may



be presented would only be empty lip service to the truth. Pastor Worley stated: “Orthodox doctrine must be applied to life and cannot remain only a set of abstract principles without concrete real-world application.” The teachings of Scripture are to be used to rebuke and correct sinful practice, and thus to bring practice into conformity with God’s truth. On the basis of Luther’s explanation of the First Petition, the essayist made the point that God’s name is hallowed among us not only by

true doctrine but also true practice, and that His name is profaned by both false teaching and sinful living. In conclusion, a warning was given against the deceitful temptations of Satan, who works to create doubts in the minds of believers concerning what the Lord tells us in His Word. This second essay was also accompanied by spirited and edifying discussion and was unanimously accepted with the thanks of the convention to Pastor Worley.

Mr. Raymond S. Kusumi, the *Conference Statistician*, delivered the statistical report of the Conference and its constituent congregations for fiscal year 2010–2011. (The specifics of this report can be found in the official *Proceedings* of the convention to be published, God-willing, in the fall.)



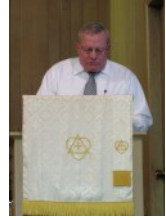
In its final report, the *Resolutions Committee* submitted drafts of six resolutions to the convention for its consideration and moved their adoption. In short, the following resolutions were presented and unanimously adopted: **1)** Thanks to Pastors Bloedel and Worley for their edifying essays. **2)** Thanks to last year’s officers for their service, and an exhortation to pray for the newly elected officers. **3)** Thanks to Pastors Mensing and Lietz for their sermons. **4)** Thanks to the Seminarians and Pastor Redlin, who provided devotions opening the various sessions of the convention. **5)** Thanks to Mr. Mark Mensing for the beautiful organ music, and to Mr. John Mensing and the choir of Peace congregation together with members of St. Luke’s and St. Mark’s for the choral music that enhanced the worship services. **6)** Thanks to Peace Ev. Lutheran Church and its pastor for hosting the convention and for their loving and generous hospitali-



ty; and thanks especially to the Lord for preserving among us the unity of the Spirit in the bond of peace through His Word.

St. Luke's Lutheran Church of Seattle, Washington, extended to the Conference its invitation to host the 61<sup>st</sup> Annual Convention, and this invitation was gratefully accepted. (Dates: *Pastoral Conference*: Tuesday and Wednesday, June 19 and 20;

*Board of Directors Meeting*: Thursday, June 21; the *Convention*: Friday, Saturday, and Sunday, June 22, 23, and 24, 2012.) Following adoption of a motion to adjourn, the Conference President concluded the 60<sup>th</sup> Annual Convention of the Concordia Lutheran Conference with a devotion that included the singing of Hymn 53, a prayer, the Lord's Prayer and the usual and customary formularies, followed by the Apostolic Benediction.



— P. E. B.



# Sticking with the Authoritative Word of Jesus

Sermon Delivered at the Sunday Convention Service  
by the Rev. Robert J. Lietz, Pastor  
Trinity Ev. Lutheran Church, Oak Park, Illinois

Text: **John 8:31-32**

My dear friends, let us not forget the words of our Savior: *“Blessed are they that hear the Word of God and keep it [believe it, treasure it, and follow it]”* (Luke 11:28).

We frequently find and come across reminders and warnings on the pages of Holy Scripture. Pastors are reminded in II Timothy 4 to *“preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine”* (v. 2). In Hebrews 3, Christians, called *“holy brethren”* (v. 1), are reminded and warned when they are told: *“Wherefore (as the Holy Ghost saith, Today if ye will hear His voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness, when your fathers tempted Me, proved Me, and saw My works forty years. Wherefore I was grieved with that generation and said: They do always err in their heart, and they have not known My ways. So I swear in My wrath: They shall not enter into My rest.) Take heed, brethren, lest there be in **any of you** an evil heart of unbelief in departing from the living God, but exhort one another daily, while it is called Today, lest **any of you** be hardened through the deceitfulness of sin. For we are made partakers of Christ if we **hold the beginning of our confidence steadfast unto the end**”* (vv. 7-14). In Revelation 2, we are given this reminder: *“Be thou faithful unto death”* (v. 10d). First Corinthians 10 sets before us this warning: *“Wherefore let him that thinketh he standeth take heed, lest he fall”* (v. 12). It is clear that our God reminds us to stick with Him and not arrogantly to turn away from Him.

This morning’s sermon text, John 8:31-32, reminds us to stick with our Savior and His authoritative Word. We will therefore have, on the basis of these two verses, as the theme and parts for this sermon that:

**Sticking with the Authoritative Word of Jesus**

- I. ...assures us that we are Jesus' true disciples;
- II. ...assures us of the truth; and
- III. ...assures us of freedom.

## I.

Jesus had been teaching the people His Word and will (John 8:2, 12, etc.). His enemies, the Pharisees, said to Him: "*Thou bearest record of Thyself; Thy record is not true*" (v. 13). Despite this opposition, the verse right before our sermon text conveys to us these facts: "*As He spake these words, many believed on Him*" (v. 30). "*Then [in our text] said Jesus to those Jews which believed on Him: 'If ye continue in My Word, then are ye My disciples indeed.'*"

No one is a disciple of Jesus or a believer in Jesus when he is born into this world. King David confessed these words of truth: "*Behold, I was shapen in iniquity, and in sin did my mother conceive me*" (Psalm 51:5). When we and all other babies were conceived and born into this world, we were **physically** alive but **spiritually** "*dead in trespasses and sins*" (Ephesians 2:1b); at the time of our conception already, we were "*the children of wrath*" (v. 3b); God was angry with us on account of our inherited sin; we were not right before God as Romans 3 teaches us when it conveys to us this message: "*There is none righteous, no, not one*" (v. 9).

Jesus told Nicodemus: "*Verily, verily I say unto thee, 'Except a man be born **again**, he cannot see the kingdom of God'*" (John 3:3). The Apostle Peter gave instruction concerning this **second** birth when he wrote down these words: "*Being born **again**, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever. ... And this is the Word which by the Gospel is preached unto you*" (I Peter 1:23, 25b). Only the Word of God, specifically the Gospel of Christ, produces the **second** birth, gives spiritual and eternal life to souls which, at their conception and birth, were spiritually "*dead*" (Ephesians 2:1b). This is totally God's work, without any input or cooperation from those who are spiritually dead at their conception and birth. In I Peter 2, the believers in Jesus are told: "*Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar [special] people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light; which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy*" (vv. 9-10). Anyone who is a disciple and a believer in Jesus is such solely and only because of the undeserved goodness and mercy of God in Christ Jesus working through the living Gospel, which "*is the power of God unto salvation to everyone that believeth*" (Romans

1:16b); for *“by grace are ye saved through faith, and that not of yourselves; it is the gift of God, not of works, lest any man should boast”* (Ephesians 2:8-9).

It is an unchanging fact that the **creating** of faith in Jesus in the souls of those who *“were dead in trespasses and sins”* (Ephesians 2:1b) is possible only through the means of the Word of the Gospel, the Gospel of the *“good tidings of great joy”* (Luke 2:10) in Christ Jesus; but it is also an unchanging fact that the **preserving** and the **continuing** of that saving faith in Christ is possible only through the means of that same Gospel of grace in Christ Jesus, that authoritative, living, and powerful message that *“Christ Jesus came into the world to save sinners”* (I Timothy 1:15) through His perfect, substitutionary obedience of God’s Law once for all (Romans 5:19b), and through His perfect, substitutionary sacrifice of His very own, holy, sinless body *“once for all”* (Hebrews 10:10).

When the disciples of Jesus, the believers in Jesus, continue to stick with the Word of God, the Word of the Gospel, this is proof and evidence that they are not hypocrites or unbelievers but dear followers of Jesus, the children of God. Jesus, in our text, leaves no doubt of this when He says: *“If ye continue in My Word, then are ye My disciples indeed”* (v. 31), that is, this sticking with God’s Word is a real, certain, true fruit of faith in the Savior. Jesus Himself declared in John 10: *“My sheep hear My voice [My Word], and I know them, and they follow Me”* (v. 27).

But faith in Jesus is destroyed when the authoritative, living, and powerful Word of God is persistently, willfully opposed and resisted by people after they have been faithfully taught the Word of God. Those Jews in John 8 who only briefly heard Jesus’ Word and believed in Him (vv. 30-31) but then did not *“continue in [His] Word”* destroyed that new faith in Him by their almost immediate rejection of His words. The Savior said to them: *“Ye seek to kill Me because My Word hath no place in you”* (v. 37b). And because they had become unbelievers (v. 45-46), they continued to reject His Word by their unwillingness to hear and heed it and their persistent opposition to it, as Jesus pointed that out as the evidence of their unbelief, saying: *“He that is of God heareth God’s words; ye therefore hear them not because ye are not of God”* (v. 47). Oh my! What an earnest warning to those who profess faith in Jesus as their Savior but despise the hearing of His Word! This 8<sup>th</sup> chapter of John’s Gospel is proof enough that the false teaching, *“Once in faith, always in faith,”* is a blatant and outrageous lie.

Let us repent of all the times when we have not stuck with the authori-

tative, living Word of Jesus in our lives as we should have, and cling for comfort to the certain assurance that *“the blood of Jesus Christ, [God’s] Son, cleanseth us from all sin”* (I John 1:7). Then, out of gratitude for this cleansing from our sins, let us willingly and indeed cheerfully heed more and more the words of Jesus: *“If ye continue in My Word, then are ye My disciples indeed.”*

## II.

But sticking with the authoritative Word of Jesus not only assures us of being His true disciples. This authoritative Word of Jesus also assures us of the **truth**. In our text, Jesus says: *“If ye continue in My Word, ... ye shall know the truth”* (vv. 31a, 32a). This is a sure, reassuring, certain, and unchanging promise from our Savior; this is His work through His Word for us, for our knowledge of the truth. When we stick with, remain with, and persevere in the Word of Jesus, this Word of God will bring us to know and to have the truth. Jesus told His heavenly Father: *“Thy Word is truth”* (John 17:17). Jesus, the Son of God, *“cannot lie”* (Titus 1:2). When Pontius Pilate asked Jesus: *“Art Thou a king then?”* (John 18:37a), Jesus gave this answer: *“Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth My voice”* (v. 37b).

This truth most certainly includes, first of all, the truth of God’s **Law**, which demands perfect love toward God — *“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind”* (Matthew 22:37). The truth of the Law of God also demands that we love our neighbor as ourselves (Matthew 22:39). The truth of the Law of God demands of us: *“Ye shall be holy, for I the Lord your God am holy”* (Leviticus 19:2). The truth of the Law of God, furthermore, demands of us: *“Trust in the Lord with all thine heart, and lean not unto thine own understanding”* (Proverbs 3:5). The truth of the Ten Commandments makes these demands of us: *“Thou shalt have no other gods before Me. Thou shalt not take the name of the Lord thy God in vain. Thou shalt sanctify the holy day. Thou shalt honor thy father and thy mother, that it may be well with thee, and thou mayest live long on the earth. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbor. Thou shalt not covet thy neighbor’s house. Thou shalt not covet thy neighbor’s wife, nor his manservant, nor his maidservant, nor his cattle, nor anything that is thy neighbor’s”* (Cf. Exodus 20:3, 7a, 12-17). By the truth of God’s Law *“is the knowledge of sin”* (Romans 3:20b).

But the truth of Jesus’ Word includes also the truth of the **Gospel** that

*“when the fullness of the time was come, God sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons”* (Galatians 4:4-5). The truth of the Gospel gives us the certainty that *“God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the Word of reconciliation. ...For He hath made Him who knew no sin to be sin for us, that we might be made the righteousness of God in Him”* (II Corinthians 5:19 and 21). Isaiah 53 gives us the priceless truth that *“the Lord hath laid on Him [Christ Jesus] the iniquity of us all”* (v. 6b). Oh, let us continue to cling by faith to the truth of the Gospel for us in Hebrews 10, *“Their sins and iniquities will I remember no more”* (v. 17), and to the truth of the Law and the Gospel in Romans 3: *“There is no difference, for all have sinned and come short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation [a payment, a ransom] through faith in His blood, to declare His righteousness for the remission of sins that are past through the forbearance of God, to declare, I say at this time, His righteousness, that He might be just and the Justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? Of works? Nay, but by the law of faith. Therefore we conclude that a man is justified by faith, without the deeds of the Law”* (vv. 22b-28).

Anything represented as Christian doctrine which is different from or contrary to the Law of God and to the Gospel of Christ is to be rejected and hated as an enemy of the truth of the Word of God. The Psalmist is very forthright when, for our learning and assurance, he confesses to the Lord by inspiration of the Holy Ghost: *“Through Thy precepts I get understanding; therefore I hate every false way. Thy Word is a lamp unto my feet and a light unto my path”* (Psalm 119:104-105).

### III.

Finally, sticking with the authoritative Word of Jesus not only assures us of being His true disciples; it not only assures us of the truth; but it also assures us of **freedom**. In our text, Jesus declares: *“If ye continue in My Word, ...the truth shall make you free”* (v. 31a, 32b). Free from what? 1) The truth of Jesus’ Word alone gives us freedom from the curse and condemnation of God’s Law. We are assured of this fact in Galatians 3, verse 13: *“Christ hath redeemed us from the curse of the Law, being made a curse for us.”* In John 3 we are given this certainty: *“God sent not His Son into the world to condemn the world, but that the world through Him might be saved. He that believeth on Him [on Christ Jesus] is not condemned”* (vv. 17-18a). 2) The truth of Jesus’ Word alone gives us freedom from the fear of death and of the grave. This is confirmed to

us in I Corinthians 15, verses 55-57: *“O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the Law; but thanks be to God which giveth us the victory through our Lord Jesus Christ.”* 3) The truth of Jesus’ Word alone gives us freedom from the slavery of sin, as Jesus declares concerning Himself in this same discussion: *“Whosoever committeth sin is the servant of sin. If the Son, therefore, shall make you free, ye shall be free indeed”* (vv. 34, 36). 4) The truth of Jesus’ Word alone gives us freedom from the deceit of error and false doctrine. Psalm 119 provides this assurance to the child of God: *“Through Thy precepts I get understanding; therefore I hate every false way”* (v. 104).

The new believers to whom Jesus said, *“The truth shall make you free,”* took exception to and were offended by Jesus’ words to them. They said to Him: *“We be Abraham’s seed and were never in bondage to any man; how sayest Thou, Ye shall be made free?”* (v. 33). Jesus said to them: *“If ye were Abraham’s children, ye would do the works of Abraham. But now ye seek to kill Me, a Man that hath told you the truth, which I have heard of God; this did not Abraham”* (vv. 39-40). True children of Abraham, that is, true believers in the Savior (Romans 9:8), show their faith by good works produced out of gratitude for their salvation by grace (Ephesians 2:10); and one of the preeminent fruits of faith is love for the Word of God (John 14:23a). These temporary believers did the very opposite by rejecting Jesus’ Word. Oh, how we have to be on guard against being offended by the Word of God when its truth disagrees with our opinions, our ideas, our thoughts, and our experiences! Let us, through the truth and promises of our Savior’s Word always cheerfully say “Yes” to the teachings of Holy Scripture and “No” to anything represented as Christian doctrine that contradicts, militates against, or compromises the written Word of God!

Furthermore, let us, in our own individual lives, in our congregations, and in our Conference, remember and treasure the words of our sermon text, ever motivated by the perfect, substitutionary, finished, and all-sufficient holy life and innocent suffering and death of our one and only priceless Savior, *“who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar [special] people, zealous of good works”* (Titus 2:14). Amen.

***Soli Deo gloria!***

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*In memoriam...*



## Pastor Onengiye C. Wariboko

*“Remember them which have the rule over you, who have spoken unto you the Word of God, whose faith follow, considering the end of their conversation.” — Hebrews 13:7*

It hath pleased Almighty God in His all-wise providence and at the time appointed by Him according to His grace in Christ Jesus, to summon out of this vale of tears to Himself in heaven the soul of our dear brother, the beloved Pastor of **St. Paul’s Lutheran Church** in Kula, Rivers State, Nigeria, and also of **Christ Lutheran Church** in Oluama, the **Rev. Onengiye Clinton Wariboko**.

Pastor Wariboko, by God’s grace alone His humble and faithful servant, was born on January 1, 1957 as a precious gift of God to Mr. Clinton Gboru Wariboko and his beloved wife Ibifubara, both of whom preceded him in death. As a child he attended elementary grades at the school of the New Church in Kula, where he was baptized in 1957 and was confirmed in 1981. As a youth he attended the Enitonna High School in Port Harcourt; and, after having briefly attended the Government Teachers Training School there to further his education, he served as an assistant to the lay leader of the New Church. In 1987, he left the New Church, recognizing its false position in the light of Scripture, and joined the *Fellowship of Lutheran Congregations in Nigeria*. In 1995 he was recommended for theological training, and from 1995 to 1998 he studied sacred theology under

Pastor Fyneface in Abonnema. Upon completion of his theological studies, he was called in 1998 to be the pastor of St. Paul's Lutheran Church in Kula; and in 2002 he founded Christ Lutheran Church, which he also served as its called shepherd. Pastor Wariboko was the Second Vice President of the *Fellowship of Lutheran Congregations in Nigeria* and was the valued personal assistant of Pastor Fynface in all of the FLCN's endeavors and a dear friend and brother.

On Thursday, August 18th, the taxi in which Pastor Wariboko and his little daughter, Anthonia, were riding was involved in a horrific collision with another cab, resulting in seven fatalities. Pastor Wariboko survived initially and was taken to a Port Harcourt hospital, where he lay in a coma on life support until Sunday. Then, in what appeared to be a blessed turnaround in his condition, he regained consciousness, was conversant with those around him, and even developed an appetite. However, due to undiagnosed and untreated internal injuries and internal bleeding, he suddenly took a turn for the worse and died on Wednesday, the 24th. Little Anthonia, who suffered fractures of both legs and an injured eye, is expected, by God's grace, to recover from her injuries.

Pastor Wariboko is survived by his beloved wife of twenty-three years, Alagbe, and nine children: Five daughters (Tamunobere, age 23; Bele, 19; Tamunowari, 17; Anthonia, 8; and little Shalom, age 4), and four sons (Lot, age 21; Daniel, 13; Aaron, 11; and little Progress, only two years and three months old). He also leaves behind a stepson, Ibim Ide, age 24.

Funeral arrangements are pending. Pastor Wariboko's presence will be greatly missed by his family, his brother pastors, the members of his flocks, and by the wider fellowship of our Conference; and we share with them their tears in this bereavement (Romans 12:15). At the same time, however, all of us together rejoice in his salvation by grace, for Christ's sake, through faith, and look forward to a happy reunion with him and all true believers in heaven.

*"Blessed are the dead which die in the Lord from henceforth! Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."*

*—Revelation 14:13*

**—D. T. M.**

# Churches in Fellowship

## **ORTHODOX LUTHERAN CHURCH OF EKATERINBURG**

Ekaterinburg, Russia

**The Rev. Roman G. Schurganoff, Pastor**

P. O. Box 62

620088 Ekaterinburg, RUSSIA

**E-mail:** lutheran@r66.ru

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## **CHRIST LUTHERAN CHURCH**

Olu-Ama (Kula), Nigeria

**The Rev. Onengiye C. Wariboko, Pastor**

## **ST. PAUL'S LUTHERAN CHURCH**

Abule Egba, Lagos, Nigeria

**The Rev. Onesimus Ekele, Pastor**

## **HOLY TRINITY LUTHERAN CHURCH**

Idama, Nigeria

**Pastoral Vacancy at present**

Holy Trinity Lutheran Church

Idama, Rivers State, NIGERIA

## **SALEM LUTHERAN CHURCH**

Abalama, Nigeria

**The Rev. Ellison B. Agborubere, Pastor**

Thompson Compound Abalama

Abalama, Rivers State, NIGERIA

## **ST. CLEMENT'S LUTHERAN CHURCH**

Elem-Sangama, Nigeria

**The Rev. Luckyn Kaladokubo, Pastor**

St. Clement Lutheran Church,

Elem-Sangama Arch-Deaconry

Elem-Sangama, Rivers State, NIGERIA

## **ST. MATTHEW'S LUTHERAN CHURCH**

Port Harcourt, Nigeria

**The Rev. Allenson Karibi Asawo, Pastor**

76 Abba Street, Mile 1 Diobu

Port Harcourt, Rivers State, NIGERIA

## **ST. PAUL'S LUTHERAN CHURCH**

Kula, Nigeria

**The Rev. Onengiye C. Wariboko, Pastor**

St. Paul's Lutheran Church

Kula, Rivers State, NIGERIA

## **ST. PAUL'S NYEMONI LUTHERAN CATHEDRAL**

Abonnema, Nigeria

**The Rev. Nimi B. Fyeface and**

**The Rev. God'stime E. D. Douglas, Co-Pastors**

P. O. Box 123

Abonnema, Akulga, Rivers State, NIGERIA

**E-Mail:** njohnfyeface@yahoo.co.uk



## Directory of Member Congregations

www.concordialutheranconf.com

### GOOD SHEPHERD EV. LUTHERAN CHURCH

4050 South Melpomene Way, Tucson, AZ 85730

Telephone (520) 721-7618

**Worship Service** ..... 9:30 a.m.

**Sunday School & Bible Class** ..... 10:45 a.m.

**The Rev. DAVID G. REDLIN, Pastor**

4050 South Melpomene Way, Tucson, AZ 85730

(520) 721-7618

**E-mail:** david.redlin@q.com

### PEACE EVANGELICAL LUTHERAN CHURCH

Central Avenue at 171<sup>st</sup> Place, Oak Forest, IL 60452-4913

Telephone: (708) 532-4288

**Sunday School & Bible Class** ..... 8:30 a.m.

**Worship Service** ..... 10:00 a.m.

**The Rev. DAVID T. MENSING, Pastor**

17151 South Central Avenue, Oak Forest, IL 60452-4913

(708) 532-9035

**E-mail:** pastormensing@yahoo.com

### ST. JOHN'S LUTHERAN CHURCH

Sixth and Tangent Streets, Lebanon, OR 97355

Telephone: (541) 258-2941

**Sunday School & Bible Class** ..... 10:00 a.m.

**Worship Service** ..... 11:00 a.m.

**The Rev. M. L. NATTERER, Pastor**

483 Tangent Street, Lebanon, OR 97355

(541) 258-2941

**E-mail:** m.l.natterer@comcast.net

### ST. LUKE'S LUTHERAN CHURCH

5350 South Fountain Street, Seattle, WA 98178

Telephone: (206) 723-1078

**Sunday School & Bible Class** ..... 9:00 a.m.

**Worship Service** ..... 10:30 a.m.

**The Rev. EDWARD J. WORLEY, Pastor**

9658 – 54th Avenue South, Seattle, WA 98118

(206) 723-7418

**E-mail:** revworley@comcast.net

**NOTE:** Services are also held in **Victoria, British Columbia** on the 1st and 3rd Sundays. Please call the Pastor for current location.

**Worship Service** ..... 7:00 p.m.

**Adult Bible Class** ..... 4:30 p.m.

**Adult Catechism Class** ..... 8:30 p.m.

### ST. MARK'S EVANGELICAL LUTHERAN CHURCH

22012 Torrence Avenue, Sauk Village, IL 60411

Telephone: (708) 757-6859

**Sunday School & Bible Class** ..... 8:45 a.m.

**Worship Service** ..... 10:00 a.m.

**The Rev. PAUL E. BLOEDEL, Pastor**

22012 Torrence Avenue, Sauk Village, IL 60411

(708) 757-6859

**E-mail:** revbloedel@gmail.com

### TRINITY EVANGELICAL LUTHERAN CHURCH

300 North Ridgeland Avenue, Oak Park, IL 60302

Telephone: (708) 386-6773

**Sunday School & Bible Class** ..... 9:00 a.m.

**Worship Service** ..... 10:15 a.m.

**The Rev. ROBERT J. LIETZ, Pastor**

233 North Cuyler Avenue, Oak Park, IL 60302

(708) 386-4145

**E-mail:** robertjlietz@yahoo.com

# Scripture Alone

## The Foundation of Faith

**“We believe, teach, and confess that the sole rule and standard according to which all dogmas together with [all] teachers should be estimated and judged are the prophetic and apostolic Scriptures of the Old and of the New Testament alone...”**

— *Formula of Concord, Epitome*, 1

**“If we, too, are holy and have the Holy Spirit, we may boast of being catechumens and pupils of the prophets, inasmuch as we repeat and preach what we have heard and learned from the prophets and apostles and are sure that the prophets have taught it. In the Old Testament those are called ‘the children of the prophets’ who did not teach anything of their own or anything new, as did the prophets, but taught what they had received from the prophets.”**

— Luther, *St. Louis Ed.*, III, 1890

**“By adhering to Holy Scripture as the sole source and norm of faith, the true visible Church of Christ on earth proves its orthodox character... As soon as a church, either in theory or in practice, rejects the authority of Scripture, it ceases to be orthodox and becomes heterodox, that is to say, an erring church, or a sect.”**

— Mueller, *Christian Dogmatics*, p. 127;  
Cf. *Brief Statement* of 1932, ¶129