

*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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“Lord,  
have  
mercy!”



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

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## *The Ascension Angels' Prophecy of Christ's Second Visible Advent*

*“And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, which also said, ‘Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.’” — Acts 1:10–11*

Ascension Day was once widely celebrated in the Christian church. It no longer is! Why? There likely are many reasons. One undoubtedly would be less emphasis by many churches on *all* the truths of the Bible. There seems to be a general attitude of taking from the Bible what one likes and ignoring the rest, which is a natural result of not believing that the Bible is the Word of God and that all of it, including its very words, were given by inspiration of the Holy Ghost (*verbal inspiration*; II Timothy 3:16; I Corinthians 2:13). A second reason for rejecting many Bible truths is that they conflict with mankind’s noble opinion of himself and his benighted reason and scholarship (II Corinthians 10:5). For instance, I recently read in a well-known magazine that there is no Biblical heaven like the one referred to above in the Book of Acts. The writer’s contention was the age-old error that God will make a heaven on earth. That false idea, of course, appeals to the sinful mind of man, whose affection is set on the things of this earth (Colossians 3:2). The unbeliever wants to continue to indulge in all the pleasures of this world, many of which are blatantly lustful and thus sinful (I John 2:15–16), refuses to acknowledge the end of this world (v. 17), and rejects the idea of a “Last Day,” when he will be judged for his evil deeds (John 5:28–29; Acts 17:31).

But we, who believe that God means what He says in His inspired Word, joyfully look forward to the day when the prophecy of our text will be fulfilled, and Christ will return to earth on the Last Day of its existence in the same manner in which He ascended into heaven, namely, in a cloud accompanied by His angels (Cf. Matthew 24:30–31; 26:64; Mark 13:26–27; etc.).

Like other great truths of Holy Scripture, the second visible advent of Jesus Christ to judge the world is an article of faith established by the clear words of Scripture, as we read of it summarized above. The Bible teaches that there is a *first* judgment of the individual at the moment of

his death (Hebrews 9:27), for his soul immediately goes to heaven or to hell, while his body remains in the earth (Ecclesiastes 12:7) to await the final judgment. At that time God will reunite the body with the soul, and both will then forever live in eternal joy or eternal sorrow (John 5:28–29). Scripture says, “*We must all appear before the judgment seat of Christ that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad*” (II Corinthians 5:10), and “*He will judge the world in righteousness by that Man whom He hath ordained*” (Acts 17:31). And we also have the words of Jesus in John chapter twelve: “*The Word that I have spoken, the same shall judge him in the Last Day*” (v. 48). Jesus Christ Himself will judge all mankind at His appearing (II Timothy 4:1), not according to some yet-to-be-revealed standard but according to His Word (John 12:48), which “*shall [have been] preached in all the world for a witness unto all nations; and then shall the end come*” (Matthew 24:14).

Jesus Christ will come to earth a *second time* to judge the world in righteousness and truth. But many have not believed, and do not believe, that Christ as “*God...manifest in the flesh*” (I Timothy 3:16) came to earth the *first time*. They do not believe in the miracle of Christmas, that Christ, the eternal Son of God, was “conceived by the Holy Ghost and born of the Virgin Mary” to be the world’s Redeemer from sin, death and Satan. They reject the many prophecies in the Old Testament that pointed forward to this event, and they do not believe that Jesus of Nazareth was the fulfillment of those prophecies. They reject both the person and work of Jesus Christ. They do not believe that He atoned for the sins of the whole world (I John 2:2) as the Substitute for sinners, keeping God’s Law perfectly in their stead to earn for them righteousness before God, and suffering in their place God’s wrath which they deserve because of their sins. *Therefore* they also deny that He will come again to judge the living and the dead, taking all true believers to heaven (Matthew 25:34) and consigning all unbelievers to everlasting fire (v. 41). The angels’ prophecy of Christ’s second visible advent means nothing to them. They reject it. They will be judged already at their death, and their condemnation to everlasting punishment for their unbelief will be confirmed at Christ’s second visible advent (II Corinthians 5:10, cited above).

But we who, by the power of the Gospel (Romans 1:16), believe in Christ as the Son of God, our Savior, and know from Scripture of His second visible advent, are greatly comforted by this Biblical truth. That is also why Christ’s Day of Ascension has so much meaning for us. He did not

ascend into heaven to leave us comfortless (John 14:18ff.) but sent His Holy Spirit on the Day of Pentecost to bring to His disciples' remembrance all that He had said unto them (v. 26) and to give them power to be witnesses unto all nations (Acts 1:8). He went "*to prepare a place for [us], that where [He is] there [we] may be also*" (John 14:2–3). And He ascended in His state of exaltation to lead captivity captive (Ephesians 4:8), to demonstrate His mighty victory over sin, death and Satan, and to give us that victory through His Word (I Corinthians 15:55–57). Therefore He established the ministry of preaching so that the Word of reconciliation (II Corinthians 5:19) might go forth out of His mouth into all the world regularly and consistently (Isaiah 55:10–11) and that His mystical body, the Church of His believing sheep and lambs, might be edified and preserved in the true faith unto salvation (Ephesians 4:11–15). That is why Christ's Ascension is of such great importance and comfort to us, and why we look forward in faith to His second coming!

The facts of Christ's Ascension are indisputable. After our Savior had spoken to His disciples about what was to occur on the day of Pentecost in ten days, when they would receive the promise of the Comforter, He suddenly began to ascend upward into the sky; and a passing cloud finally obscured Him from their sight. And as the disciples were still looking up into the heavens, trying to catch just one more glimpse of Him, two men dressed in white clothing —two angels— stood next to them. They asked the disciples (here called "*men of Galilee*") why they continued to look up towards heaven, as if their hope of ever seeing Him again was fading away "*as He went up.*" The very same Jesus, who was taken up from them into heaven, they assured them, would come back in the same way as they had seen Him go into heaven — visibly, in the clouds.

Except for His special visible appearance to the Apostle Paul *after* His ascension (I Corinthians 15:8), Christ's last appearance to His disciples on earth was His visible departure into heaven; and His next appearance on earth will be His return visibly and in glory. He will not be visible only to the disciples who witnessed His Ascension; He will not be visible only to the believers living here in this world when He comes again; but He will be seen in His glorious return by **all!** "*All that are in the graves*" shall come forth at the sound of His voice (John 5:28); "*all the tribes of the earth...shall see the Son of Man coming in the clouds of heaven with power and great glory*" (Matthew 24:30); "*every eye shall see Him, and they also which pierced Him*" (Revelation 1:7). The day and time of that second visible advent is known only to God. "*Of that day and that hour knoweth no man, no, not the angels which are in*

heaven, neither the Son, but the Father” (Mark 13:32). Even Christ, according to His human nature in His *state of humiliation*, did not know the time of His return. And yet His return is imminent, the Bible teaches; that is, it could come at any time; it will come quickly; and it will come when it is least expected (I Thessalonians 5:2ff.; II Peter 3:10ff.; Revelation 3:11; Matthew 25:13; etc.).

As Christians we await the glorious day of Christ’s return, not in fear and trembling but in joy and gladness (Luke 21:28); for then we will see our Savior face to face, and He will take us and all true believers to heaven, as He has promised with these words: “*I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto Myself, that where I am, there ye may be also*” (John 14:2–3). In other words, He is our “*Forerunner*” (Cf. Hebrews 6:17–20), who went through the dark valley of the shadow of death for us, “*that through death He might destroy him that hath the power of death, that is, the devil, and deliver [us], who through fear of death were all [our] lifetime subject to bondage*” (Hebrews 2:14–15) and purchased and won for us “*an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for [us] who are kept by the power of God through faith unto salvation*” (I Peter 1:4–5). That blessed Forerunner, “*the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words*” (I Thessalonians 4:16–17).

What comfort indeed we believers have in the second coming of our Savior, in the glorious day we wait for and joyfully anticipate in Christian patience, faith and hope. For when we see our Savior face to face, He will wipe away all tears from our eyes; and He will bestow upon us the gracious rewards which “*eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him...[the things which] God hath revealed... unto us by His Spirit*” (I Corinthians 2:9–10). For He will welcome us and say: “*Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world!*” (Matthew 25:34). “*He which testifieth these things saith, ‘Surely I come quickly! Amen!’ Even so, come, Lord Jesus!*” (Revelation 22:20).

— D.G.R.

## ***“Who Can Find a Virtuous Woman?”***

*“Who can find a virtuous woman? For her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool and flax and worketh willingly with her hands. She is like the merchants' ships; she bringeth her food from afar. She riseth also while it is yet night and giveth meat to her household and a portion to her maidens.” (Proverbs 31:10-15).*



Among 600 representative Americans who nominated 200 different women in a ballot for “the most interesting woman in America,” one vote should have attracted nation-wide attention... A solitary individual had the temerity [boldness, audacity] to declare that woman attains her highest ideals when, forsaking the roar of business, the mud-slinging of politics, and the clash of other careers, she marries, settles down to make a home, proves herself a helpful wife, and cheerfully assumes the responsibilities and blessings of motherhood. These, we may believe, were the sentiments of the person who, at the end of a formidable list of nominations for the stars of first magnitude in the heavens of femininity, dared to propose as “the most interesting woman in America” none other than “a successful mother.” This nomination should be seconded and the election made unanimous; for “a successful mother” is not only the most interesting, but also the most valuable woman in our nation. The glory of consecrated womanhood is clearly emphasized in the Scriptures, particularly in the closing verses of the ode to godly mothers found in the last chapter of Proverbs. (Dr. Walter A. Maier, *For Better Not for Worse*, CPH, 1935, p. 470)

Proverbs 31:10-31, “called the A-B-C of a virtuous woman, on account of the fact that it is an acrostic in the original Hebrew, each succeeding verse beginning with the next letter of the Hebrew alphabet, is well worthy to be memorized by every Christian woman, and especially every Christian wife, as containing the ideal of the Lord Himself” (P. E. Kretzmann, *Popular Commentary of the Bible*, Old Testament, Vol. II, St. Louis, 1923, p. 260).

In our Mother’s Day meditation we shall examine Proverbs 31:10-15 under two main points: First, a Christian mother is a *virtuous woman*. Second, a Christian mother is an *industrious homemaker*.

The Holy Ghost begins our title-text with the question which gives us the title for this article: “*Who can find a virtuous woman?*” (v. 10a). Who can find a woman of moral strength, integrity and virtue, a woman who has the ability to do her job well, in a God-pleasing manner? One such woman that we find in the Scriptures is Ruth. Regarding this fine lady Boaz testifies: “*All the city of my people doth know that thou art a virtuous woman*” (Ruth 3:11). How did Ruth become a virtuous woman? Was she born with virtue? Of course not. Every human being is thoroughly infected with original guilt and depravity: “*That which is born of the flesh is flesh*” (John 3:6a), that is, sinful. No one is born virtuous. A person is *called* to virtue when he is converted and re-



newed by the Gospel. The Apostle Peter says: “*Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and Godliness through the knowledge of Him that hath called us to glory and virtue, whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue*” (II Peter 1:2-5a). By the exceeding great and precious promises of the Gospel of Christ, namely, forgiveness of sins, life and salvation in His blood and righteousness, we are converted to saving Christian faith; and a new spiritual nature is created in us. We are called to faith by God’s grace. We are to live by faith, adding to our faith virtue, by living according to the New Man and resisting and suppressing the Old Adam by God’s power. Not that we are ever entirely successful in this task, even for a minute, but we strive after perfection out of thankfulness and gratitude for our full, free salvation in Christ. We daily sin much in our struggle; but, before God for the sake of Christ, our sins are forgiven; our works are covered in Jesus’ blood and righteousness and thus are *considered* virtuous *for His sake*. Therefore, a “*virtuous*” woman is a *Christian* woman, a sinner who, by the grace of God, despairs of all self-worth and merit before God, simply clings to Jesus’ blood and righteousness for salvation, and serves God out of thankfulness for His gift of eternal life in Christ.

Are you looking for a wife? Seek a virtuous, Christian woman. For the Proverbs assure us: “*A virtuous woman is a crown to her husband; but she that maketh ashamed is as rottenness in his bones*” (12:4). A Godly wife, though perhaps plain by the world’s outward standards, is a crown of glory and happiness to her husband, devoted, faithful, caring, loving, and, above all, a Christian!

How much is such a rare woman worth? Beyond the price of precious gemstones, for “*her price is far above rubies,*” our title-text declares (v. 10b). Yea, such an one is priceless, for she cannot be purchased or bought; she is a gracious gift of God alone. Proverbs 19 states: “*House and riches are the inheritance of fathers; and a prudent wife is from the Lord*” (v. 14).

So let the women of the world parade around as if they were priceless — a Godly woman is worth more than all of them put together. This is the judgment of Almighty God on the matter. Peter, a married man

himself, writing under the direct word-for-word inspiration of God the Holy Ghost, writes: *“Likewise, ye wives, be in subjection to your own husbands, that, if any obey not the Word, they also may without the Word be won by the conversation [behavior] of the wives, while they behold your chaste conversation [behavior] coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands”* (I Peter 3:1-5). Yes, *“the hidden man of the heart,”* the “New Man” in the Christian woman, contains a meek and quiet spirit, which is, *in the sight of God,* of great price.

Such a wife has the implicit trust of her husband as Proverbs 31 records: *“The heart of her husband doth safely trust in her, so that he shall have no need of spoil”* (v. 11). Many men simply don’t trust their wives. Others trust their wives even though their wives are not trustworthy. But the husband of a Godly wife can trust his wife in every way without fear or worry. Certainly trust is a necessary foundation for a good marriage. A Godly wife is trustworthy by the grace and power of God, who works in her both to will and to do of His good pleasure (Philippians 2:13).

Since she is trustworthy, the husband *“shall have no need of spoil.”* When the head of the house, the husband, delegates certain responsibilities to his helper, his wife, he need not fear that she will bring him and the family into ruin. He knows, for example, that she is not like the covetous women of the world who live to spend money. He has a woman who believes the Scripture, which says: *“Godliness with contentment is great gain”* (I Timothy 6:6). He can trust her in money matters, in raising the children, in the various domestic duties she has, and in her own sexual chastity. He knows that, by the grace and power of God, she will be a faithful steward in all these areas.

The husband knows, as our title-text declares, that *“she will do him good and not evil all the days of her life”* (v. 12). A virtuous wife puts her husband and family first among her *temporal* concerns and responsibilities. She knows that God will bless her and take care of her needs as she ministers to her family. She is not, as the women of this world, ruthlessly pursuing her own so-called “fulfillment” at the expense of spouse, children

and home. She is truly concerned about the needs of her husband and demonstrates her love in concrete acts, “[doing] him good and not evil.” Her love is more than words; it is evident in her deeds. Her faith works by love. God works in her (Philippians 2:13), producing the fruit of the Spirit in her daily life. By the Gospel she is enabled by God to love her husband in thoughts, words, and deeds, motivated by God’s love to her, as the Gospel assures every sinner: “*Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins*” (I John 4:10). God’s Son took our punishment, atoning for our sins and appeasing God’s holy wrath against us forever! He did it all, fulfilling the Law for righteousness and paying the ransom price for sin. A true Christian gives heed to this exhortation: “*Beloved, if God so loved us, we ought also to love one another*” (I John 4:11). Thus a Christian wife loves her husband and shows her love by willing obedience: “*Wives, submit yourselves unto your own husbands as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church; and He is the Savior of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in everything*” (Ephesians 5:22-24).

The love of a Christian wife is lifelong, “*all the days of her life.*” She is faithful to her marriage vow in good times and bad, in sickness and health; yea, she continues to honor her husband all the days of her life! She guides the house and takes care of their children with such obvious devotion that even her “*adversary,*” one who is looking for an occasion to be critical of her, dare not “*speak reproachfully*” (I Timothy 5:14). And she will continue to care for their children, their “*heritage of the Lord*” (Psalm 127:3), even after the bond of marriage has been dissolved by her husband’s death.

A Christian mother also shows her love to her husband, to their children, and above all to God, by being an industrious homemaker: “*She seeketh wool and flax and worketh willingly with her hands. She is like the merchants’ ships: She bringeth her food from afar. She riseth also while it is yet night and giveth meat to her household and a portion to her maidens*” (vv. 13-15). A Christian wife and mother, according to the New Man within her, is not indolent, lazy or slothful, but rather attentive, industrious and hardworking. Motivated and constrained by the love of her Savior (II Corinthians 5:14; Philippians 4:13), she applies herself to her God-given tasks, duties, and responsibilities with diligence. She applies herself to the work God created for her: To be “*an help meet for [her husband]*” (Genesis 2:18), a Godly wife, mother and homemaker — “*all to the glory of God*” (I Corinthians 10:31).

Listen to *God's view* about marriage and motherhood: "*I will... that the younger women marry, bear children, guide the house*" (I Timothy 5:14). "*Teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed*" (Titus 2:4-5). A truly "*virtuous woman,*" a Christian wife and mother, guides the house based on God's Word. She knows that, "*having food and [clothing],*" Christians should be content (I Timothy 6:8); so she seeks to provide her loved ones with the very best of these basic necessities as the Lord's gift of "*daily bread*" allows. The Holy Ghost tells us in our title-text that she seeks "*wool,*" the staple material for the manufacture of clothing in those days, and "*flax,*" a plant, the fiber of which is still used to make linen cloth. And, after finding these raw materials, she "*worketh willingly with her hands.*" She is personally involved in clothing and feeding her family. Being a wife, mother and homemaker is hard work, period! Anyone who doubts this should try it, not only as a day's experiment or in a home economics class, but as a day-to-day career. But a truly "*virtuous,*" Christian woman approaches her task "*willingly,*" literally with delight and desire. She cheerfully approaches her daily chores and finds her delight in performing them to the best of her ability, "*do[ing] it heartily, as to the Lord, and not unto men; ...for [she] serves the Lord Christ*" (Colossians 3:23-24).

"*She is like the merchants' ships.*" This virtuous woman hunts far and wide for the best food bargains and the highest quality. Like a merchant ship, she brings what is needed "*from afar,*" sometimes having to travel some distance to find them. This often requires rising early to meet the demands of her household; so she gets out of bed to start her long day "*while it is yet night*" to provide food for the entire household. In ancient times, large households included "*maidens*" and other servants and staff for whom the "*virtuous woman*" was responsible. Today, however, "*maidens*" have generally been replaced with modern technological equivalents, modern equipment that helps a mother accomplish her household duties.

If you are a wife and mother and are reading about this "*virtuous*" Christian woman, you may be comparing yourself unfavorably to this Scriptural ideal. Do you feel guilty that you are not measuring up to the ideal Christian wife and mother, the perfect homemaker described in Proverbs 31? This is not at all out of order; "*for there is not a just man upon earth that doeth good and sinneth not*" (Ecclesiastes 7:20). No

one, not even the Christian in his life of sanctification, achieves perfection according to the rule of God's Law and attains to the goal for which he is to strive (Isaiah 64:6; cf. Philippians 3:12), for how things *should* be. Since her calling demands a 24-hour schedule and an astounding array of diverse skills and responsibilities, a wife, mother and homemaker may see her failures more pointedly than a single woman; for her job has a way of revealing shortcomings by its very nature. A truly Christian (and therefore "*virtuous*") wife, mother and homemaker should therefore humbly recognize and confess her numerous sins and shortcomings, many of which are shared by her Christian sisters in the world, sincerely repent of them, and flee in confidence to God's mercy in Christ Jesus for forgiveness (Luke 18:13), as well as for the strength to live better day by day unto her Savior (II Corinthians 5:15).

How can you accomplish this? First of all, drink deeply of the refreshing water of the Gospel: "*My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous. And He is the Propitiation for our sins, and not for ours only, but also for the sins of the whole world*" (I John 2:1-2). Remember: "*If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness*" (I John 1:9). God forgives you, daily and richly, for Jesus' sake! And then rely upon His grace not only for forgiveness but also for the strength to bear in your weakness the trials and tribulations that often accompany your calling (II Corinthians 12:9) and to live better "*unto Him which died for [you] and rose again*" (II Corinthians 5:15), turning to God's Word for guidance in your calling: "*For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope*" (Romans 15:4). Finally, flee from all anxiety in your life and gratefully pray to the God of all grace for help in all of your endeavors: "*Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus*" (Philippians 4:6-7). Thus you will be and remain a truly "*virtuous woman*" to the praise of His grace and to the glory of His name.

— E. J. W.



## “We Now Implore God the Holy Ghost”

The first stanza of this *Pentecost* hymn dates from the middle of the 13<sup>th</sup> Century, and its author is unknown. Its melody originated even earlier, dating from the early 12<sup>th</sup> Century. Luther regarded it “*einen feinen, schönen Gesang*” (“a fine, beautiful hymn”) and composed three additional stanzas which then first appeared in print in Wittenberg in 1524. The use of the hymn is not limited to the *Feast of the Holy Spirit*, but is often used as an opening hymn (*TLH* rubric: “A Hymn of Invocation of the Holy Ghost...shall be sung”), a hymn before the sermon, and a hymn of invocation on special occasions and for theological conferences and conventions. Its content quite obviously makes it appropriate for all of these.

Jesus said: “*If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?*” (Luke 11:13). Except for “enthusiasts,” chiefly among the Reformed, who claim that the Holy Ghost operates *immediately* apart from the Means of Grace, professing Christians often give “short billing” to the Holy Ghost and to His work, not fully understanding how essential He and His operations in our hearts are to our faith and ultimate salvation. Unlike the twelve men at Ephesus, who said they had never so much as heard “*whether there be any Holy Ghost*” (Acts 19:2), Christians today, in possession of the complete Holy Scriptures, cannot legitimately make that claim despite deficient and even false instruction on the part of their teachers.

Scripture clearly teaches that there are three essential operations of the Holy Ghost necessary to our faith and Christian life: **a) Conversion** — including His calling us by the Gospel, earnestly offering to us the blessings of Christ’s redemption and earnestly inviting and urging us to accept them (also called *Vocation*), and His creation of the very faith whereby we accept those blessings offered and given to us in the Gospel (other terms including *Regeneration*, *Enlightenment*, and *Spiritual Resurrection*); **b) Sanctification** (in the narrower sense) — namely, His renewing of our hearts by means of the Gospel and the Sacraments

so that the regenerate believer can overcome sin and do good works as the fruit and evidence of saving faith (also called *Renewal*); and c) **Preservation** — namely, that by the Means of Grace He nurtures our souls, strengthens us to withstand our spiritual enemies, and keeps us in the true faith unto salvation. Luther, in even fewer words, cites these operations in his explanation of the Third Article of the *Apostles' Creed*.

All three operations are referenced and summarized in the opening stanza of the hymn:

We now implore God the Holy Ghost  
for the true faith which we need the most.  
That in our last moments He may befriend us  
and, as homeward we journey, attend us.  
Lord, have mercy!

The Spirit's first operation, namely *conversion, regeneration* and *enlightenment* — the bestowal of faith in Christ Jesus as our Redeemer (I Peter 1:18–19) and our only Way to heaven (John 14:6) — is acknowledged in the second stanza, and His continuing enlightenment of our heart by His precious Word is begged of Him as follows:

Shine in our hearts, O most precious Light,  
that we Jesus Christ may know aright,  
clinging to our Savior, whose blood hath bought us,  
who again to our homeland hath brought us.  
Lord, have mercy!

We then implore the Holy Spirit's work of *renewal* — sanctification in the narrower sense — whereby, according to the New Man, we zealously treasure and keep "*the unity of the Spirit in the bond of peace*" (Ephesians 4:3) "*in the same mind and in the same judgment*" (I Corinthians 1:10) and "*love one another*" (John 13:34–35) as the fruit and evidence of our faith (I John 3:14):

Thou sacred Love, grace on us bestow;  
set our hearts with heavenly fire aglow,  
that with hearts united we love each other,  
of one mind, in peace with every brother.  
Lord, have mercy!

Finally, we beseech our Holy “*Comforter*” (John 14:16, 26) to *preserve* us in the true faith, even to our end, and to embolden our courage to resist Satan, our “*adversary*” or Foe (I Peter 5:8) “*steadfast in the faith*” (v. 9) in his evil efforts to “accuse and assail us” (II Corinthians 2:11; Ephesians 6:11ff.) even as we face the perils, trials and tribulations through which we must go (Acts 14:22b) on the way to our “homeland” in heaven:

Thou highest Comfort in every need,  
grant that neither shame nor death we heed,  
that e’en then our courage may never fail us  
when the Foe shall accuse and assail us.

Lord, have mercy!

Finally, note the familiar prayer at the end of each stanza, common from ancient times already in its Greek form, “*Kyrie eleison!*” — recognizing, as Luther points out in his explanation of the Fifth Petition, that “we are worthy of none of the things for which we pray, neither have we deserved them, but that He would grant them all to us by grace...” References to *the Lord having mercy* upon poor sinful mortals abound in the Scriptures from Genesis to Revelation, some being mere statements of fact, some being doxologies of praise, and some being petitions in prayer. Just a few examples are Exodus 34:6; Deuteronomy 4:31; I Chronicles 16:34; II Chronicles 5:13; Psalm 4:1; 6:2; 9:13; 41:4, 10; 51:1; 98:3; 107:1; 118:1; Isaiah 30:18; 54:10; Micah 7:20; Matthew 15:22; 17:15; 20:30; Luke 1:72, 78; 18:13; Titus 3:5; etc. Most of these examples include an *object* (“*upon us,*” “*on me,*” “*upon Israel,*” etc.), so that the cry, *Kyrie eleison*, in the liturgy of the Christian church is a shortened form of “Lord, have mercy *upon us!*” (Cf. *TLH*, pp. 7, 17, 28, 39, 44 and p. 110 – the *Litany*.) And, as in the hymn before us, Luther used this cry frequently in other hymns he wrote, such as *TLH* 287, 313 and 590; and we find it commonly in the hymns of the medieval church through the 16th Century (Cf. *TLH* 146, 147, 187, 237, 238, 415, 548). Indeed, what prayer, though brief, could be more appropriate for us poor, undeserving sinners to offer heavenward than that which recognizes our redemption, justification, reconciliation, preservation, and ultimately our final salvation as the result of *God’s mercy* in Christ Jesus, our Savior! And what a blessing is ours in the work of **God’s Holy Spirit** that He creates, strengthens and preserves in our hearts saving confidence in *the mercy of God* which remits sins for Christ’s sake, totally apart from the works of the Law! *Kyrie eleison!* Lord, have mercy upon us! Amen!

— D. T. M.





## The Sin of Idolatry against the Triune God

*“We know that an idol is nothing in the world, and that there is none other God but one.” —I Corinthians 8:4*

On the basis of the clear and unmistakable testimony of Holy Scripture, such as in the verse quoted above, the true Christian faith firmly maintains that *there is only one God*. This one and only God rightly demands exclusive worship. *“I am the Lord; that is My name; and My glory will I not give to another, neither My praise to graven images”* (Isaiah 42:8). *“Thou shalt worship the Lord thy God, and Him only shalt thou serve”* (Matthew 4:10). But who is the one true God and Lord to whom alone belongs all worship, honor, and glory? Without using the specific terms “Trinity” or “Triune,” the Bible does clearly describe the Lord God as being *Triune*—three in one—for it identifies three distinct divine individuals (persons) as God, namely, the Father, the Son, and the Holy Ghost (Matthew 28:19). Each one of these persons is completely God (not one third of God); and yet there are not three Gods, but only one. This is the Holy Trinity, the Triune God.

Now many people have adopted the false and misguided notion that the gods of the various religions throughout the world are really all the same god who has merely revealed himself differently to different groups of people at different times in history. However, such an opinion blatantly contradicts the Scriptures; for *“we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth (as there be gods many, and lords many), but to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him”* (I Corinthians 8:4–6; see also I Corinthians 10:20, Galatians 4:8, Ephesians 2:12).

According to that same false notion, Jehovah’s Witnesses, Mormons, and even Muslims *claim* to worship the God of the Bible (both Old and

New Testaments). Similarly, the Jews say that they worship the God who is revealed in the Old Testament. And yet all of these groups openly deny the Trinity —that the one true God is Father, Son, and Holy Ghost. Concerning God the Son, Jesus Christ, *Jehovah's Witnesses* and *Muslims* regard Him to be a good man and a prophet, but *not God*. The *Jews* (followers of modern Judaism) regard Jesus to be a blasphemer whom the devil used to lead people away from the true God. *Mormons* sometimes express themselves in ways that sound as if they believe in the Trinity (confessing faith in God the Father, God the Son, and God the Holy Ghost); but they do not believe that there is *only one* God. Instead they teach that there are *many* different gods and potential gods in the universe. Obviously, if a person does not know who the only true God is, it is impossible for him to worship that one true God. Consequently, all who profess an anti-trinitarian religion and believe in a god who is not the Triune God, they are worshiping a god (or gods) of their own creation which cannot save anyone (John 14:6; Acts 4:12). Therefore, it is no overstatement to say, as does the Athanasian Creed following a detailed description of our Triune God: “He, therefore, that will be saved *must* thus think of the Trinity.”

Because there is only one God, there is only one Being who deserves divine honor and glory. Therefore to put anyone or anything else on a level *higher* than, or even on the *same level* as, the one true God is to commit the sin of *idolatry* in violation of the First Commandment, which states: “*Thou shalt have no other gods before Me*” (Exodus 20:3). Our Catechism (Q/A 29) lists three ways in which “men have other gods,” which can be categorized as *most obvious*, *less obvious*, and *least obvious* forms of idolatry. Using these distinctions, the *most obvious* form of idolatry (described in *Part A* of the answer to Catechism question 29) is to “regard and worship any *creature* as God.” The thing that makes this kind of idolatry so obvious or “gross” is that even the sin-corrupted mind of man should be able to deduce that a creature (something created by God) cannot possibly be its own Creator. Oh how foolish it is to believe that something made by *God* (such as the moon, a volcano, a cow, etc.), as well as creatures formed by the hands of *man* (a golden calf, a statue, etc.), could in any way be God! “*Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them*” (Psalm 115:4–8; Psalm 135:15–18).

The *less obvious* form of idolatry (described in *Part B* of the answer to Catechism question 29) is to “believe in a god who is not the Triune God,” such as do the Mormons, Jehovah’s Witnesses, Muslims, Jews, Christian Scientists, Scientologists, Unitarians/Universalists, adherents of the Bahai faith, and still others. Such beliefs are not as obviously false to the uninstructed mind as the belief that a *creature* could be God. In fact, Jehovah’s Witnesses and Mormons are often quite successful in their efforts to market themselves as Christians who worship the God of the Bible. However, using the light of Holy Scripture, there should be no trouble detecting this kind of idolatry as “gross” or obvious, because it blatantly contradicts the Bible’s description of the Lord. To regard Jesus Christ, God the Son, as being worthy of any less or different honor than God the Father is to dishonor the Triune God; for Jesus says: “*All men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father, which hath sent Him*” (John 5:23).

The *least obvious* form of idolatry (described in *Part C* of the answer to Catechism question 29) is committed by people “when they fear, love, or trust in any person or thing as they should fear, love, and trust in God alone.” The reason why this kind of idolatry is “least obvious” or “fine” and harder to recognize is because it takes place *in the heart*. Of course, sins of the heart will often show themselves outwardly (Matthew 15:19; Luke 6:45); but even when such idolatry is carefully hidden to escape the notice of other people, the Lord still knows exactly what is in the heart and mind of man (Psalm 139:1–4). This kind of idolatry is committed also by true believing Christians, on account of their sinful flesh, when even for a brief moment they allow anything else to gain a higher position in their heart or life than the Lord their God (Romans 7:14–23; Galatians 5:17). And atheists, who scoff at the idea that they commit any idolatry (since they firmly deny the existence of any god), are constantly engaged in this least obvious form of idolatry by the very fact that they trust in human wisdom more than the Lord’s revelation (Psalm 14:1; 118:8) and are given to covetousness “*which is idolatry*” (Colossians 3:5). Idolatry of the heart (fearing, loving, or trusting in anyone or anything more than God) is present in *all people*, and it lies at the root of every sin that humans commit. Consequently, the instruction of God’s Word concerning this kind of idolatry has the most practical application in the lives of Christians (I Corinthians 10:12–14).

The Lord God rightly demands that we *fear*, or respect, Him above all things. “*Ye shall walk after the Lord your God, and **fear** Him, and keep His Commandments, and obey His voice; and ye shall serve Him, and*

*cleave unto Him*” (Deuteronomy 13:4). Having such *fear* of the Lord does not mean being terrified of Him, but it means respecting Him and showing Him reverence. Notice how the words “*fear*” and “*awe*” are used as synonyms when the Psalmist writes: “*Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of Him*” (33:8). In Psalm 130:4 the word “*fear*” is used in a way that cannot possibly include the idea of terror or dread. However, that the proper fear of God also includes respecting His ability to punish us should we ever turn against Him is brought out by the Lord Jesus when He declares: “*Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell*” (Matthew 10:28). To respect God means to respect His Commandments; therefore, Godly *fear* of the Lord also includes the hatred of all sin, “*the transgression of the Law*” (I John 3:4). “*The fear of the Lord is to hate evil*” (Proverbs 8:13). When people minimize or excuse sin (either their own or another’s), they show that they are not fearing (respecting) God as they should and are thereby committing the sin of idolatry.

The Lord God rightly demands also that we *love* Him above all things. Jesus classifies love for God as the “*first and great Commandment*,” declaring in Matthew 22:37–38: “*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great Commandment.*” Thus, according to God’s Law, it is not acceptable to serve Him half-heartedly, to let love for anyone or anything be put on the same or higher level than love for the Lord. Love for the things of this world (I John 2:15) and love for one’s family more than love for God (Matthew 10:37) are characteristic sins of unbelievers; but this kind of idolatry is also committed by true Christians in weakness because the devil, the world, and their flesh are constantly at work to pull their hearts away from God. Being negatively influenced by those spiritual enemies, we Christians often let *love for ourselves* predominate over love for God; and this becomes evident and should be recognized by our own hearts whenever we do what *we* want to do rather than what *God* wants us to do. Since “*love is the fulfilling of the Law*” (Romans 13:10), and since even the proper love of one’s neighbor flows from the love of God (I John 4:19–5:3), every time we sin against God or our neighbor—whether in thought, word, or deed—we demonstrate our imperfect love of the Lord; and thus we break the First Commandment.

Furthermore, the Lord God rightly demands that we *trust* in Him above all things. “*Trust in the Lord with all thine heart*” (Proverbs 3:5).

*“Trust in Him at all times”* (Psalm 62:8). We are to trust Him more than we trust other people (Psalm 118:8–9); we are to trust Him more than we trust our own strength and abilities (Jeremiah 17:5); and we are to trust Him more than we trust our own opinions, thoughts, and feelings (Proverbs 3:5). This, of course, does *not* mean that we should be skeptical and distrusting of everyone but God. It would be wrong to assume people are lying to us when there is no proof of such deception (Zechariah 8:17). Spouses (Proverbs 31:11) and Christian brethren especially (Galatians 6:10) should show themselves to be trustworthy and be able to trust one another (Proverbs 18:24); but we would be committing the sin of idolatry, though in its least obvious form, if we trusted them *more* than we trust in the Lord (Psalm 118:8). Similarly, while there is nothing wrong with putting a limited amount of trust in the opinions of doctors and the medical procedures they recommend, it is foolish and sinful to trust in them *more* than we trust in God for our physical health (II Chronicles 16:12–13). Moreover, we should, as Christians, be able to recognize in ourselves the sin of idolatry when we are fearful, worried, anxious, or stressed about various things in this earthly life (Matthew 6:31–32a), all of which are in the complete control of our gracious heavenly Father (v. 32b; also Matthew 10:29–31). By our imperfect trust in God’s gracious providence and protection, all of us become guilty of committing this kind of idolatry in the heart, which, even if this were our only transgression, makes us worthy of eternal condemnation (James 2:10; Galatians 3:10).

Thankfully, the Lord Jesus Christ came into the world to save us from our sins (I Timothy 1:15). In order to be our Redeemer, Christ was *“made flesh and dwelt among us”* (John 1:14); as a true human being He was *“made under the Law”* (Galatians 4:4–5) so that by His perfect obedience of the Law in our stead we would be counted righteous (Romans 5:19). Though Jesus Himself *is* God, yet, according to His *human nature* (which is a creation of God), the heavenly Father was also *His* God (John 20:17); and, as our Substitute, Christ perfectly kept the First Commandment, which means that He also kept the entire Law of God flawlessly. Even in His youth, He was constantly engaged in the work of His Father (Luke 2:49). When He was tempted by Satan to fall down and worship him in exchange for the riches of this world, Christ rightly responded: *“Get thee hence, Satan! For it is written, ‘Thou shalt worship the Lord thy God, and Him only shalt thou serve’”* (Matthew 4:10). On two separate occasions, God the Father spoke from heaven, testifying that He was well pleased with Jesus’ person and work (Matthew 3:17; 17:5). In the Garden of Gethsemane, at

the start of His intense suffering for the sins of the world, Jesus showed perfect submission to God by subduing His human will to avoid pain in obedience the will of His heavenly Father (which was also His own will) to redeem sinful men by suffering the pain that they deserve (Luke 22:42; cf. Isaiah 53). We should be forever grateful that because of the perfect righteousness of our Savior Jesus Christ we have been accounted righteous, and that because of His perfect vicarious atonement we have forgiveness for our innumerable sins against God's holy Law, including our transgressions of His holy First Commandment.

While it is the *Law of God* that sets forth the clear prohibition of idolatry in its various forms, yet it is only the *Gospel of God's grace in Christ* that enables and moves the Christian according to his new man to follow the First Commandment from the heart. Out of love and gratitude toward our gracious Redeemer, who satisfied God's Law in our behalf and suffered the dread consequence of our disobedience (the agony of hell on the cross), we should, by His grace grow in faithful and cheerful service to the one true God, the Triune God—Father, Son, and Holy Ghost—and earnestly desire to fear, love and trust in Him above all things. Being *guided by the Law* of our Triune God (Psalm 119:12, 35, 133), and being *constrained and enabled by His precious Gospel* (II Corinthians 5:14–15; Philippians 4:13), let us earnestly fight against all temptations to idolatry (even in its most subtle forms) and live our lives to the glory and praise of the grace of the Lord our God for Jesus' sake!

All blessing, honor, thanks, and praise  
to Father, Son, and Spirit,  
the God that saved us by His grace—  
all glory to His merit!  
O Triune God in heaven above,  
who hast revealed Thy saving love,  
Thy blessed name be hallowed!

(*TLH* 377, 10)

—**P. E. B.**



## Update on Our Seminary Program

“God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the Word of reconciliation” (II Corinthians 5:19). In these words of the Apostle Paul given by inspiration of God, in this blessed *sedes doctrinae* or Scripture proof-text, we find the clear, concise and indisputable doctrine of **objective justification** set forth for our comfort and assurance, including the efficient *cause* of it in the vicarious atonement of our Savior and the *result* of God’s unilateral reconciliation of sinful mankind unto Himself, namely, that He does not impute men’s sins unto them, having already imputed them to and punished them in Christ. “*The Word of reconciliation*,” the glad tidings of this Gospel, God has “*committed unto us*” to proclaim in all the world, that all men might repent and believe it, and thus have for themselves the blessings of redemption and justification unto salvation.

This was really the sum and substance of our work this year in the chief courses of our third year curriculum. Professor Robert J. Lietz taught **Dogmatics III**, which covered the doctrines of *Soteriology* (including the proclamation of divine pardon for Christ’s sake in the Means of Grace, the creation of faith by which the sinner accepts and receives the blessings of salvation, and sanctification which follows faith as the result and effect of justification), *Saving Faith*, *Conversion to Faith*, and *Justification by Faith*. He also taught **Symbolics I**, the confessions of the Lutheran Church from the Ecumenical Creeds through the Smalcald Articles—which also centered chiefly upon the doctrines taught in the Dogmatics course. Professor Mensing taught **Church History II**, specifically the history of the *Lutheran Reformation*, in which the doctrines of God’s Word were by His grace returned to the light of day, and the chief doctrine of justification by grace for Christ’s sake through faith was restored to the world. Also covered were the history of the controversies that followed the Reformation, the history of the Confessions that resolved them according to Scripture, and the so-called “Counter-reformation” consisting of efforts on the part of the Papacy to do “damage control” in Europe by means of the Council of Trent and also by means of personal and military intimidation and persecution of Lutheran Christians. Professor Mensing also taught **Homiletics I**, the principles of textual study, sermon construction, and outlining for the propagation of the Gospel and instruction in righteousness, and a one-semester course on the **Exegesis of Romans**, the study *in Greek* of the epistle which, also in the reliable English translation of our King James Version,

faithfully sets forth in clear and certain terms the very doctrines taught in the Dogmatics and Symbolics courses. Thus, in reality, **ALL** of the coursework this year (with the exception of **Biblical Hebrew** also taught by Professor Mensing) centered to a greater or lesser degree upon the chief doctrine of the Christian faith, namely, how a poor sinner is justified in the sight of God and is made an heir of everlasting life in heaven.

Last September, the students began a schedule of classes that ran **six days a week** —on Mondays, Wednesdays and Fridays from nine o'clock in the morning to three o'clock in the afternoon and on Tuesdays and Thursdays from ten in the morning to two o'clock in the afternoon. The *Practicum* course (our on-going *internship* in the local congregation, which takes the place of the single year's "vicarage" in other institutions) met in a weekly consult on Saturday mornings.

The present academic year came to a close ahead of schedule this year when little Lydia Mabe (at sixteen months) successfully underwent open heart surgery for the correction of a serious defect evident already at birth, and Missy Mensing, Dave's wife, was experiencing some tenuous times in her high-risk pregnancy with twins due this summer. Those critical complications, together with the need for extensive doctrinal study in special sessions supplementary to our regular classes, made it impossible to complete the coursework of the second semester in the time allotted and to administer final examinations as originally scheduled. Therefore, following the convention, a special *summer session* of four weeks will convene on July 9<sup>th</sup> to finish up our work and to write and score the requisite final exams. And even with that planned session, a week's hiatus may be needed in the middle of it when the twins are delivered by C-section — and that date has not as yet been determined since it depends in large part on the course of the pregnancy. We beseech all of our people to keep both little Lydia in her convalescence and Missy in her pregnancy in their daily fervent prayers to the Throne of Grace.

We are anticipating that, because of the special circumstances experienced this year, the pastors of the Conference may not be able to conduct their usual colloquy of our students over all of the coursework that they would ordinarily have completed by the time of our 61st Annual Convention in Seattle. Therefore the Pastoral Conference will have to determine how they wish to proceed and when and how the students will be evaluated. The Committee on Theological Education, together with the faculty, will no doubt have some specific recommendations to set before the pastors at Convention-time.



Since the Conference continued this past year to underwrite the work of full-time students with a subsistence-level stipend each month, none of our students were compelled to hold down secular employment in addition to their studies; and this contributed in large measure to their success under the Lord's blessing. For this continued blessing from the Lord of the Church through the generous, Gospel-motivated sacrifices of the members of our constituent congregations, both the students and their professors are truly grateful. May the Lord continue to work in our people both to will and to perform the doing of this much-needed support to His glory!

With the wedding of Dan Mensing and his bride, Megan Dierking, in July of 2011, all of our students are now married with families. Especially regarding married students, it is gratifying to note that understanding, dedicated, and committed Christian wives truly contribute to their success, cheerfully holding up their husbands' hands, lending a sympathetic ear to their frustrations, insulating them from as many distractions as possible, and supporting them in their desire for the pastoral office. We share with our students their gratitude for their exemplary Christian spouses — dedicated and committed Christian wives, faithful, patient, loving and steadfast to the glory of God, serving the Lord Christ to the praise of His grace (Colossians 3:24)! Moreover, their dear children, little lambs of the Savior, add to their abundant joy in the Lord every day (Psalm 127:3-5). Let us continue to remember these precious families in our prayers!

We earnestly beseech all of the brethren to bring the Seminary program of our Conference daily to the Throne of Grace, that the Lord bless abundantly the faithful labors of both of the professors and their students, that He endue them with energy and zeal, health and strength, with diligence and patience, with tenacity and endurance, that, at the conclusion of their training, our students will be properly equipped and "*able to teach others also*" (II Timothy 2:2) and, at the call of the Holy Spirit, be fit and prepared to undertake the ministry of the precious Word of God and the Holy Sacraments as shepherds of Christ's flocks, "*that the generation to come might know them, even the children which should be born, who should arise and declare them to their children, that they might set their hope in God*" (Psalm 78:6-7). We pray also that the members of our congregations Conference-wide, motivated by the grace of our Lord Jesus Christ and by the love of His Word, cheerfully and enthusiastically continue to support our joint work with their generous gifts and sacrifices, always abounding in the work of the Lord, that none of our precious flocks may ever lack a faithful shepherd's leading.

— Professor David T. Mensing

## 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:** lutheran@r66.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

**The Rev. Luckyn Kaladokubo, Pastor**

St. Clement Lutheran Church,

Elem-Sangama Arch-Deaconry

Elem-Sangama, Rivers State, NIGERIA

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

Port Harcourt, Nigeria

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

76 Abba Street, Mile 1 Diobu

Port Harcourt, Rivers State, NIGERIA

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

Kula, Nigeria

**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. Fyneface and**

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

P. O. Box 123

Abonnema, Akulga, Rivers State, NIGERIA

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



## Directory of Member Congregations

www.concordialutheranconf.com

### GOOD SHEPHERD EV. LUTHERAN CHURCH

4090 South Melpomene Way, Tucson, AZ 85730 Telephone (520) 721-7618

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

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

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

4050 South Melpomene Way, Tucson, AZ 85730 (520) 721-7618

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

### PEACE EVANGELICAL LUTHERAN CHURCH

Central Avenue at 171<sup>st</sup> Place, Oak Forest, IL 60452-4913 Telephone: (708) 532-4288

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

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

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

17151 South Central Avenue, Oak Forest, IL 60452-4913 (708) 532-9035

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

### ST. JOHN'S LUTHERAN CHURCH

Sixth and Tangent Streets, Lebanon, OR 97355 Telephone: (541) 258-2941

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

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

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

483 Tangent Street, Lebanon, OR 97355 (541) 258-2941

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

### ST. LUKE'S LUTHERAN CHURCH

5350 South Fountain Street, Seattle, WA 98178 Telephone: (206) 723-1078

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

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

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

9658 – 54th Avenue South, Seattle, WA 98118 (206) 723-7418

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

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

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

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

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

### ST. MARK'S EVANGELICAL LUTHERAN CHURCH

22012 Torrence Avenue, Sauk Village, IL 60411 Telephone: (708) 757-6859

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

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

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

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

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

### TRINITY EVANGELICAL LUTHERAN CHURCH

300 North Ridgeland Avenue, Oak Park, IL 60302 Telephone: (708) 386-6773

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

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

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

233 North Cuyler Avenue, Oak Park, IL 60302 (708) 386-4145

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

**The Sixty-First  
Annual Convention**

of the

**Concordia Lutheran Conference**

**June 22nd, 23rd and 24th, 2012**

at

**St. Luke's Lutheran Church**  
Seattle, Washington

The Rev. Edward J. Worley, Pastor

with the

**Plenary Pastoral Conference**

**on June 19th and 20th**

and the

**Board of Directors Meeting on June 21st**

Convention Motto:

**Christ, Our Divine Prophet**

John 1:17-18

The Friday Keynote Sermon is on **Malachi 3:1**  
The Sunday Convention Sermon is on **John 1:17-18**

**Convention Essay in Two Parts:**

Part I. "The Angel of the Lord" in the Old Testament  
Part II. "The Messenger of the Covenant" in the New Testament