

The
Concordia  *Lutheran*

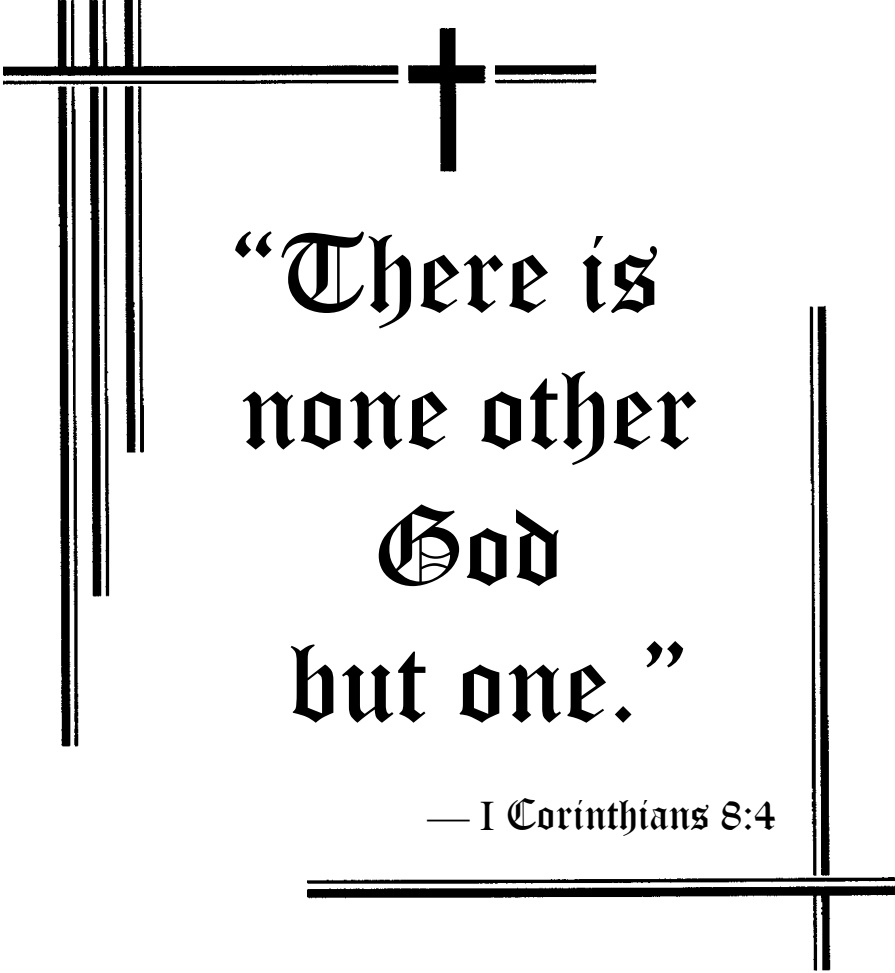
“The Scripture cannot be broken.” John 10:35.

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

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“There is
none other
God
but one.”

— I Corinthians 8:4



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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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Our Ascension Comfort in the Savior's Threefold Office at the Right Hand of God

*“So then, after the Lord had spoken unto them,
He was received up into heaven and sat
on the right hand of God.” —Mark 16:19*

Have you ever stood outside and peered up into the seemingly endless blue sky, trying to imagine the awesome sight of the dear Savior ascending up, up, up into the heavens, until a passing cloud hid Him from view? How unspeakably *wonderful* it must have been for the disciples to behold that event with their very own eyes! Yes, how wonderful—and, at the same time, how troubling to them in the weakness of their flesh— to see Jesus leaving them, even *for a time*, and not to expect His visible presence among them for who knows how long!

We too, as frail and trembling sheep of our Good Shepherd, often find ourselves in spirit standing with His disciples on the Mount of Olives, “gazing,” as it were, “*up into heaven*,” wondering how long it will be before He comes again to take **us** home, wishing at times that He were here *visibly* to **teach** us, to **strengthen** us, and to **protect** us as we wend our way through the wilderness of this world on the road to heaven.

But then those two angels on the mount ask **US**, as they asked the Apostles: “*Why stand ye gazing up into heaven??*” And, as we ponder their question, looking for some reason to justify our wistfulness and melancholy, **Jesus’ own words** echo in our ears, assuring us of His continual presence (though unseen with our frail eyes of flesh): “*Lo, I am **with you** always, even unto the end of the world.*” Yes, He’s with us—not just “in spirit” as those claim who dare to confine the omnipresent Son of God to the local habitation

of the heavens above, but— personally and effectively, also according to His human nature, to “guide us by His hand to our Fatherland.” In the Gospel Lesson appointed for *Ascension Day*, **Mark 16:15-20**, which we shall use as the focal point for this article, this assurance is very specially ours, as we direct our gaze out of the “blue” and into the Holy Scriptures for comfort and assurance in Jesus’ threefold office as He sits on the right hand of God. For there, at the place of supreme honor and glory, the exalted Christ, also according to His human nature, **rules and fills all things** (Ephesians 4:10) with divine power and majesty (Matthew 28:18), functioning as our **Prophet**, as our **Priest**, and as our **King**—all for OUR benefit as the heirs of everlasting life.

In Mark 16:15, we read: “*And He said unto them, ‘Go ye into all the world, and preach the Gospel to every creature.’*” Here Jesus, who came into the world to be our divine **Prophet**, “*like unto [Moses]*” (Deuteronomy 18:15), a preacher of good tidings unto the meek, unto the broken-hearted, and unto the captives bound in sin’s prison (Isaiah 61:1), is about to ascend into heaven. Had He **finished** His work as our **Prophet**? Surely He had revealed Himself by word and deed (through His preaching and His miracles) to be the long-promised Savior of the world, that we might believe and be saved. But now He makes provision to **continue** in that office as our **Prophet** by sending out His Apostles (and in turn also others) to preach the Gospel of salvation in His Name—to be “*witnesses unto [Him]*” “*among all nations*” in keeping with God’s sincere desire that “*all men be saved and come unto the knowledge of the truth*” (1 Timothy 2:4).

He tells His disciples first of all WHO is to go: “*Go YE,*” He says to them, “*[all of you who are My disciples].*” But wasn’t He speaking just to them, to the eleven? How do we know that this is a general mission command or “Great Commission” which extends also to us today? First of all, because the eleven could not have fulfilled this task by themselves, preaching to “*every creature*” of “*all nations*” of **all times**. Jesus told them, “*This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come*” (Matthew 24:14). And secondly, because He had made it abundantly clear that the confession of His Name before men is the solemn **duty** and high **privilege** of every Christian and a fruit of saving faith in Him. That makes His “Great Commission” both universal and timeless, as far as His *disciples*, His *true believers*, are concerned.

But our heavenly Prophet not only makes this a general mission command. He also sets up a specific office in the church, the **office of proclaiming**, of preaching and teaching the Word of Life, not INSTEAD OF individual Christian witnessing, but ON BEHALF OF all the people in the local congregation. For Paul writes to the Ephesians (4:11) that the ascended Savior “*gave some apostles, and some prophets, and some evangelists, and some **pastors and teachers**,*”...for the *upbuilding of His body, the Church*. To the incumbents of this specific office Paul writes through his instructions to Timothy: “***Preach the Word...reprove, rebuke, exhort with all longsuffering and doctrine***” (II Timothy 4:2ff.).

Moreover, our exalted Prophet is very specific, not merely about who is to preach, and to whom the preaching is to be directed; but He **stipulates in detail WHAT is to be preached**. He says: “*Preach the Gospel to every creature.*” The so-called “fundamentalists” try to show from these words that only the “Gospel” **in the narrower sense** is to be preached (the “Good News” of our salvation in Jesus Christ) to the exclusion of the rest of Scripture. But examine Jesus’ own words in verse 16: “*He that believeth and is baptized shall be saved*” —pure Gospel— “***BUT he that believeth not shall be damned***” —the sternest Law in all its fierceness, to be proclaimed to all men, but particularly to those who recognize in themselves no sin, no shame, no unworthiness in the sight of God, who need to be shown their sins in order for the Gospel to have any value for them at all. And in Matthew 28, where Jesus’ “Great Commission” is also stated, He says: “*Teaching them to observe **all things**, whatsoever I have commanded you.*”

Thus Jesus, our ascended Lord, continues to exercise His office as our **Divine Prophet** through the witness of individual Christians as they speak “*the oracles of God*,” as well as by “*pastors and teachers*,” the incumbents of the **pastoral office** of the local congregation, as they shun not to declare to their sheep “*all the counsel of God*” (Acts 20:27), that which they need for their faith, as well as that which they need for their life here on earth in **proof** of their faith, “*rightly dividing the Word of Truth*” (II Timothy 2:15b), that is, rightly distinguishing between the Law and the Gospel, “*that we, through patience and comfort of the Scriptures, might have hope*” (Romans 15:4).

But our ascension hope and comfort is further assured and sealed to us by our Savior’s continuing office as our **Divine Priest**, who pleads for us before the throne of His heavenly Father. We read on in Mark 16, verse 19: “*So then, after the Lord had spoken unto them, He was re-*

ceived up into heaven and sat on the right hand of God.” The fact that God the Father exalted Him to His own right hand in the heavenly places is evidence once again that He had found Jesus’ redemptive work the all-sufficient price to pay for the sins of the whole world, and that He had accepted it and had credited it to our account. **That much** of His high-priestly work Jesus had “*accomplished*” already when He died on the cross (John 19:30), namely, that He had kept the whole Law of God in our place as our Substitute (Galatians 4:4), and that He had rendered Himself the perfect Sacrifice for the sins of the world (Hebrews 10:10, 14). “*Wherefore,*” Paul writes to the Philippians, [*for that very reason*], *God also hath highly exalted Him*” (2:9). That blessed fact of what He had already done is, in and of itself, a source of great comfort to us Christians, as we consider the Savior’s ascension into heaven.

But, when we examine in addition the wonderful high-priestly function that Jesus **CONTINUES TO PERFORM** on our behalf, seated at His Father’s side, our Ascension joy is complete! For having fully satisfied His Father’s justice in our place, Jesus now **intercedes** or pleads for us before His throne, as the writer to the Hebrews states so plainly: “*Christ... entered into heaven itself, now to appear in the presence of God **for us***” (Hebrews 9:24) to be our defense lawyer, our “*Advocate with the Father*” (I John 2:1), to plead our case at the bar of divine justice. For He and He alone is qualified to “approach the bench” on our behalf, as our Substitute having fulfilled all of God’s requirements, having rendered satisfaction for our transgressions, and having paid the “ultimate price” of our redemption “*not with corruptible things as silver and gold*” (I Peter 1:18) but *with His holy precious blood and with His innocent suffering and death* (Luther, 2nd Article). Thus, in His “closing argument” as it were, Jesus states: “*By **one offering** [I] have perfected forever them that are sanctified*” (Hebrews 10:14) “[*so that now, dressed in the robe of My righteousness, these clients of Mine stand acquitted of all their transgressions. Adopt them, therefore, dear Father, as Thine own children for My sake, and reconcile them unto Thyself, no longer charging their sins against them.*]”

With an attorney like that, who has the “ear” of the Chief Justice of heaven and earth, is it any wonder that we are able confidently to lay hold by faith upon the forgiveness which God has already declared for the whole world for Christ’s sake, and to be sure of the inheritance that is ours as His saints? Such indeed is Ascension comfort “*that fadeth not away*” (I Peter 1:4), “*sure and steadfast,*” like an anchor for our souls (Hebrews 6:19)!

But we have yet a third comfort that is ours because our exalted Savior is even now sitting at the right hand of God; for we read in Mark 16, verse 20: “*And they went forth and preached everywhere, **the Lord working with them, and confirming the Word with signs following.***” Not only *was* He with them, as He promised He would always be, but He did even better than that: He “*work[ed] with them,*” exercising His power as the exalted “*King of kings and Lord of lords*” (Revelation 19:16) to prosper their preaching, to guide them, and to protect them. The very fact that Jesus **has** this power in His **kingly office** is stated by Him in the last chapter of St. Matthew’s Gospel as the REASON why He is sending them forth to preach and to teach; for He says there: “*All power is given unto Me in heaven and in earth. Go ye THEREFORE and teach [that is, make disciples of] all nations, baptizing them [and] teaching them.*” What an incentive that should be also to US today to go forth to **do His work**, not fearing the slightest difficulty, setback, or sacrifice; for we can confidently do so, enabled by **His power**, “*the Lord working [also] with [us]*” to accomplish what **He** pleases, and to see His Word “*prosper in the thing whereto [He] sent it*” (Isaiah 55:11).

And notice that our Savior’s **kingly power** is not limited to mere words, for Mark tells us that He mightily “*confirmed the Word with **signs following***” —with miracles to back up what had been preached and taught, similar to the miracles He Himself did during His public ministry here on earth. As we read in verses 17 and 18, Jesus gave the Apostles special powers and abilities to cast out devils, to heal, to speak foreign languages spontaneously without first having to study them, and to be immune to the bites of venomous snakes. But not all believers had such *special* gifts, even in those early days; for Paul writes to the Corinthians in His first epistle: “*Are **all** apostles? Are **all** prophets? Are **all** teachers? Are **all** WORKERS OF MIRACLES??* (12:29-30). “*...There are **diversities** of gifts, but the same Spirit*” (v. 4), ...who divides or distributes those gifts “*to every man **severally** as **He** will*” (v. 11).

Today we have neither the Savior’s promise nor the need for such special or extraordinary gifts to back up the Word; for we now have both the Old and New Testament Scriptures, God’s complete revelation to man, in our very own hands, which is so **clear**, so **powerful**, and so **efficacious** in and of itself that no miracle is needed to **supplement** it OR to **implement** it OR to give it **greater authority** than it already has. “*If ye continue in **My Word**,*” says Jesus, “***then** are ye My disciples indeed; and ye shall know the **truth**, and the truth shall make you **free***” (John

8:31-32). And Paul adds: *“I am not ashamed of the Gospel of Christ, for it is **the power of God unto salvation** to everyone that believeth”* (Romans 1:16).

Let us therefore never forget that, thanks to our exalted King and Savior, we have nothing to fear as we go forth to do His bidding. For **all things**, even the massive powers of this world, are all under His almighty control; and He manipulates them in the interest of His church. Therefore, when we are engaged in HIS WORK, whatever our several tasks may be in His kingdom, we are **not alone**, we are **not powerless**, and we are **not helpless**. For *“[we] can do **all things** through Christ, which strengtheneth [us]”* (Philippians 4:13), through our almighty King, who assures us: *“**All power** is given unto **Me** in heaven and in earth. Go ye **THEREFORE** and [make disciples of] all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe **all things** whatsoever I have commanded you. And lo, **I am with you** **always**, even unto the end of the world.”*

May that sure and certain promise of His abiding presence be the culmination of our Ascension comfort and joy, as we cling in humble, child-like confidence to Christ, our exalted Savior, our **Prophet**, our **Priest**, and our **King**, and as we look forward with happy anticipation even now to the fulfillment of another parting promise upon which we should firmly rely: *“I go to prepare a place **for you**, ...that where I am, there ye may be also”* (John 14:2-3).

—D. T. M.





God the Holy Ghost: His Work through the Scriptures Alone!

*“Which things also we speak, not in the words
which man’s wisdom teacheth, but which the Holy
Ghost teacheth” — I Corinthians 2:13*

God the Holy Ghost is a Teacher, a Teacher of the truth (John 14:17; 15:26; 16:13) and nothing but the truth as that truth is most certainly found in the Word of God (John 17:17). We can also declare that God the Holy Ghost speaks “*the words*” (I Corinthians 2:13) of God, the words written down in the Holy Scripture, the words of the apostles and prophets written down “*by inspiration of God*” (II Timothy 3:16) the Holy Ghost, as well as by God the Father and God the Son. In II Peter 1, there is further documentation of the Holy Ghost’s divine involvement in the writing of the Holy Scriptures when we are told the following: “*Knowing this first, that no prophecy of the Scripture is of any private interpretation, for the prophecy came not in old time by the will of man, but **holy men of God spake as they were moved by the Holy Ghost***” (vv. 20-21). Consequently, one of the vital parts of “*the whole armor of God*” (Ephesians 6:11 and 13) is “*the sword of the Spirit, which is the Word of God*” (v. 17b), a priceless “*gift*” (James 1:17) from God for His “*people*” (I Peter 2:10), “*the righteous*” (Matthew 25:37), His “*sheep*” (John 10:27), so that they will, by the grace of God (I Corinthians 15:10), be equipped “*to stand against the wiles of the devil*” (Ephesians 6:11) and “*to withstand in the evil day, and having done all, to stand*” (v. 13).

Since God the Holy Ghost does not use any other tool than the Holy Scriptures in His work with souls, He clearly teaches that **no one is to add to** the changeless teachings of the Scriptures, **nor is anyone to subtract from** them. This is made abundantly clear in both the **Old Testament** (Deuteronomy 12:32 – “*What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it.*”) and in the **New Testament** (Revelation 22:18-19 – “*I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues*

that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city, and from the things which are written in this book.”)

Again and again the Holy Ghost reminds us to stick with, continue in, and remain faithful to the instruction, the teaching, the things which He has taught us from the Holy Scriptures: “**Hold that fast which thou hast, that no man take thy crown**” (Revelation 3:11); “**If any man speak, let him speak as the oracles of God**” (I Peter 4:11); “**He that hath My Word, let him speak My Word faithfully**” (Jeremiah 23:28); “**Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them. And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus**” (II Timothy 3:14-15).

On the other hand, God the Holy Ghost again and again reminds us, warns us to avoid, abhor, withdraw from, and literally hate any teaching which is contrary to and different than the teachings of Holy Scripture: “**Now I beseech you, brethren, 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); “**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; ...from such withdraw thyself**” (I Timothy 6:3-5); “**Abhor that which is evil**” (Romans 12:9b); “**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).

And how are we accurately to judge and rightly determine which teachings are indeed true, having clear *sedes* (proof passages which need no interpretation or exposition), and which teachings are false, having no clear *sedes*? There is only one infallible, never-changing standard for such judgment, and that is the Word of God, the Holy Scriptures, the only tool which the Holy Ghost uses to execute and carry out “**righteous judgment**” (John 7:24), God-pleasing conclusions, and infallible counsel (Psalm 119:24; John 17:17). And this responsibility of right, Godly judgment is given to God’s “*beloved*” people, who are

instructed by the Holy Ghost in these pointed words: “*Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world*” (I John 4:1). An excellent illustration of such right, Godly judgment is given to us by the Christians in Berea, who after the arrival of the Apostle Paul, with his helper, Silas, in their city, “*searched the Scriptures daily whether those things were so [the “things” which the two men were teaching and preaching to them] (Acts 17:11)*. We **hear nothing in Acts 17** which reveals that the Berean Christians did **not** use their Scriptures to test and check out the Apostle Paul and his faithful helper just **because** an **apostle would never teach anything contrary to God’s Word, nor would he tolerate Silas to get by with any wrong teaching**. Even the articles which you, the readers, have before your eyes in every issue of *The Concordia Lutheran*, you ought carefully to examine to make sure that “*those things [are] so.*” Keep your Bible by your side when go through each issue, and look up all the passages which are not written out for your examination. Of course, this means that reading through the articles is going to take you longer, maybe much longer; but keep doing it according to the standard set forth in I John 4:1.

Furthermore, continue to be motivated and impelled cheerfully to do such spiritual testing out of gratitude for your Savior’s marvelous Gospel of grace, mercy, and peace, that powerful “*Gospel of Christ*” (Romans 1:16) which again and again announces to “*all people*” the “*good tidings of great joy*” (Luke 2:10), those good tidings of Christ’s perfect, sinless obedience for all (Romans 5:19b) and His perfect “*ransom [to God] for all*” (I Timothy 2:6). This vicarious satisfaction by our only Savior for all (John 3:16a) gives all believers, by faith in this Savior, individual perfect righteousness and justification for themselves before God (Jeremiah 23:6b; Romans 3:24; John 3:18a). Believers in Jesus, according to their “*new man*” (Ephesians 4:22a), will always want to do what is right and holy before God the Holy Ghost according to the light and lamp of His Word (Psalm 119:105). This includes willingly following the right teaching of I John 4:1 to show our love for Him who “*first*” loved us (I John 4:19). That One who first loved us has declared to us in John 14: “*If a man love Me, He will keep My words, and My Father will love Him, and We will come unto him and make Our abode with him*” (v. 23).

What a great **blessing** for us that the Holy Ghost works, teaches, counsels, warns, and comforts **only** through the Holy Scriptures! Why is this such a precious blessing? We have **one** standard for doctrine and

practice, not multiple standards in **addition** to the Scriptures (such as dreams, especially vivid dreams; **our own** interpretations, ideas, and opinions; the **personal, human** interpretations, ideas, and opinions of our parents, our children, our friends, our pastor, our congregation, or our church body). The Holy Ghost does not ever contradict Himself in the Scriptures; He does not ever speak out of “both sides of His mouth”; He does not ever *say* one thing [in the Scriptures], but *mean* something else. The Holy Ghost is not ever a liar, a deceiver, or a “two-faced” God; He has been, is, and will always be and remain “*the Spirit of truth*” (John 15:26). God the Holy Ghost, on the one hand, does not rightly teach that in I Peter 3 that “*baptism doth also now save us*” (v. 21) and then, on the other hand, *wrongly* teach that **baptism does not save us**; the Holy Ghost, on the one hand, does not rightly teach that Jesus’ body and blood, in, with, and under the bread and the wine, **are truly and really present in the eating and drinking of the Lord’s Supper** (Matthew 26:26-28), and then, on the other hand, *wrongly* teach that Jesus’ body and blood, in, with, and under the bread and the wine, **are not truly and really present in the eating and drinking of the Lord’s Supper**; the Holy Ghost, on the one hand, does not rightly teach that **Christians are to mark and avoid** those who keep causing “*divisions and offenses contrary to the doctrine which ye have learned*” (Romans 16:17) and then, on the other hand, *wrongly* teach that **Christians are not to mark and avoid** those who keep causing divisions and offenses which are against the clear teachings of Scripture; the Holy Ghost, on the one hand, does not rightly teach that **the romantic embrace between those not married to each other is sinful** (Proverbs 5:20), no matter where that embrace is carried out, and then, on the other hand, *wrongly* teach that **the romantic embrace between those not married to each other is not sinful**, specifically in an uncommitted “dating relationship” and in modern worldly social dancing. Yes indeed, **what a great blessing it is for us** that God the Holy Ghost teaches, counsels, warns, and comforts only through the Holy Scriptures!

So, can we blame God the Holy Ghost for causing the divisions which have occurred, are occurring, and will continue to occur in the visible church here on earth because He, the Holy Ghost, teaches and bears witness to the truth only through the Scriptures? Oh, no! Absolutely not! The blame is never God’s! Rather, the blame for these divisions and offenses rests solely and only on those who do not continue in the Word of Christ (the Scriptures) – John 8:31-32, II Timothy 3:14; on those who teach and practice differently (I Timothy 6:3), in ways that are deceitful and are opposed to the truth of God’s Word (Matthew 7:15-16a; 24:5,11; II Timothy 2:18); on those who promote and spread “*profane and vain*

babblings” (II Timothy 2:16), words which are not of God but are from sinful human beings. The apostle pin-points the cause of such divisions in the words of Romans 16: “*Now I beseech you, brethren, 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, but their own belly, and by good words and fair speeches deceive the hearts of the simple*” (Romans 16:17-18).

On account of the unearned and undeserved “*grace of our Lord Jesus Christ, [who] though He was rich, yet for [our] sakes became poor, that [we] through His poverty might be rich*” (II Corinthians 8:9), let us remain anchored to and built on the Holy Scriptures, which are nothing less than “*the foundation of the apostles and prophets, Jesus Christ Himself being the chief Cornerstone*” (Ephesians 2:20), those Scriptures which alone make us “*wise unto salvation through faith which is in Christ Jesus*” (II Timothy 3:15), those Scriptures (and nothing else) which the Holy Ghost mercifully uses to teach us the truth and to bring to our remembrance (John 14:26) the Scripture truths which we have learned in the past, ever assuring us and promising us that “*the truth shall make you free*” (John 8:32), free through Christ’s active and passive obedience from the curse of the Law (Galatians 3:13), free from all condemnation which we deserve for our many sins (John 3:18; Romans 8:1a), and free as well from false and pernicious doctrine and practice, which eat into and destroy ultimately even the central doctrine of our faith (II Timothy 2:17) —so that now as His “*chosen generation*” we have the high honor and privilege of showing “*forth the praises of Him who hath called [us] out of darkness into His marvelous light*” (I Peter 2:9), ever led and taught by God the Holy Ghost through His only tool, the Holy Scriptures!

—R. J. L.

*The haughty spirits, Lord, restrain,
who o’er Thy Church with might would reign
and always set forth something new
devised to change Thy doctrine true.*

*A trusty weapon is Thy Word,
Thy Church’s buckler, shield and sword.
O, let us in its power confide
that we may seek no other guide.*

TLH 292, 6, 8

“In God We Trust”??



“Blessed is the nation whose God is the Lord, and the people whom He hath chosen for His own inheritance.” — Psalm 33:12

The words, “In God we trust,” are embossed on our national coinage, engraved on our federal currency, and emblazoned on the facades of our public buildings “from sea to shining sea;” and yet we must ask, since what many regard as “the obvious” is not all that obvious: What do those words *mean*? and What do those words *indicate*, if anything, about the *faith* of our country?

On Sunday, June 3rd, we marked the **Feast of the Holy Trinity** — the fourth major festival on our Christian church calendar. On that day each year we note in particular and study very specifically the primary fundamental doctrine of the Christian faith that “the only true God is the *Triune God*, **Father, Son, and Holy Ghost**, three distinct persons in one divine being or essence” (*A Short Explanation of Luther’s Small Catechism*, Q/A 26, CPH, 1943, p. 49). That simple statement sets forth in clear, concise, and unequivocal terms the mysterious doctrine of Holy Scripture that there is **only one true and living God**, who manifests Himself in **three persons**, “the glory equal, the majesty co-eternal... and yet they are not three gods, but one God” (Athanasian Creed). That we worship one God in Trinity and Trinity in unity is the universal (Lat., “*catholic*”) Christian faith, “which faith, except everyone do keep whole and undefiled, without doubt he shall perish everlastingly” (*Ibid.*). If the reader is not familiar with the *Athanasian Creed*, its text in full follows this article. It is the third of our ecumenical creeds (the others being the *Apostles’ Creed* and the *Nicene Creed*), and we unconditionally subscribe to it as one of our Lutheran Confessions and a secondary norm of our faith and life because [*quia*] it is a clear exposition of God’s Word in the matters which it treats.

Moreover, as we confess in the *Athanasian Creed*, it is also “necessary

to salvation” that we believe faithfully in the person and work of our Lord Jesus Christ, the *second* person of the Trinity, “*the only-begotten of the Father, full of grace and truth*” (John 1:14), true God with the Father and the Holy Ghost, who must be worshiped as **true God** and **true man**, yet the “one Christ” whose threefold office as the Redeemer of the world is clearly manifested in Holy Scripture. “*Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved*” (Acts 4:12). The Lord Jesus Himself makes the unequivocal statement that those who deny His deity and refuse to honor Him as true God do not believe in God the Father — or in God the Holy Ghost, for that matter, who testifies of Him (John 15:26). They do not believe in **the only true and living God**. Jesus says: “*All men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father, which hath sent Him*” (John 5:23).

Sadly, but undeniably, the word “God,” as used among people here in this world and particularly among our own countrymen, does NOT refer to the **Triune God at all**. —The pagan Muslims, for example, use the word to denote *their* god, Allah, who, according to the Psalmist’s clear and unmistakable judgment, “*given by inspiration of God*” (II Timothy 3:16) is an “*idol*” (Psalm 96:5). And the Apostle Paul characterizes an idol as “*nothing in the world*” (I Corinthians 8:4). —Anti-trinitarian religions and religious organizations, that is, those which deny and decry the Triune God, use the word “God” to denote a supreme being of their own creation, specific to their own definition, and deliberately exclusive of Jesus Christ and His deity, as well as of the Holy Ghost as a distinct person. Among these we can easily identify the Unitarians and Universalists, the Mormons, the Russellites (a.k.a. “Witnesses of Jehovah”), the Jews (who reject their own Messiah and the God revealed in the Old Testament Scriptures), so-called “Christian Scientists,” the Masonic and similar lodges, the Scouting organizations, anti-Christian cults of which there are many, as well as all “modernists” in whatever nominally-Christian denomination who deny not only the Trinity but just about every other fundamental doctrine of the Christian faith.

Then, of course, we note the rather *generic* use of the word “God” by the man-on-the-street. In many cases, the utterance of that word is a mere epithet, having no *religious* significance whatsoever: “God, did you see *that*?” “God, it’s hot today!” “Oh, my God! What an awesome sale on software!” And it is common also in curses and in frivo-

lous oaths: “God damn it!” “By God!” “So help me God!” When asked what they mean by using God’s Name in such an off-hand manner, most simply reply: “Oh, I didn’t mean anything by it. It’s just an expression,” a classic example of using the Name of God “*in vain*” (Exodus 20:7).

But what about the claim of so-called “evangelicals,” of sectarian groups particularly among the Reformed, that ours is a “*Christian*” country, founded on *Christian* principles, with nominal *Christianity* not only as the majority religion but also as the professed creed of our nation and of our government? And this in spite of the clear guarantee stated in the 1st Amendment to the Constitution in the Bill of Rights that “Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof”? This is a “hot-button” topic today, with ever greater demands being made on our governmental agencies to mix church and state by introducing joint prayer into the public schools, by posting the Ten Commandments in classrooms in an effort to raise the morality of our youth, and by substituting for our purely secular public education a curriculum laced with sectarian-based course content. This effort to strip our citizenry of true freedom of religion and to end the right of every American in this melting-pot society to enjoy equality under the law and to exercise his religious tenets without restraint or hindrance is only the first step toward the “establishment of religion” — and it is beyond any reasonable expectation that an “established” **state** religion will be **orthodox Christianity**.

It is true that we have references to “God” on our coinage, on our currency, in the Pledge of Allegiance to the flag, in the concluding stanza of our national anthem, on the facades of many of our governmental buildings, in many patriotic songs, and in many of our historical documents. But (and this must be clearly understood) such references to “God” do **not** make ours a “Christian country,” nor does the word “God” **at all** refer to the *Triune God*. Rather, it connotes a *generic* “supreme being” who doesn’t really get involved in the lives of His creatures, an impersonal “force for good,” a “creator” and “architect of the universe” only in an allegorical sense, a principle of so-called intellectual and spiritual “enlightenment” with which our founding fathers were comfortable and with which all but rabid atheists can “live” without feeling discriminated against.

The vast majority of the founding fathers were, after all, *deists*. They were products of the rationalistic “Enlightenment” in 18th Century

Europe which fostered rejection of the Bible as the source and norm of spiritual knowledge and truth, morality as the expression of an individual's character, the "Gospel" as love for one's fellow man, and religion as the betterment of society for the common good. Many were devotees of the revolutionary activist and philosopher, Thomas Paine, and his book, *Age of Reason*. Deists consistently deny the Trinity, reject the deity of Jesus Christ, regard "sin" as unwise choices which often result in "negative consequences" in life, think of "heaven" (if they even speak of it) as the well-deserved reward of good character and positive social contributions, and dismiss outright the concept of damnation and the existence of hell. They believe in work righteousness; they feel no need for a Redeemer, for a vicarious atonement, or for forgiveness; and they reject every fundamental doctrine of the Christian faith. The founding fathers were for the most part professing *deists*, even though some of them were outwardly practicing members of religious denominations. Many were Anglicans or Episcopalians, Unitarians, Congregationalists, and Presbyterians; and a good number were also practicing Masons. In fact, the principles of *freemasonry* exerted much more influence upon their philosophy than did the principles of Christianity. A casual search of the Internet for "God, Founding Fathers" will provide ample evidence from their own writings that the framers of our government and the writers of our primary historical documents were, for the most part, NOT even *nominal* Christians, did NOT believe in the Triune God, did NOT accept the Bible as God's revelation, did NOT profess Jesus Christ to be the Son of God, their Redeemer and Savior, and were religious skeptics, rationalists, and some even blasphemers.

It is interesting to note that the statement "In God we trust" was not embossed upon our coinage until 1864, when Congress first authorized it; and it was not engraved on our paper currency until 1957, when it eventually superceded the motto *E pluribus unum* ["Out of many, one"] adopted in 1782. Moreover, the words "under God" were not added to the Pledge of Allegiance until June 14, 1954, when a joint resolution of Congress, upon the urging of President Eisenhower, included them during the "cold war" as a testimony against atheistic Communism. Eisenhower had been moved to that action by a Presbyterian minister who had preached a sermon on Lincoln's *Gettysburg Address*, in which that phrase was used — even though Lincoln himself is quoted by Joseph Lewis as declaring, "The Bible is not my book, nor Christianity my profession."

The *Triune God* is NOT the "God" of the United States of America —

sad to say; neither is the *Christian* religion (in the proper sense of the term) even remotely the creed of our nation. The statement attributed to the “faith” of our government, “In God we trust,” is therefore a **sham**, easily disproved by the record of legislative acts, court decisions, and executive mandates which fly directly in the face of Holy Scripture and enact public policy in violation of God’s revealed will. The coinage and currency on which those words appear are trafficked in state-sponsored gambling, pay for state-condoned abortions, fund state-sponsored abominations of all kinds, and endow organizations which defend and validate homosexuality as a legitimate “alternative lifestyle.” The religion that is actually *practiced* by our government and by its people by-and-large, their personal profession notwithstanding, is a worldly combination of *universalism* [all gods and religions being regarded as equally valid and beneficial to mankind], *materialism* [with the fear, love and trust of the people residing in “the almighty dollar,” in what that dollar can buy, and in the security that the dollar can provide], and *hedonism* [with one’s own self-image, personal fulfillment, and self-satisfaction being the overriding goals of life].

While we are indeed grateful that God has ordained “*the powers that be*” (Romans 13:1) to govern our country as His servants to keep order in our world and to rule “*for good*” (v. 4), “*that we may lead a quiet and peaceable life in all Godliness and honesty*” (I Timothy 2:2); and although we appreciate the fact that our government has maintained a relatively high wall of separation between church and state in accordance with God’s Word (Matthew 22:21) so that true *freedom of religion* has been preserved to us in our time; nevertheless such neutrality of the state with respect to religion is jeopardized by the adoption and inclusion of theological words and expressions which convey a contrary stance. And that verbiage is precisely what the so-called “evangelicals” point to in their efforts to “Christianize” our government and to gain control of its agenda for their own sectarian purposes. They, of course, deny that the framers of the Constitution *intended* to establish and preserve as a “blessing of liberty [for] ourselves and [for] our posterity” (Preamble) the “**separation of church and state**,” claiming that such words do not occur in the Constitution itself. But then neither do the words “freedom of religion.” Thomas Jefferson himself interpreted that First Amendment protection when he wrote on January 1, 1802 to the Danbury [Connecticut] Baptist Association: “I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should ‘make no law respecting an establishment of religion, or prohibiting the free exercise thereof,’ thus

building a wall of **separation between church and state**” [our emphasis]. We thank God that there is such a wall, despite on-going efforts to tear it down, and despite language on our coinage and currency that *seems* to indicate the opposite.

We, for our part, by the grace and with the continued help of God, honestly and humbly confess: “In God we trust,” not **together with** our countrymen, as in a joint testimony of bogus “brotherhood from sea to shining sea,” but **separate from them**, as the Lord through St. Paul bids us (II Corinthians 6:17). For *their* testimony is the empty claim of *deism* and *universalism* (as is that of Freemasonry and of the Scouting organizations which insist that members promise to do their duty to “God” and define that duty as reverence to the deities of Buddhism, Hinduism, Mormonism, Unitarianism and Judaism, as well as to the “God” of Christianity). *Our* testimony, on the other hand, is this, “that we worship one God in Trinity and Trinity in Unity, neither confounding the Persons nor dividing the Substance,” and that “we believe and confess...our Lord Jesus Christ...perfect God and perfect man,” our Redeemer and Savior, “who suffered for our salvation, descended into hell, rose again the third day; He ascended into heaven; He sitteth on the right hand of the Father, God Almighty; from whence He shall come to judge the quick and the dead.” Though this is **NOT** the so-called “faith of our fathers,” expressed on our coinage and on our currency, “**THIS IS** the *catholic* faith, which, except a man believe faithfully and firmly, he cannot be saved.”

It is because of the *true believers* in our country that the Lord blesses it, causes it to maintain peace and prosperity within its borders, and enables it to insure liberty to all its citizens, to preserve law and order on our streets and in our neighborhoods as part of His governance of all things, and especially to insure our freedom to worship Him, the only true and living God, without restraint or hindrance. It is because of the *true believers* in it that He does not immediately visit His righteous wrath upon it because of its Godlessness, perversity, and iniquity (Cf. Genesis 18:23-32; Nehemiah 9:28-31). “*Blessed [indeed] are the people whom He hath chosen for His own inheritance*” (Psalm 33:12b), “*for we know that all things work together for good to them that love God, to them who are the called according to His purpose*” (Romans 8:28). May the Lord, our blessed Triune God, graciously preserve us steadfast in His Word and faith unto our end! For this is His gracious and good will! (I Peter 5:10-11; Luther: *Third Petition*).

—D. T. M.

The Athanasian Creed

Whosoever will be saved, before all things it is necessary that he hold the catholic faith, which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the catholic faith is this, that we worship one God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the Substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one: the glory equal, the majesty coeternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father uncreate, the Son uncreate, and the Holy Ghost uncreate. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal. And yet they are not three Eternals, but one Eternal. As there are not three Uncreated nor three Incomprehensibles, but one Uncreated and one Incomprehensible. So likewise the Father is almighty, the Son almighty, and the Holy Ghost almighty. And yet they are not three Almighty, but one Almighty. So the Father is God, the Son is God, and the Holy Ghost is God. And yet they are not three Gods, but one God. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord. And yet not three Lords, but one Lord. For like as we are compelled by the Christian verity to acknowledge every Person by Himself to be God and Lord, so are we forbidden by the catholic religion to say, There be three Gods, or three Lords. The Father is made of none: neither created nor begotten. The Son is of the Father alone; not made, nor created, but begotten. The Holy

Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is before or after other; none is greater or less than another; but the whole three Persons are coeternal together, and coequal: so that in all things, as is aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshiped. He, therefore, that will be saved must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation that he also believe faithfully the incarnation of our Lord Jesus Christ. For the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man; God of the Substance of the Father, begotten before the worlds; and Man of the substance of His mother, born in the world; perfect God and perfect Man, of a reasonable soul and human flesh subsisting. Equal to the Father as touching His Godhead, and inferior to the Father as touching His manhood; who, although He be God and Man, yet He is not two, but one Christ: One, not by conversion of the Godhead into flesh, but by taking the manhood into God; One altogether; not by confusion of Substance, but by unity of Person. For as the reasonable soul and flesh is one man, so God and Man is one Christ; who suffered for our salvation; descended into hell, rose again the third day from the dead; He ascended into heaven; He sitteth on the right hand of the Father, God Almighty; from whence He shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies, and shall give an account of their own works. And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire.

This is the catholic faith; which except a man believe faithfully and firmly, he cannot be saved.



The Osiandrian Controversy



*“This is His Name whereby He shall be called:
The Lord, our Righteousness.”*
—Jeremiah 23:6

“Now that the lion is dead, I shall easily dispose of the foxes and hares.” This arrogant boast is reported to have been made by **Andreas Osiander** (1498-1552) shortly after the death of Luther in 1546. His reference to “the lion” evidently pictures Luther, the king of beasts, zealously guarding the “kill” from those who would resurrect Rome by reintroducing the Pope’s soul-destroying doctrines. The “foxes and hares” are the other Lutheran theologians, predators of lesser and varying strengths and appetites for the carrion of the Papacy, who, without Luther’s spiritual vigilance and God-given theological prowess, might be more easily deceived and vanquished by a cunning interloper.

Particularly concerning the doctrine of **justification**, Luther had a gnawing feeling that, after his death, efforts would be made to water it down, to dilute it, and to pervert it, and thus to undo the monumental work which the Lord had achieved through him and others to return the church to this central teaching of the Christian faith, the doctrine upon which the believer’s confidence must rest for forgiveness of sins, life and salvation. Luther’s fear was not unlike our own concerning this and the other pure doctrines of God’s Word, not indeed an unrealistic one, but a concern that should make every one of us zealous for the quality training of faithful pastors for the future, who, with Luther’s vigilance and the ability that God Himself gives through His Word, will guard our confessional position against any and all intrusions of error.

Osiander’s boast finally betrayed and brought to the light of day his long-held views on justification which had apparently simmered like a lake of sub-surface molten lava ever since 1522, when as a priest in the city of Nürnberg he, outwardly at least, joined the ranks of the reformers and championed their cause. Nevertheless, it became evident after Lu-

ther's death that this proud, overbearing and domineering theologian, who had been given a political appointment as professor at the University of Königsberg in 1548, would father a violent controversy by his Romish view of justification. As Dr. Bente evaluates Osiander in his *Historical Introduction to the Book of Concord*, either he "relapsed" into Romanism, OR he never really had understood and embraced the true doctrine of justification as taught in Holy Scripture.

Briefly stated, Osiander forsook the doctrine of God's *forensic* justification of poor sinners for Christ's sake, His unilateral *declaration* that they are righteous in His sight because of the *imputation* of Christ's perfect merits to the *ungodly*, and substituted for it a kind of *medical* justification in which the sinner is *made* righteous by the *indwelling* of Christ in his heart, so that the *essential righteousness* of Christ's *divine nature* is "infused" into him to "dilute" his sins and thus to make him acceptable to God. To Osiander's way of thinking, therefore, justification is not *acquittal from sin* (as would be declared by a **judge** upon a defendant already indicted, convicted and sentenced to die for crimes committed), but it is an *internal healing*, a *physical cleansing from sin* (as might be accomplished by a **physician** in a surgical procedure or in the injection of antibodies). Thus Osiander thought of justification as a **gradual process within man**, rather than an **accomplished act outside of man**. It was the Christ *in us*, not the Christ *for us*. It was Christ's *essential* righteousness which He had from all eternity as the Son of God, rather than His *merited* righteousness which He earned for us by His perfect active and passive obedience.

Thus, when Osiander spoke of "justification by faith," he meant that man by faith receives the *divine nature* of Christ into his very being, which then creates an essential *change* in man, a righteous *quality*, a basic *holiness*, according to which man becomes *inherently just* and *enabled to do what is right* (as Adam and Eve were righteous and holy according to God's indwelling image before the Fall). This "justification" was viewed by Osiander as a **gradual process** rather than an completed act, and that necessarily leaves the sinner **unsure** of his salvation as he examines his life and finds it still full of imperfections and the "*filth of the flesh*" (Romans 7:18; I Peter 3:21), not ever quite "*perfect*" (Philippians 3:12) in his sanctification. Note how pitifully **defective** is that "confidence" compared to the sure comfort of one who places his trust solely in the merits of **Christ**, in **His** perfect obedience, and in the complete forgiveness which God pronounces upon the ungodly for His sake!

Osiander's concept of justification is not based upon Christ's *vicarious atonement*, upon His perfect *substitutionary* satisfaction of God's justice, both *actively* and *passively*, in the sinner's place, because of which God justifies the *ungodly* (Romans 4:5). In fact, Osiander's "justification" does not require the atonement at all. Jesus' suffering and death, said Osiander, merely made it possible for God to dwell within us and to become the fountainhead of our righteousness, so that our sinfulness is "diluted" to the extent that God doesn't **notice** our sins anymore. Our sinfulness is then as injurious to salvation as a single drop of poison in an ocean of pure water.

For the Lutherans, the **Osiandrian Controversy** was finally settled by the unmistakable wording of **Article III** of the *Formula of Concord* (*Triglot*, p. 917 ff.), which the reader is encouraged to read over in full. The article states in part:

"Christ is our righteousness, not according to His divine nature alone, nor according to His human nature alone, but **according to both natures**; for He has redeemed, justified, and saved us from our sins as God and man, **through His complete obedience**; that therefore the righteousness of faith is the forgiveness of sins, reconciliation with God, and our adoption as God's children **only on account of the obedience of Christ**, which through faith alone, out of pure grace, is **imputed for righteousness to all true believers**, and **on account of it** they are **absolved** from all their unrighteousness. ...**Faith justifies**, not for this cause and reason that it is so good a work and so fair a virtue, but **because it lays hold of and accepts the merit of Christ** in the promise of the holy Gospel; for this must be **applied and appropriated to us by faith**, if we are to be justified thereby. ...[On the other hand], since renewal in us is **incomplete and impure in this life** because of the flesh, the person cannot stand with and by **it** before God's tribunal; but before God's tribunal **only the righteousness of the obedience, suffering, and death of Christ**, which is **imputed** to faith, can stand, so that **only for the sake of this obedience** is the person...pleasing and acceptable to God." (Highlighting added by the author for emphasis.)

Osiander's concept of *infused righteousness* was, of course, completely acceptable to the Romanists inasmuch as it was then and still is at the heart of the *semi-pelagian* doctrine of justification taught by the

Papacy: Infused grace imparts infused righteousness, which in turn produces meritorious works from the free will of man (including the “obedience of faith”), whereby the sinner propitiates God and earns His favor. But Osiander’s error is also evident in many of the sects. Wherever the *vicarious atonement* of Christ is denied or minimized as the cause of man’s justification; wherever God’s *forensic act* of Objective Justification is rejected; wherever the “Christ **in** us” is substituted for (or stressed above) the “Christ **FOR** us;” wherever Christians are taught to place their confidence and look for the assurance of forgiveness in their “personal experience with Jesus Christ” and their mystical relationship with the indwelling Savior; and wherever poor sinners are directed to their own works of sanctification for favor with God, as if they in any way merit His goodness —there the error of Osiander still lurks in the bushes. There the Pharisee in the Temple still speaks, seemingly crediting **God** for his righteousness: “*God, I thank Thee that I am not as other men are!*” We see it rampant in Methodism, in the “holiness” bodies, in the “Salvation Army,” in Alcoholics Anonymous, in the 7th Day Adventists, in Calvinism, yea, in all sects where justification is confused with or in any way mingled with sanctification. Sadly, it even pervades much of Lutheranism today, where the Christian’s “track-record” of faithfulness is emphasized over the obedience of Christ imputed as righteousness to every true believer, and is made a cause of God’s good will toward sinful men. May God graciously preserve us from being drawn back into this vicious error, which, while it strokes the “ego” with good words and fair speeches, it robs the soul of the assurance of salvation!

*Defend Thy truth, O God, and stay
this evil generation;
and from the evil of its way
keep Thine own congregation.
The wicked everywhere abound
and would Thy little flock confound;
but Thou art our salvation!*

(L.H. 260,6)

—D. T. M.

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Tucson, AZ 85730 (520) 721-7618
E-mail: david.redlin@worldnet.att.net

PEACE EVANGELICAL LUTHERAN CHURCH

Central Avenue at 171st 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
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 EV. LUTHERAN CHURCH

22012 S. Torrence Avenue
Sauk Village, IL 60411 Telephone: (708) 758-6222

Sunday School & Bible Class 8:45 a.m.
Worship Service 10:00 a.m.

The Rev. PAUL E. BLOEDEL, Pastor

22012 S. Torrence Avenue
Sauk Village, IL 60411 (708) 757-6859

E-mail: revbloedel@yahoo.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



56th Annual Convention
of the
Concordia Lutheran Conference
Friday, Saturday and Sunday
June 22, 23 and 24, 2007
at
Peace Ev. Lutheran Church
Oak Forest, Illinois

The **Doctrinal Essay** will be delivered by
Pastor Paul E. Bloedel
*“The Active Obedience of Christ —
His Righteousness for Our Justification”*
Romans 5:18b

The **Friday sermon** will be preached by
President Edward J. Worley

The **Sunday sermon** will be preached by
Pastor David T. Mensing

CONVENTION MOTTO

“The Lord, our Righteousness”
Jeremiah 23:6

Pastoral Conference on June 19-20
Board of Directors meeting on June 21

