

The
Concordia Lutheran




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

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

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**The Vital
Importance of
Law and Gospel
Preaching**

—Luke 24:47

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STATEMENT OF PURPOSE:

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

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

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

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

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

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

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

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

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

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

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Sermon Preached at the
Service of Conbocation
Sixty-seventh Annual Convention
of the
Concordia Lutheran Conference
Lebanon, Oregon
June 22, 2018

by the Rev. Edward J. Worley, Conference President

Text: **Romans 6:23**

Dear fellow-redeemed sinners, redeemed by the Savior, Jesus Christ, our Lord:

Our sermon text is a simple, yet profound, summary of mankind's problem and God's solution to it: The Law reveals the wages of sin, the Gospel reveals the gift of eternal life in Christ.

Let us pray: Dear heavenly Father, renew our spiritual understanding of the fundamental truths, Law and Gospel. Increase our faith that we may ever cling to the blood and righteousness of Thy Son, our Savior, alone for salvation that, when our appointed time comes, we may die in peace, departing to heaven to be with Christ. In His Name we pray. Amen.

Theme: **The Law Reveals the Wages of Sin;
The Gospel Reveals the Gift of Eternal Life in Christ.**

I.

Our text begins with the sobering, bad news of the Law: "*For the wages of sin is death*" (v. 23a). What is sin? Scripture tells us that sin is the transgression of God's holy Law (I John 3:4). Any failure to do what is right, any time a person falls short of the "*Thou shalt*" in the Ten Commandments or breaks a "*Thou shalt not*" prohibition is sin. God holds every individual human being morally responsible for his thoughts, de-

sires, words and deeds. There are no excuses, exceptions, or justification for sin allowed — none whatsoever. And God’s moral standard for every human being also includes how we are to *be*, not just what we are to *do* and *not* to *do*. Two simple words set that standard: *Holy* and *perfect*. We are to be holy and perfect, morally speaking, even as God is holy and perfect (Leviticus 19:2; Matthew 5:48).

God sets the standard. *God* judges all according to the standard. Holy Scripture records God’s moral assessment of mankind. What do His all-knowing eyes behold? *“The Lord looked down from heaven upon the children of men to see if there were any that did understand and seek God. They are all gone aside; they are all together become filthy; there is none that doeth good, no, not one”* (Psalm 14:2-3). *“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually”* (Genesis 6:5). The Apostle tells us: *“Now we know that what things soever the Law saith, it saith to them who are under the Law, that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the Law there shall no flesh be justified in His sight; for by the Law is the knowledge of sin. ...For all have sinned and come short of the glory of God”* (Romans 3:19-20, 23). Even the best attempts fail: *“For there is not a just man upon earth, that doeth good, and sinneth not”* (Ecclesiastes 7:20). *“But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away”* (Isaiah 64:6). If someone thinks otherwise, he is utterly deceived in such thinking: *“If we say that we have no sin, we deceive ourselves; and the truth is not in us. ...If we say that we have not sinned, we make Him a liar, and His Word is not in us”* (I John 1:8, 10). Under the Law we must plead: *“Enter not into judgment with Thy servant, for in Thy sight shall no man living be justified”* (Psalm 143:2).

Why do all men fail to keep the Law? Why do all men sin? Because they are conceived and born in sin! Man sins because he is a sinner! Man, born of sinful flesh, cannot be otherwise but carnal, sold under sin (John 3:6). We call this “original sin” or “inherited sin” — the total corruption of our whole human nature from our very conception, as David confesses: *“Behold, I was shapen in iniquity; and in sin did my mother conceive me”* (Psalm 51:5). Since the Fall, man, by nature, is without the image of God, devoid of true fear, love and trust in God, without righteousness, full of deceitful lust, and is spiritually blind, dead and an enemy of God, as the Apostle confesses: *“For I know that*

in me (that is, in my flesh) dwelleth no good thing” (Romans 7:18a). These passages expose the source of the problem, condemning all: “*But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned*” (I Corinthians 2:14). “*And you...were dead in trespasses and sins*” (Ephesians 2:1). “*Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be*” (Romans 8:7).

How did this happen? It is entirely man’s own fault! God created our first parents, Adam and Eve, in His image. They knew God and were perfectly happy in such knowledge; they were perfectly holy and blessed (Genesis 1:26-27; Colossians 3:10; Ephesians 4:24)! Man threw it all away in the Fall. Of his own free will, he yielded to the temptation of Satan and sinned: “*By one man sin entered into the world*” (Romans 5:12a; cf. Genesis 3:1-7). One hundred percent of the blame rests on man. His misuse of free will brought him into complete bondage of the will and slavery to sin!

God had warned him of the dire consequences of sin, saying to Adam: “*But of the tree of the knowledge of good and evil, thou shalt not eat of it; for, in the day that thou eatest thereof, thou shalt surely die*” (Genesis 2:17). Here “*the wages of sin*” is plainly laid out: Death! The Apostle states: “*Wherefore, as by one man sin entered into the world and death by sin, and so death passed upon all men, for that all have sinned*” (Romans 5:12). Death is not “natural,” some entropic process, some law of physics played out as energy is depleted! Death is a sentence executed on the transgressor of God’s Law by the Divine Judge Himself. Man *earns* death as a just recompense, as payment due, as wages! This is the first, foundational truth. It lays out the problem. It holds the sinner responsible for his predicament. Only the Spirit of God, working through the Law, can convict an individual of his sin and the *full* consequences thereof. For, you see, the death which sin brings is not mere *physical* (or *temporal*) death, separation of the soul from the body. In our text “*death*” is contrasted with “*eternal life*.” The death which sin brings is also *eternal*: “*For as many as are of the works of the Law are under the curse; for it is written: ‘Cursed is everyone that continueth not in all things which are written in the Book of the Law to do them’*” (Galatians 3:10). “*The soul that sinneth, it shall die*” (Ezekiel 18:20a). The wages of sin include the wrath of Almighty God, through temporal death, unto eternal damnation in hell. The sentence pronounced is everlasting: “*Depart from Me, ye cursed, into ever-*

lasting fire!” (Matthew 25:41). The Lord speaks to this, through Paul, when the Apostle speaks of Christ’s return: “*In flaming fire taking vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power*” (II Thessalonians 1:8-9). All men, under the Law, deserve to be paid in the same coin. You deserve hell. I deserve hell. All deserve hell. Through the Law, God works a conviction in your heart so that you despair of all merit, all self-help, all hope of a manmade solution to this wage, this eternal payment for what you are and do.

II.

So convicted, you are ready for the solution, God’s solution, the only solution: “*But the gift of God is eternal life through Jesus Christ our Lord*” (v. 23b). The first point of contrast is obvious: The solution is not earned by us in any way; it is a gift, a gracious bestowal upon sinners, upon the totally unworthy. This is grace: The gift of God’s *undeserved* love! The Apostle brings out the grace of God in Romans 5: “*For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement*” (vv. 6-11). Our unworthiness is designated by such telling terms as “*without strength,*” “*ungodly,*” “*sinners*” and “*enemies.*” Moreover, the Apostle tells us who did all the work: God Himself through Jesus Christ our Lord. He bore sin’s wages in our place: Christ died for us! He saved us from God’s just and holy wrath so that God declares us righteous, declares the *ungodly* righteous, for the sake of Christ’s holy, innocent and precious blood! God reconciled us by the death of His Son. We *receive*, as a gift of grace, the *atonement* Jesus wrought by His perfect life and by His innocent suffering and death! There is no cost to sinners whatsoever because God Himself paid the full price in Christ.

The gift is the opposite of what we deserve as sinners! “*The gift of God is eternal life!*” “*For if by one man’s offense death reigned by one,*

*much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offense of one judgment came upon all men to condemnation, even so by the righteousness of One the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous. Moreover the Law entered, that the offense might abound. But where sin abounded, grace did much more abound; that, as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Romans 5:17-21). "But God, who is rich in mercy for His great love wherewith He loved us even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus, that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus. For by grace are ye saved through faith, and that not of yourselves; it is the gift of God, not of works, lest any man should boast" (Ephesians 2:4-9). The gift of eternal life is proclaimed, given and sealed by the Gospel. The Gospel is the good news of our salvation because of the work of Christ in His holy life and in His innocent suffering and bloody death. In life He took our place under *the demands* of God's Law and, from conception to death, kept it perfectly to give us righteousness before God; "*for Christ is the end of the Law for righteousness to every one that believeth*" (Romans 10:4). In death He took our place under *the curse* we deserved, suffering the full punishment of hell on the cross, appeasing God's just wrath and satisfying His holy justice, for "*He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world*" (I John 2:2). "*Christ hath redeemed us from the curse of the Law, being made a curse for us; for it is written: 'Cursed is everyone that hangeth on a tree'*" (Galatians 3:13). His blood gives us complete forgiveness: "*The blood of Jesus Christ, His Son, cleanseth us from all sin*" (I John 1:7c). Full satisfaction has been made for every sinner without exception.*

Since Christ did all that was needed to redeem every sinner, providing perfect righteousness and payment in full for sin, the Gospel is the proclamation of Christ's finished redemption, the declaration of God's complete reconciliation, and therefore the sure promise of eternal life and salvation. When the Philippian jailer asked what he must do to be saved, the answer given is the only answer there is for all sinners: "*Believe on the Lord Jesus Christ, and thou shalt be saved*" (Acts 16:31). Only the Holy Ghost can work that saving faith in a human

heart, and He does this by the Gospel (Romans 10:17). Saving faith is the God-wrought hand which receives the gift Christ bought and paid for, the gift which His heavenly Father gave: Eternal life!

Once faith, saving faith, is created by the Gospel, the penitent, believing sinner looks at death with hope. Why? Because, although temporal death still awaits him as the *consequence* of sin, eternal death, the *punishment* for sin, does not! “[Our Savior Jesus Christ] hath abolished death, and hath brought life and immortality to light through the Gospel” (II Timothy 1:10). A believer says with the Apostle Paul: “For to me to live is Christ, and to die is gain. ...To depart and to be with Christ ...is far better” (Philippians 1:21, 23b). Believers live “in hope [in the anticipation] of eternal life, which God, that cannot lie, promised” (Titus 1:2a). Believers know: “It is appointed unto men once to die, but after this the judgment. So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation” (Hebrews 9:27-28).

May God ever grant each and everyone God-wrought conviction and saving faith: “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” (Romans 6:23). In Jesus’ Name, Amen.

Soli Deo gloria!

*The Law is good; but since the Fall
its holiness condemns us all;
it dooms us for our sins to die
and has no power to justify.*

*To Jesus we for refuge flee,
who from the curse has set us free,
and humbly worship at His throne,
saved by His grace through faith alone.*

(TLH 295, 5-6)

Sermon Preached at the
SUNDAY DIVINE SERVICE
of the
Sixty-seventh Annual Convention
of the
Concordia Lutheran Conference

by the Rev. David T. Mensing Oak Forest, Illinois

Sermon Text:

Luke 24:47

In the Name of Jesus Christ, the only Savior and gracious Head of His Church, “*the Author and Finisher of our faith,*” dearly beloved delegates and visitors to our Conference Convention —fellow-hearers of His most wonderful Word:

In our convention essay this year, as well as in our convention sermons, we are considering what should be *taken for granted* among Christians generally, but particularly among *Lutheran* Christians, namely, “*The Vital Importance of Law and Gospel Preaching.*”

Were it not that, in this day and age, *real* Law and Gospel preaching has practically disappeared from most pulpits, and tragically, from many a *Lutheran* pulpit, we might not address at all what is obvious to us from this text and from so many other Scriptures, except for the fact that the average Christian, and, again, the average *Lutheran*, for that matter, is barely able to define what those chief doctrines of the Christian religion ARE, and how their faithful preaching and teaching are essential to man’s salvation! By God’s grace, you, the members of our Conference congregations, have been faithfully “indoctrinated” by your pastors concerning these doctrines and their necessary and proper distinction so that you can readily identify them when you hear them preached and taught and gratefully acknowledge and appreciate what the Holy Ghost works through each of them in the hearts of sinful men toward their salvation. Nevertheless, a brief but pointed review of their function and the necessity of BOTH in Christian preaching is specially set before us this morning in the injunction of the Lord Jesus, as He

Himself establishes, in His own words, the chief activity of His Church on earth, namely,

The Vital Importance of Both Law and Gospel Preaching
in Every Sermon.

Jesus Himself divides our study into two parts, in their proper order, so that we clearly understand the vital *function of the Law* as working in men **I. repentance** for their sins, and the vital *function of the Gospel* in proclaiming to them and working in them saving faith in the **II. remission of sins** for their souls' salvation.

I.

When God created man righteous and holy in the beginning, as the foremost of His visible creatures, He intended Adam and Eve to *remain* in His image and to live their lives in accordance with His will, bringing honor to His Name. Therefore He *wrote into man's heart* (Romans 2:15) the perfect knowledge of His Law, as well as a perfectly free will and the ability to keep it perfectly in thoughts, words and deeds. But when man fell into sin by deliberately, contrary to that better knowledge, *ignoring* God's command and warning and eating of the forbidden fruit, he lost his concreated righteousness, lost his free will to obey the Law of God, lost his love of God and any desire to please Him, and became spiritually blind, dead and God's enemy. As a result, he also brought upon himself and upon all mankind after him the wrath of God, His just displeasure, and ultimately "*the wages of sin*" (Romans 6:23), everlasting death and damnation in hell as the due reward of their transgressions.

Not only does God's Law demand man's perfect obedience and stipulate what men must do and avoid in order to please Him, saying for example: "*Ye shall be holy, for I the Lord your God am holy*" (Leviticus 19:2); not only does it identify sin as disobedience or "*the transgression of the Law*" (I John 3:4); not only does it "[include] *all under sin*" (Galatians 3:22), stating in no uncertain terms that "*all have sinned and come short of the glory of God*" (Romans 3:23); not only does it threaten divine retribution upon the sinner, saying "***Cursed*** *is everyone that continueth not in all things which are written in the Book of the Law to do them!*" (Gal. 3:10). "*The soul that sinneth, it shall die*" (Ezekiel 18:4). But it does so, not merely to "set the record straight" about God's justice but to convict the individual sinner of his own iniquities so that he sees in himself nothing worthy of God's favor (Isaiah 64:6). It strips him of any righteousness in the sight of God (Romans 3:12); it closes the door on justification by the works of the

Law (Romans 3:20); and it acts as a powerful force to crush man's stubborn impenitence *"like a hammer that breaketh the rock in pieces"* (Jeremiah 23:29).

While the natural knowledge of God and so-called "natural law" **do** give man *some* information about God, about sin, and about the guilt of sin, yet the natural knowledge of God does not even reveal who the *true* God *is*, as we read in St. Paul's sermon to the Athenians on Mars' Hill (Acts chapter 17); and the unconverted person cannot understand the things of the Spirit of God, Paul writes I Corinthians 2:14, *"neither can he know them, because they are spiritually discerned."* Likewise his knowledge of sin is woefully deficient according to "natural law;" his conscience only convicts him of the grossest and most violent crimes; and yet prisons are housing millions of criminals who neither acknowledge nor feel guilty about what they have done. It by the Law of God in the Scriptures that sin is known because, as Paul writes in Romans 7:7, *"I had not known sin but by the Law"* — the complete, detailed and written Law. *"For I had not known lust, except the Law had said, 'Thou shalt not covet,'"* showing that even evil **thoughts** are sins, a truth that natural man steadfastly denies.

Moreover, the Law, preached in all its fierceness, reveals God's wrath against sin and against the sinner (Psalm 5:5); it convicts all men living as sinners, *"come short of the glory of God"* because of their transgressions (Romans 3:23); it declares His unremitting punishment of the wicked according to His justice (Ezekiel 18:4b); and it shows that His condemnation of sinners is not open to compromise nor to tempering with mercy because of man's efforts to placate Him. The Law threatens to punish all that transgress God's Commandments in thoughts, desires, words and deeds with death and damnation in hell! And the Law fills the individual convicted sinner with fear and dread and panic and despair of his self-worth because, in the Law, he can see no way to better his situation before God, to lessen God's wrath and displeasure, to escape the punishment he deserves, and to merit some degree of favor with Him by doing good works to compensate His justice.

The Law leaves the convicted sinner with no alternative but to cry out in true contrition, and in terror of punishment, to beseech God's **mercy**! And it is thus that the preaching of the Law in all its fierceness works *"repentance"* — the change of mind and attitude that acknowledges his own sin and guilt, that refuses to mitigate or lessen his guilt by blaming others for his transgressions, that confesses his total unworthiness in the sight of God, that recognizes his complete inability to justify himself,

and knows that even God's mercy is not his to demand.

And even to the **believer**, because of his flesh in which "*dwelleth no good thing*" (Romans 7:18), because of the flesh which is just as perverse as the hearts of unbelievers, the flesh which would have him deny his sins, refuse to confess them and forsake them (Joshua 28:13), the Law must be preached to keep him aware of his condition by nature and of his well-deserved condemnation according to God's **justice**. For it is the preaching of the Law — in all its fierceness — which continues to work, also in believers, **true repentance** for the sins that so easily beset us, which we commit every day, and for which we humbly repent, saying with the Psalmist: "*I acknowledge my transgression, and my sin is ever before me. Against Thee, Thee only, have I sinned and done this evil in Thy sight that Thou mightest be justified when Thou speakest and be clear when Thou judgest*" (Psalm 51:3-4), yea, according to which the child of God humbly confesses: "*O almighty God,... I, a poor miserable sinner, confess unto Thee all my sins and iniquities with which I have ever offended Thee and justly deserve Thy temporal and eternal punishment. But I am heartily sorry for them and sincerely repent of them; and I pray Thee ...to be gracious and merciful to me, a poor, sinful being.*" The words which I temporarily omitted from this **General Confession** are, of course, NOT manifested by the Law; and so we shall return to them later when we discuss the preaching of the Gospel of the "*remission of sins.*" In the meantime, we have considered, according to the Savior's own directive, the vital importance "*that repentance...should be preached in His name* (according to His own authority as very God of very God) *among all nations, beginning at Jerusalem,*" that is, starting with our *local efforts* in our own congregations with one another, in our own cities and towns, among neighbors and acquaintances, relatives and friends, and then branching out from there in mission work elsewhere.

The preaching of the Law **can**, of course, be *ignored, resisted, rejected* and even *hated*, as it was by the world in the days of Noah, whose testimony produced no fruit in 120 years (Genesis 6:3; Hebrews 11:7). The Children of Israel rejected it as well, even though God patiently reached out to them day in and day out as "*unto a disobedient and gainsaying people*" (Romans 10:21). To the Jews, just before the manifestation of their Messiah, John the Baptist, His forerunner, preached: "*Repent ye, for the kingdom of heaven is at hand!*" (Matthew 3:1-2). And many of the people, convicted by the Law, "*went out to him...and were baptized of him in Jordan, confessing their sins*" (vv. 5-6). But to the scribes and Pharisees, who heard John's preaching but rejected it, only feigning

repentance by showing only some initial interest in his baptism, John said: “*O generation of vipers, who hath warned YOU to flee from the wrath to come? Bring forth therefore fruit meet for repentance, and think not to say within yourselves, ‘We have Abraham to our father,’*” as if their physical descendancy from Abraham exempted them from the hearing of the Law and true repentance (Matthew 3:7-9). And Jesus Himself preached to them God’s Law in its indicting fierceness, and they hated Him for it (John 8:44-45), plotted to destroy Him (11:53), and finally “*killed the Prince of Life*” (Acts 3:15). Jesus told them: “*I tell you, nay, but except ye repent, ye shall all likewise perish!*” (Luke 13:3).

II.

But the Lord Jesus also instructs us in our text that “*remission of sins should be preached in His name among all nations, beginning at Jerusalem.*” In the Gospel, the “good news” of God’s salvation for sinful man, whose transgression He had foreseen in His omniscience but had not willed, God manifested forth already in the Old Testament Scriptures His **mercy** toward fallen mankind **in Christ**, the Seed of the woman, His only-begotten Son, the Redeemer of men, the Propitiation who **satisfied** His justice in man’s place. After He had convicted the Children of Israel of their rebellion against Him, He declared: “*The Lord, the Lord God, merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin*” (Exodus 34:6) — expressing attributes, attitudes and actions toward sinful mankind that are NOT revealed in His Law. Christ wants this Gospel of the “*remission of sins [to] be preached in His Name,*” to be *proclaimed* to penitent sinners, to the contrite and brokenhearted, for their comfort and assurance, peace and hope, “*in His Name,*” that is, because of their Redeemer’s vicarious atonement, because of OUR Redeemer’s vicarious atonement, namely, that “*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*” (Isaiah 53:5).

Throughout the entire **Old** Testament, our merciful and gracious God was consistent in His Gospel pronouncements made possible by the Redeemer, as He declared (and as He wants US to “*preach*” in His Name): “*Fear not, for I have redeemed thee; I have called thee by thy name; thou art Mine... for I am the Lord thy God, the Holy One of Israel, thy Savior!*” (Isaiah 43:1 and 3). And throughout the entire **New** Testament, our merciful and gracious God was consistent in His Gospel

promises in “*the Word of Reconciliation*” (II Corinthians 5:19) that He committed unto us to “*preach*” in Christ’s Name: “*Fear not, for behold I bring you **good tidings of great joy** which shall be to **all people**; for unto you is born this day in the City of David a **Savior**, which is Christ, the Lord!*” (Luke 2:10), “*...the Lamb of God, which **taketh away** the sin of the world*” (John 1:29). “*He died for all!*” (II Corinthians 5:15). “*God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them*” (5:19); “*for He hath made Him who knew no sin to be sin for us, that we might be made the righteousness of God in Him*” (v. 21). “*And He is the propitiation [the payment of complete satisfaction] for our sins, and not for ours only but also for the sins of the whole world!*” (I John 2:2) ...so that “*all [having] sinned and come short of the glory of God*” ...“*[are] justified freely by His grace through the redemption that is in Christ Jesus*” (Romans 3:23-24).

By faith in this “*Word of reconciliation,*” by simple, humble, childlike confidence of the heart in the *mercy* of God which remits sins for Christ’s sake, “*in His Name,*” we have the “*remission of sins*” which He imparts to truly repentant or *penitent* sinners as His Gospel comfort: “*Son [daughter], be of good cheer; thy sins be forgiven thee*” (Matthew 9:2). After having been crushed by the preaching of the Law, “*the power of God unto **salvation***” (Romans 1:16), “*doth enter in, the sinful soul to quicken,*” we sing with the hymnwriter (Paul Speratus, *TLH* 377,8), as the Holy Ghost, by means of the sweet good news of the Gospel, brings the cringing penitent, the wretched, unworthy, ungodly malefactor by nature, terror-stricken by the Word of God’s wrath — brings him “*everlasting consolation and good hope through grace*” (II Thessalonians 2:16). “*Fear not!*” (Luke 2:10). “*Be not affrighted!*” (Mark 16:6). “*Christ hath redeemed us from the curse of the Law, being made a curse for us; for it is written [in the inerrant Word of our God]: ‘Cursed is everyone that hangeth on a tree’*” (Galatians 3:13). This is the “*remission of sins*” that should be preached “*in His Name,*” “*to wit, that God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the Word of Reconciliation*” (II Corinthians 5:19). Therefore “*he that believeth on Him is not condemned*” (John 3:18). Thus the Holy Ghost, through the Gospel, brings us to faith in Christ and imparts to us the blessings of redemption: Forgiveness of sins, life and salvation as the gift of God to the undeserving “*without (totally apart from) the deeds of the Law*” (Romans 3:28). If this “*remission of sins*” were not “*preached in His Name,*” we would be of all men most miserable!!

Brethren, we do not always know from Sunday to Sunday who is going to be in attendance, even by, what appears to us to be, pure happenstance, to hear the message preached from our pulpits. How tragic it would be that a secure, proud, and arrogant sinner would escape the fierceness of the Law because of silence from the pulpit and be left to glory in his own filthy-rags-righteousness, when by the “*preaching*” of “*repentance*” he **could** be turned from his wicked way, confess his sins and iniquities, acknowledge his unworthiness of God’s favor, and throw himself humbly upon God’s mercy! — And how **doubly**-tragic if a truly penitent sinner, brought to his knees by the preaching of the Law and cowering in some corner like the publican in the Temple, due to silence from the pulpit, did not hear the preaching of the “*remission of sins*” to engender renewed life in his dying soul, to calm the sinner’s stormy breast, to bring peace to his troubled heart, to give rest to his weary soul, and the sure and certain anticipation of everlasting life to a wretch sitting in darkness and in the shadow of death! Without the knowledge of the **Gospel**, he wouldn’t be able to beg the Lord *in faith*, “I pray Thee, *of Thy boundless mercy, and for the sake of the holy, innocent, bitter sufferings and death of Thy beloved Son, Jesus Christ, to be gracious and merciful to me, a poor, sinful being.*”

Oh, may we pastors, by the enabling grace of God’s Holy Spirit and out of love for poor souls for whom the Savior died, never fail to preach, regularly and consistently, for the love of our Savior, **BOTH** “*repentance AND remission of sins in His Name*” in every sermon, for the welfare of our own souls, for the souls of our people, and for the salvation of “*strangers from the covenants of promise*” (Ephesians 2:12). And may you, who have “*ears to hear what the Spirit saith unto the churches,*” tune them attentively to our messages, expecting, yea, demanding to hear what the Lord Jesus requires, namely, “*that repentance AND remission of sins should be preached in His Name*” to the praise of His grace and to the salvation of precious souls, for Jesus’ sake. Amen.

Soli Deo gloria!





Convention Digest

The Sixty-seventh Annual Convention of the Concordia Lutheran Conference, held at St. John's Lutheran Church, Lebanon, Oregon, officially began at 9:30 a.m. with a Divine Worship Service of Convocation in which the local Pastor, the Rev. Paul E. Bloedel, served as the liturgist; and the President of the Conference, the Rev. Edward J. Worley, delivered the keynote sermon based on Romans 6:23. His theme, which also set forth the two parts, was: *The Law Reveals the Wages of Sin, The Gospel Reveals the Gift of Eternal Life in Christ.*

Following the service, the convention was called to order by the President, who first appointed the standard convention committees. Then, in his annual report, President Worley drew attention to the official motto of this Sixty-seventh Annual Convention of the Concordia Lutheran Conference, namely, "*The Vital Importance of Law and Gospel Preaching.*" He encouraged everyone to read and study Dr. C. F. W. Walther's excellent book, "*The Proper Distinction Between Law and Gospel.*" The President then



quoted extensively from the Conference *Constitution* (Article VI) setting forth the “*Relation of the Conference to Its Members.*”

After the noon meal, sessions were opened with a devotion conducted by Pastor Robert J. Lietz. As the first order of business, President Worley informed the convention of action taken by the Board of Directors in its meeting on the previous day, namely, its unanimous resolution recognizing Pastor David J. Mensing of St. Mark’s Ev. Lutheran Church, Sauk Village, IL., as being no longer in fellowship with our Conference “because of his public false doctrine and practice and his refusal, at least up to this point, to be corrected.” He has been publicly teaching in his congregation a new and variant position regarding marriage and divorce, namely, that adultery in the heart (Matthew 5:28) is grounds for divorce, an admitted “variance” that he regards as his “settled position” and concerning which he has over a period of at least a year rejected correction. The Secretary read a brief letter from Pastor David J. Mensing addressed to the Board of Directors in which he stated that he currently holds, stands behind, and is now publicly teaching that position in his congregation, but that, as of right now, “St. Mark’s as a congregation has not yet taken any action with respect to what [he has] presented” in a detailed “working paper.” He also stated that he will not advise or encourage his members to do so “until they are able to examine and digest also a rebuttal” of his position prepared by the Conference pastors. Both his letter and a copy of the Board’s resolution were distributed to the delegates and to concerned visitors for their information. Thereupon a motion was made and seconded to ratify the resolution of the Board of Directors recognizing Pastor David J. Mensing to be no longer in fellowship with us and therefore also ineligible to be seated as a delegate, to be elected to any office, and to participate in any official business of the convention. The resolution also ratified the Board’s judgment that St. Mark’s congregation is still in fellowship with us “inasmuch as it has not accepted the variant position of its pastor and does not, to date, share his position.” The resolution was passed with a unanimous, rising vote of all the pastoral and lay delegates.

In the initial report of the *Finance Committee*, Mr. Robert G. Bloedel, the Conference Treasurer, presented the *Financial Report* for fiscal year 2017–2018. The report showed a beginning cash balance of \$15,011.42 in the General Fund plus total receipts of \$37,565.25, yielding total cash available of \$52,576.67. Expenditures totaled \$37,368.99, leaving an ending cash balance as of May 31, 2018 of \$15,207.68. The report

also showed an increase in the Student Aid Fund from \$44,390.83 at the beginning of the fiscal year to an ending balance of \$49,347.88 on its closing date, May 31, 2018. Total cash in all funds as of May 31, 2018: \$64,555.56. The Treasurer then distributed the Finance Committee's *Budget Worksheet* for the new fiscal year, June 1, 2018 through May 31, 2019. It showed a beginning cash balance of \$15,207.68 in the General Fund and anticipated receipts (including the pledges of our congregations) of \$26,205.00, for expected total cash available for the purpose of budgeting of \$41,412.68 in the General Fund. Projected expenditures in the initial proposed budget totaled \$40,000.00 divided among the following items: *Scriptural Publications* — \$1,500.00; Ekaterinburg Pastoral Salary Subsidy — \$12,000.00; Ekaterinburg Facilities Rental Subsidy — \$2,400.00; St. Mark's Subsidy — \$8,400.00; Good Shepherd Subsidy — \$10,800.00; General Travel Expense — \$2,400.00; Convention Expense — \$1,000.00; Miscellaneous Expenses — \$1,500.00. In the Student Aid Fund, the estimated income for the new year is \$2,400.00, and no expenditures are anticipated since we have no students at present. Pastor Lietz mentioned that Trinity congregation, Oak Park, Illinois, was unable to get its pledge to the Treasurer in time for budgeting, but that Trinity is planning on submitting a pledge and contributing to the Conference following the Convention. The proposed budget was tentatively adopted pending final action later in the convention.



The Chairman of the *Committee on Missions*, Pastor David T. Mensing, reported that the congregations receiving subsidy assistance from the Conference have requested that those subsidies be continued at the same levels as during the past fiscal year, namely, \$700.00 per month for St. Mark's Ev. Lutheran Church in Sauk Village, IL; \$900.00 per month for Good Shepherd Ev. Lutheran Church in Tucson, AZ; and \$1,200.00 per month for the congregation in Ekaterinburg, Russia (including both the salary for the pastor and the rent for its worship facilities). Chairman Mensing also reported that Pastor Schurganoff has received most of the contributions from the congregations of our Conference, which were generously provided to defray his dental reconstruction made necessary by his mugging and assault last year. As of right now, the rental facility for worship ser-



vices and classes, previously reported to be in possible jeopardy, is still available to be used by their congregation. Concerning our brethren in the F.L.C.N., Pastor Mensing read several e-mails from Pastor Fyneface, describing in general the social and economic situations among the Nigerian pastors and their congregations. Mention was made that the Rev. God'stime Douglas, co-pastor with Pastor Fyneface over the flock of St. Paul's in Abonnema, was taken to heaven earlier in the year (on April 2nd), as reported also in the latest *Concordia Lutheran*. Our heartfelt sympathies have been expressed to the Nigerian brethren and our assurance that they continue to be remembered in our prayers.

Pastor David T. Mensing, also the chairman of the *Editorial Committee* and Editor of the *CONCORDIA LUTHERAN*, presented his report on that work in which he spoke of the importance of giving faithful public testimony to the full truth of God's Word and setting forth its perfect light in a world of spiritual darkness. In the official organ of our Conference, the *CONCORDIA LUTHERAN*, the pure doctrines of Scripture are clearly set forth. Because the *C. L.* is not only published in hard copy but is also on the Internet, people from all over the world are able to access its content. The Editor mentioned that over the past year he, himself, needed to write extra articles that had initially been assigned to other pastors who were unable to complete their assignments, and he expressed the hope that all of the brethren would set aside the time necessary to write the few articles assigned to them, articles each no longer than the average sermon. The Editor expressed his thanks to Pastor Worley and Mr. Jason Mabe (Lay Member of the Committee) for assisting with the work of editing, and he also thanked the other pastoral member of his committee, Pastor Bloedel, the Book and Tract Editor. Mr. Phil Martin, Print Shop Manager of *Scriptural Publications*, was especially thanked for his assistance with the layout of the *C. L.* and for its printing on the equipment of the publishing house.

The Chairman of the *Publishing House Board of Control*, Pastor Lietz,



read his report in which he thanked the Lord for providing our Conference with the ability to print and distribute important Scriptural content for those inside and outside our Conference — all to the glory of God's grace in Christ Jesus. He drew special attention to the daily devotions on our website that can be accessed through text message or e-mail alerts, or even in a hardcopy, printed version, upon request. Through the generosity of Phillip

Martin, the Nigerian pastors are being provided with tablets containing over 200 books, tracts, instructional and devotional material in electronic format. He thanked the Print Shop Manager, Mr. Phillip Martin, and the Business Manager, Mr. Martin Trusty, for their generous contributions of time and energy in producing printed materials and maintaining on-line content through the Conference website. Chairman Lietz thanked Peace congregation for providing the space needed for the printing equipment and for paying the utility bills connected with the use of that equipment. He also thanked the Conference for this past year's subsidy of \$1,500.00 to help finance the work of the publishing house.

The next morning, sessions began with a devotion led by Pastor Bloedel. Pastor David T. Mensing then began his convention essay entitled:



“The Vital Importance of Law and Gospel Preaching.” In his introduction, the Essayist reviewed the attributes of Holy Scripture, which have been the focus of Convention essays in recent years, namely, that the Bible is authoritative, perspicuous, fully-sufficient, efficacious, and inerrant. But those attributes of Scriptures do not benefit a person if he does

not make use of those inspired writings, if man does not allow the Word of God to be applied to his soul. Since it was not until after 1450 A. D. that the Scriptures could be mass produced on a printing press, the main way that God's Word was spread among the nations was through the hearing (rather than the reading) of the Word. Thus, the important work of Christian pastors and missionaries is to *preach and teach* the Word of God (Mark 16:15; Luke 24:47; II Timothy 4:2; etc.) and apply it to their hearers — not merely passing out written copies of the Bible. But even when the powerful, always-efficacious Word of the Lord is faithfully preached, it can be resisted; so it is not always effective in bringing about that which the Holy Ghost desires to work in the hearts of men. The point was stressed that Christian preaching is to be based strictly upon, and limited by, the clear doctrines of Scripture, the two chief doctrines of



which are Law and Gospel. These two over-arching doctrines are opposites in many respects, but not contradictory. The terms “Law” and “Gospel” can be used in a wider, more general way, referring to all of God’s Word. An examination of the way Law and Gospel are used more narrowly and specifically, the way that we most commonly distinguish between them, was saved for the continuation of the essay on Sunday afternoon.

The Vice President and Chairman of the *Committee on Lutheran Union*, Pastor David T. Mensing, then presented the Committee’s report, in which he stated that he had received no official inquiries either from individuals, congregations, or church bodies showing any interest in pursuing fellowship with us, or seeking information about our Scriptural positions in doctrine and practice. He mentioned that he has sent issues of the *Concordia Lutheran* and invitations to attend Conference conventions to those who he thought might be interested in learning more about our Conference; but all such overtures have gone unanswered.

Following the noon meal, the afternoon session began with a devotion conducted by Rev. Robert J. Lietz. The Chairman of the *Committee on Theological Education*, Pastor Worley, referred to an article based upon I Timothy 3:1 that he had written for the May–June 2018 issue of the *Concordia Lutheran*, in which he encouraged “men to consider studying in our seminary to become candidates for the pastoral office.” He also exhorted the brethren to pray that the Lord would graciously provide for a future ministry in our Conference. The Chairman summarized the glorious Gospel of salvation through Christ, and emphasized how great of a calling it is to be a minister of the Gospel.

The convention then took up the *Election of Officers and Standing Committees*, Pastor Edward J. Worley was elected *President*; Pastor David T. Mensing was elected *Vice President*; Pastor Paul E. Bloedel was elected *Secretary*; Mr. Robert G. Bloedel was elected *Treasurer*; Mr. Mark Fitzwater was elected *Board Member at Large* from the “Far West”; and Mr. Karl Mensing was elected *Board Member at Large* from the “Middle West.” Elected to the *Editorial Committee*: Pastor David T. Mensing, Editor of the *Concordia Lutheran* and Chairman of the committee; Pastor Paul E. Bloedel, Book and Tract Editor; and Mr. Jason A. Mabe, Lay Member. *Committee on Missions*: Pastor Robert J. Lietz, Chairman; Pastor Edward J. Worley, Mr. William Bergstrom, Mr. Phillip Martin, Mr. Matthew Bloedel. *Committee on Theological*

Education: Pastor Edward J. Worley; Pastor Paul E. Bloedel; Mr. Michael Danyluk; Mr. Paul Natterer. *Committee on Lutheran Union:* Pastor David T. Mensing, Chairman; Pastor Paul E. Bloedel; Pastor Robert J. Lietz; Mr. Jason A. Mabe. *Finance Committee:* Mr. Robert G. Bloedel, Treasurer and Chairman; Mr. Paul Natterer; Mr. Phillip Martin; Mr. Jerry Sidwell. *Publishing House Board of Control:* Pastor Robert J. Lietz, Chairman; Mr. Martin Trusty, Business Manager; Mr. Phillip Martin, Print Shop Manager.

On Sunday morning, the local pastor, the Rev. Paul E. Bloedel, again served as liturgist, and the Rev. David T. Mensing preached the sermon based on Luke 24:47. His theme was: “*The Vital Importance of Both Law and Gospel Preaching in Every Sermon,*” divided into two parts: I. Repentance and II. Remission of Sins.

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



remainder of the essay (carried over from the previous day): “*The Vital Importance of Law and Gospel Preaching,*” by Pastor David T. Mensing. Before resuming his essay, Pastor Mensing noted that the paragraph read the previous day referencing the position of John Calvin was rewritten to remove any reference to Calvin. The revised paragraph was then read. The essay then continued with a focus upon Law and Gospel as the two great doctrines of the Bible, which doctrines are equally au-

thoritative and inerrant as the Word of God, but are drastically different from each other in purpose, message, power, and result. Using wording taken from our 1943 Catechism (Q/A 15–17), the Essayist reviewed various points of contrast between the Law and the Gospel. The three-fold purpose of the Law (as a *curb*, *mirror*, and *rule*) was then summarized. The Gospel of God’s grace in Christ was then described as being *informational* (declaring the propitiation and reconciliation accomplished by Jesus’ work of redemption), *transformational* (the means used by the Holy Ghost to create and sustain saving faith in the heart), and *motivational* (impelling and constraining Christians to live lives of service to the Lord in loving gratitude). Walther’s *Pastoral Theology* was then quoted to underscore the importance of not allowing “the Gospel to deprive the Law of its severity, or the Law to deprive the Gospel of its sweetness.” In the third and final part of his essay, Pastor Mensing, in accordance with the motto of this year’s convention, em-

phasized the point that every Christian sermon is to set forth both Law and Gospel clearly, distinctly, and without confusion. It was mentioned that an over-emphasis upon expository preaching can lead a pastor to neglect bringing in important points of Law and Gospel if they are not specifically stated in the text upon which he is preaching. When that happens, a sermon becomes more like a commentary on the Bible, lacking the crucial *applications* of Law and Gospel for the spiritual needs of the hearers. How tragic it would be if a Bible history lesson were presented from a Christian pulpit, but no *Law* was proclaimed to show a proud sinner that he cannot possibly save himself from the punishment of hell that he deserves, and no *Gospel* was proclaimed to show the humble and contrite sinner the grace and forgiveness earned by Christ, given freely to all, and received by faith without the works or merit of men! The essay concluded; and the assembled brethren sang Hymns 295 and 297.

Mr. Raymond S. Kusumi, the *Conference Statistician*, delivered the *Statistical Report for Fiscal Year 2017–2018*. (The specifics of this report can be found in the official Proceedings when they are published and can be had also upon request.)

In its final report, the *Resolutions Committee* submitted drafts of six resolutions to the Convention for its consideration and moved their adoption. In short, the following resolutions were presented and unanimously adopted: **1)** Thanks to Pastor David T. Mensing for his edifying essay; **2)** Thanks to Pastors Edward J. Worley and David T. Mensing for their sermons; **3)** Thanks to last year's officers for their service and an exhortation to pray for the newly elected officers; **4)** Thanks to Pastors Robert Lietz, Paul Bloedel, and Daniel Mensing, who provided devotions opening the various sessions of the Convention; **5)** Thanks to Mrs. Karen Sinclair and Mr. Dale Peterson of St. John's for their work in providing organ music, to Mr. Jerry Sidwell, choir director at St. Luke's in Seattle, and to all those who participated in the joint choir with singing that was greatly enjoyed by the brethren during the convention; **6)** Thanks to St. John's Lutheran Church, to Pastor and Mrs. Paul E. Bloedel and all the other members of the congregation, for hosting the convention and for their loving and gener-



ous hospitality; and thanks to the Lord for preserving us in the unity of the Spirit in the bond of peace through His Word.

Peace Ev. Lutheran Church of Oak Forest, Illinois, extended to the Conference its invitation to host the **Sixty-eighth Annual Convention**. (Dates: *Pastoral Conference*: Tuesday and Wednesday, June 25 and 26; *Board of Directors Meeting*: Thursday, June 27; *The Convention*: Friday, Saturday, and Sunday, June 28, 29, and 30, 2019). This invitation was accepted with the thanks of the Convention.

The agenda having been completed, the Conference President concluded the Sixty-seventh Annual Convention of the *Concordia Lutheran Conference* with a devotion that included the singing of Hymn 644, the reading of Psalm 111, a prayer, an exhortation, and the Apostolic Benediction.

—**Pastor Paul E. Bloedel**,
Conference Secretary



What God did in His Law demand
and none to Him could render
caused wrath and woe on every hand
for man, the vile offender!
Our flesh has not those pure desires
the spirit of the Law requires
and lost is our condition.

Yet as the Law must be fulfilled
or we must die despairing,
Christ came and hath God's anger stilled,
our human nature sharing.
He hath for us the Law obeyed
and thus the Father's anger stayed
which over us impended.

Since Christ hath full atonement made
and brought to us salvation,
each Christian therefore may be glad
and build on this foundation:
"Thy grace alone, dear Lord, I plead;
Thy death is now my life indeed,
for Thou hast paid my ransom."

The Law reveals the guilt of sin
and makes men conscience-stricken.
The Gospel then doth enter in
the sinful soul to quicken.
Come to the cross, trust Christ and live!
The Law no peace can ever give,
no comfort and no blessing.

(TLH 377, vv. 2, 5, 6 and 8)

Churches in Fellowship

ORTHODOX LUTHERAN CHURCH OF EKATERINBURG

Ekaterinburg, Russia

The Rev. Roman G. Schurganoff, Pastor

P. O. Box 27

620039 Ekaterinburg, RUSSIA

E-mail: Schurganoff@mail.ru

CHRIST LUTHERAN CHURCH

Olu-Ama (Kula), Nigeria

(Pastoral Vacancy at present)

ST. PAUL'S LUTHERAN CHURCH

Abule Egba, Lagos, Nigeria

(Pastoral Vacancy at present)

HOLY TRINITY LUTHERAN CHURCH

Idama, Nigeria

The Rev. Innocent Karibo, Pastor

Holy Trinity Lutheran Church

Idama, Rivers State, NIGERIA

SALEM LUTHERAN CHURCH

Abalama, Nigeria

The Rev. Balaiyi Thompson and The Rev. Bateinm Bestman, Pastors

Thompson Compound Abalama

Abalama, Rivers State, NIGERIA

ST. CLEMENT'S LUTHERAN CHURCH

Elem-Sangama, Nigeria

The Rev. Timothy Biobele Aaron, Pastor

St. Clement Lutheran Church,

Elem-Sangama Arch-Deaconry

Elem-Sangama, Rivers State, NIGERIA

ST. MATTHEW'S LUTHERAN CHURCH

Port Harcourt, Nigeria

(Pastoral Vacancy at present)

76 Abba Street, Mile 1 Diobu

Port Harcourt, Rivers State, NIGERIA

ST. PAUL'S LUTHERAN CHURCH

Kula, Nigeria

(Pastoral Vacancy at present)

St. Paul's Lutheran Church

Kula, Rivers State, NIGERIA

ST. PAUL'S NYEMONI LUTHERAN CATHEDRAL

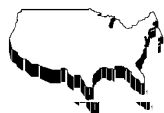
Abonnema, Nigeria

The Rev. Nimi B. Fyeface, Pastor

P. O. Box 123

Abonnema, Akulga, Rivers State, NIGERIA

E-Mail: njohnfyeface@yahoo.co.uk



Directory of Member Congregations

www.concordialutheranconf.com

GOOD SHEPHERD EV. LUTHERAN CHURCH

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

Worship Service 9:30 a.m.

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

The Rev. DANIEL P. MENSING, Pastor

8464 East Wildcat Drive, Tucson, AZ 85730

E-mail: goodshepherdlutherantucson@gmail.com

Telephone (520) 721-7618

Pastor: (520) 448-8694

PEACE EVANGELICAL LUTHERAN CHURCH

Central Avenue at 171st Place, Oak Forest, IL 60452-4913 On the Web at: *PeaceEvLutheran.com*

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

E-mail: pastormensing@yahoo.com

Telephone: (708) 532-4288

Pastor: (708) 532-9035

Pastor's Cell: (708) 601-3943

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. PAUL E. BLOEDEL, Pastor

483 Tangent Street, Lebanon, OR 97355

E-mail: revbloedel@gmail.com

Telephone: (541) 258-2941

Pastor: (541) 258-2941

ST. LUKE'S LUTHERAN CHURCH

5350 South Fountain Street, Seattle, WA 98178

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

E-mail: revworley@comcast.net

On the Web at:

StLukes-CLC.com

Telephone: (206) 723-1078

Pastor: (206) 723-7418

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

Worship Service 3:30 p.m.

Adult Bible Class 4:45 p.m.

The Rev. DAVID J. MENSING, Pastor

22012 Torrence Avenue, Sauk Village, IL 60411

E-mail: d_mensing@hotmail.com

On the Web at:

StMarksEvLutheran.com

Telephone: (708) 757-6859

Pastor: (708) 655-7549

TRINITY EVANGELICAL LUTHERAN CHURCH

300 North Ridgeland Avenue, Oak Park, IL 60302

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

E-mail: robertjlietz@gmail.com

On the Web at:

TrinityEvLutheran.com

Telephone: (708) 386-6773

Pastor: (708) 386-4145

The Good News!

Since Christ did all that was needed to redeem every sinner, providing perfect righteousness and payment in full for sin, the Gospel is the proclamation of Christ's finished redemption, the declaration of God's complete reconciliation, and therefore the sure promise of eternal life and salvation.

When the Philippian jailer asked what he must do to be saved, the answer given is the **only answer** there is for all sinners: "*Believe on the Lord Jesus Christ, and thou shalt be saved*" (Acts 16:31). **Only the Holy Ghost** can work that saving faith in a human heart, and He does this by the Gospel (Romans 10:17).

Saving faith is the God-wrought hand which receives the gift Christ bought and paid for, the gift which His heavenly Father gave: Eternal life!

Excerpt from Friday Sermon, pg. 95