

*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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“Feed the  
flock of  
God”

— 1 Peter 5:2



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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.*"

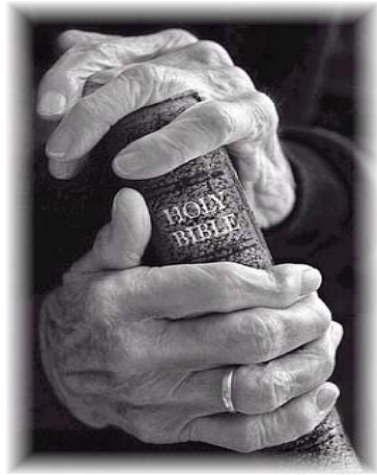
To set forth pertinent historical information which has a bearing upon the Church and to expose modern philosophical thought and the so-called scientific theories which contradict the Word of God.

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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## *The Indispensable Function of the Gospel in the Work of the Spirit*

*“The Gospel of Christ ...  
is the power of God  
unto salvation to  
everyone that believeth”*

—Romans 1:16

**H**ave you ever watched any of the so-called “reality shows” which feature someone trying to survive in a hostile environment? Often the producers allow each person to choose one item to have with him at the start. To decide which single item to pick must be very difficult! What “indispensable” item would *you* choose? Thanks be to our gracious and merciful God for declaring to us in Holy Scripture all we need to know about “the indispensables” for our soul and eternal salvation (II Timothy 3:16-17)! We do not have to figure out what we might need, for our heavenly Father has given us the answers in clear declarations, in the clear, inerrant, infallible and authoritative passages of His book, the Holy Bible, “*the Word of God*” (I Thessalonians 2:13)! That very Word is fully sufficient for everything we need for our souls (John 20:31, 5:39). The Apostle declares to Timothy and to each of us that very sufficiency in these words: “*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. All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works*” (II Timothy 3:15-17).

The Holy Scriptures also finish what the natural knowledge of the Law only begins (Romans 3:19). The *natural* knowledge of the Law is fully inadequate to reveal to man the full scope of his spiritual problem. The *revealed* knowledge of the Law, however, exposes man completely in his hereditary guilt and depravity from conception and the penalty thereof — not mere temporal death but eternal damnation in hell (Romans 5:12-21, 6:23a). The revealed knowledge of the Law also ex-

poses man's innumerable sins (of commission and omission) in thoughts, desires, words and deeds (I John 1:8, 10). Most importantly, the full revelation of the Law provided to man in God's Word completely refutes any work-righteous ideas man holds to by condemning all his so-called, man-made "*righteousness*" (Galatians 3:10). For example, consider one primary passage in this regard, namely, Isaiah 64:6. God declares through the prophet: "*But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.*"

Consider specifically the three graphic and striking phrases used to describe the very *best* we can offer to God: "*as an unclean thing;*" "*as filthy rags;*" "*fade as a leaf taken away [by] the wind.*" Prepare to be disgusted and sickened by God's holy Law! This is not a pretty picture! Since your immortal soul is at stake, God will not spare your social sensibilities in the least: "**UNCLEAN THING**" — You are entirely impure under God's legal judgment, as unclean and as disgusting and vile as the leper of old who was law-bound to cry, "*Unclean! Unclean!*," lest his disease spread to others! "**FILTHY RAGS**" — Your very best attempts, "*all [your] righteousnesses,*" every thought, desire, word and deed under God's perfect Law is literally "*like a garment of times,*" namely, the times of the month which women experience. Thus your best works before God are as disgusting as menstrual cloths saturated with blood. "**AS A LEAF**" fades and is taken away by the wind — you have not one spark of spiritual vitality, in and of yourself, only inequities which turn you into dried, wind-blown debris fit only to fuel the furnace, God's furnace in never-ending hell! This one passage is enough utterly to refute any idea that man can keep the Law "*for righteousness*" (Romans 10:4) and earn any merit before God whatsoever (Romans 3:20a, Galatians 2:16)! The Law of God in Holy Scripture thereby brings to man the knowledge of sin (Romans 3:20b; 7:7) and is the means whereby the convicting Spirit of God works real recognition of a sinner's spiritual problem (Psalm 51:3-5)!

Through the Law, the Spirit of God works this recognition so that an individual feels totally ashamed of himself, completely guilty before God, and fully worthy of the just punishment which the curse of the Law and God's justice demands: Eternal damnation, everlasting torment in hell (Acts 2:37; Psalm 40:12; Ezra 9:6)! At this point a sinner so convicted "dispenses" with everything he previously trusted in, as the Spirit of God, through the Law, destroys all such vanity. The Apostle expresses this inner conviction wrought in him by God's Spirit in

these words: “*What things were gain to me, those I counted loss*” (Philippians 3:7). “*I count all things but loss...and do count them but **dung***” (Philippians 3:8), he says, and especially includes in that pile of manure anything and everything that he previously claimed as his “*own righteousness*” (Philippians 3:9) !

Once the Spirit of God so convicts a person by the full revelation of the Law in all its truth, bitterness and fierceness, the Holy Ghost uses an entirely *different* tool, THE *indispensable* tool of salvation, namely, the Gospel! Our theme verse reads: “*For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek*” (Romans 1:16).

What is the Gospel? The Gospel is the good news of our salvation graciously provided us in the work of God’s Son Incarnate, Jesus the Christ (John 3:16-17)! The Gospel is a free, full declaration of the universal righteousness imputed and pardon pronounced to “*the world*” of sinners, the declaration of complete justification and full absolution for the sake of the doing and dying of the Substitute for the entire fallen race, for all mankind (Romans 5:19; II Corinthians 5:19)! For God’s Son incarnate kept the Law of God for righteousness for every man and paid the full ransom price for every sin of every sinner (Romans 5:19; I John 2:2)! On the basis of Christ’s work in the place of everyone, God the Father fully and completely declares the world righteous in His sight and fully forgiven! Through “*the Gospel,*” “*the power of God,*” the Holy Ghost works “*unto salvation.*” How? “*To everyone that believeth*” the text clearly says! The Holy Ghost works in a sinner the *saving knowledge* of Christ through the Gospel; the Spirit of God also works *saving faith* in the heart (Ephesians 2:5, 8). Scripture teaches that conversion is a mighty work of God, a supernatural, gracious gift: “*For unto you it is given in the behalf of Christ...to believe on Him*” (Philippians 1:29). We “*believe according to the working of His mighty power*” (Ephesians 1:19). We have “*faith...[as the result] of the operation of God*” (Colossians 2:12). Man is converted when God bestows saving faith upon him through the Gospel. It is by the work of the Holy Ghost through the Gospel that a man knows, accepts as true, and relies with firm confidence on the divine promise of salvation for Christ’s sake (Romans 10:17), totally apart from the works of the Law! The moment the Spirit of God grants a person faith, so that he believes, he is declared righteous and fully pardoned before God for the sake of Jesus’ holy life and ransom-blood sacrifice; he is converted (I Peter 1:23; John 1:12-13; I John 5:1; Galatians 3:26).

The Gospel has the indispensable function of being *the means* by which the Spirit of God works such saving faith in a sinner's heart (I Corinthians 1:21; Galatians 3:2; John 17:20; I Corinthians 15:2; Acts 11:14). How indispensable is the Gospel (Romans 10:13-17)? Could God do it some other way? Such questions may be purely "hypothetical" or may be insidious (I Corinthians 2:14). To a purely hypothetical question, we answer God *can do anything He pleases* (Psalm 115:3). God did make one exception to the *normal* method of operation, namely, through the Means of Grace, when He filled the unborn John the Baptizer with His Spirit *inside his mother's womb* (Luke 1:15). John had an entirely unique office never to be needed again, that of *Forerunner* to the Messiah; and his "*witness*" in the womb (his "*leaping*," see Luke 1:44) provided a miraculous sign to the women in a unique, never-to-be-repeated, historical circumstance (Luke 1:44ff). But to use this exception as a norm is utterly indefensible on the basis of Scripture! To argue what God *could* do over against what He says He *will do* is rebellion against His divinely-ordained and -revealed order for *us*! The insidious nature of such speculation should also be spelled out. Heretics use speculation to deny the clear teachings of Scripture (I Timothy 6:35)! Anyone who teaches that the Gospel is dispensable to the work of the Spirit is a heretic and fully deserves the condemning action that Scripture enjoins (Romans 16:17-18). Dr. J. T. Mueller explains in *Christian Dogmatics* (pp. 346-347):

Though God alone is the cause of conversion, yet He does not convert men immediately, or by immediate operation, but through definite, ordained means. This truth our Lutheran Confession maintains against all forms of enthusiasm (Calvinism, Anabaptism, etc). The *Formula of Concord* declares (Thor. Decl., II, 4): "Moreover, both the ancient and modern enthusiasts have taught that God converts men and leads them to the saving knowledge of Christ through His Spirit, without any created means and instrument, that is, without the external preaching and hearing of God's Word."

In these words the *Formula of Concord* points out the *means* by which the Holy Spirit works conversion, or regeneration, in the human heart, namely, by "the external preaching and hearing of God's Word." As aforesaid, conversion in its proper sense is nothing else than that a person, terrified by the Law on account of his sins, becomes a believer in Christ, trusting for salvation in the divine promises of the Gospel. The Gospel is therefore the *object* of converting faith; but it also is the *means* of conversion. Through the same means by which God offers to man the merits of Christ

...He also works in man faith in the proffered grace ... This truth is clearly taught in Holy Scripture, *e. g.*, Rom. 10, 17: "Faith cometh by hearing and hearing by the Word of God"; Jas. 1, 18: "Of His own will begat He us with the Word of Truth"; 1 Thess. 1, 5: "Our Gospel came not unto you in word only, but also in power and in the Holy Ghost and in much assurance"; 2 Thess. 2:13, 14: "God hath chosen you to salvation through sanctification of the Spirit and belief of the truth, whereunto He called you by our Gospel"; 1 Thess. 2:13: "Ye received the Word of God...not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe."

Satan uses every means at his disposal to instill false doctrine into a sinner's heart (John 8:44; II Corinthians 2:11; Revelation 12:9; II Corinthians 11:3). In a sense, Satan invented "enthusiasm" when he deceived Eve by telling her *not* to trust what God **revealed** (his statement being a *lie* to cover up the truth —Genesis 3:4-5) and, instead, to deal with God directly by *her own* method, a "new" method of independent (and contrary) action, or act instigated by Satan himself and offering direct reward (*deification*, Genesis 3:4-5). Ever since the fall, man loves the enthusiastic method, a Satanic substitute for the true Means of Grace, through which God reveals and provides!

The danger to the soul is real. The Apostle tells the Corinthians: "*I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ*" (II Corinthians 11:3). The many false prophets and teachers extant in the world today are pleased to scratch the itching ears of people who have already "*received not the love of the truth*" (I John 4:1; II Timothy 4:3-4; II Thessalonians 2:9-12). The popularity of "subjectivism" in all forms has led many to substitute all sorts of human philosophy and methodology for the clear preaching and proper division of Law and Gospel.

In 1932, *The Brief Statement* of the then-still-orthodox Missouri Synod, was published with this warning:

Since it is only through the external means ordained by Him that God has promised to communicate the grace and salvation purchased by Christ, the Christian Church must not remain at home with the means of grace entrusted to it, but go into the whole world with the preaching of the Gospel and the administration of the Sacraments, Mat. 28:19, 20; Mark 16:15, 16. For the same reason also the churches at home should never forget that there is

no other way of winning souls for the Church and keeping them with it than the faithful and diligent use of the divinely ordained means of grace. Whatever activities do not either directly apply the Word of God or subserve such application we condemn as “new methods,” un-churchly activities, which do not build, but harm, the Church. (Paragraph #22).

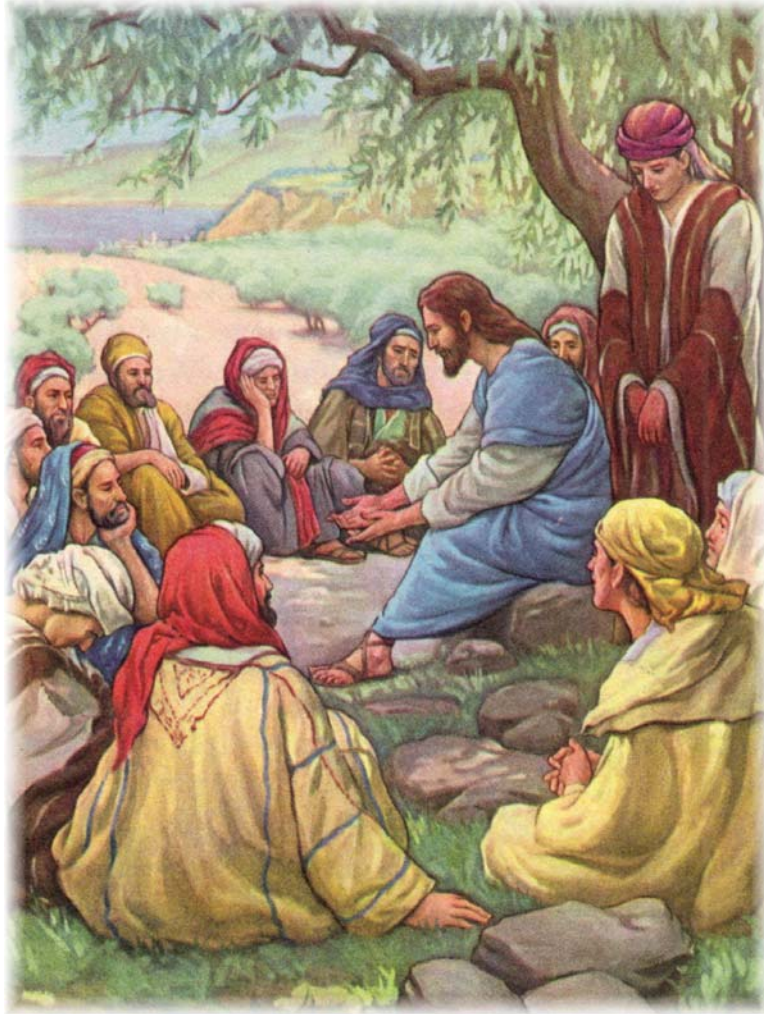
Untold harm has been done by the Satanic **substitution** of anything and everything for God’s Truth!

Thanks be to our gracious God for granting us faithful pastors who, unmoved by the fear or favor of men, preach the unadulterated Word in our midst, rightly dividing the Word of Truth for our eternal, spiritual benefit (II Timothy 4:2, 1:15, 2:2). Thanks be to our gracious God that He converted us by His Gospel (II Corinthians 4:6; I Corinthians 3:5) instead of by the word of men! Thanks be to our gracious God that we have been given the knowledge of salvation by the Gospel, the proclamation of the remission of sins in the blood of the Lamb of God, Jesus Christ (Luke 1:77). Thanks be to our gracious God that we live under Gospel-grace: “*Knowing that a man is not justified by the works of the Law but by the faith of Jesus Christ, even we have believed in Jesus Christ that we might be justified by the faith of Christ and not by the works of the Law; for by the works of the Law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid! For if I build again the things which I destroyed, I make myself a transgressor. For I through the Law am dead to the Law, that I might live unto God. I am crucified with Christ; nevertheless I live. Yet not I, but Christ liveth in me. And the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me*” (Galatians 2:16-20). “*Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God*” (Romans 3:25). We live with the same God-wrought confession as did the Apostle: “*For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek. For therein is the righteousness of God revealed from faith to faith, as it is written, ‘The just shall live by faith’*” (Romans 1:16-17).

God ever grant us such saving faith through the hearing of the Gospel for Jesus’ sake.

—E. J. W.





“How shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, ‘How beautiful are the feet of them that preach the Gospel of peace and bring glad tidings of good things!’ ... So then faith cometh by hearing and hearing by the Word of God.” —Romans 10:14b-17

## ***A Brief Survey of Anti-Trinitarian Religions***

*Thou shalt have no other gods before Me.*

—Exodus 20:3

Though man by nature knows that there *is* a God (from the existence of the world and the testimony of his conscience), yet he does *not* know *who* the true God is. And even though certain things *about* God can be learned from His creation (such as His power and wisdom) as well as from man’s conscience (that He will judge and punish evil-doers), yet none of these things would lead a person to conclude that God is the Holy Trinity—three distinct persons (Father, Son, and Holy Ghost) in one divine being. On the contrary, when guided by their own sin-corrupted imaginations, humans have invented many different kinds of gods (and demi-gods) that are no where close to being even *approximations* of the one true God. Some have even imagined that God is of the same basic form and substance as His creatures, and have thus “*changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things*” (Romans 1:23). The only people who know and believe in the Holy Trinity are those who have received instruction about who God really is from the Bible.

But how do we Christians know that our God is the only true one and that every non-Christian religion is wrong in its teachings about who God is? The adherents of the various world religions may all appear to be equally zealous (even willing to die for their beliefs); and they may all be able to point to a great deal of humanitarian works performed in the name of their gods. Anti-trinitarians may cite examples from history (or from their own personal experience) that they believe give evidence that their gods are true. Furthermore, if the Bible’s description of our Triune God were placed side by side with descriptions of the various false gods of the other religions in the world, a person with no religious training would not necessarily conclude that the Trinity is the most “reasonable” presentation of who the true God is. In fact, because the Bible’s description of the Trinity surpasses human understanding and logic, it might be dismissed as the most “unreasonable” choice. Though, of course, it could also be counter-argued that it is most reasonable to assume that the essence of God would far transcend human reason (as the doctrine of the Trinity certainly does).

The reason why we Christians believe in the Triune God is *not* because the rules of logic or the preponderance of empirical evidence lead us to that belief, but because the doctrine of the Trinity is clearly taught in **Scripture**, and belief in the Holy Trinity is inextricably connected with the **Christian faith** in which the Lord our God has graciously established us. When we were made Christians by the grace and power of the Holy Ghost (I Corinthians 12:3), we were moved to trust in the Gospel of salvation (Ephesians 1:12–13) and were brought to a saving knowledge of and communion with the Triune God (John 17:3; Matthew 28:19). As a fruit of our Christian faith, we respect God’s Word and conform our thinking to what it teaches (John 8:31, 47; II Corinthians 10:5). Consequently, we know that there is only one God (Deuteronomy 6:4; I Corinthians 8:4); and we also know that there are three divine persons in the Godhead —the Father, the Son, and the Holy Ghost (Matthew 28:19; II Corinthians 13:14; I John 5:7). We know and accept these things to be true because this is what the Scriptures clearly teach.

Because the Bible is the sole source and norm of Christian doctrine and is the foundation upon which the Christian faith is built (Ephesians 2:19–20), and because the true God revealed in the Bible is the Holy Trinity, every *anti-trinitarian* religion is also *anti-Christian*. Strangely, however, certain anti-trinitarian religions are sometimes incorrectly regarded either as being denominations within the pale of *Christianity*, or as following in a different way *the very same God* that the Christians follow, or as being at least *compatible* with the Christian faith. Contributing to the confusion is the fact that some anti-trinitarian groups use the name “*Christ*” or “*Christian*” in their official names, such as “*The Church of Jesus Christ of Latter-Day Saints*” and “*Christian Science*.” (The designation “*Christian Science*” is especially misleading, because it is a religion that is patently neither Christian nor scientific in its teachings.)

The anti-trinitarian religions that are most commonly misidentified as being “*Christian*” denominations are so-called *Jehovah’s Witnesses* and the *Mormons*. Both of those groups claim to respect what the Bible teaches; but the religious books they write, publish and recommend show that they do not *actually* hold to what God teaches in the Scriptures. In the case of Jehovah’s Witnesses, they only regard their own version of the Bible to be correct. It bears the title, “*New World Translation*,” but it is not even a real translation as much as it is a biased *rewrite* of the Scriptures containing wording specifically chosen to express their own anti-Scriptural beliefs (especially their teaching that Jesus Christ is *not* true God). In the case of the Mormons, they do use an excellent English translation of the

Bible (the *King James Version*); but they also add an entirely *new book* written by Joseph Smith, namely, "*The Book of Mormon*," which they say is just as much God's Word as the Bible itself. They actually give the Book of Mormon *greater* authority than the Bible, because in all places where those two books conflict (concerning who the true God is, how sinners are saved, etc.), The Church of Jesus Christ of Latter-Day Saints aligns itself with the Book of Mormon rather than Holy Scripture. Thus they bring upon themselves God's curse, as St. Paul writes to the Galatians: "*Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed*" (1:8-9).

While not claiming to be Christians, the Muslims and the Jews *do* claim to worship the God of the Old Testament (the God of Abraham); thus it is sometimes erroneously asserted that Christians, Jews, and Muslims really all worship the same God. Of course, since the Holy Trinity is the only true God as revealed in both the Old and New Testaments (Genesis 1:2, 26; Psalm 45:6-7; 110:1; Isaiah 9:6; 48:16-17; 63:9-10; Micah 5:2; John 8:56-58; I Corinthians 10:1-9; etc.), and since the followers of Islam and Judaism clearly deny the Trinity, it is certainly *not* accurate to say that they worship the same God as the Christians. Nor would it be accurate to say that they worship the first person of the Trinity (God the Father) while denying the second (God the Son) and the third (God the Holy Ghost). "*Whosoever denieth the Son, the same hath not the Father*" (I John 2:23). Neither Islam nor Judaism deny that Jesus existed as a man; but they *do* deny that He is God. Consequently, those religions deny who the true God really is.

Now it could be said that some anti-trinitarian groups give a *certain measure* of "honor" to the Lord Jesus. *Muslims* honor Jesus as one of the prophets of their god (Allah), though they do not even consider Him to be the greatest prophet. That distinction they give to Muhammad. *Jehovah's Witnesses* honor Him more highly than the Muslims do, saying that Jesus is the greatest human being ever to live. However, they adamantly refuse to honor Him as *God*, though they do refer to Him as "a god" (in a figurative sense), the first and most excellent of God's creatures, through whom everything else was created. However, by withholding from *God the Son* the exact same honor as they ascribe to *God the Father*, they actually dishonor both. "*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).

While they do not at all represent themselves as “churches” or even “religions,” the Boy Scouts and Girl Scouts do push a religious/spiritual experience upon their members; and their religion is an anti-trinitarian one. Consider the following quotation taken from a document published by the *World Organization of the Scout Movement* in 1992:

Under the title “Duty to God,” the first of the above-mentioned principles of the Scout Movement is defined as “adherence to spiritual principles, loyalty to the religion that expresses them and acceptance of the duties resulting therefrom.” It should be noted that, by contrast to the title, the body of the text does not use the word “God,” in order to make it clear that the clause also covers religions which are non-monotheistic, such as Hinduism, or those which do not recognize a personal God, such as Buddhism. (*Fundamental Principles—The Basic Ideas Underlying the Scout Movement*, copied from [http://scoutdocs.ca/Documents/Fundamental\\_Principles.php](http://scoutdocs.ca/Documents/Fundamental_Principles.php).)

Christian parents should understand the danger of letting their children fall under the influence of religious and spiritual guides that teach a moral equality between the one true God and all the false gods in the religions of the world, saying that a scout’s “duty to God” can be faithfully carried out by those who do not even believe in the Triune God.

The same kind of generic theistic belief system is also found in the Masonic Lodge (and similar lodge organizations). Freemasonry calls its deity the “Great Architect of the Universe,” and stays intentionally vague enough that basically all religious groups (Christians, Muslims, Jews, Mormons, etc.) can say that their gods are referenced by it. Masons are encouraged to believe that the very same god is worshiped by Christians, Muslims, Jews, and all other religious groups. Freemasonry emphasizes the importance and authority of a “*Volume of Sacred Law*,” which is the *Bible* for those who identify themselves as Christians, the *Quran* for Muslims, the *Tripitaka* for Buddhists, the *Rigveda* for Hindus, and so on. Thus all world religions are placed on the same level, and all their different opinions about who God is are given equal credibility.

Such a belief is quite similar to what is taught in “Baha’i Faith,” which may be a religion that is not yet commonly recognized by name, but which is rapidly growing in popularity throughout the world. Here are a couple quotations taken from their official U. S. website ([www.bahai.us](http://www.bahai.us)): “Although God may be called by different names in

different languages —be it Yaweh, Allah, Brahma, or God— in actuality, these names all refer to the same singular force and being.” “God, the Creator, has intervened and will continue to intervene in human history by means of chosen Messengers. These Messengers...are principally the Founders of the major revealed religions, such as Abraham, Moses, Buddha, Zoroaster, Jesus, Muhammad, and so forth.” Those tenets of Baha’i Faith contradict what the Bible teaches about Jesus being the only way of salvation (John 14:6; Acts 4:12) and that the Scriptures alone (not including the writings of non-Christian religions) are the only source and norm of true religious teachings (II Timothy 3:15–17; Galatians 1:8; Isaiah 8:20).

Now the Scouts, Lodges, and Baha’i Faith would object to being classified as “*anti-trinitarian*” (since they present themselves as being very welcoming to all faiths). They would prefer to be called “*non-trinitarian*” (since they do not limit their conception of God to the Trinity). But because they do not teach that the Triune God is the only true God (as the Bible does), they are setting themselves against the Scriptures and against the Lord God. To His disciples whom He sent to preach His Word, Jesus said: “*He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me*” (Luke 10:16). And speaking to those who *did* despise Him and His Word, Jesus declared: “*He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad*” (Matthew 12:30). Accordingly, the term “*anti-trinitarian*” is completely appropriate for all those who do not teach that the only true God is the Holy Trinity.

Since the Triune God—Father, Son, and Holy Ghost—is the only living God, any religion that denies the Trinity is necessarily a false religion that advances a belief in a fictitious, non-existent god (I Corinthians 8:4; Galatians 4:8). All anti-trinitarian groups share the same basic teaching of work-righteousness (the *opinio legis*), which can never save, but only leads to damnation (Galatians 3:10; 5:4). Only the Christian religion teaches that sinful men are saved through the gracious working of the Holy Trinity without any merit or worthiness of their own. In the Gospel we learn that the first person of the Trinity (God the Father) sent the second person of the Trinity (God the Son) to save us (I John 4:9), that through the miraculous working of the third person of the Trinity (God the Holy Ghost), the second person of the Trinity received a true human nature in the womb of the virgin Mary (Luke 1:35) in order to be our Savior and Substitute under God’s Law (Galatians

4:4–6). The salvation secured for us by our Triune God is the only salvation available for sinful mankind. *“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). If not for the enlightenment worked by the Holy Ghost through the Scriptures, we would also be ignorant of the true God and of the Gospel of salvation—*“without Christ...having no hope, and without God in the world”* (Ephesians 2:12). But, thankfully, in order to save us from the wages and slavery of sin, *“God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ”* (II Corinthians 4:6)!

— P. E. B.



“These Three Are  
One”

*“There are three that bear record in heaven:  
the Father, the Word, and the Holy Ghost;  
and these three are One.”*

—I John 5:7





## Seminary Graduation

*Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.*

II Timothy 2:15

After five years of arduous labor in a demanding theological curriculum, and following a week of challenging final examinations, Seminarians David J. Mensing and Daniel P. Mensing, on May 29 and 30, underwent a grueling two-day exit colloquy of the Conference pastors chaired by Pastor Edward J. Worley, President of the Concordia Lutheran Conference and chairman of its Committee on Theological Education. All the pastors of the Conference save one took part in the colloquy, both witnessing the answers of the students and asking them questions.

At the conclusion of the colloquy, the pastors were unanimously satisfied that both students had successfully passed it and that, on the basis of this colloquy and of the annual colloquies conducted following the close of each academic year, as well as on the basis of their academic record over the past five years, both men were fit and prepared to undertake the pastoral office of a local congregation at the call of the Holy Spirit. By God's grace each of them was "*a workman that needeth not to be ashamed, rightly dividing the Word of Truth*" (II Timothy 2:15). Their graduation was thereupon authorized by the Committee on Theological Education, at which time each graduate would be publicly recognized as *candidatus reverendi ministerii* — a candidate of the reverend ministry, eligible to receive a call.



A special divine worship service, including the graduation rites, was then held at Peace Ev. Lutheran Church in Oak Forest on Sunday afternoon, June 1st. The local Pastor, Professor David T. Mensing, served as liturgist (*TLH*, p. 41) with Pastor and Professor Robert J. Lietz of Oak Park, Illinois, assisting. Between the Epistle and Gospel readings, the choir of Peace congregation sang "*How Beautiful Are Their Feet*," based on Isaiah 52:7 and Romans 10:15.



The sermon for this blessed occasion was preached by Pastor Edward J. Worley of Seattle, Washington, as noted above the President of the Conference and chairman of its Committee on Theological Education. Using as his text the Apostle Paul's words to Timothy in II Timothy 2:2, Pastor



Worley chose as his topical theme: *The Importance of Sound Theological Training for Continued Orthodoxy in Our Midst.* (The sermon in its entirety is included in this issue of the *CONCORDIA LUTHERAN*).

After an offering was received, Professor Lietz presented the class to Pastor Worley, certifying their completion of the curriculum and their eligibility for graduation and for the awarding of their diplomas. Pastor Worley, assisted by Pastor Paul E. Bloedel of Lebanon, Oregon, the second pastoral member of the C.



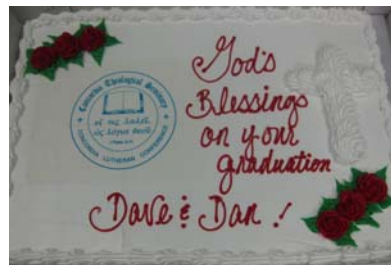
T. E., then presented to the graduates their diplomas. Following a special graduation prayer offered by Pastor Bloedel and the singing of Hymn 292, the concluding liturgy (*TLH*, p, 42ff.) was conducted by Pastor Mensing, including the Apostolic Benediction.



Immediately following the service, those in attendance enjoyed a special dinner and reception in the church's fellowship wing. In the preparation of these candidates by way of the Conference's *Concordia Theological*

*Seminary*, "the Lord [had] done great things for us, whereof we are glad!" (Psalm 126:3).

Then, as the "crowning touch" to the evening's festivities, the members of St. Mark's Ev. Lutheran Church in Sauk Village, Illinois, arose, and its secretary, Erik R. Roe, hand-delivered to Candidate





David J. Mensing the congregation's *Diploma of Vocation* containing the *Solemn Call* of the Holy Ghost to be its Pastor. It had indeed been a most uplifting day, the Holy Spirit of God operating with His precious Word in the hearts of those present and committing to Candidate David Mensing, by the unanimous action of the local congregation, His call to serve St. Mark's as its shepherd and overseer in the Lord. Its Pastor-elect would soon, after deliberating upon the call in the fear of God, respond to it in the affirmative, accepting the call by

letter on June 4th. St. Mark's then set the date for its Pastor's ordination and installation for Sunday, June 15, at 4 o'clock p.m.



Besides rendering humble gratitude and praise to our almighty, good and gracious God for all His benefits toward us in prospering the work of our seminary, we also want to tender hearty thanks to all the Conference brethren who, with their fervent prayers and with their generous sacrifices, supported our work in the seminary,



held up our hands, and strengthened our purpose, enabling all of our congregations together to work toward our common goal, namely, the propagation of the Gospel by faithful pastors for the saving of men's souls (Romans 10:14-15)!

— D. T. M.



# The Importance of Sound Theological Training for Continued Orthodoxy in Our Midst

Sermon by Pastor Edward J. Worley  
on **II Timothy 2:2**

preached at the **Seminary Graduation Service**, June 1, 2014

My dearly beloved hearers of God's clear and sure Word, especially our two graduates Daniel and David:

Orthodoxy, correct preaching and practice based on God's Word alone, was the norm of the New Testament church at the very beginning as the Book of Acts records: "*They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers*" (2:42). But, sad to say, the world, the devil, and the sinful flesh immediately attacked this confessional unity. As the Lord Jesus Himself foretold, false teachers arose to deceive. The solicitude of the Apostle is recorded in

Acts 20, together with prophetic warning: *“Take heed therefore unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch and remember that by the space of three years I ceased not to warn every one night and day with tears”* (vv. 28-31). The God-ordained standard of orthodoxy has always been attacked from within and without, but the will of God is clear — Maintain orthodoxy at all costs, by the gracious Spirit of God through His Word: *“Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment”* (I Corinthians 1:10).

In our text for this graduation service we shall hear the concrete method God has ordained for that vital end. Consider in your heart and mind: **The Importance of Sound Theological Training for Continued Orthodoxy in Our Midst.** Our two main points are these: **I.** Our gracious Lord and Savior commands us to receive His Word as the absolute, settled truth of God and to deposit orthodoxy in teaching and practice to faithful teachers. **II.** Our gracious Lord and Savior commands these faithful teachers to continue to teach and practice orthodoxy by training more faithful teachers for future generations, thereby acting as God’s instruments who use His Word alone to maintain true orthodoxy in our midst.

Let us pray: Dear Lord and Savior, we thank Thee that Thou hast granted us open ears and receptive hearts to receive Thy Word, not as the word of men but as it is in truth the Word of God, Thy Word, which effectually works also in believers (I Thessalonians 2:13). We also give Thee all praise and credit for Thy gracious blessing upon all those involved in our seminary program, to allow for two new candidates for the pastoral office lest any of our congregations lack a faithful shepherd’s leading, feeding and protecting. We especially commend Daniel and David to Thy care for whatever future work Thou shalt call them. Open our hearts this afternoon once again to receive Thy Truth (for *“Thy Word is truth”*), as we hear Thy Word proclaimed to us with the Spirit sent from on high and always attendant with Thy Word, to work in and through it to our benefit and Thy glory. In Thy saving Name, blesséd Redeemer, we pray. Amen.

Our text, once again, is II Timothy 2:2: *“The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.”*

In his first letter to Timothy, the Apostle begins: *“Paul, an apostle of Jesus Christ by the commandment of God, our Savior and Lord, Jesus Christ, which is our hope — unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord. As I besought thee to abide still at Ephesus when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies which minister questions rather than Godly edifying which is in faith, so do”* (1:1-4). Already what the Apostle predicted in Ephesus, as we heard in the sermon introduction, was happening. “Other doctrine” being taught is the very opposite of God’s doctrine. It is, quite literally, “heterodoxy,” false doctrine and practice! Our little Conference began in response to persistent error in the Lutheran Church – Missouri Synod, as our founders followed God’s express word: *“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). The history of our Conference from the Orthodox Lutheran Conference through the present Concordia Lutheran Conference is also a history of various attempts from within and without by heterodox teachers to end orthodoxy in our midst.

Orthodoxy is the God-given, God-ordained, God-maintained status of the teaching and preaching, the doctrine and practice, of the Concordia Lutheran Conference. Today most think this is a nonexistent, delusionary position. Even within many so-called Lutheran churches, Pilate’s sarcastic question, “What is truth?” is the motto of those who have long abandoned any true belief that the Bible is the plenary, inerrant and infallible, clear and sufficient, very Word of God, the only source and norm for doctrine and practice. In this very sanctuary, we once had a now-former-brother pastor publicly announce that his doctrine and practice had not one Bible passage to support it, and that he would, on that basis, maintain that we were “heterodox” while admitting that we were not “wrong.” What?!!

When someone challenges our orthodox teaching and practice, we are very happy to show them God’s work in our midst – His clear and ir-

refutable proof. We invite our own people, yea, demand it of them, as well as of all others, to do exactly what the *Bereans* did when the Apostle preached and taught in *their* midst: “*These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind and searched the Scriptures daily, whether those things were so*” (Acts 17:11). Timothy had been given the same standard, the only standard, from a child: “*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. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works*” (II Timothy 3:15-17 ). Timothy was told by the Apostle: “*Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men*” (II Timothy 2:1-2a). Over and over again, Timothy had heard God’s Word from the Apostle. Many witnesses joined the Apostle in reiterating the same. All spoke “*as the oracles of God*” (I Peter 4:11). Everything they said was God’s Truth, God’s Word. Earlier the Apostle had said virtually the same thing in these words of exhortation: “*Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus*” (II Timothy 1:13).

Mark well how these God-given, spiritually healthy and life-giving words are to be held fast: “*In faith and love which is in Christ Jesus.*” God-wrought Christian faith, a faith which works by love to Christ for our full, free salvation in His perfect righteousness imputed to us and His sin-cleansing blood absolving us — this saving faith alone, and the manifestation of it in love because He first loved us, is *how* we hold fast. Without true faith, orthodoxy cannot be maintained — it is impossible! The two graduates before you this afternoon have, like young Timothy in our text, heard the form of sound words from their birth, having been made wise unto salvation by the washing of water by God’s Word, Holy Baptism. Now after years of training as lay-people they have been given a formal seminary training. They have continually prayed, meditated upon God’s Word, and have been tested in and through God’s Word. They have even been “field tested” in a limited way by practical pastoral work in our congregations. Our Conference, through the efforts of the professors and the members of its Committee on Theological Education, have trained them to be *orthodox* in teaching and practice, under God’s rich grace and blessing, without whom we can do nothing at all (John 15:5).

We do not certify them as *candidates of the reverend ministry* for any other reason than this: God has revealed them to be "*faithful men.*" We have committed the doctrine and practice of orthodoxy to them just as it was committed to us by others. It is a deposit, a treasure, a gift from God for which *we* must answer, and for which *they* must answer, as stewards and caretakers. They have been found "*faithful*" solely by God's grace in Christ. Both Daniel and David fully confess the truth which all faithful men confess in the words of the Apostle: "*Such trust have we through Christ to God-ward, not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God, who also hath made us able ministers of the New Testament*" (II Corinthians 3:4-6a). Although they are only *candidates* for the Holy Ministry at this point in time, they are ready, by God's sufficient grace, to do the work *faithfully*, supplied with faith and love through the means of grace in Christ Jesus.

Chiefly they will rightly divide the Word of Truth, Law and Gospel. Nothing is more important to the salvation of souls! They will teach and preach the Law, applying it in all its fierceness and bitterness to reveal this fact to every heart: Each of us is a damned sinner, lost and eternally condemned before the Holy Lord God because of our hereditary guilt and depravity and because of our sinful life. They will apply the Law to blast away any spiritual "self-help," any work-righteousness, any hope in man's own merit or supposed "goodness." They will tell to all the truth that devastates: "*We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away*" (Isaiah 64:6). "*As it is written, There is none righteous, no, not one ...For all have sinned and come short of the glory of God*" (Romans 3:10, 23).

Once this message of death and damnation holds sway, these faithful men will then proclaim the free, full, unconditional Gospel to the salvation of souls! They will declare the work of their Savior, the God-Man, the Christ. They will announce the gracious justification of God's heart, based on the active and passive work of Jesus in the place of the entire fallen race! They will assure penitent sinners of their gifted status before God in Christ: "*For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord*" (Romans 6:23). They will preach the Gospel in all its truth and certainty this way: "*For it pleased the Father that in Him should all fulness dwell. And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself, by Him, I say, whether they be things in earth or*

*things in Heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblamable and unreprouvable in His sight” (Colossians 1:19-22).*

Faithful men feed, lead and protect those over whom they are given charge by the Holy Ghost through the Divine Call of a Christian congregation by holding fast to the truth, Law and Gospel, and by teaching the whole counsel of God which supports and confirms those two chief doctrines. By God’s grace, in faith and love supplied by the Gospel, Daniel and David will do this – thanks be to God!

They will also be enabled by God to do what Jude speaks of: *“Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ” (vv. 1-4).* Who are those enemies? They are those whom the Apostle Paul mentions to Timothy in I Timothy 6: *“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, supposing that gain is godliness. From such withdraw thyself” (vv. 3-5).* Daniel and David are to fight against such heretics, unmoved by the fear or favor of men. And we need still others to stand with them in this battle! Without the support of our laymen, we fight a losing battle! Without other men willing to join the fight by becoming pastors, we will see our ranks depleted as our old pastors go to be with Christ in death. We need *new* students *now* brethren!

We need to do with others in the future what we have done with these two young men in the past: Commit the Word to faithful men *“who shall be able to teach others also.”* How often in Holy Writ we find that the initial response of those whom God wanted to serve Him as teachers, as witnesses, as testifiers, as leaders, contained excuses which



began “I can’t...,” rather than the words of the Apostle Paul, written by inspiration of God, the words which do apply, under God’s grace: “*I can do all things through Christ which strengtheneth me*” (Philippians 4:13). Are *you* sitting here saying “I can’t”? When I first was asked as an 8<sup>th</sup> grade confirmand, to consider the pastoral ministry, I joined, in one mind, the long list of excuse-givers like Moses, Jeremiah, Amos and Peter. But, by the grace of God, as did each of them, and Daniel and David as well, I “got over myself” and was taught of God the proper response, the response of faith: “*I can do all things through Christ, which strengtheneth me*” (Philippians 4:13). This lesson is to be relearned each and every day!

For continued orthodoxy in our midst, God must raise up *more* men of God on a continuous basis. We are truly thankful to have these two men now available for the most blessed work on earth. God has made them qualified and apt to teach. God shall continue, through His Word of grace, to keep them so for the sake of the blood-bought souls whom Jesus will commit to their charge through the Divine Call of His Holy Spirit to the pastorate of a Christian congregation.

Finally, I want all of us to think for a moment about what a wonderful thing God has done for us, as is so evident today. I think back to my last day of college — the day I quit. I had just told my Greek professor goodbye; and he, looking at me with sad eyes, said, “Where will you go? Who will *train* you? What *you* are looking for *died out* in the 17<sup>th</sup> Century! You were born in the *wrong time in history!*” My response was simple: “If God wants me to be a pastor, He will provide a way!” Belovéd “Danny” and “Davey,” God provided a way for me; and He has proved Himself faithful to *all of us* in providing a way for you — this exact way: “*The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also*” (II Timothy 2:2).

God be praised in Christ Jesus now and ever! “*And now, brethren, I commend you to God and to the Word of His grace, which is able to build you up and to give you an inheritance among all them which are sanctified*” (Acts 20:32). Amen!

*Soli Deo Gloria!*



## Ordination and Installation at St. Mark's

*“Take heed therefore unto...all the flock  
over the which the Holy Ghost hath  
made you [overseer].” —Acts 20:28*

On Sunday, June 15, 2014, the members of St. Mark's Evangelical Lutheran Church, Sauk Village, Illinois, gathered together in the sanctuary of God's House for the ordination and installation of their new pastor, the **Rev. David J. Mensing**. It was a beautifully sunny day, and members and friends from their sister congregations — Peace, Oak Forest, and Trinity, Oak Park — joined them in a service of great rejoicing.



Pastor David T. Mensing of Oak Forest, who had been the congregation's shepherd for almost a year, officiated in the service and preached the sermon. His text was **Acts 20:26-28**, focusing on *The Pastorate of the Local Congregation* — **I.** Its solemn charge, **II.** Its God-ordained office, **III.** Its primary duty, and **IV.** Its ultimate purpose. Pastor Robert J. Lietz of Oak Park, who had served the congregation as vacancy pastor from 1997 to 2003, read the selected Old Testament lesson (Isaiah 55:8-11), an Epistle selection (II Timothy 4:1-4), and an appropriate Gospel lesson (John 21:15-17). Following the offering, Pastor Mensing conducted the ordination and installation of



the new pastor, concluding with a benediction from Hebrews 13:20-21; and Pastor Lietz added a fitting benediction from Isaiah 41:10 and 13. After the customary charge to the new pastor, a special intercession, and the Lord's Prayer, the congregation sang Hymn 484 ("We bid thee welcome in the Name of Jesus"); and the new pastor concluded the service with the *Collect for the Church* and the *Aaronic Benediction*. The congregation then sang



Hymn 53 ("Abide, O dearest Jesus") in lieu of a silent prayer, and several letters of congratulation from sister congregations were read from the lectern before the organ postlude ("Now thank we all our God!").



The assembly then moved to the church's newly-decorated basement where all present were privileged to partake of a fellowship dinner together in reception of the new shepherd, **Pastor David J. Mensing** and his family: His wife, Melissa; daughters Bella (11), Hope (7) and Zoe (4); and twins —

just short of two years of age— Shepherd and Joy. Their move from Oak Forest into the parsonage in Sauk Village has already begun and will be completed, God-willing, soon after the convention in Lebanon.



For several weeks before the service, the members of St. Mark's, in a real demonstration of Christian fellowship and unity of purpose, had been gathering together weekdays during daytime hours and even into the night to get the infrastructure of the sanctuary in tip-top shape in anticipation of their new pastor's arrival. Some siding had to be replaced, a new sign was erected, pipes were checked and the sewer was rodded, the electrical infrastructure was inspected and fixtures were replaced, and the painting of virtually everything from walls to baseboards to the iron railings outside was the order of the day! A similar renovation was undertaken at the parsonage with spackling, painting, electrical work, sewer rodding, and the really

big job: The stripping of the ceramic tile in the kitchen so that the sunken floor could be leveled and new tile could be installed. While all of this was a tall order for the small congregation, everyone disowned it as a burden and cheerfully, enthusiastically, and energetically worked “*as unto the Lord and not unto men,*” gratefully “*serv[ing] the Lord Christ*” (Colossians 3:23-24) together with members of Peace, Oak Forest, who were happy to assist in much of this work

as a service to their dear brethren (Galatians 6:2).



Let us all remember this new pastor and his beloved congregation in our prayers, that the Lord of the Church bless the ministration of His Word and Sacraments in their midst for their spiritual nutrition, edification, and preservation in the true faith unto salvation, and that He prosper their God-ordained relationship and their work together to His glory in the Kingdom of Grace!

—D. T. M.

Pastor and Mrs. David J. Mensing



**The Sixty-Third  
Annual Convention**

of the

**Concordia Lutheran Conference**

**June 27th, 28th and 29th, 2014**

at

**St. John's Lutheran Church**

Lebanon, Oregon

The Rev. Paul E. Bloedel, Pastor

with the

**Plenary Pastoral Conference**

**on June 24th and 25th**

and the

**Board of Directors Meeting on June 26th**

Convention Motto:

**“Rejoice inasmuch as ye are partakers of Christ's sufferings!”**

**I Peter 4:13**

The Friday Keynote Sermon is on **Philippians 1:29**

The Sunday Convention Sermon is on **Acts 5:41**

**The Convention Essay:**

*The Joyful Privilege of Suffering for Christ's Sake*

## Churches in Fellowship

### **ORTHODOX LUTHERAN CHURCH OF EKATERINBURG**

Ekaterinburg, Russia

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

P. O. Box 27

620039 Ekaterinburg, RUSSIA

**E-mail:** Schurganoff@mail.ru

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### **CHRIST LUTHERAN CHURCH**

Olu-Ama (Kula), Nigeria

**Pastoral Vacancy at present**

### **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. Elison B. Agborubere, Pastor**

Thompson Compound Abalama

Abalama, Rivers State, NIGERIA

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

Elem-Sangama, Nigeria

**Pastoral Vacancy at present**

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

**Pastoral Vacancy at present**

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** On the Web at:  
4090 S. Melpomene Way, Tucson, AZ 85730 *GoodShepherdLutheranChurchTucson.com*

**Worship Service** ..... 9:30 a.m.  
**Sunday School & Bible Class** ..... 10:45 a.m. Telephone (520) 721-7618

**The Rev. DANIEL P. MENSING, Pastor** (not yet installed)  
c/o Redlin, 4050 South Melpomene Way, Tucson, AZ 85730 Pastor: (708) 601-3946  
**E-mail:** danielpmensing@gmail.com

**PEACE EVANGELICAL LUTHERAN CHURCH** On the Web at:  
Central Avenue at 171<sup>st</sup> Place, Oak Forest, IL 60452-4913 *PeaceEvLutheran.com*

**Sunday School & Bible Class** ..... 8:30 a.m.  
**Worship Service** ..... 10:00 a.m. Telephone: (708) 532-4288

**The Rev. DAVID T. MENSING, Pastor**  
17151 South Central Avenue, Oak Forest, IL 60452-4913 Pastor: (708) 532-9035  
**E-mail:** pastormensing@yahoo.com

**ST. JOHN'S LUTHERAN CHURCH** Telephone: (541) 258-2941  
Sixth and Tangent Streets, Lebanon, OR 97355

**Sunday School & Bible Class** ..... 10:00 a.m.  
**Worship Service** ..... 11:00 a.m.

**The Rev. PAUL E. BLOEDEL, Pastor**  
483 Tangent Street, Lebanon, OR 97355 Pastor: (541) 258-2941  
**E-mail:** revbloedel@gmail.com

**ST. LUKE'S LUTHERAN CHURCH** On the Web at:  
5350 South Fountain Street, Seattle, WA 98178 *StLukes-CLC.com*

**Sunday School & Bible Class** ..... 9:00 a.m.  
**Worship Service** ..... 10:30 a.m. Telephone: (206) 723-1078

**The Rev. EDWARD J. WORLEY, Pastor**  
9658 – 54th Avenue South, Seattle, WA 98118 Pastor: (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** On the Web at:  
22012 Torrence Avenue, Sauk Village, IL 60411 *StMarksEvLutheran.com*

**Adult Bible Class** ..... 3:00 p.m.  
**Worship Service** ..... 4:00 p.m. Telephone: (708) 757-6859

**The Rev. DAVID J. MENSING, Pastor**  
22012 Torrence Avenue, Sauk Village, IL 60411 Pastor: (708) 655-7549  
**E-mail:** d\_mensing@hotmail.com

**TRINITY EVANGELICAL LUTHERAN CHURCH** On the Web at:  
300 North Ridgeland Avenue, Oak Park, IL 60302 *TrinityEvLutheran.com*

**Sunday School & Bible Class** ..... 9:00 a.m.  
**Worship Service** ..... 10:15 a.m. Telephone: (708) 386-6773

**The Rev. ROBERT J. LIETZ, Pastor**  
233 North Cuyler Avenue, Oak Park, IL 60302 Pastor: (708) 386-4145  
**E-mail:** robertjlietz@yahoo.com

# Future Pastors

Without the support of our laymen, we fight a losing battle! Without other men willing to join the fight by becoming pastors, we will see our ranks depleted as our older pastors go to be with Christ in death. We need *new students now* brethren!

We need to do with others in the future what we have done with these two young men in the past: Commit the Word to faithful men “*who shall be able to teach others also.*” How often in Holy Writ we find that the initial response of those whom God wanted to serve Him as teachers, as witnesses, as testifiers, as leaders, contained excuses which began “I can’t...,” rather than the words of the Apostle Paul, written by inspiration of God, the words which do apply, under God’s grace: “*I can do all things through Christ which strengtheneth me*” (Philippians 4:13).

Are you saying “I can’t”?

Excerpt from *The Importance of Sound Theological Training...* Sermon pg.76