

*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.

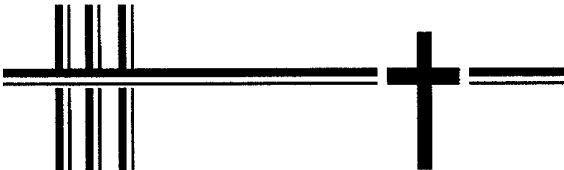
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“...looking  
unto  
Jesus...”

— Hebrews 12:2

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

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

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

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

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

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

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

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

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

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

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## *The Glorious Light of the Savior's Epiphany*



*“For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” — II Corinthians 4:6*

A good teaching method is the use of opposites: truth and error, contentment and covetousness, love and hate, heaven and hell, believer and unbeliever, light and darkness. The last-mentioned pair of opposites is used in the above-quoted verse.

Holy Scripture's opening verses refer to darkness and light: *“In the beginning God created the heaven and the earth. And the earth was without form and void, and **darkness** was upon the face of the deep. And the*

*Spirit of God moved upon the face of the waters. And God said, 'Let there be **light**,' and there was **light**. And God saw the **light**, that it was good; and God divided the **light** from the **darkness**. And God called the **light** Day, and the **darkness** He called Night. And the evening and the morning were the first day*" (Genesis 1:1-5). Darkness covered the earth all the time at the beginning. But God changed that when He **said**: "*Let there be light, and there was light.*" "**God**," through His words, "***commanded the light to shine out of darkness***" (II Corinthians 4:6a). The fact that the Apostle Paul used the example of what God did on the first day of creation in talking about the enlightenment of hearts brings home to us the truth that what is recorded in Genesis 1 is most certainly accurate. If God's work of creation is doubted and disputed, then God's work of enlightenment must also be doubted and disputed. They both stand as indisputable declarations of truth (John 17: 17).

*"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."* Just as the earth was all dark before God said, "*Let there be light,*" so our hearts were all dark before God shined in them with "*the light of the glorious Gospel of Christ*" (II Corinthians 4:4). Why were our hearts **all dark** before God brought about our enlightenment? Scripture gives us the answer when it tells us that all people are, by nature, from their conception and birth, in complete spiritual darkness because of sin. This is so evident when the Word of God tells us that "*men loved darkness rather than light, because their deeds were evil. For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd*" (John 3:19-20). The apostle told the Ephesian believers: "*Ye were sometime **darkness**, but now are ye **light** in the Lord*" (Ephesians 5:8). In his first epistle, the Apostle Peter said to his fellow believers: "*Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light, which in time past were not a people, but are now the people of God, which had not obtained mercy, but now have obtained mercy*" (2:9-10). The Apostle Paul was sent by God to the Gentiles, "*to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God*" (Acts 26:18). This is spelled out so clearly in Luke 1, where Zacharias announced that the Savior "*hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace*" (vv. 78-79). It is vital for us to remember and not forget the past, namely, **what we were before our enlightenment**, that **we were** blind in our hearts and eyes (Ephesians 4:18; I John 2:11), and, consequently, **were** members of Satan's kingdom and therefore in "*the power of darkness*" (Colossians 1:13).

**BUT** “*God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the **light** of the knowledge of the glory of God in the face of Jesus Christ.*” This was and continues to be **God’s work alone** through the message of His Word of grace and mercy, the “*glorious Gospel of Christ*” (v. 4). It is this Gospel message (I Peter 1:25), this “*Word of God*” (I Peter 1:23), which has produced and continues to produce in this world the instantaneous, divine work of regeneration, “*being born again*” (I Peter 1:23), and the on-going, divine work of preservation, keeping the enlightened children of God in the saving faith in the Savior, in His perfect, finished work of obeying the Law of God (Matthew 5:17; Galatians 4:4-5), and in His perfect, finished sacrifice and ransom to God for all sins and all sinners (John 19:30; I Peter 3:18; I Timothy 2:5-6; II Corinthians 5:19, 21). Therefore, every child of God ought to join the Apostle Paul in repeatedly and gratefully confessing: “*By the grace of God I am what I am*” (I Corinthians 15:10). Christians are Christians only because of the undeserved and unearned love of God in Christ Jesus, and not because of **anything** which they have thought, said, done, or decided in their lives. People are indeed enlightened; but no one, not even **one** person, has ever enlightened himself or helped in any way to bring about his enlightenment. Enlightenment is a totally passive experience. These last two sentences are a paraphrase from *A Summary of Christian Doctrine* by Dr. E. W. A. Koehler, page 124. An unenlightened person cannot make a decision to come to Christ and be enlightened or born again. Decision theology is a farce, a lie, a seduction of precious souls. The testimony of Jesus to his enlightened children settles the matter once and for all time: “*Ye have **not** chosen Me, but I have chosen you and ordained you, that ye should go and bring forth fruit*” (John 15:16). This testimony of the Savior is echoed by the apostle in his words to his fellow saints: “***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. For we are **His** workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them*” (Ephesians 2:8-10). Oh, what thanks, praise, honor, worship, and blessing we ought to shower on our God and Savior for His marvelous and miraculous work of enlightenment and illumination!

This enlightenment and illumination came from that changeless person, Christ Jesus, as revealed in the Holy Scriptures (Hebrews 13:8), and that changeless message of His redemption for all (Galatians 3:13; I Peter 1:18-19; II Peter 2:1), which declares to all that they have been “*justified freely by [God’s] grace through the redemption that is in*

*Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God, to declare, I say, at this time His righteousness, that He might be just, and the Justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? Of works? Nay, but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the Law” (Romans 3:24-28). How true and comforting are the words of II Corinthians 4:6 for every enlightened child of God: “God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge the glory of God in the face of Jesus Christ.” We do not deserve such great mercies and such priceless truth from our God because of our own merit and worthiness, but have been granted them only on account of the work of our Substitute and Servant, Christ Jesus (Genesis 32:10; Lamentations 3:22-23).*

Now what? *“Shall we continue in sin that grace may abound? God forbid!” (Romans 6:1-2a). Let us beseech the Holy Ghost to imprint on our hearts and minds the words of Jesus in John 8: “I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life” (v. 12). And this light of spiritual and eternal life in Christ Jesus will again and again lead the followers of the Savior to declare: “The love of Christ constraineth us, because we thus judge that if One died for all, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves but unto Him which died for them and rose again. ...Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new” (II Corinthians 5:14-15, 17).*

—R. J. L.

(Reprinted from the January-February 2005 issue)

Renew me, O eternal Light,  
And let my heart and soul be bright,  
Illumined with the light of grace  
That issues from Thy holy face.

Create in me a new heart, Lord,  
That gladly I obey Thy Word  
And naught but what Thou wilt desire;  
With such new life my soul inspire.

(TLH 398, 1 and 3)

## *The Fruit of Christ's Epiphany in Our Personal Christian Mission Work*



*“Ye shall be witnesses unto Me.”* —Acts 1:8

The holy Epiphany Season is traditionally that time on our Christian church calendar during which we focus particularly on **mission work**. Jesus, our Divine Prophet, is of course our perfect example in this effort as we witness in the Gospels His *epiphany* or manifestation of Himself to men by His preaching and by His miracles. During His public ministry here on earth in His *State of Humiliation*, He testified and demonstrated irrefutably that He is the Son of God and the Redeemer of the

world. However, also in His *State of Exaltation* at the right hand of God, Christ CONTINUES to function as our Divine Prophet as He sends men, as incumbents of the Pastoral Office, to proclaim and to teach His Word — as His mouthpieces (Luke 10:16), as His ambassadors (II Corinthians 5:20), as His stewards (I Corinthians 4:1), and as undershepherds and bishops over His local flocks (Acts 20:28; I Peter 5:2-4).

But **mission work** is not only the task and privilege of Christian pas-tors. “Getting the Word out” — “*the Word of Reconciliation*” (II Corinthians 5:19) that God “*in Christ*” —in view of, that is, in consideration of, Christ’s perfect and all-sufficient *vicarious atonement* (Isaiah 53:4-6; II Corinthians 5:21) which satisfied God’s justice with respect to sinful mankind (Romans 3:25; I John 2:2)— forgave the sins of the whole world, no longer charging to sinners their trespasses but declaring all men righteous in His sight— getting that “*Word*” out requires no specialized theological training. But it does require, on the part of those who would spread it faithfully and sincerely, true faith in Jesus Christ as the Son of God, as the Redeemer of the world, and as the Propitiation for the sins of all mankind. It does require childlike confidence of the heart in His merits alone for salvation and in the blessings of forgiveness and everlasting life as God’s free gift for Jesus’ sake. And it does require humble gratitude to the God of all grace for thus manifesting His love and mercy to all the world in His only-begotten Son (I John 1:9). For it is “*the love of Christ [that] constraineth us*” (II Corinthians 5:14) to speak up boldly about Him; “*out of the abundance of the heart the mouth speaketh,*” Jesus says (Matthew 12:34); and the Savior Himself makes confession of Him before men both the evidence and a test of true faith (Matthew 10:32). And so we ask ourselves with the hymnwriter:

“Can we whose souls are lighted with wisdom from on high,  
can we to men benighted the Lamp of Life deny??”

(TLH 495, 3)

And then we gladly answer that obviously rhetorical question with the apostles in Acts 4:20, “*We cannot but speak the things which we have seen and heard!*” The grateful shepherds did it (Luke 2:17)! The early Christians did it (Acts 8:4)! And we too, motivated by the precious Gospel “*both to will and to do of His good pleasure*” (Philippians 2:13), should be enthusiastic witnesses unto our Savior, offering our voices, our gifts, our talents, and even our funds in the cause of Christian mission work, saying with Isaiah, “*Here am I; send ME!*” (Isaiah 6:8).



Jesus Himself is, of course, our perfect example in this noble cause; and He gives us in John chapter four, in a marvelous *Epiphany* narrative, the record of *His own* personal mission work as a sort of *prototype* after which to pattern our efforts: **a)** He shows us how to “*break the ice*” with a prospective mission target, opening the door, as it were, to a potentially fruitful “conversation.” **b)** He shows us how to *direct that conversation* from the temporal to the spiritual. **c)** He shows us how to “*create the need*” for salvation in the mind of an otherwise carnally secure soul by showing in the mirror of God’s Law the sinner’s wretchedness in the sight of God and his helplessness to save himself. **d)** He shows us how to *deal effectively with objections* from those who are quite satisfied with a “religion of their own.” **e)** And He shows us how to *demonstrate the superiority and surety of justification by God’s grace* over the futility and impossibility of justification by the Law. — But THAT is as far as our mission work can go. We “*plant;*” we “*water;*” but God gives “*the increase*” (I Corinthians 3:6).

If we want to get any mission work done (which, after all, is our **priority task** as His disciples according to our title-text), we have to be up-and-doing, not just sitting back and waiting for prospects to come to **us**. Jesus was constantly “on the move” as our Good Shepherd, seeking the lost and retrieving them for His flock. Mission work is no easy job, of course, even on a one-to-one basis; and Jesus Himself, in His *State of Humiliation*, often became weary and worn out from preaching and teaching, from exhorting and beseeching. In John 4, where we find Jesus “on the road again,” *en route* from Judea to Galilee, He takes a break at noontime, sits down on the edge of Jacob’s well just outside the city of Sychar in Samaria, and waits for His disciples, who had gone into town to pick up something for lunch. Having no pitcher with which to draw water, He puts His thirst on “hold” and just rests (vv. 4-6, 8).

Soon the solitude is broken, however, as “*there cometh a woman of Samaria to draw water. Jesus saith unto her: ‘Give me to drink’*” (v. 7). Jesus uses both His own thirst and the woman’s obvious ability to help Him out as a sort of “ice-breaker” by which to engage her in conversation— a technique that you and I can easily learn from His example as we set out to be missionaries for Him. It doesn’t require a lot of talent and special training to talk even to a stranger about the ordinary things of life, does it? And so that’s often a good place to **start**. We rather easily talk about the weather, road conditions, our children, economic conditions in our country, sports, and even health situations. And we can make use of any of those things — and even many more —

as starting points for a conversation that we eventually want to turn into a discussion about what is *most important* to **us** in **our** lives and what makes **us truly happy** and *content* in time and for eternity.

*“Then saith the woman of Samaria unto Him: ‘How is it that Thou, being a Jew, askest drink of me, which am a woman of Samaria? For the Jews have no dealings with the Samaritans’”* (v. 9). The conversation is barely off the ground, and they hit a snag! And what is it, but plain old prejudice — historical prejudice, social prejudice, ethnic and racial prejudice! “You Jews think that we Samaritans are the scum of the earth, unclean, not worth a second glance —just because five-hundred years ago many of our people escaped the Babylonian Captivity, inter-married with heathen tribes round about us, and now have both a mixed race and a mixed religion. Normally speaking, you wouldn’t even touch my pitcher, much less drink out of it! And you ask *me* to pour *you* a cup of water?? What’s with you anyway?” That is exactly where the conversation stops for many people. They avoid confrontation “at any cost,” and they’d rather just go on their way than take up the challenge of engaging a person who has an “attitude problem.” But is that what Jesus did?? —Is that what He did, is that what He does, in *your* case and *mine*??

Here indeed was a lost soul —a five-time loser in marriage, as we learn later on in this chapter, now living with a sixth man in an *adulterous* relationship (vv. 17-18). She was an “easy woman” by reputation —the women of the city had nothing to do with her, just the men (v. 28)— and her religion was a hodgepodge of truth and error, of faith and superstition, of Messianic Old Testament Christianity and plain paganism (vv. 20-26)! No one who valued his good name in the community and in the church would have anything to do with the lady! (Perhaps even we today, in our fleshly arrogance, would give such a person the “cold shoulder” and look for a more up and coming prospect.)

But the Lord Jesus, who, as the omniscient Son of God, knew all those things about the woman and even more, was interested in her, just as He is interested in **you** and **me**, who, by the perfect standards of God’s holy Law, are certainly no better! “For all have sinned and come short of the glory of God,” the Bible tells us (Romans 3:23). “There is *NONE* that doeth good, no, *NOT ONE!*” (v. 12; also Ecclesiastes 7:20). Indeed, if **we** were judged according to **our** worth by nature and by the deeds **we** do, we would have more “heat” coming from God than the scorching heat of the Middle East at noon time! For the Bible says: “*The wages*

*of sin* [what we have earned as sinners) *is death*” —everlasting death in the fire of hell! Yes, it is **our guilt**, as we see ourselves in the mirror of God’s law, that parches our spiritual throats with the searing heat of God’s anger and makes us thirst for even one drop of cooling, soothing water to relieve our anguish (cf. Luke 16:24)! And Jesus did not hesitate to show the woman **her** sins, to embarrass her with His knowledge of them, and to create the thirst of **guilt** in **her** heart!

*“Jesus answered and said unto her: ‘If thou knewest the **gift of God** and who it is that saith to thee, ‘Give Me to drink,’ thou wouldst have asked of Him, and He would have **given** thee **living** water’”* (John 4:10). Jesus knew just what this poor wretched sinner needed: The pure and **“living water”** of His Gospel —the good news of salvation for helpless good-for-nothings —the glad tidings of the Christmas angels that the **“Savior, Christ the Lord,”** had made peace between man and God —that by His perfect life in our place and by His innocent suffering and death in our stead, Christ paid the ransom price demanded by His father in heaven, so that God’s anger is now stilled for Jesus’ sake, and He has now declared His **“good will toward men”** (Luke 2:14). In other words, God has given us **a pardon**— as His free **gift**, undeserved by us. And that’s how Jesus identified it to the Samaritan woman: **“The GIFT of GOD,”** free for the taking! **“Living water,”** life-giving, thirst-quenching water poured out by Jesus, the **Fountain of Salvation!**

But the woman was skeptical —as are so many in our world today, who mistakenly think that **they can** and somehow **must earn** their way to heaven, and that salvation is NOT **“the gift of God.”** *“The woman saith unto Him, ‘Sir, Thou hast nothing to draw with, and the well is deep. From whence then hast Thou that living water? Art Thou greater than our father, Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?’”* (vv. 11-12). She’s looking for the wrong water, isn’t she? She’s looking for water she can **see**, water she has to **draw** with her pitcher, water from the well that Jacob **dug** by his own works and **drank out of** as the result of his own labor! —And, oh, HOW CLOSE SHE IS TO THE TRUTH when she asks Jesus: *“Art Thou greater than our father, Jacob?”* Why, it was the patriarch, **Jacob**, who confessed to the Lord, Genesis 32:10, **“I am not worthy of the least of all the mercies and of all the truth which Thou hast showed unto Thy servant.”** **He himself** was saved **not** by his works but by the mercy of God in Christ.

*“Jesus answered and said unto her: ‘Whosoever drinketh of **this** water*

[this **earthly** water] *shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst*” (vv. 13-14). Spiritual thirst brought about by guilt before God cannot be relieved by water dug by men, drawn by men. It gives only temporary relief, false relief, as sinners look away from the mirror of God’s law to themselves. But when sinners are forced to look back and face their corrupt reflection, they “*thirst again*,” Jesus says, —and again! Only the **perfect refreshment** of the **Gospel** of salvation by God’s grace, God’s **gift** in Christ, can relieve the thirst —as long as one **drinks** it and it doesn’t just **look** at it — as long as one **accepts** that Gospel *by faith*, by real **confidence of the heart**. For then, no one, not even Satan himself, can any longer successfully accuse the sinner to God and bring back that awful thirst of guilt (Romans 8:1). For Jesus promised the woman of Samaria, and promises you and me: “*Whosoever drinketh of the water that I shall give him in no wise shall thirst forever*” (v. 14a), the Greek original says, shall not suffer the **eternal** thirst, the shame and contempt and **everlasting** estrangement from God **in the fire of hell** (Cf. Matthew 25:41; Luke 16:24; Isaiah 66:24; Mark 9:43-44).

And Jesus, our **Fountain** of *living water*, will not dry up on us like the wells of this world —will not let us down like the assurances of this world in which people trust day by day — the assurances of God’s favor for those who live “on the level and the square,” who “do a good turn daily,” who are “downright upright” in their dealings, and who serve the “social gospel” of philanthropy by their humanitarian and altruistic deeds. For Jesus tells the woman concerning His precious Gospel: “*The water that I shall give him shall be in him a well of water [or better from the original language, “a fountain of water”] springing up into everlasting life*” (v. 14). The **perfect refreshment** for sin-parched souls will never run out (Romans 5:20-21; Psalm 118:1). **That** water is not lying stagnant, as it were, at the bottom of some hole in the ground, with a limit on how much of it can be drawn off in a period of “spiritual drought.” For, while that is often the case with shallow, hand-dug wells here this world, our Lord and Savior, Jesus Christ, is the eternal, unchangeable, almighty Son of God —a veritably **inexhaustible supply** of “*living water*,” as from an active **artesian** well, bubbling up and overflowing in abundance “*into everlasting life*” —a supply that will last until we have crossed over the barren wilderness of this sin-ridden world to the very gates of heaven itself!

**Earthly** comforts and assurances can’t make and stand behind such a claim! We talk about these things every day: The value of **money** fluc-

tuates on a daily basis, **stocks** go up and down, **companies** fail—even insurance companies— **health** declines, **friends** desert us at the drop of a hat, and the “**good times**” are gone—dried up, evaporated into thin air like a shallow pool of water in the desert! And people who cling to **such things** for comfort, and live for such things their whole life long, will find themselves with parched, burning throats when they stand one day at death’s door; and their dry, brittle voices will be unable to make one “peep” in their own defense before the judgment throne of God! That’s the “**hard** news” that we need to share with people in order to make them long for something **more**, something **better**, something more **valuable** than temporal relief, something that **lasts** into eternity!

Unbelievers will not have the “*gift of God*” (cf. also Ephesians 2:8) to rely on, because they rejected it in **unbelief**; they will not have Christ’s “*living water*” to quench their burning guilt, because they refused to drink of it when it was offered to them; they will not have “*everlasting life*” to look forward to, because they despised it in favor of the here-and-now. Oh, how foolish such people are who ignore the indictment of God’s Law and then wantonly cast aside the free pardon offered by Him in the Gospel! And how *doubly* tragic the day of reckoning will be for those who once tasted the “*water of life*,” bathed their parched souls in its blissful refreshment, rejoiced in its comfort and assurance, and then, for the sake of some carnal gain or satisfaction, spued it out of their mouths, as if it had not been worth drinking in the first place! For “*unto whomsoever much is given,*” says Jesus, “*of him shall be much required*” (Luke 12:48).

And how about you and me, beloved fellow-sinners, wandering yet for an undetermined time in the wilderness of this wicked and perverse world? Are our spiritual canteens filled to the top with living, life-giving, and life-sustaining water? Do we drink from them regularly to keep up our vital spiritual strength? Do we fill them up at every opportunity at the bubbling fountain of our Savior’s precious Word? Are we constantly on the alert against those who would snatch those canteens from our hands and turn us on to other refreshment? Do we call out to fellow travelers and point them to the Fountain of Grace, so that they too can drink of the “*living water*” of the Savior’s Gospel? —Oh, my dear brethren, that sounds like a mighty long list of questions, doesn’t it? Sure it is! But it’s the ongoing inventory we must take of ourselves every day of our lives—without let-up—as we plod along as pilgrims in a barren land on our way to the heavenly Canaan above, where our citizenship, bought and paid for by our Savior, is received alone by

faith in Him as our Redeemer. Continuance in His precious Word of life is **crucial** to our spiritual **survival!** Sacrificing it for **any** earthly consideration is spiritual suicide, more **deadly** than tossing away a full canteen on a Death Valley crossing!

Let us therefore implore our Lord and Savior to keep the fountain of His precious grace freely bubbling **among us** in the years to come, that, holding fast to His Word, we may never thirst but find in it enduring comfort and refreshment for our souls unto everlasting life and also **share with others** its saving message, the glory of Christ's **Epiphany**, "*the light of the knowledge of the glory of God in the face of Jesus Christ*" (II Corinthians 4:6)! To that end we pray:

*Preserve Thy Word and preaching, the truth that makes us whole,  
the mirror of Thy glory, the power that saves the soul.  
Oh, may this living water, this dew of heavenly grace,  
sustain us while here living until we see Thy face!*

(TLH 264, 5)

—D. T. M.

*Let none hear you idly saying,  
"There is nothing I can do,"  
while the souls of men are dying,  
and the Savior calls for you.*

*Take the task He give you gladly;  
let His work your pleasure be.  
Answer quickly when He calleth,  
"Here am I! Send me; send me!"*

(TLH 496, 4)

## ***“Looking unto Jesus” in His Passion***

“...who, for the JOY that was set before Him,  
endured the cross, despising the shame...” —Hebrews 12:2



The season of Lent on the Christian church calendar is a ***penitential*** season of six weeks, characterized by our special *brokenheartedness* over our sins (Psalm 34:18; 51:17) which caused our Savior’s *Great Passion*. During Lent we also engage in a detailed study of His *vicarious atonement* which purchased our *redemption* (Isaiah 53; I Peter 1:18-19), and we are renewed in our appreciation of all that He *endured* in His own soul and body to *propitiate* God’s justice and *reconcile* the

world unto Him from whom mankind had alienated itself by its iniquities (I John 2:2; Romans 5:10; Isaiah 59:2; II Corinthians 5:19). It is therefore a *somber* season, as indicated by the *purple-colored* paraments adorning the sanctuaries of our churches between *Ash Wednesday* (this year February 26th) and *Good Friday* (April 10th). In the special midweek services (held in most of our congregations) we hear again the *Passion History* of our Savior, distilled from the Gospel accounts of the four Evangelists, and “*watch with [Him] one hour*” (Matthew 26:40) in devout meditation upon the depths of His suffering.

Lent is indeed such a *somber* season that in the *rubrics* of *The Lutheran Hymnal*, commonly used by mutual consent in our congregations, the joyful word “*Hallelujah!*” (“*Praise ye the Lord!*”) is “omitted” from the liturgy of the *Matins* (morning) and *Vespers* (evening) services (See pp. 32 and 41). This is, of course, a suggestion of the authors based on historical usage but should not be regarded as obligatory (Matthew 15:9; Galatians 5:1). The *rubric* (or general rule) came into use simply because the season of Lent was **not** deemed to be a *joyful* and *happy* time but a *somber* and *sad* time.

It is interesting to note that the *anthropopathisms* [AN • throw • po • PATH • izms] (*human* feelings and emotions) which are sometimes used of God in the Scriptures to describe Him in ways to which we mortals can relate because of how *we* “feel” about ourselves, about others, and about situations, are relatively few in number, are for the most part negative (wrath, anger, abomination, etc.), and should not be confused with His “divine attributes.” Because God is unchangeable and does not have “emotions” like ours which are fickle in nature, often unpredictable, and subject to ever-changing circumstances, stress points, and reactions, God is predictably *stable* in His holiness, in His justice, and in His faithfulness (Deuteronomy 32:4; Malachi 3:6a). Were it not for man’s “*iniquity and transgression and sin*” (Exodus 34:7) whereby he disobeyed God’s command, violated His justice and insulted His holiness, there would be no cause for anger, wrath, displeasure and vengeance to be attributed to God. And because “*there is not a just man upon earth that doeth good and sinneth not*” (Ecclesiastes 7:20), and because “*all our righteousnesses are as filthy rags*” (Isaiah 64:6) in His holy sight, there is no reason for God to be happy, well-pleased, joyful and glad because of our less-than-perfect behavior. Indeed, we search in vain for any passage of Scripture that might have served as the inspi-



ration for Willis Wheatley's popular sketch of "*The Laughing Christ*," commissioned by the United Church of Canada in 1973 (*Montreal Gazette*, December 28, 1973). On the contrary, Isaiah 53:3, "*a man of sorrows and acquainted with grief*," together with its fulfillment in the life and death of Jesus Christ (see *Catechism Q/A 138*), indicates the very opposite.

Two things make Lent a truly **sad** and **somber** season of the Church Year, the *first* of which is the **Great Passion** of the Lord Jesus as He described it to His disciples (Matthew 16:21; Mark 8:31; Luke 9:22) just before His transfiguration and again just before His last journey to Jerusalem (Matthew 20:18-19; Mark 10:32-34; Luke 18:31-33) and as it unfolded in the Gospel accounts. In fact, the sufferings foretold by the Savior were so *gruesome* that the disciples either did not fully comprehend what they heard, OR they (primarily Peter) rejected the whole idea of Jesus' unjust treatment, His cruel torture, and his death as a criminal by means of capital punishment! "*Be it far from Thee, Lord! This shall not be unto Thee!!*" said Peter (Matthew 16:22); and Jesus had to rebuke him sharply for what he had said (v. 23). And yet, we too lurch in revulsion at the sight of our thorn-crowned, meek and innocent Savior suffering as He did, "*hid[ing] as it were our faces from Him*" (Isaiah 53:3).

But the *second* factor that makes Lent even more somber is the recollection that it was **our sins** for which the Savior suffered! He willingly bore all that disgrace, abuse, pain, torture and the pains of hell itself (Matthew 27:46) **vicariously**, that is, in our place and in our stead, suffering in His sinless soul and body **our** guilt and the penalty **we** deserve to bear because of "*our transgressions [and] our iniquities*" (Isaiah 53:5). And "*He died for all*" (II Corinthians 5:15), even for those who hate Him, satisfying God's punitive justice (Romans 6:23a) for **all mankind** as "*the propitiation for our sins and not for ours only but also for the sins of the whole world*" (I John 2:2). (In meditating on this pre-Lenten theme, I urge the reader to open his *Hymnal* to hymns 140-159 and to read through in sincere devotion the wonderful Scripture-based Lenten poetry set to music for our worship, so that we, like Mary, keep all these things and ponder them in our hearts.)

So now we come back to our title text and ask ourselves how the word "**joy**" comes into this picture, especially for the Lord Jesus, who was facing His *Great Passion*, the **unthinkable**, namely, that **GOD**, in the person of His Son, would be subjected to all that blatant disrespect, vile

hatred, disgusting blasphemy, vicious cruelty and a vengeful death by crucifixion. We should be “*looking unto Jesus,*” the holy writer exhorts us, as He considered “*the joy that was set before Him.*”

Only because of His mercy and grace (*divine* attributes) toward fallen mankind, according to which He sent His only-begotten Son into the world to be its Redeemer; only because of Christ’s perfect satisfaction of divine justice in His *vicarious atonement* whereby He became the “*propitiation for our sins, and not for ours only but also for the sins of the whole world*” (I John 2:2); and therefore only “*in Christ*” — because of what He *accomplished* for us and for all mankind — was God, in eternity already, “*reconciling the world unto Himself, not imputing their trespasses unto them*” (II Corinthians 5:19). It is that blessed **RESULT** of Christ’s *vicarious atonement* that makes “*the Word of Reconciliation*” the “*good tidings of great joy which shall be to all people*” (Luke 2:10).

It was indeed that blessed **RESULT** that brought “*joy*” to our suffering Savior, even though He knew, by virtue of His omniscience, the extreme agony of body and soul that lay before Him, the price of our redemption that in eternity already had been determined to be necessary to satisfy divine justice and to secure our reconciliation with God, the price that in *God’s* sight had *already been paid* by the worthy “*Lamb slain from the foundation of the world*” (Revelation 13:8) long before the onset of His Great Passion. It was in His *state of humiliation* that God’s only-begotten Son, deliberately *not fully using* the divine attributes communicated to His human nature in order to escape His suffering, “*was brought as a lamb to the slaughter*” and “*opened not His mouth*” (Isaiah 53:7) in protest or in self-defense before His accusers and before “*[them] which pierced Him*” (Revelation 1:7). Instead, He looked *past* the suffering to “*the joy that was set before Him,*” “*the joy of [God’s] salvation*” (Psalm 51:12), the joy of knowing what His suffering and death would accomplish, the joy that was intended to comfort the contrite and brokenhearted who relied only upon God’s mercy for salvation (Cf. Luke 18:13), the joy “*which shall be to all people*” (Luke 2:10) in the proclamation of the Gospel.

The “*joy*” of that anticipation, “*set before Him*” no doubt also by the holy angel who strengthened Him in the Garden of Gethsemane (Luke 22:43), enabled Him to “*endure the cross, despising the shame,*” thinking little of the “*shame*” heaped upon Him as a transgressor “*numbered*

*with the transgressors*” (Isaiah 53:12; Mark 15:28), as the One “*who knew no sin*” but having been “*made...to be sin for us*” (II Corinthians 5:21), “*the Just [suffering] for the unjust*” (I Peter 3:18), our *vicarious Redeemer*.

It was indeed “*the joy that was set before Him*” that culminated in the Savior’s triumphant cry after He had “*endured the cross*” and suffered the God-forsakenness of damnation in the stead and on behalf of all mankind: “*It is finished! It is accomplished!*” (John 19:30; cf. John 4:34; 17:4). It was the otherwise impossible feat of propitiating God’s perfect justice (I John 2:2) with respect to, in the place of, and in the stead of the countless number of sinners, whose iniquities had separated between themselves and their God (Isaiah 59:2) and had irreparably broken the relationship between them, that Jesus “*accomplished*” in time —but that God recognized as having been completed in eternity already (Revelation 13:8), the “*propitiation*” (I John 2:2) on the basis of which God reconciled the world unto Himself, not imputing their trespasses unto them (II Corinthians 5:19).

Moreover, it was precisely because Christ “*took upon Him the form of a servant*” (Philippians 2:8) in His state of humiliation in order to accomplish that propitiation, because He “*humbled Himself and became obedient unto death, even the death of the cross*” (Philippians 2:8), that God was “*well-pleased*” (Matthew 3:17; Luke 3:22; Matthew 17:5; II Peter 1:17) with Him as the Redeemer foreordained from eternity to accomplish that great and indispensable work. “*Wherefore,*” for that very reason, “*God also hath highly exalted Him, and given Him a Name that is above every name, that at the Name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father*” (Philippians 2:9). The glory which He had from all eternity as the Son of the living God according to His *divine nature* would be bestowed upon Him also according to His *human nature* in His exaltation to the right hand of God. That *joyful* prospect lay before Him, “*was set before Him,*” in His State of Humiliation before He embarked upon His Great Passion.

Though we recognize appropriately the *somber* nature of the holy Lenten season in true penitence for our sins and in humble gratitude for our Savior’s innocent suffering and death, we should also join the Psalmist in praying, “*Restore unto me the JOY of Thy salvation*” (Psalm

51:12), as the Lord Jesus also prayed to His heavenly Father in His high-priestly prayer on our behalf just before He began His Great Passion: *“Now I come to Thee; and these things I speak in the world, that they might have my joy fulfilled in themselves...that they also whom Thou hast given Me be with Me where I am, that they may behold My glory, which Thou hast given Me; for Thou lovedst Me before the foundation of the world”* (John 17:13, 24).

Lord, how shall I thank Thee rightly?  
I acknowledge that by Thee  
I am saved eternally.  
Let me not forget it lightly,  
but to Thee at all times cleave  
and my heart true peace receive.  
**Joy, O joy** beyond all gladness:  
Christ hath done away with sadness!  
Hence all sorrow and repining,  
for the Sun of Grace is shining!

(TLH 96, 3

— D. T. M.

**“Restore unto me the joy of  
Thy salvation, and uphold me  
with Thy free Spirit!”**

**Psalm 51:12**



## *Update from the Nigerian Brethren 2020*

Dearly Beloved Brethren of the Concordia Lutheran Conference,

*“It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O most High: To show forth Thy lovingkindness in the morning, and Thy faithfulness every night” (Psalm 92:1-2).*

*“It is of the Lord’s mercies (indeed) that we are not consumed, because His compassions fail not. They are new every morning; great is Thy faithfulness” (Lamentation 3:22-23).*

**HAPPY NEW YEAR TO YOU ALL IN THE NAME OF JESUS CHRIST OUR LORD AND SAVIOR!**

We give our most gracious Father in heaven all glory and honor for His marvelous works in our lives through our Savior Jesus Christ.

**St. Paul’s Nyemoni Lutheran Cathedral — Abonnema:**

We thank God for bringing Rev. Faith Asemebo and Brother Dennis Richard to assist me with the early morning and evening prayer meetings, the liturgy and sometimes the sermons as well. The seminary student, Mr. Woke, is also helping with the conduct and reading of the Scriptures during divine services.

Because of the poor economy, unemployment and high inflation in our country, most of our members have little means of livelihood to help them provide for their families. Contractors among them are being owed by their clients. Government workers and pensioners among them are not paid regularly. This is causing severe hardship generally,

and we are living far below the poverty level. This is seriously affecting offerings in our churches, and backlogs of salaries are being owed the ministers. But it does not and cannot stop the preaching of the Gospel (I Corinthians 9:11-19).

Youths from our communities numbering 513 — 496 of them from our own FLCN congregations — were trained at St. Paul's Nyemoni Lutheran Cathedral, Abonnema, by the On-shore and Off-shore Oil and Gas Safety Institute to prepare them for employment in the oil companies that will soon come to our area for operation. Thanks to you our brethren for assisting us with donations that enabled us to succeed in this training program. Most of them are now qualified safety officers and security officers.

**Salem Lutheran Church — Abalama:**

Since Rev. Thompson was excommunicated, Rev. Bestman and some laymen are in charge of the congregation. The crisis between Thompson and the FLCN is now a thing of the past. His relatives who were members decided to leave the church as they are biased and failed to understand the gravity of the offense their brother committed. He did not show any repentance. Rev. Bestman and I are trying to meet with them to make them understand with patience so as to win them back.

**St. Paul's Lutheran Church — Kula:**

Deacon Charles is still in charge. He is also one of the students in training. He is also overseeing Christ Lutheran Church, Oluama (a fishing port near Kula). The members are supporting the work. Their sea is still being terrorized by sea pirates. They are finding it so difficult to travel out for their normal business. This is causing much hardship in the community. Right now it's even difficult for me or any other minister to visit them due to high transport fare. We are sure that very soon the case between the community and oil company operating in that area will be over. The oil company will review the memorandum of understanding and give the community all the developmental support. This will bring employment opportunity to our members. Praise God! The Deacon and his wife just had a baby girl. This couple had lost quite a number of babies since their marriage through miscarriages. As we give thanks to our most merciful God, we also pray the Lord to keep this baby alive and healthy.

**St. Clement Lutheran Church — Elem Sangama:**

Rev. Biobele Timothy Aaron is their minister with Deacon James Aniete assisting him with the liturgy and sermons. Brother James is also one of

the students in training. Their new church building is wearing a new look with the marble lectern and pulpit generously donated by their king. What remains [to be completed] is flooring and painting. The community is gradually developing into more of what it was before the fighting in early 1990s. It is the Lord's doing, and it is marvelous in our eyes (Psalm 118:23). Rev. Aaron lost his father, Papa Aaron, some weeks ago; and I sent the family our condolences.

**Holy Trinity Lutheran Church — Idama:**

The Rev. Innocent Karibo and Deacon Fiyabo Dabiri are serving the congregation. The church is growing as the community is developing with the help of the oil and gas company in that area. The new king of the community, Rev. Karibo's uncle, is supporting the church.

**St. Matthew's Lutheran Church — Port Harcourt:**

Pastors Frank Onimim and Tonye Omoni are still jointly serving the congregation. Their church building reconstruction project has reached roofing level. A member of St. Paul's, Kula, has promised to support them with the roofing.

**St. Gabriel Lutheran Church — Buguma:**

Deacon Henry Adokiwari is the lay leader in charge. He is a seminary student as well. Our God saved him from falling off from the second floor of the building where he lives. This happened on the 26th of December.

**Christ Lutheran Church — Oluama (near Kula Town):**

Deacon Charles is still overseeing this congregation. The few members are fishermen and their families from Kula Community and other villages. The other Pastors and I visit them periodically. They are also being attacked by sea pirates. The fishing settlement is very close to the Atlantic Ocean. They have acquired land for a permanent church building.

**St. Stephen's Lutheran Church — New-Layout, Abonnema:**

Rev. Graham Horsfall is the pastor of this new and gradually growing congregation. It is about a mile away from Abonnema. It helps our members who are living in the next village of Abonnema to attend church services without paying transport fare to Abonnema.

**Christ Lutheran Church — Oguta 2:**

Brother Okoroafor and the few members are still faithful.

**St. Paul's Lutheran Church — Lagos:**

Since the exit of Rev. Onesimus Ekele, some of the members are holding "house fellowships" periodically. The accommodation and government law of where to establish a church in Lagos is still the problem we are facing.

Generally, our country is still the capital of all the poor countries in the whole world. This is caused by maladministration. There is serious hardship. The unemployment rate is going up yearly. Inflation has gone up by 150% due to closure of our border with our West African countries. The rice we are eating is out of the reach of the ordinary citizens because of the high cost of it. We have more beggars all over our streets than ever before. The sick cannot get good medical treatment due to the high cost. So many of our people now prefer the herbal doctors' prescriptions [which are less expensive], whereas those of the political class take the country's money and go to overseas [pharmacies] like in Germany and India even just for headache [remedies]. Crime rates for such offenses as armed robbery, kidnapping, girl-child trafficking, ritual killings, young girls prostituting, and internet fraudsters are on the increase. It is now that some state governments are thinking of opening agric development scheme that will create jobs for the young graduates. The politicians are gathering the money for themselves and their families. They send their children to other countries to study and use other people's children as political thugs.

**Persecution:**

The Boko Haram terrorists have destroyed so many towns and villages — places in the northern part of Nigeria. They are still attacking and killing people in the north and middle of central Nigeria. However, the government has posted some military men to go and secure the remaining areas.

**Training Program:**

We are still experiencing serious transport fare problems. Hence we have decided to be meeting only once a week. Our great Provider will make a way for His work to prosper continuously, and the Gospel will win more souls. Thank you so very much for the provision of the needed materials for this training program since 1992.



We deeply appreciate your enormous support financially and spiritually. Your prayers are indeed helping us greatly. Please continue to pray for us. Bibles and other study materials downloaded for us in the tablets are something extraordinary. Dearly beloved brethren, we remain most grateful to you all and pray the good Lord to replenish to you in abundance.

We join the heavenly saints to shout “*Alleluia! Salvation, and glory, and honor, and power unto the Lord our God*” (Revelation 19:1).

God bless us all and let the tie that binds us together be blessed forever.

Once again we wish you all in the C. L. C. a happy and prosperous new year.

Psalm 133.

In deep appreciation we remain,

Rev. Nimi B. Fyeface

Blest be the tie that binds  
our hearts in Christian love!  
The fellowship of kindred minds  
is like to that above.

Before our Father's throne  
we pour our ardent prayers;  
our fears, our hopes, our aims, are one,  
our comforts and our cares.

We share our mutual woes,  
our mutual burdens bear;  
and often for each other flows  
the sympathizing tear.

– TLH 464, v.1-3

## Churches in Fellowship

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

Ekaterinburg, Russia  
**The Rev. Roman G. Schurganoff, Pastor**  
P. O. Box 27  
620039 Ekaterinburg, RUSSIA  
**E-mail:** Schurganoff@mail.ru

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### **CHRIST LUTHERAN CHURCH**

Olu-Ama (Kula), Nigeria  
**(Pastoral Vacancy at present)**

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

Abule Egba, Lagos, Nigeria  
**(Pastoral Vacancy at present)**

### **HOLY TRINITY LUTHERAN CHURCH**

Idama, Nigeria  
**The Rev. Innocent Karibo, Pastor**  
Holy Trinity Lutheran Church  
Idama, Rivers State, NIGERIA  
**E-Mail:** kariboinnocent@yahoo.com

### **SALEM LUTHERAN CHURCH**

Abalama, Nigeria  
**The Rev. Bateinm Bestman, Pastor**  
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  
**E-Mail:** tbaaron2@gmail.com

### **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](http://www.concordialutheranconf.com)

### **PEACE EVANGELICAL LUTHERAN CHURCH**

Central Avenue at 171<sup>st</sup> Place, Oak Forest, IL 60452-4913

**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](mailto:pastormensing@yahoo.com)

On the Web at:

[PeaceEvLutheran.com](http://PeaceEvLutheran.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](mailto: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@gmail.com](mailto:revworley@gmail.com)

On the Web at:

[StLukes-CLC.com](http://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](mailto:d_mensing@hotmail.com)

On the Web at:

[StMarksEvLutheran.com](http://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](mailto:robertjlietz@gmail.com)

On the Web at:

[TrinityEvLutheran.com](http://TrinityEvLutheran.com)

Telephone: (708) 386-6773

Pastor: (708) 386-4145

*Announcing the*  
**Sixty-ninth Annual Convention**  
of the  
**Concordia Lutheran Conference**

June 26, 27 and 28, 2020

at

**St. Luke's Lutheran Church**

5350 South Fountain Street  
Seattle, Washington 98178

The Rev. Edward J. Worley, Pastor

with

*The Plenary Pastoral Conference* on June 23rd & 24th

*The Board of Directors Meeting* on June 25th



Motto:

**Holding Fast to the Scripture's Teaching  
of Objective Justification**

**Essay** on the Motto by Pastor Paul E. Bloedel

**Friday Sermon** on Romans 5:18-19 by President Bloedel

**Sunday Sermon** on II Corinthians 5:19 by Pastor David T. Mensing