

The
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“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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“It is Christ
that died,
yea rather,
that is risen
again.”

Romans 8:34



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"Wie Word is a lamp unto my feet and a light unto my path." Psalm 119:105

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The Concordia Lutheran Editor:

The Rev. Edward J. Worley
5350 South Fountain Street
Seattle, WA 98178

Book and Tract Editor:

The Rev. David T. Mensing
17151 South Central Avenue
Oak Forest, IL 60452-4913

Lay Member:

Mr. Paul L. Natterer
2920 Liberty Street SW
Albany, OR 97321

Address subscriptions, renewals, and remittances to: **Scriptural Publications, 17151 S. Central Avenue, Oak Forest, IL 60452-4913.** A special notice of expiration will be inserted in the issue which terminates your subscription.

Officers of the
Concordia Lutheran Conference

PRESIDENT:

The Rev. Robert J. Lietz
233 North Cuyler Avenue
Oak Park, IL 60302

VICE PRESIDENT:

The Rev. Edward J. Worley
5350 South Fountain Street
Seattle, WA 98178

SECRETARY:

The Rev. David T. Mensing
17151 South Central Avenue
Oak Forest, IL 60452-4913

TREASURER:

Mr. Robert G. Bloedel
10017 - 61st Avenue South
Seattle, WA 98178

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.

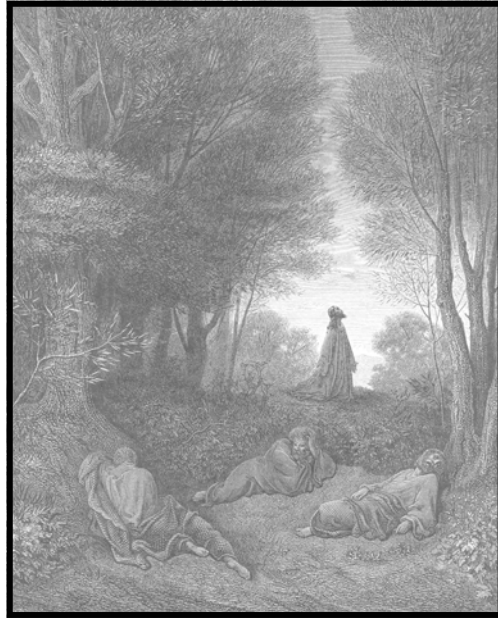
To show that we do not have among us a mixture of divergent teachings but that we are *"perfectly joined together in the same mind and in the same judgment."*

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.



Jesus, I Will Ponder Now!

*“What, could ye not watch
with Me one hour?”*
—Matthew 26:40

When were the above words spoken? On Thursday evening, the night before Jesus’ crucifixion. Where were these words spoken? In the Garden of Gethsemane. Jesus had just said to the eleven, *“Sit ye here, while I go and pray yonder”* (v. 36). At this point, He took Peter, James, and John with Him, *“and began to be sorrowful and very heavy”* (v. 37). Here we see some of the consequences of having *“laid on Him”* (Isaiah 53:6b) by God the Father the sins of the whole world (I John 2:2). In fact, the immense load of the world’s sins on the Savior was so great that He said to His disciples: *“My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with Me”* (Matthew 26:38). In His deep humiliation, Jesus even asked these disciples to stand by Him, to stay awake with Him, and to support Him. After making this request, Jesus went a little distance from them, *“fell on His face, and prayed, saying, O My Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt”* (v. 39). Following this prayer, Jesus came back to the disciples, found them asleep, and said to Peter: *“What, could ye not watch with Me one hour”* (v. 40).

Jesus had just said to His disciples: *“Watch with Me”* (v. 38). Instead of staying awake for and with Him, instead of supporting, encouraging, and being there for Him, they slept. Why did they do this? How could they treat Jesus so shamefully? Jesus Himself provided the answer

when He said to Peter and the other disciples: “*The spirit indeed is willing, but the flesh is weak [without any strength to do any good]*” (v. 41). The spirit, “*the new man*” (Ephesians 4:24; Colossians 3:10; Romans 7:22), the faith attached to Jesus, “*the true Vine*” (John 15:1), is always willing and ready, always wanting to do what is holy and righteous in God’s eyes (Romans 7:22; Luke 1:74-75; Titus 2:14b; I Peter 2:9). On the other hand, the flesh, “*the old man*” (Ephesians 4:22a; Colossians 3:9), is unable and without strength to do anything right and good, but is only and always devoted to what is no good, to what is corrupt, sinful and wicked (Romans 7:18, 21b, 23, 25c; Ephesians 4:22b). As long as this world exists, it remains changelessly true: “*The spirit indeed is willing, but the flesh is weak.*”

Can it be said of all Christians in the world: “*The spirit indeed is willing, but the flesh is weak [without any strength to do any good]?*” Absolutely yes! How often have we been willing and ready to do what was good, right, and pleasing to God according to the instruction from His Word, but then have not carried through to do it (Romans 7:15a)? How often have we been willing and ready to speak God’s Word more boldly, but then ended up saying nothing or very little? How often have we been willing and ready to do what is pleasing to our God, but then ended up being a big disappointment to Him, much as Peter and the other disciples were to Jesus in the Garden of Gethsemane?

The question of Jesus, “*What, could ye not watch with Me one hour,*” most certainly applies also to each of us. Could we not more faithfully stand by our Savior, more zealously defend Him, and be more spiritually awake and alert for Him each hour, each day, each week, each month, each year, and, ultimately, for our whole short life in this world? We have often fallen far short; we have often been imperfect in our devotion, love, and service to our Savior. This is why Jesus, in fulfilling the many promises and prophecies of what He would do to redeem and save sinners, had to travel alone the road of suffering and death as the Substitute and Savior before God for all sinners in the world. One of the prophecies that Jesus would all alone do the work of redeeming and setting free the world of sinners from the wrath of God toward all sinners and toward all sin is set before us in Isaiah 63, where the Son of God spoke as if this work had already been carried out and fulfilled when He said: “*I have trodden the winepress alone, and of the people there was none with Me; ...And I looked, and there was none to help, and I wondered that there was none to uphold; therefore Mine own arm brought salvation unto Me*” (vv. 3 and 5). From Gethsemane to Calvary, we see

Jesus alone doing what needed to be done to satisfy God's holy, just wrath toward all sinners and His holy, just wrath toward all sin. God "*made Him who knew no sin to be sin for us, that we might be made the righteousness of God in Him [Christ]*" (II Corinthians 5:21). Hebrews 10 confirms to us that Christ Jesus offered His sinless body "*once for all*" (v. 10), so that now, because of that "*one offering*" (v. 14) by Jesus, no more offerings for sin need to be made by anyone at all (v. 18). "*It is finished,*" and will for all time be finished, that is, this Jesus is and will always remain the one propitiation, the one ransom, the one payment to God "*for our sins, and not for ours only, but also for the sins of the whole world*" (I John 2:2).

In short, the sins of the whole world are forgiven for Jesus' sake; the whole world is declared righteous and justified in God's sight on account of the perfect obedience to the Law of God by Jesus for all violators of that Law, and on account of the perfect sacrifice of Jesus' sinless body once for all sinners and for all sin as the "*ransom [price – I Corinthians 6:20] for all*" (I Timothy 2:6). And in order to demonstrate far and wide Christ's everlasting, total victory over sin, the Father resurrected His Son from the dead on the third day. Now, all who are brought to faith in Jesus are "*not condemned*" (John 3:18a) by God for their sins, but all who do not believe in Jesus are "*condemned already*" (John 3:18b) by God for their sins, will not see heaven, and the wrath of God will rest on them forever (John 3:36).

Even though the disciples slept when Jesus needed them and eventually "ditched" Him by running away from Him (Matthew 26:56b; Mark 14:50), Jesus still completed His work as their Substitute and Savior before God, as our Substitute and Savior before God, and as the entire world's Substitute and Savior before God. "*He [and no one else] was wounded for our transgressions; He [and no one else] was bruised for our iniquities; ... with His stripes [and no one else's] we are healed*" (Isaiah 53:5).

Because of what Jesus all alone has already done and completed for all people, God no longer charged His disciples' sins to their account, and has done the same for us and for all in the world. Now, being personally justified by faith in that dear, precious Savior, we ought to ever more zealously and more faithfully carry through on the work of being His witnesses and His mouthpieces in this world, as the Savior Himself says to us, "*Ye shall be witnesses unto Me*" (Acts 1:8), and as the Apostle Peter says to us in I Peter 4: "*If any man speak, let him speak as the ora-*

cles of God [as the mouth of God], ...that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever” (v. 11).

Furthermore, as Jesus has again and again shown Himself to be a true, changeless, and faithful Friend to the ungodly (Romans 5:6), to all who have gone their own way (Isaiah 53:6), and to every single imperfect, unworthy, and wretched sinner (Genesis 32:10; Romans 7:24; James 2:10), so let us be more and more friendly toward others, even toward those who are unfriendly and unfaithful to us. Let us, for Jesus’ sake, remember and put into practice more and more the Godly instruction of Proverbs 17: *“A friend loveth at all times, and a brother is born for adversity”* (v. 17). As our Savior has done for us and for all what was right and good before God to cancel out our wrongs and our wickedness, so out of gratitude to Him, let us remember and put into practice more and more St. Paul’s exhortation in Galatians 6: *“As we have therefore opportunity, let us do good unto all men, especially unto those who are of the household of faith”* (v. 10). In the days ahead, let us remember to observe the instruction and motivation expressed by the Apostle Paul in II Corinthians 5: *“The love of Christ constraineth us, because we thus judge that if One died for all, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again”* (vv. 14-15).

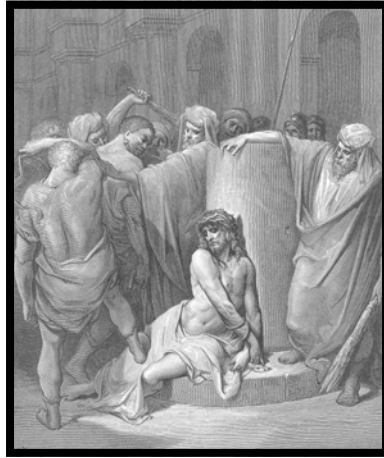
Jesus, I will ponder now, on Thy holy passion;
with Thy Spirit me endow, for such meditation.
Grant that I in love and faith, may the image cherish;
of Thy suff’rings, pain, and death, that I may not perish.

Grant that I Thy passion view, with repentant grieving;
nor Thee crucify anew, by unholy living.
How could I refuse to shun, ev’ry sinful pleasure;
since for me God’s only Son, suffered without measure.

Grant that I may willingly, bear with Thee my crosses;
learning humbleness of Thee, peace mid pain and losses.
May I give Thee love for love; hear me, O my Savior,
that I may in heaven above, sing Thy praise forever.

(TLH, No. 140, stanzas 1, 4, and 6)

—R. J. L.

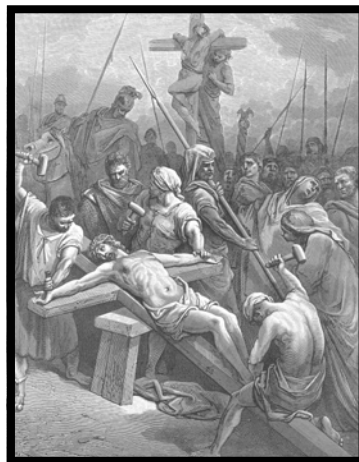


What Christ Suffered in Our Place

Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God. —I Peter 3:18

Two years ago this Lenten season, a movie called “*The Passion of the Christ*” hit the theaters and gave an impressionistic depiction of the extreme suffering of the Savior from the Garden of Gethsemane to His death on the cross. Not surprisingly, this movie has an abundance of historical inaccuracies that are apparent when compared to the flawless account in the Scriptures. Additionally, Mary, the mother of Jesus, is inordinately given much prominence throughout the movie (which is predictable considering the Romish bent of the director). The one thing that this movie does well, however, is that it impresses the gruesome, torturous nature of scourging and crucifixion. Unlike at the time when the New Testament was written, most people nowadays could read the phrases, “*Pilate therefore took Jesus, and scourged Him*” (John 19:1), and “*there they crucified Him*” (Luke 23:33), and not really understand exactly what is being described. Even many who were familiar with the passion history recorded by the four Evangelists said things like: “I had no idea how intense Jesus’ suffering was before I saw that movie.” What seemed to surprise people the most was how insanely brutal a Roman scourging could be. But actually, if only what was visually depicted in that movie were the extent of Christ’s suffering, it would not have been enough to pay for the sins of the world.

Now the title of this article and the text upon which it is based may not seem



to fit together at first glance, since this passage does not explicitly state *what* Christ suffered, but rather *why* He so suffered—namely, “*for sins*” and “*that He might bring us to God.*” However, if we rightly understand *why* He was suffering (the *reason* for His suffering and the *purpose* of this suffering), then we will also understand *what* He needed to suffer in order to accomplish His purpose. We learn from I Peter 3:18 (as well as from many other passages of Holy Writ) that Christ suffered “*for sins*”—the suffering pertaining to sins, or, on account of sins. But why did Christ, who never committed any sins at all (Hebrews 4:15; I Peter 2:22), endure the suffering that pertains to sins? Because *He was taking our place*, enduring the punishment that we have merited by our many transgressions—“*the Just for the unjust.*”

That our Lord and Savior Jesus Christ *took our place* under the requirements and punishment set forth in God’s holy Law, and lived, suffered, and died *as our Substitute* is what is commonly referred to as His *vicarious atonement*, or His *substitutional satisfaction* of God’s justice. The vicarious nature of Christ’s suffering was foretold ever so clearly in prophecy approximately 700 years prior to the Savior’s birth. We find this prophecy, given by inspiration of the Holy Ghost, in Isaiah chapter 53, where we read: “Surely **He** hath borne **our** griefs, and carried **our** sorrows...**He** was wounded for **our** transgressions, **He** was bruised for **our** iniquities: the chastisement of **our** peace was upon **Him**; and with **His** stripes **we** are healed. ...And the Lord hath laid on **Him** the iniquity of **us all**...For the transgression of My people was **He** stricken” (vv. 4–6, 8). Taking all of the sins and guilt of all mankind upon Himself, Jesus, *as our Substitute*, bore the punishment that we deserve on account of our many transgressions. And what punishment was this? The Bible tells us that because of our inherited corruption (original sin) as well as the countless number of actual sins that we commit each day, we have merited a punishment far worse than scourging and crucifixion. Our sins make us worthy of *eternal damnation in hell*. Even if we could get through our whole life while only sinning one time, we would still fall under the Law’s curse of damnation. “*Cursed is every one that continueth not in all things which are written in the book of the Law to do them*” (Galatians 3:10).

We cannot even begin to imagine the full extent of the suffering experienced by the damned in hell, because none of our experiences in this earthly life can reach that extreme. In order to give us an idea of what hell is like, the Scriptures describe it as being a place of “*shame and everlasting contempt*” (Daniel 12:2), where those who die in their sins and unbelief “*shall be punished with everlasting destruction from the*

presence of the Lord, and from the glory of His power” (II Thessalonians 1:9), being “*cast out into outer darkness: there shall be weeping and gnashing of teeth*” (Matthew 8:12) in “*the fire that never shall be quenched*” (Mark 9:43). Not only is the sheer magnitude and intensity of this suffering incomprehensible, but also the fact that the torments of hell continue *without end for all eternity* likewise exceeds the bounds of our earthly understanding. It is this unimaginable punishment, according to God’s holy Law, that all of us deserve on account of our sins. And since Jesus bore our guilt and suffered our punishment in our stead, *He endured the very pains of hell itself*. This suffering was more severe than the pain inflicted by the scourge that ripped through the flesh of our Savior’s back, or by the nails that were driven through His hands and feet. The sufferings of the damned in hell, which Jesus endured for us in His true human body and soul, is something that no movie can possibly depict accurately or completely.

But when did Christ suffer this extreme agony of body and soul? It was *not* when He descended into hell after His suffering and death on the cross. As our title text continues into the verse that comes right after it, we are told that after Christ was “*quicken*ed,” or made alive again in the grave that He descended into hell, not to suffer, but to “*preach*,” or rather, to *proclaim* His victory over His enemies (I Peter 3:18–19). When Jesus cried out from the cross “*it is finished*” (John 19:30), His great suffering for the redemption of the world had reached its completion. Something else that Jesus said from the cross before this shows us *when* Jesus was suffering the torments of the damned. About the “*ninth hour*,” 3:00 p.m., after a miraculous darkness had enveloped the earth for three hours already, Jesus cried out: “*My God, My God, why hast Thou forsaken Me?*” (Matthew 27:45–46). This statement could only be accurately expressed by someone suffering the torments of hell. Though we may during times of sore distress feel like God has forsaken us (Psalm 74:1), yet a Christian is never actually forsaken by God (Hebrews 13:5b); and the only time when it can be said that an unbeliever is truly and completely forsaken by God is in hell (Contrast Acts 17:27–28 with II Thessalonians 1:9). So then since Christ cried out from the cross that He had been *forsaken by God*, we know that on the cross He was suffering even more than the pains of crucifixion or the residual pains of the scourging—*He was experiencing the agony of hell itself*.

Furthermore, the Scriptures tell us that it was on the “*tree*” of the cross that Jesus suffered “*the curse of the Law*”—the punishment

earned by all who violate God's Law, namely, eternal damnation. "*Christ hath redeemed us from the curse of the Law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree*" (Galatians 3:13). The Old Testament passage to which St. Paul here refers is recorded in Deuteronomy 21:22–23, where we find the declaration that those who were executed for their sins (according to the political law of the Jews) and hanged on a tree were "*accursed of God.*" In the case of Jesus, He was executed not for His own sins, but for ours ("*being made a curse for us*"); and in so doing He "*redeemed us from the curse of the Law.*"

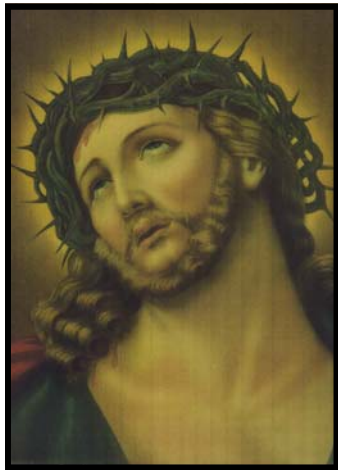
"*Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God.*" Since the fall of Adam and Eve into sin, all people are by nature alienated from the Lord—separated from Him by their sins and unbelief in a state of spiritual death and enmity. "*Your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear*" (Isaiah 59:2). Through His innocent suffering and death, by which He endured the punishment of hell as our Substitute, Christ established peace between us and God—bringing us to Him in a condition of reconciliation and objective justification. "*God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them*" (II Corinthians 5:19a). On account of this reconciliation, the Lord graciously draws men to Himself—bringing them into the true Christian faith by the power of the Holy Ghost working through the Gospel, "*the Word of reconciliation*" (II Corinthians 5:19b).

The fact that we, by our sins, deserve to suffer the everlasting pains of hell, and the fact that Christ suffered that very punishment in our place, and the fact that by faith in Him we are spared that unimaginable suffering should impress upon us the magnitude of God's love for us, and should furthermore impress upon us the great debt of love that we owe Him in return. May this, then, be our joyous meditation especially during this season of Lent, but also throughout our whole lives, so that we may gladly and willingly dedicate our lives to the service of Him who served us and gave His life as a ransom for our redemption (Mark 10:45).

"*For the love of Christ constraineth us; because we thus judge, that if One died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again*" (II Corinthians 5:14–15).

—P. E. B.

The Active Obedience of Christ in His Passion



“Though He were a son, yet learned He obedience by the things which He suffered...” —Hebrews 5:8

Our theme text is awe-inspiring, isn't it? The holy Lord God incarnate, the Only-Begotten of the Father from all eternity, the Son in whom the Father is ever well-pleased, *“learned... obedience.”* How are we to understand these clear words of God the Holy Ghost? Consider first the context. The topic at hand is the High Priestly Office of Christ after the order of Melchisedec:

“For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins, who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not Himself to be made an high priest; but He that said unto Him, Thou art my Son, today have I begotten Thee. As He saith also in another place, Thou art a priest forever after the order of Melchisedec. Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared; though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him, called of God an high priest after the order of Melchisedec” (Hebrews 5:1-10).

The Epistle to the Hebrews continuously sets forth the superiority of the New Testament. The first part (1:1 - 8:6) is God's own proof that this superiority is found in the fact that the Founder, Author and Finisher of the New Testament (Jesus Christ) is superior to the prophets (1:1-3), the angels (1:4 - 2:18), Moses (3:1-6), Joshua (3:7 - 4:13) and Aaron (4:14 - 8:6). The last section includes our text. Our Lord, the true Messiah ascended through the heavens into the actual Holy of Holies (4:14-16); was taken, not from among mere human beings, but from the Godhead, the Holy Trinity (5:1); is sinless (vv. 2, 5); is an eternal High Priest (v. 6); and becomes our actual High Priest through His vicarious work as the Redeemer of fallen mankind, as the King of Righteousness (the *true* Melchisedec) in His active and passive obedience (vv. 6-10).

What is so wonderful about this text is, therefore, the holy obedience of God manifest in the flesh in our stead while He suffered or during His passive obedience! Thus we hear of our Great High Priest keeping the first table of the Law "*in the days of his flesh*" as He "*offered up prayers and supplications with strong crying and tears*" (Hebrews 5:7). In the olive garden of Gethsemane, He was "*very heavy*" (Matthew 26:37, Mark 14:33), laden down with sorrow in His soul "*even unto death*" (Matthew 26:38; Mark 14:34). In this great suffering, as He sweat as it were great drops of blood, He prayed the perfect prayers of submission to His Father in our stead, submitting His human will to His Father's divine will, which was ever one with His own divine will, and this in the face of the most horrible suffering unto death looming in ghastly and gory detail before Him -- the agony of being forsaken by God, the agony of damnation! The Father heard His proper and perfect prayer because "*He feared.*" Our Savior had complete reverential fear as true man toward His Father, combined with perfect love and trust, utterly proving out His active obedience under the First and foremost Commandment!

The Holy Ghost declares: "*Though He were a Son,*" that is, the very eternal Son of God, Very God of Very God, manifest in the flesh, in whom all the fulness of the Godhead dwelleth bodily, "*yet learned He obedience.*" He who knew all things, who always did what pleased the Father (John 8:29), experienced the keeping of the Law in a most direct and concrete way, namely, "*by the things which He suffered.*" "*Obedient unto...the death of the cross*" (Philippians 2:8), our Savior endured suffering beyond what any mere man could endure, even a *perfect* man. His suffering was sustainable because He is more than a mere *perfect* man. He is God, the Eternal Son! Thus the true "*King of Righteousness*" (Hebrews 7:2), "*the Lord our Righteousness*" (Jeremiah 23:6), is "*made perfect*" (Hebrews 5:9) or "*complete*" in that He has reached the finish, the goal, the consummation of His great

work to become in time and for all time “*the author*” or true, essential cause “*of eternal salvation*” (Hebrews 5:9). His keeping of the Law (*active obedience*) continued unabated under the most extreme duress as He suffered (*passive obedience*) the full curse of the Law in the place of us all (“*the Just for the unjust*,” I Peter 3:18), being damned on the tree of God’s holy wrath and just retribution. He died the “*death*” we deserved (Romans 6:23a), tasting death for every man (Hebrews 2:9), all the while actively doing from the heart all that the Law required, to earn righteousness for all mankind (Romans 5:19), so that His perfect righteousness might be imputed to sinful men (II Corinthians 5:21).

The true test of obedience occurs when the cost is the highest, when the suffering for it is the greatest, as the Apostle Peter writes by inspiration of the Holy Ghost:

“For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls” (I Peter 2:19-25).

How “*thankworthy*” was Christ’s ***holy*** obedience? Multiplied by the infinite factor of His Essential Deity, it was “*thankworthy*” to the salvation of all men – sufficient to merit eternal praise necessary for redemption of all men, the redemption completed by His suffering and death. When anyone else obeys as a servant (by the grace and power of God), it is only a duty of unprofitable servants (Luke 17:10); but when Christ willingly took our place under the Law to keep it (*active obedience*) and to pay the penalty of our guilt under the curse of the Law (*passive obedience*), it was profitable to the entire world for eternal salvation!

Finally, let us note in Hebrews 5:9 who it is that derives the benefit of Christ’s obedience. Our Lord became “*the author of eternal salvation*

unto all that obey Him.” Lest we fall into the damning error of believing that our attempted obedience to the Law (added, as it were, to Christ’s already perfect fulfilling of the Law) is required for salvation, we must understand “*obey*” as it is used in Holy Writ when speaking of salvation: It means “to believe.” For, as the Holy Ghost says in Hebrews, the Gospel of Christ’s completed and accepted *active* and *passive obedience* profits all those who, by God’s grace and power, hear it “*mixed with faith*” (Hebrews 4:2). We receive the benefit of salvation when we, by God’s grace and power alone, “*obey the truth*” (Galatians 3:1; 5:7), “*obey the Gospel*” (II Thessalonians 1:8; cf. I Peter 4:17). Faith is called “*obedience*” in Scripture (see Romans 1:5; 16:26), not as a meritorious work but as the receiving means whereby an undeserving sinner lays hold on the assurance of the Gospel; and believers are designated the “*elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.*” (I Peter 1:2). The Holy Ghost, God’s Spirit, sanctifies us by first bringing us unto faith, so that, confiding in the sin-cleansing blood of Jesus Christ, we are sprinkled by it and justified before God as holy, unblameable and unreprouvable in His sight (Colossians 1:22). Saving Christian faith is trust in the *active* and *passive obedience* of Christ as having merited eternal salvation for all mankind.

As you contemplate in sincere contrition and faith the sublime suffering and death of Christ, always remember that, in His State of Humiliation, He “*learned...obedience by the things which he suffered*” (Hebrews 5:8), so that, by His perfect *active* and *passive* obedience, He might become the author or cause of your salvation.

God grant us all renewed faith in our perfect High Priest, our True Melchisedec, Jesus Christ!

—E. J. W.

From the Explanation of Luther’s Small Catechism

“As my Priest, Christ fulfilled the Law in my stead perfectly (*active obedience*), sacrificed Himself for me (*passive obedience*), and still intercedes (pleads) for me with His heavenly Father.”

(Question 132b)



*"This is the day which the Lord hath made!
We will rejoice and be glad in it! —Psalm 118:24*

The Feast of the Resurrection of our Lord is indeed the most **joyful**, the most **uplifting**, the most **exhilarating** day of the entire year for the child of God! It is without doubt the highest and most important festival on our Christian calendar —more significant even than Christmas or Pentecost! For it is the very day about 2,000 years ago, on which our Lord and Savior, Jesus Christ victoriously rose from the dead! —Now, that might not mean much to a merely “nominal” Christian (for whom Easter Sunday is one of two occasions during the year when he is expected to put in an appearance at the House of God); and it certainly gets short billing in the marketplace of this world, where spring outfits, flowers, bunnies, eggs, and candy is what Easter is all about! But for us Christians, who “*know the grace of our Lord Jesus Christ,*” our Savior’s mighty resurrection on Easter morning is the greatest cause for rejoicing that there is!

Why? It is because the **physical**, the **real** and absolutely **certain** resurrection of Christ on the third day is essential to our Christian faith! In

St. Paul's first letter to the Corinthians, chapter fifteen, he declares just HOW essential it really is: "*If Christ be **NOT** raised, your faith is **vain**; ye are yet in your **sins**! Then they also which are fallen asleep in Christ [those who died confiding in Him as their Savior and Redeemer] are **perished!***" (vv. 17-18) —they've gone to hell!! That's putting it about as bluntly as it can be put! If Jesus Christ did **NOT** in fact rise from the dead with His real body, as He had promised, then we and all believing Christians down through the centuries have been plain *fools, suckers*, and hopelessly naive *victims* of the greatest **hoax** ever pulled off in the history of the world!! Then our faith is empty and meaningless, and there is no life beyond the grave! AND, "*if in **this life only** we have hope in Christ,*" as do those who preach and believe a purely "social" gospel, Paul says, "*we are of all men most miserable!*" ...because life's just too short; and then we're "history"! "***BUT now IS Christ risen from the dead,***" Paul assures us. His resurrection is a **FACT**, established "*by many **infallible proofs***" (Acts 1:3) —proofs which the scoffers of this world are unable to shake! And our faith in Christ is therefore vindicated, reassured, and strengthened. Moreover, His resurrection is a **TRIUMPH**, the blessed results of which give **us** triumph through Him!

The holy Evangelists tell us that, when the women went to the sepulchre early on Sunday morning "*at the rising of the sun,*" they intended to complete the embalming process only begun but not yet finished on Friday afternoon. They fully expected to find Jesus' body right where they had left it, definitely **dead** (as established by medical evidence), temporarily wrapped in long linen burial windings, and by now quite cold and rigid in the rigor of death —just what we too would have expected, not quite believing as a literal prophecy Jesus' promise that He would rise again on the third day. —It was a *sad* walk for those women, who had followed Jesus from Galilee, witnessed His many miracles, believed Him to be the long-promised Messiah, and lovingly stood at the foot of His cross, watching all their hopes gradually fading away with each drop of precious blood that flowed from His sacred veins. ... **AND**, if they **had** indeed found His body that morning as expected, **death** would have won a great victory; their faith in Jesus would have been in vain; and they would have **remained** disillusioned, distraught, and even despairing! That's what they were fully *expecting*! ...until...

"Behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow" (Matthew 28:2-3). The Lord Jesus didn't just

sneak out of His tomb on Easter morning! He “exited” that prison with fanfare and flair, the very forces of nature taking part in His praise and a heavenly messenger singlehandedly whisking the heavy stone slab to one side to reveal the emptiness behind it! —“*And for fear of him the keepers did shake and became as dead men*” (v. 4). The military guard placed there by Pilate at the Jews’ insistence —tough, seasoned soldiers— saw that angel in his heavenly brightness, and passed out cold! The body of Jesus wasn’t being “stolen” — it was already **GONE**!

Christ’s resurrection was no “covert operation”. It was planned in eternity, announced ahead of time to friend and foe alike, and then executed right on schedule in spite of every effort of Jesus’ enemies to prevent it —executed with a display of **divine power** to **proclaim** it! This was **an act of TRIUMPH** on Jesus’ part, not over mere earthly foes and obstacles, but the heretofore unimaginable: The **defeat of Satan**, the **satisfaction of God’s justice**, and **victory over death**!

Yes, Christ, the “*woman’s Seed*,” had crushed the head of that old Serpent, the devil (Genesis 3:15), not just by His death on the cross, by which He “*finished*” or “*accomplished*” our redemption (Matthew 19:30), but by His victorious resurrection from the dead. For, as soon as He had been made alive in the tomb, He “descended into hell” to proclaim that victory over **Satan** to the devil himself, to his wicked hosts, and to the damned already there who had rejected Him as the Messiah! Now Satan can no longer lay claim to us who have been redeemed from his slavery by Christ in His *vicarious atonement*! And we now, **empowered** and **enabled** by the Victor Himself, can “*resist the devil, and he will flee from [us]*,” James assures us.

Jesus triumphed also by satisfying perfectly the demands of His heavenly Father for man’s ransom: **Perfect obedience** to His holy Law in the place of sinners by His holy life here on earth, and **perfect payment** in their stead for the sins of the world “not with gold or silver, but with His holy precious blood and with His innocent suffering and death” (Luther; also I Peter 1:18-19). “*Him GOD raised up the third day*,” Peter preached in Acts chapter 10, in testimony of His **acceptance** of Christ’s redemptive work, “*who...was raised again for our justification*” (Romans 4:25), so that Jesus’ resurrection is the **guarantee** of our forgiveness by God the Father in heaven.

And Jesus triumphed over **death**. He “*abolished death*,” the Bible tells us, “*and hath brought life and immortality to light through the*

Gospel” (II Timothy 1:10). Now, because of **Jesus’** triumph, we too can laugh death in the face, confessing in perfect confidence: “*O death, where is thy sting? O grave, where is thy victory? ...Thanks be to God, which giveth US the victory, through our Lord Jesus Christ!*” (I Corinthians 15:55-57). For when we cling to Him in childlike faith, He promises us: “*Because I live, ye shall live also*” (John 14:19).

This **threefold TRIUMPH** accomplished by our Savior in His mighty resurrection from the dead brings untold joy and peace to our hearts, the peace and joy expressed in the Easter angel’s Gospel message, “*Fear not ye! ...He is not here, for He is risen as He said*” (Matthew 28:5-6). The message is simply: **Don’t keep on being afraid**. There’s no need to be fearful. Why?? For three reasons: First, because “*Jesus was crucified*” (v. 5b), bearing your sins in His own body on the tree, so that you have no punishment to look forward to. Secondly, because “*[Jesus] is risen*” (v. 6) in demonstration of His mighty Godhead, of His office as our High Priest before God’s throne, and of the Father’s satisfaction with His mediation on our behalf. And thirdly, because “*[Jesus did it all] as He said*” (v. 6) because His Word is the **truth** — **ALL** His promises and assurances! So **don’t keep on fearing** the wrath of God because of your sins; Jesus nailed them all to His cross. **Don’t worry** about the unceasing efforts of Satan to devour you; Christ, the Son of God, “*was manifested that He might destroy the works of the devil*” (I John 3:8). **Don’t be in the slightest concerned** as to whether Jesus’ sacrifice was enough to win your reconciliation to God; for St. Paul assures you: “*We were reconciled to God by the death of His Son*” (Romans 5:10). **Don’t keep on being afraid** about death and the grave. Christ triumphed over both when He became “*the firstfruits of them that slept*” (I Corinthians 15:20ff.), the perfect prototype according to which, at His coming, “*[He] shall change our vile body that it may be fashioned like unto His glorious body*” ... “*Fear not ye,*” but **rejoice! Christ IS risen! Hallelujah!!**

He lives TRIUMPHANT from the grave;
He live eternally to save;
He lives, and while He lives I’ll sing:
“He lives, my Prophet, Priest, and King!”

(TLH 200, 2, 6 adapted)

—D. T. M.

Rightly Judging the L.C.R.

“Judge righteous judgment” (John 7:24b).

When **all** judging is condemned as being wrong and sinful, this is not speaking as God speaks in the Holy Scriptures (I Peter 4:11). In the above verse from John 7, our Savior clearly counsels us on judging. We are not to judge “*according to appearance*” (John 7:24a), as things **seem to be** according to **our** judgment, **our** feeling, or **our** opinions. Rather, we are to judge according to God’s clear Word, and then we can be sure that the judgment is **God’s**, and **not ours**. The Christians from Berea demonstrated such Godly judgment when they “*searched the Scriptures daily, whether those things were so* [the teaching and preaching of the Apostle Paul and his helper, Silas]” (Acts 17-11). So yet today, the Scriptures remain our only infallible and completely reliable judge in determining what is right and God-pleasing, and what is not right and not God-pleasing. This standard of the Scriptures is what we will use in this proper and further judging of the Lutheran Churches of the Reformation (the L.C.R.) as we judge “*righteous judgment*” and as we “*try the spirits*” according to God’s standard (I John 4:1).

We often hear the question: “What are the differences between the C.L.C. and the L.C.R.?” Two differences were spoken of with proper, thorough documentation in the September-October 2005 issue of *The Concordia Lutheran* (pp. 107-112 and 124-133). Now, over four months later, we have not heard or read **anything** from **anyone** in the L.C.R. taking exception to or refuting that documentation. Therefore, we see no need for commenting further on those matters of doctrine and practice **at this time**, but **what the L.C.R. itself has published in recent months in its own official organ** concerning their doctrine and practice is almost beyond belief and needs to be addressed.

We refer to three matters in particular:

1. In the L.C.R.’s official monthly periodical, *One Accord*, December 2005, page 4, this report was given: “Good Shepherd Lutheran Church attempted to depose their pastor, Martin Diers, at a meeting on October 8, 2005. The attempt failed, since unanimity was not achieved. The stated reason for the attempt was willful adherence to false doctrine. Pastor Diers has stated that he believes that he is still faithfully adhering to the confessional standard of Good Shepherd and of the LCR, and that, because he did not wish the matter to de-

volve into a property dispute, and because of the substantial majority of the congregation which opposed him, he and those members who still consider him to be their pastor have left Good Shepherd and are in the process of formally organizing a new congregation, Augustana Lutheran Church.” This is the full extent of the report.

However, some crucial questions remain unanswered: Was the attempted ouster of Pastor Diers Scriptural or not? What was the reason for this attempt? And, if the reason was Scriptural, why would unanimity not be achieved according to I Corinthians 1:10? Moreover, why did Pastor Diers resign from the pastoral office of the congregation (Acts 20:28; I Peter 5:2-3)? Did he do so on Scriptural grounds, or did he forsake the call of the Holy Spirit merely to avoid a “property dispute,” as reported. If “the substantial majority of the congregation ... opposed him” contrary to Scripture, did he hold the congregation to be heterodox? If he was guilty of “willful adherence to false doctrine,” how can he legitimately serve a sister congregation as its vacancy pastor? (The September 2005 *One Accord* had reported that “Faithful Word Lutheran Church of Hovland, Minnesota, has elected Pastor Martin Diers, Pastor of Good Shepherd Lutheran Church, Corcoran, Minnesota, to serve as their Vacancy Pastor.”) And the March 2006 *One Accord* still has Pastor Diers serving as the vacancy pastor of the Hovland congregation. Moreover, Pastor Diers, whose doctrine and practice are either orthodox or heterodox, (which apparently is still to be determined) is a member of the Commission on Doctrine and Practice of the L.C.R. (March 2006 *One Accord*).

Then, in the January 2006 issue of *One Accord*, the official announcement was made that “Good Shepherd Lutheran Church of Corcoran, Minnesota, issued a call to candidate Tobin J. Pederson to be their pastor. He has accepted their call and has begun to carry out his duties.” In the L.C.R.’s practice, what happened to the doctrine of the divine call by the Holy Ghost through the Christian congregation (Acts 20:28)? Was Good Shepherd Lutheran Church even vacant according to Scripture? And if there was just cause, why was not this cause spelled out and made known? Both sides in such a controversy cannot be right!

The outcome of this strange saga is that Pastor Tobin Pederson is apparently still in fellowship with his predecessor, Pastor Martin Diers. Faithful Word Lutheran Church (Hovland) and Good Shep-

herd Lutheran Church (Corcorcan) are apparently still in fellowship with each other. And Pastor Diers and his former congregation, Good Shepherd, are apparently still in fellowship, even though Good Shepherd attempted to put him out as its pastor. All of the pastors and all of the congregations are still apparently in good standing in the L.C.R. How is that possible!? This is confirmed by the L.C.R. "Clergy Roster" and the "Roster of Congregations" (March 2006 *One Accord*). The parties involved in this Good Shepherd case quite evidently **do not all** "*speak the same thing;*" they are not "*perfectly joined together in the same mind and in same judgment;*" rather, there are "*divisions among [them]*" (I Corinthians 1:10) contrary to Scripture. This is **God's** righteous judgment.

2. In the January 2006 *One Accord*, the following was reported under "Fellowship Changes," page 4: "Augsburg Lutheran Church of Sioux Falls, SD, has declared itself out of fellowship with Redeemer Lutheran Church of West Point, NE, and her pastor, Timothy Daene." These two congregations are listed in that same issue as **sister** congregations under the "Roster of Congregations," pages 45-47. Also, in this January 2006 *One Accord*, the pastors of these two congregations are both listed under the "Lutheran Churches of the Reformation Clergy Roster," page 44. Should we not assume that the L.C.R. lists congregations which are in fellowship with each other and pastors who are in fellowship with each other? Yet, the one sentence statement, quoted above, is all that is provided in **the L.C.R.'s official periodical for the information of the general public**. What is the reader to conclude? How can congregations and pastors be **in fellowship** and **out of fellowship** with each other **at the same time**? No further information is provided in the February 2006 *One Accord* nor in the March 2006 *One Accord* as far as what issue or issues brought about this so-called "fellowship change" between these two congregations and their pastors. And yet, there is NO "change" in the "Roster of Congregations" or the "Clergy Roster" in either the February or March 2006 issues of *One Accord*. Concerning this very serious and offensive division in the Lutheran Churches of the Reformation, the words of Amos 3 rightly judge when they ask this question: "*Can two walk together, except they be agreed*" (v. 3)? This is **God's** righteous judgment!

3. In the same January 2006 *One Accord*, also on page 4 under "Fellowship Changes," we read this startling, shocking, one sentence announcement: "[Pastor] Roger Fehr has declared himself in fellow-

ship only with those who agree with him.” There is not one word of explanation as to what brought about this public announcement in the L.C.R.’s very own official periodical. Are we to assume that this was merely a paraphrase of Amos 3:3, or are there those on the clergy roster of the L.C.R. who do not agree with him? Was there any explanation in the following two issues of *One Accord*? We waited until both the February and March 2006 issues were in print before we wrote this article. Was there any further clarification in either of these *One Accord* issues concerning Pastor Fehr and his fellowship status with the other pastors and congregations of the Lutheran Churches of the Reformation? None! Nevertheless, in the first three monthly issues of *One Accord* in 2006, Pastor Fehr is **still** listed **1)** as the pastor of Gethsemane Lutheran Church, North Sioux City, South Dakota, **2)** on the “Clergy Roster” of the L.C.R., **3)** as a member of the L.C.R. “Council” or board of directors, of its Commission on Doctrine and Practice, and of its Commission on Education, and **4)** as one of the Missionaries-at-Large (Central), who must be in fellowship with someone! Who in the L.C.R. agrees with him, and with whom in the L.C.R. is he in agreement?? As a member of the Commission on Doctrine and Practice, what is Pastor Fehr’s standard and norm for determining Christian Doctrine and Practice? Is **Scripture alone** his standard and norm; are the **Lutheran Confessions** his standard and norm; or is **he alone** his standard and norm? There are six members of that Commission; are they even in fellowship with one another? First Corinthians 1 leaves no doubt about where **God** stands on the doctrine of fellowship when He says: “*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*” (v. 10). This is **God’s** righteous judgment!

Having read what the Lutheran Churches of the Reformation have publicly set before the world to judge on the basis of **God’s** Word, namely, the shameful disarray in their midst of doctrine and practice concerning the divine call, the responsibilities of the pastoral office, and the Scriptural requirements for God-pleasing fellowship, we continue to “*mark*” this church body as causing “*divisions and offenses contrary to the doctrine which [we] have learned*” and, in obedience to God’s own judgment, we continue to “*avoid them*” (Romans 16:17) as those who are not of “the same spirit” with us (*The Concordia Lutheran*, September-December, 1986).

—**R. J. L.**

Evidences and Proofs of Jesus' Resurrection

For us Christians, the witness of **Holy Scripture** is, of course, sufficient *on its own* as the infallible source and norm of **Divine Truth**; for the Lord Jesus says in John 8:31-32, “*If ye continue in My Word, then are ye My disciples indeed; and ye shall know **the truth**, and the truth shall make you free.*” Therefore, when the Apostle Paul writes in I Corinthians 15:4 that “*He rose again the third day according to the Scriptures*” and confirms in verse 20, “*Now is Christ risen from the dead,*” that is precisely what happened on Easter morning. That is not the Apostle’s personal *opinion*, but the **Holy Ghost** Himself said so, as St. Paul also testifies: “*We speak not in the words which man’s wisdom teacheth, but which the **Holy Ghost** teacheth*” (I Corinthians 2:13). Consequently, those who reject what the Scriptures plainly state, refuse to hear what they say, and do whatever they can to discredit the record of Holy Writ, are simply not Christians and heirs of everlasting life. They are unbelievers, headed for damnation (John 8:47; Mark 16:16b); and we should not at all be bothered by their skepticism, blasphemy, and hardness of heart.

Nevertheless, and this is interesting to note as a summary of the “*infallible proofs*” which establish the facts, if the Resurrection of Jesus Christ is given **objective scrutiny** according to the rules of evidence and testimony admissible even in a civil court of law, there is *more than sufficient proof* that the Resurrection *indeed* occurred. Only a fool would try to contest it!

~ **QUESTION:** Was Jesus *really dead* when laid into the tomb?

● **Circumstantial Evidence:** a) The centurion in charge of the crucifixion has no vested interest at all in the faking of Jesus’ death. He would have been summarily executed if he had. Dereliction of duty was a capital crime among the Romans. b) The rest of the soldiers, all heathen Gentiles (and probably Romans) also risked execution if they had conspired in the faking of Jesus’ death. What could they have possibly gained?? c) Aside from Joseph of Arimathea and Nicodemus (and perhaps Lazarus of Bethany), none of Jesus’ disciples were men of means capable of offering a bribe sufficiently large to turn the heads of the soldiers and tempt them to risk their very lives in the perpetration of a hoax. d) Jesus’ friends buried Him!! Because He was **dead!** If He had still been alive, they would have given Him medical attention and then removed Him to a suitable facility for treatment, for intensive care, and for eventual recovery! No reasonable or sane person would *bury* a person *alive*—especially a loved one! No reasonably intelligent person would leave a friend in critical condition without medical care for thirty-six hours!!—Friday evening at sundown to Sunday morning at dawn.

● **Medical Evidence:** Jesus’ blood had separated into lymph and clotted solids—a sure sign of **death** (John 19:34). No forensic pathologist would dispute that.

● **Eyewitness Testimony of Trained Personnel:** a) The centurion supervising Jesus’ execution *saw* that He “*gave up the ghost*” and reported this to Pilate (Mark 15:39, 44, 45). b) The detail of soldiers that inspected the bodies and finished-off those who were still alive “*saw that He was **dead already***” and so did not break His legs but rather pierced His side with a spear, yielding the

medical evidence referred to above as proof that true **death** had in fact occurred (John 19:31-37).

~ **QUESTION:** Did Jesus *really rise* from the dead on Easter morning?

● **Circumstantial Evidence:** **a)** The guards had to be *bribed* to keep them from reporting what they in fact *saw*!! (Matthew 28:11-15). **b)** The grave-clothes were neatly *folded* —completely out of character with the “stolen body theory” (Luke 24:12; John 20:3-8). **c)** If Jesus’ friends had been party to a “hoax” to influence public opinion, they would not have been hiding, but would have been spreading the concocted story (John 20:19).

● **Medical Evidence** that the risen Christ was not a figment of someone’s imagination or a hallucination: **a)** Jesus *spoke* (Matthew 28:9-10; John 20:15-17,19-29); **b)** He *ate* (Luke 24:41-43); **c)** He had a *material body* that was able to be *felt* and *examined* (Luke 24:39-40; John 20:25-27); **d)** No evidence *to the contrary* was ever found!!

● **Eyewitness Testimony** regarding Jesus’ *appearances* (No hearsay!!): At least **twelve** appearances were **recorded**— to Mary Magdalene; to the women on the road to Jerusalem; to Peter; to the disciples on the way to Emmaus; to the ten disciples on Easter evening; to the eleven one week later; to the seven fishing; to the eleven on a mountain in Galilee; to 500 brethren *at once*; to James; to the eleven at His ascension; and to Paul on the road to Damascus after His ascension. (Compare the Gospel accounts and St. Paul’s statement in I Corinthians 15:5ff.). Jesus “*showed Himself alive...by many infallible proofs.*” (Acts 1:3). Of Christ’s bodily resurrection from the dead there is simply no doubt whatsoever!

—D. T. M.

Churches in Fellowship with the Concordia Lutheran Conference

Evangelical Orthodox Lutheran Church of Yekaterinburg

Yekaterinburg, Russia

The Rev. Roman G. Schurganoff, Pastor

P. O. Box 62

620088 Yekaterinburg, RUSSIA

E-mail: lutheran@66.ru

Holy Trinity Lutheran Church

Idama, Nigeria

The Rev. Robinson Dodo, Pastor

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

The Rev. Lucky Kaladokubo, Pastor

St. Clement Lutheran Church,

Elem-Sangama Arch-Deaconry

Elem-Sangama, Rivers State, NIGERIA

St. Matthew's Lutheran Church

Port Harcourt, Nigeria

The Rev. Allenson Karibi Asawo, Pastor

76 Abba Street, Mile 1 Diobu

Port Harcourt, Rivers State, NIGERIA

St. Paul's 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

St. Paul's Lutheran Church

Kula, Nigeria

The Rev. Onengiye C. Wariboko, Pastor

St. Paul's Lutheran Church

Kula, Rivers State, NIGERIA

Directory of Member Congregations

FAITH EVANGELICAL LUTHERAN CHURCH

2620 Francis Street
Jackson, MI 49203 *Telephone: (517) 787-1411*
Sunday School & Bible Class 9:00 a.m.
Worship Service..... 10:30 a.m.
The Rev. ROSS A. MAHAN, Pastor
2175 Pioneer Drive
Jackson, MI 49201 (517) 750-3946
E-mail: rmahan@acd.net

GOOD SHEPHERD EV. LUTHERAN CHURCH

4050 South Melpomene Way
Tucson, AZ 85730 *Telephone (520) 721-7618*
Worship Service 9:30 a.m.
Sunday School & Bible Class 10:45 a.m.
The Rev. DAVID G. REDLIN, Pastor
4050 South Melpomene Way
Tucson, AZ 85730 (520) 721-7618
E-mail: david.redlin@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

ST. STEPHEN'S EV. LUTHERAN CHURCH

420 Park Avenue
Wilmot, SD 57279

Worship Service 10:00 a.m.
Sunday School & Bible Class 11:15 a.m.

The Rev. MARK W. DIERKING, Pastor

420 Park Avenue
Wilmot, SD 57279 (605) 938-4710

E-mail: dierking@tnics.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

55th Annual Convention
of the
Concordia Lutheran Conference
Friday, Saturday and Sunday
June 23, 24 and 25, 2006
at
Saint John's Lutheran Church,
Lebanon, Oregon

Motto:

"Not forsaking the assembling of ourselves together/"
Hebrews 10:25

The **Essay** will be delivered by
Pastor David T. Mensing
*"The God-ordained Participation of Christians
in the Local Congregation"*

The Friday sermon will be preached by the President
Pastor Robert J. Lietz
Text: Acts 2:42

The Sunday sermon will be preached by
Pastor Mark W. Dierking
Text: I Peter 5:2

Pastoral Conference on June 20-21
Board of Directors meeting on June 22