

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

Vol. LXVII

January–February 2023

Nos. 1–2





"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

Vol. LXVII January–February 2023 Nos. 1–2

Official Organ of the
Concordia Lutheran Conference

This publication appears in a bi-monthly issue at a subscription price of \$ 10.00 per year.

The Concordia Lutheran Editor.

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

Book and Tract Editor

The Rev. David J. Mensing
22012 Torrence Avenue
Sauk Village, IL 60411

Lay Member

Mr. Jason A. Mabe
6249 El Morro Lane
Oak Forest, IL 60452

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

Officers of the
Concordia Lutheran Conference

PRESIDENT:

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

VICE PRESIDENT:

The Rev. Paul E. Bloedel
483 Tangent Street
Lebanon, OR 97355

SECRETARY:

The Rev. David J. Mensing
22012 Torrence Avenue
Sauk Village, IL 60411

TREASURER:

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

STATEMENT OF PURPOSE

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

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

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

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

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

To show that we do not have among us a mixture of divergent teachings but that we are "*perfectly joined together in the same mind and in the same judgment*" (1 Corinthians 1:10).

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.

Why Was It Necessary for Our Savior to Become True Man?

“And the Word became flesh and dwelt among us.” — John 1:14

During the holy Advent season, as well as in our celebration of the Nativity of our Lord at Christmas time, we recognized and professed the sacred truth that, for our redemption and salvation, the eternal Son of God, the “*only-begotten of the Father, full of grace and truth*” (John 1:14b), “*the Word,*” as John calls Him by inspiration of the Holy Ghost, “*became flesh and dwelt among us*” (v. 14a). It is the holy **incarnation** of the Son of God that we celebrate on Christmas Day, the “*mystery of Godliness,*” St. Paul writes to Timothy, that “*God was manifest in the flesh*” (I Timothy 3:16), a “*mystery*” that is indeed “*great*” and yet “*without controversy,*” a fact not to be disputed, denied or even argued about. Sadly, however, all too many who celebrate **Christmas** as the “*Holy Night*” and the birth of the “*babe of Bethlehem,*” “*Mary’s boy-child,*” who is “the reason for the season” and, in a certain sense, “*the Prince of Peace,*” miss the entire “*mystery*” of His incarnation. They regard Christmas, as the modernists teach and represent it, *merely* as the commemoration of the birth of a baby who would grow up to be a great teacher, a spiritually-gifted healer, a social activist reaching out to the poor and disadvantaged, a preacher of love among human beings struggling to achieve peace in their lives, a philosopher whose ideas were too far ahead of His time, and “*providentially*” a martyr to His own cause when political opponents mistakenly resented His influence among the people as an effort to create the impression that He was the long-promised *Messiah*.

Thus we recognize the great tragedy, even among many nominal “Christians” who are acquainted with the Scriptures, that many have bought into the so-called “social gospel” of modernism and deny that “*the Babe wrapped in swaddling clothes, lying in a manger*” (Luke 2:12) was truly the **Son of God**, “*God manifest in the flesh*” (I Timothy 3:16), “*very God of very God ...being of one substance with the Father*” (Nicene Creed), and regard Him *merely* as a fellow human being. But the key question that we want to explore in this present article is NOT whether Jesus Christ was a true human being, but **WHY He HAD TO BECOME** a true human being in order to redeem us. Why did He **have to be true man** in order to be our Savior?” The question is asked certainly by those who find themselves in “*controversy*” regarding “*the mystery of Godliness*” and muse over the holy incarnation of God as being even possible in the first place, and then why God could not have reconciled sinful man to Himself without Christ’s incarnation.

With regard to the first *musings* as to whether the incarnation of God was even possible, we “set the record straight” with statements of FACT from the *Holy Scriptures*, the verbally-inspired (II Timothy 3:16; I Corinthians 2:13, etc.) “*Word of God, which liveth and abideth forever*” (I Peter 1:23b). The long-promised Savior was prophesied from the very beginning, throughout the **Old Testament**, to have human *progeny*, that is, to be descended *physically* from human kind, of human ancestry or *lineage*, of human *parentage*, to be a conceived and born *son* of a human *mother*, and so on. God Himself said in the Garden of Eden that He would be *the woman’s Seed* (Genesis 3:15). He would be *Abraham’s Seed* (Genesis 22:18; cf. Galatians 3:16), *Isaac’s Seed* (Genesis 21:12), *Jacob’s Seed* (28:14), of *Judah’s line* (49:10), of *Jesse the Bethlehemite* (I Samuel 17:58), of *David’s lineage* (Jeremiah 23:5-6; cf. Luke 1:27; 2:4-5). He would be conceived and born of a *human mother* (Isaiah 7:14; 9:6; cf. Luke 1:31-35; Matthew 1:18, 20-23, 25; Luke 2:7, 11). And, “*when the fulness of the time was come* [when God’s time was right to manifest Him as a true human being], *God sent forth His Son, made of a woman*” (Galatians 4:4). The “*mystery of Godliness*” became a fact of record.

In the **New Testament**, the Scriptures continue to manifest Christ as a true human being, as He grew in *childhood* (Matthew 2:13-14, 20-21), as a *youth* (Luke 2:42-43, 51-52), and to *adulthood* (Luke 3:23ff.-38). He is ascribed by Scripture to have had human form and physical members — *hands* (Matthew 19:13; Mark 5:23, 7:33, 8:23; John

20:20, 27, *feet* (Luke 7:38; Matthew 28:9; Luke 24:39), a *face* (Matthew 26:67), a *head* (Matthew 8:20, 26:7, 27:29-30, a *finger* (John 8:6), a *body* (Matthew 26:12, 27:58-59), *flesh and bones* (Luke 24:39), *flesh and blood* (Hebrews 2:14; I Peter 1:19), etc. — also human feelings, emotions and actions (Mark 10:14; John 11:35; Matthew 4:2, 8:24; John 19:28; Matthew 26:37-38). Thus He lived a *human life*; He also died a *human death* (Matthew 27:50; Mark 15:37; Luke 23:46; John 19:30) as certified by competent witnesses (John 19:33-35; Mark 15:44-45), and his dead *human* body was consigned to the tomb of Joseph of Arimathea (Matthew 27:59-60; Mark 15:46-47; Luke 23:52-55; John 19:39-42).

The human nature of Jesus Christ, therefore, was and remains a creature. He was “**made** of a woman” (Galatians 4:4); “*the Word was **made** flesh*” (John 1:14); He was “*the **fruit** of [Mary’s] womb*” (Luke 1:42). He “*was **made** in the likeness of men*” and was “*found in fashion as a **man***” (Philippians 2:7-8). Over the centuries, motivated and ruled by sinful human rationalism apart from and contrary to the clear statements of Scripture, false teachers perverted the doctrine of the true humanity of Christ, making His a *phantom body* (Docetism), or teaching that He had a body but not a soul (Arianism), or that He had a body and soul but no spirit (Apollinarianism), or a body and soul but no human will (Monothelitism), or a “heavenly, spiritual body which alone was worthy of Him” (the Gnostic, Valentinus).

Nevertheless, the human nature of Jesus Christ was NOT a human *being* and *person* of its own, as we are, and as the modernists teach Christ was, having only a divine “connection,” a divine “likeness,” a divine “authority,” and even a divine “personality,” but not the **divine person** of the **Son of God**. For the pre-incarnate Son of God, the Bible says, “*the [eternal] Word,*” John writes, “*was **made** flesh and dwelt among us*” (1:14); and, “*as the children are partakers of flesh and blood, He also Himself [the eternal **Son of God**] likewise **took part of the same***” (Hebrews 2:14). The eternal Son of God took the created, genuine, and true human nature, subsisting from His human ancestry and “born of the Virgin Mary,” *into Himself*, united it with Himself, making it part of His own **person**, so that He was, from the moment of His conception in the Virgin Mary, **both** true God and true Man, “**both natures** together forming **one undivided and indivisible person**” (Exposition of the *Small Catechism*, 1943 edition, Question/Answer 128). The only thing that differentiated Christ’s human nature from ours was His **sinlessness**. Having been “conceived by the Holy Ghost” (Apostles’ Creed) in the Virgin Mary (Cf. Matthew 1:18, 20b; Luke 1:35), Christ had no “original” or “inherited” sin (“*Holy Thing,*” Luke 1:35; also John 8:46); and during His earthly life committed no “actual” sin (I Peter 2:22; cf. Luke 23:41). Therefore the sin for which He was “*smitten*” and “*slain*” was not His own but the sin and guilt of *men* which were **imputed to Him** (Isaiah 53:4-6, 8b; I Peter 2:24; etc.).

According to His eternal, holy, perfect, impartial and uncompromising **JUSTICE**, God demands **perfection** of every human being (Leviticus 11:44; 19:2; 20:7; Matthew 5:48; etc.), including **perfect obedience** to His **holy Law** (Luke 10:28; Romans 10:5; Galatians 3:12), which He is perfectly entitled to demand of those whom He created in righteousness and true holiness after His own image (Genesis 1:26-27, 31; Ephesians 4:24; etc.). Thus God’s perfect **JUSTICE** demands **perfect righteousness** on the part of every soul of man for entrance into His heavenly kingdom.

Nevertheless, though man in his perfect concreated righteousness *could have* indeed resisted and survived Satan’s lying offensive in the Garden of Eden and *could have* thus overcome, defeated and conquered him, man willingly yielded to the temptation of the devil, disregarded God’s simple directive and command, and fell into the sin of **disobedience**, thus bringing upon himself and all men after him a **sinful nature**, the corruption of which and its total depravity made him spiritually blind, dead, and an enemy of God, and therefore unable to remediate and remedy his lost condition (Romans 3:12, 23; 5:19; 3:20; etc.). That total corruption or total depravity has been **passed on** through the entire human race by **inheritance** (as it were by corrupted spiritual DNA), so that **all** are conceived and born in sin (Psalm 51:5; John 3:6a). Our whole life and way of life (KJV: “*conversation*”) is “*vain,*” useless and empty, as it has been “*received by tradition from [our] fathers,*” handed down by inheritance from our ancestors (I Peter 1:18), totally **without righteousness**, so that even we Christians “*were by nature the children of wrath, even as others*” (Ephesians 2:3), having earned and therefore being deserving of God’s wrath and displeasure, death and damnation in hell (Romans 6:23).

In order to avert that dire consequence of sin upon all mankind, in order to reconcile the entire world of the ungodly unto Himself without partiality, in order to satisfy the demands of His divine justice without transgressing it by reducing its legislative requirements, and in order to demonstrate the extent of His divine mercy without requiring

works as a partial payment for the exercise of His favor, God “had to” (in our way of thinking) “devise” a plan that would accomplish **all those things** without compromising His justice or limiting His mercy.

Thus it was necessary that God’s eternally anointed Redeemer of mankind (I Peter 1:20), His only-begotten Son (Galatians 4:4a) be “made **man**” (*Nicene Creed*), “made of a woman” (Galatians 4:4b); “made **under the Law**” (Galatians 4:4c), made subject to its demands as we are; to **take our place** under the Law to **redeem us** (the *Vicarious Atonement* – Galatians 4:5a), since we sinners are incapable of such a “precious” work, either for ourselves or for others (Psalm 49:7-8). To that end, “God so loved the world that He gave His only-begotten Son” (John 3:16), “so [that] **by the obedience of One shall [the] many be MADE righteous**” (Romans 5:19). “Then said I [declares His Son], ‘Lo, I come (in the volume of the Book it is written of Me,) **to do Thy will, O God.**’” (Hebrews 10:7); and to the Jews Jesus said: “Think not that I am come to destroy the Law or the prophets. I am not come to destroy but to **fulfill**” (Matthew 5:17). Thus it was necessary that our Savior become **true man** under the Law as our *Substitute*, so that He as a **true man** would be required to render satisfaction to the requirements of the Law, and so that He, as a **true man**, would indeed render that satisfaction by His *active obedience*, devoting all the attributes of His human nature to the fulfillment of the Law in our place.

Moreover, according to His eternal, holy, perfect, impartial and uncompromising **JUSTICE**, “God threatens to **punish** all that transgress His commandments” (Luther). According to His justice, He **hates** “all workers of iniquity” (Psalm 5:5b), **prescribes** “**death**” as “the wages of sin” (Romans 6:23a) and **sentences** every sinner, saying: “The soul that sinneth, it shall **die**” (Ezekiel 18:4b); He **curses** “everyone that continueth not in all things which are written in the Book of the Law to do them” (Galatians 3:10) and declares: “The way of the ungodly shall **perish**” (Psalm 1:6b). To put away His just anger and to lessen the punishment that His justice requires would be to destroy that **divine attribute** whereby He is completely fair and impartial, who “rendereth recompense to His enemies” (Isaiah 66:6). In order to justify themselves before men as “humanitarian” when they hand down sentences in the country’s courts, many judges in secular society “temper justice with mercy,” not imposing punishment “to the full extent of the law” but reducing sentences to a fraction of what is prescribed. Such judges are not truly just, or they would exact the maximum sentence allowed. But neither are they truly merciful, or they would set the convicted criminal free, granting him a complete and unconditional pardon regardless of how heinous the crime. However, **God’s perfect JUSTICE** demands **full retribution** and **unremitting punishment** for sin upon every soul of man and for any and every transgression of the Law in thoughts, desires, words and deeds (Ezekiel 18:4b), as well as for the guilt incurred because of Adam’s transgression, including man’s inability because of “original sin” to be perfect and holy (Romans 5:18, 19a) and therefore having “come short of the glory of God” (Romans 3:23), whether by a millimeter or a megamile.

Again, then, in order to avert that dire consequence of sin upon all mankind, in order to reconcile the entire world of the ungodly unto Himself without partiality, in order to satisfy the demands of His divine justice without transgressing it by reducing its punitive curse, and in order to demonstrate the extent of His divine mercy without simply setting aside “the due reward of our deeds” (Luke 23:41a), God “had to” (in our way of thinking) “work out” and decree a plan according to which He could visit the full fury of His wrath upon the sinner and the full punishment that His justice demands of the transgressor without either compromising His justice or limiting His mercy.

Thus it was necessary that God’s eternally anointed Redeemer of mankind (I Peter 1:20), His only-begotten Son (Galatians 4:4a) be “made **man**” (*Nicene Creed*), “made of a woman” (Galatians 4:4b); “made **under the Law**” (Galatians 4:4c), made subject to its **punitive sentence** as we are; to **take our place** under the Law to **redeem us** (the *Vicarious Atonement* – Galatians 4:5a).

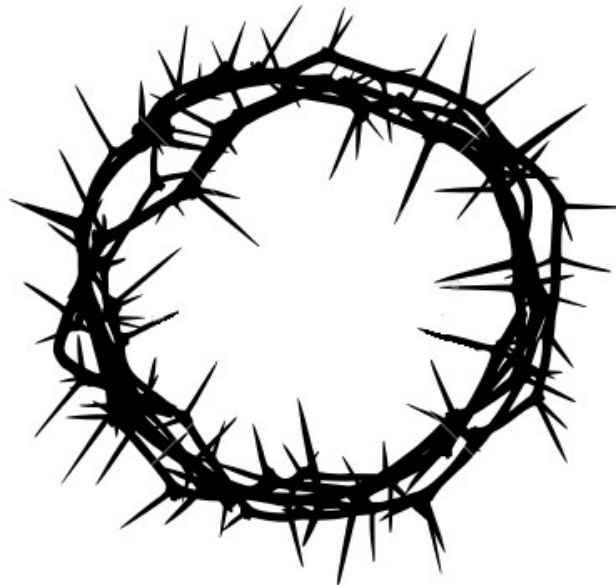
Remember that the only thing that materially differentiated Christ’s human nature from ours was His **sinlessness**. Having been “conceived by the Holy Ghost” (Apostles’ Creed) in the Virgin Mary (Cf. Matthew 1:18, 20b; Luke 1:35), Christ had no “original” or “inherited” sin (“*Holy Thing*,” Luke 1:35; also John 8:46) passed down to Him by His progenitors since He was not begotten of men (cf. Seth, begotten of Adam “in his own likeness, after his image,” Genesis 5:3); and during His earthly life He committed no “actual” sin (I Peter 2:22; cf. Luke 23:41). Therefore the sin for which He was, in His truly human body, “wounded,” “bruised,” “smitten” and “slain” was not His own but the sin and guilt of *men* which were *imputed to Him* (Isaiah 53:4-6, 8b; I Peter 2:24; etc.). Likewise, the sin for which

He suffered in His own truly human body and soul the tortures of the damned in hell (Matthew 27:46; cf. Romans 6:23) was “*the sin of the world*” (John 1:29) imputed to His person and accepted by Him to bear in our place (Isaiah 53:8b; I Peter 3:18).

“*Forasmuch then as the children are partakers of **flesh and blood**, He also Himself likewise **took part of the same**, that **through death** He might destroy him that hath the power of death, that is, the devil, and deliver them who, through fear of death, were all their lifetime subject to bondage*” (Hebrews 2:14-15). God, who is eternal, is not, according to that essential divine attribute, subject to death; but God Himself **truly died** in the person of the God-Man, Jesus Christ, in order to redeem us. In order to make satisfaction for our transgressions and to propitiate divine justice, “[God] *hath made him who knew no sin to be sin for us*” (according to the Greek grammar of II Corinthians 5:21). He imputed the sins of the world to Christ, who was made in the likeness and fashion of a man (Philippians 2:7-8), and caused Him, according to His human nature as a true human being, to **suffer and die** vicariously in the stead and in the place of all mankind. That vicarious or substitutionary suffering and death would not have been possible had Christ not become *incarnate* for our redemption.

(In our next issue, we shall complete our exploration of the **vicarious atonement** of our Savior, considering the question, “Why was it necessary for our Savior to be **True God**?”)

— D. T. M.



Christ Manifested as our Divine Prophet in His Epiphany

“No man hath seen God at any time. The only-begotten Son, which is in the bosom of the Father, He hath declared Him.” —John 1:18

The word “Epiphany” means “manifestation” or “appearing;” and although we date the holy Epiphany season as beginning with the Savior’s manifestation to the Wise Men, which we celebrate each year on January 6th, that glorious manifestation of our *Immanuel*, “*God with us*,” was not an isolated event, a “Christmas special” that is now only a memory for us. Rather, it is a continuous manifestation of our Savior, just beginning with His private manifestation to the shepherds of Bethlehem, to the aged Simeon and Anna in the Temple, to the Wise Men from the east, and to the learned scribes and elders in the Temple at the age of twelve years. In His infancy and early childhood, He was manifested by the message of the Christmas angel, by the guiding of a special star, and by the identification of the Spirit to Simeon; but He was “seen” only as a “*babe lying in a manger*,” a child in the arms of Mary, His mother, and as a toddler in a house in Bethlehem. There was no preaching; there were no miracles. And the scholars in the Temple recognized Him only as a teenager remarkable for His “*understanding and answers*” (Luke 2:47). After that incident, we read nothing more of Him in the Scriptures until His baptism by John, when He was about thirty years old, at which time He began openly to manifest Himself to “*His own*” (John 1:11), to the Jews, **in His public ministry here on earth**.

In our *Catechism* (Q/A 132A), we confess that Christ, in His office as our **DIVINE PROPHET** “**revealed Himself** by word and deed...as the **Son of God** and the **Redeemer of the world**.” The expression, “by word and deed,” refers to **His PREACHING** and to **His MIRACLES**, as BOTH abound in His public ministry, in His continuing Epiphany to men.

Moses said to Israel in the wilderness: “*The Lord thy God will raise up unto thee a PROPHET from the midst of thee, of thy brethren, like unto me, unto Him ye shall hearken*” (Deuteronomy 18:15). This “*prophet*” or preacher would be sent by God Himself, says Moses; and that statement takes on special meaning when we know that Moses was speaking specifically about **Jesus**. For the Savior said to the scribes and Pharisees in John 5:46, “*Had ye believed Moses, ye would have believed Me; for he wrote of Me.*” And in Hebrews 12, this very prophecy of Moses, including its whole context, is discussed with specific reference to **Jesus**. So this preacher or “*prophet*” of whom Moses wrote was not only “*raised up*” and sent by God, but He Himself was (and is) “**TRUE GOD**, begotten of the Father from eternity” (Luther).

But this DIVINE PROPHET was also to be “**TRUE MAN**, born of the Virgin Mary...” (Luther). Moses said that He would be raised up “*from the midst of thee, of thy brethren*,” of the house of Israel, a “brother” according to the flesh, a physical descendant of Abraham, Judah and David—a Jew “*of the house and lineage of David*,” both *genetically* through Mary, His biological mother (Luke 1:30-35; Matthew 1:20-23), and *legally* through Joseph, His father-of-record in the eyes of the Jews (Luke 3:23; John 1:45; 6:42). Surely that perfect combination of being God-sent and God Himself, and, at the same time, a son-of-Israel, would make this Prophet credible among the people!

Moreover, Moses said that this DIVINE PROPHET would be a **mediator** “*like unto me*,” a mediator between God and His people. But there was a significant difference between them in their mediation. “*The Law was given by Moses...*” (John 1:17). Moses was a mediator of the **OLD COVENANT**, having been the go-between when God gave His written Law on Mt. Sinai. The Bible tells us that the Lord knew Moses “*face to face*” (Deuteronomy 34:10), for Moses communicated directly with God in the mountain and brought back to the people what God had said, commanded, and threatened; “*...but grace and truth came by Jesus Christ*” (John 1:17). The writer to the Hebrews points out that Christ was to be “*the Mediator of the NEW Testament*” (9:15), a messenger of a different covenant—a covenant of mercy, forgiveness, life and salvation, the “*Messenger of the covenant whom ye delight in*” (Malachi

3:1), making us right with God, not *symbolically* by the blood of animal sacrifices (as Moses did under the Old Covenant), but “*by His own blood He entered in once into the Holy Place, having obtained eternal redemption for us*” (v. 12).

Yet, when this DIVINE PROPHET “*came unto His own,*” arrived on the scene in the fullness of time to proclaim Himself, first to the Jews as their long-promised Messiah and the Redeemer of the world, “*His own received Him not*” (John 1:11). “*The children of the kingdom*” (Matthew 8:12) rejected Him, “*would not*” permit Him to gather their children together into His Kingdom of Grace (Matthew 23:37), preferred that their children’s *Living Bread* (John 6:51) be cast unto the Gentile dogs (Matthew 15:26), and killed their own Savior (Acts 3:15)! Like their fathers, the Children of Israel in the wilderness, they loathed the Manna of His precious Word and eventually lost their appetite for its saving nourishment. May God mercifully preserve US from such indifference to the **PREACHING** of our DIVINE PROPHET in His continuing Epiphany to our hearts, lest we too lose the priceless blessings of His grace mediated to us in His precious Word!

But Jesus, our DIVINE PROPHET also manifested Himself to men in His **MIRACLES**. Isaiah described that function of His prophetic office, saying, over seven-hundred years in advance of His coming: “*Behold, your GOD will **come**...He will come and **save** you. ...Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing*” (Isaiah 35:4-6). Jesus Himself referred to this prophecy when He spoke with the disciples of John the Baptist in Matthew 11. John knew, of course, who Jesus was and had identified Him as “*the LAMB OF GOD which taketh away the sin of the world*” (John 1:29). But some of John’s disciples were skeptical of Jesus, and so John sent them to Jesus directly to find out who He was, to permit Him to *manifest Himself* to them. Their question: “*Art Thou He that should come, or do we look for another?*” Jesus answered: “*Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the Gospel preached to them. And blessed is he, whosoever shall not be offended in Me*” (Matthew 11:3-6).

Why did Jesus do all these things? Did Jesus have to “prove” anything by giving people “*a sign*” to impress them? Not at all! He did not do all these things for *His own sake* (as we sinful human beings do when our authority and pride are attacked and we are challenged to “put up or shut up”). He did it all **for US**. John tells us in his twentieth chapter, “*These are written*” [these few examples out of all the miracles that Jesus did] “*that **ye might believe** that Jesus is the **Christ, the Son of God**, and that believing ye might have life through His Name*” (v. 31). The abiding comfort to which Jesus testifies as our DIVINE PROPHET by means of His **miracles** is **not** merely that Jesus is our Helper in every need here in this life, **not** merely that He is able to heal us of all our physical and mental diseases, **not** merely that He is our Provider in want and our Defender in every trouble here in this present world; “*for if in **this life only** we have hope in Christ, we are of all men **most miserable***,” writes Paul to the Corinthians (I Corinthians 15:19). That is the “miserable” comfort that those **false** prophets (Matthew 7:15) proclaim who preach a “social gospel.”

Jesus as our DIVINE PROPHET performed countless miracles, including those recorded in the Scriptures, “*that [we] might **believe***,” John says, that, having been brought by His testimony to the knowledge of the truth, we might confide in His merits alone for forgiveness of sins, life, and salvation. Through those **miracles**, as well as by His **preaching**, Jesus **revealed** Himself, **manifested** Himself, as the Son of God and the Redeemer of the world, “*that [we] might **have life through His Name***” (John 20:31). “*Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved*” (Acts 4:12).

“*In this was **manifested** the love of God toward us, because that God sent His only-begotten Son into the world, **that we might live through Him***” (I John 4:9).

—D. T. M.

The Significance of Christ's Transfiguration

"We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty...when we were with Him in the holy mount." —II Peter 1:16-18

Traditionally, our congregations celebrate the festival of Christ's *Transfiguration* on the last Sunday after the Epiphany. The historic Gospel Lesson appointed for this marvelous revelation of our Lord's majesty is Matthew 17:1-9, which we encourage the reader to look up and read as basic to what follows. The General Collect (for the Sixth Sunday after Epiphany) summarizes the key doctrinal import of our Gospel text: "O God, who in the glorious transfiguration of Thine only-begotten Son hast confirmed the mysteries of the faith by the testimony of the fathers, and who, in the voice that came from the bright cloud, didst in a wonderful manner foreshow the adoption of sons, mercifully vouchsafe to make us co-heirs with the King of His glory and bring us to the enjoyment of the same; through the same Jesus Christ, Thy Son, our Lord, ..." (*T.L.H.*, p. 60).

The Epistle Lesson (II Peter 1:16-21), which should also be read, is a fine example of the principle that Scripture interprets Scripture as the Holy Ghost through the Apostle Peter records the meaning of the *Transfiguration* and an exhortation to believers to give heed to the "*more sure word of prophecy*" namely, to the verbally-inspired record of Holy Writ (II Peter 1:19-21). As the Collect for the Epistle Lesson states: "Almighty and everlasting God, we give Thee most hearty thanks that Thou hast given us Thy holy Word as a bright light in the darkness of this present world, and we humbly beseech Thee, enable us by Thy Holy Spirit to heed diligently the light of the Word, so that the Daystar from on High, Thy Son, with grace divine, may arise in our hearts, and as the true Light continually shine, until the night is fully spent and the great day is at hand; through the same Thy dear Son Jesus Christ, our Lord..." (*The Lutheran Liturgy*, p.77).



It is our privilege to join in spirit the three disciples on the holy mount and through Holy Scripture alone study the meaning and importance of this historical event.

The immediate context helps us understand why our Lord chose to permit Peter, James and John this brief, yet glorious, glimpse of His majesty. After Peter's great confession (Matthew 16:13-20), a gift of the heavenly Father through the divine revelation of His Word, our Lord began His explicit prophetic pronouncements of His great passion and Easter resurrection (Matthew 16:21). Peter's reactive rebuke of our Lord out of misdirected loyalty and misguided love received the most stern condemnation from the Savior (Matthew 16:22-23), followed by our Lord's teaching regarding self-denial, cross-bearing, true discipleship for Christ's sake alone, and the true loss that is eternal gain (Matthew 16:24-27). Finally, these declarations are joined with a warning about Judgment Day and an enigmatic prophecy applied directly to some standing right there

within earshot. These two verses, one to be fulfilled in the future and one to be fulfilled in the present generation of the Apostles, set the circumstances for the *Transfiguration*. The Apostles were to expect an Epiphany to a few of their number prior to the Last Day. It would be a clear proof that Jesus is the Christ, for it would be both a manifestation of the Son of Man in *His Own Glory* and in *the Glory of God the Father*.

Comparing the Gospel accounts of Matthew and Luke (Luke 9:30-31) with Peter's declarations in II Peter 1:16-21, we learn that the *Transfiguration* provides the fulfillment of this prophetic pronouncement in every way. We thank God that we have this rich testimony to study, an infallible and inerrant record in Holy Writ, of exactly what happened "in the holy mount" (II Peter 1:18) when our Lord Jesus took Peter, James and John (the two sons of Zebedee) "into a high mountain apart" (Matthew 17:1). These three men were graciously given a private showing of what Peter rightly calls "the power and coming of our Lord Jesus Christ" (II Peter 1:16) as "eyewitnesses of his majesty" (II Peter 1:17) when "He received from God the Father honor and glory" connected with a threefold ORAL WITNESS as Moses and Elijah "appeared in glory, and spoke of His decease which he should accomplish at Jerusalem" (Luke 9:30-31), and "there came a voice from the excellent glory...this voice which came from heaven... 'This is my beloved Son, in whom I am well pleased; hear ye Him'" (II Peter 1:17-18, Matthew 17:5).

First, they SAW something they had only INFERRED from His *miracles* as He "manifested forth His glory, and His disciples believed on Him" (John 2:11b). What did they SEE? They saw Jesus "*transfigured before them*" (Matthew 17:2; Mark 9:2). "As He prayed, the fashion of His countenance was altered, and His raiment was white and glistening" (Luke 9:29); "His face did shine as the sun, and His raiment was white as the light" (Matthew 17:2), "white and glistening" (Luke 9:29), "exceeding white as snow, so as no fuller on earth can white them" (Mark 9:3). They **saw** the HUMAN NATURE in the FORM OF GOD (Philippians 2:6), as the DIVINE ATTRIBUTE OF GLORY suffused the TRUE HUMAN NATURE of Christ to a degree allowed by the **will** of Christ and His **purpose** at this time, a necessary control for the sake of the three eyewitnesses, lest they be consumed by a direct, full manifestation, which would surely kill them. (Compare John 1:18, 5:37, I Timothy 1:17, 6:16, and I John 4:12 to Moses' experience in Exodus 33:18-23). The three witnesses were shown what the *personal union* of the two natures, human and divine, really means: A real, true *communion of natures* and a genuine, authentic *communication of divine attributes* from the *divine* nature to the *human* nature. "God was manifest in the flesh" (I Timothy 3:16) so that in Jesus Christ "dwelleth all the fulness of the God-head bodily" (Colossians 2:9). Specifically, we have the *interpenetration* [Greek=*perichoesis*], "the two natures are in real communion with each other, the divine nature interpenetrates the human nature" (Dr. Franz Pieper, *Christian Dogmatics*, Vol. I, p.100). As Martin Chemnitz elucidates the meaning of the *hypostatic (personal) union* in Christ:

"As fire penetrates, permeates, and embraces heated iron and fills it completely with its own substance and is wholly mixed with it but without commingling of the substances, so that no part of the iron is free from the fire, and just as a soul is given to a body, so the Logos that assumed a true human nature, with the state of humiliation unimpaired, shines forth in the whole [person]; and the assumed nature being illuminated, as it were, is united by this light with the Logos. For in this way and in such form Christ is shown to John in the vision in Revelation 1:7, since the whole fullness of the Deity dwells bodily in Christ (Colossians 2:9). In the transfiguration (Matthew 17:2) the rays of divine glory shine from the body of Christ. In Mark 5:30 and Luke 6:19 and 8:46, virtue went out from Him." (*On the Two Natures in Christ*, p.80)

This manifestation was to serve the purpose of assuring the disciples that our Lord Jesus Christ was in full control of everything as the God-Man. Peter did not need to intervene to "protect" the Lord God Almighty Incarnate!

As we study what happened next, we clearly see how the *transfiguration* connects the *theanthropic* (God-man, divine and human) *person* of Christ with His *vicarious work*, for it takes the God-man to redeem us. (See the exposition of the *Small Catechism*, questions 129 and 130, also 134 and 148). The three witnesses were to believe that what Jesus had to do was entirely the foreordained plan of God and that, as God Incarnate, He was in full control of the entire matter (Cf. especially John 10:17-18 to Acts 2:23, 4:27-28 and Romans 16:25-26).

Remember that Moses and Elijah were speaking of His passion "*exodus*" (literally from the Greek, translated in the KJV as "*decease*," Luke 9:30) which He must accomplish. Prior to his **own** "*exodus*" (II Peter 1:15– "*decease*;" compare v. 14 "*shortly I must put off this tabernacle*"), the Apostle Peter wrote to put us always in remembrance of what we "*know*" (II Peter 1:12, 15) as being "*established in the present truth*" (II Peter 1:12), namely, that as he declared in another place: "*To Him [Christ] give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins*" (Acts 10:43).

When God the Father spoke out of the bright cloud, confirming to their **ears** what their **eyes** had seen, they were to be assured that, as Christ would surely accomplish His Work and be able to enter into His glory, so all believers should have the sure hope of transformation because of His accomplished work. As Paul declares: “*For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself*” (Phil.3:20-21). Note that **we**, too, will “*appear in glory*” like Moses and Elijah, “*fashioned like unto [Christ's] glorious body*” (I John 3:2), but we shall not ever be “*in the form of God*” (Philippians 2:6), that is, having our human natures suffused with divine majesty and glory.

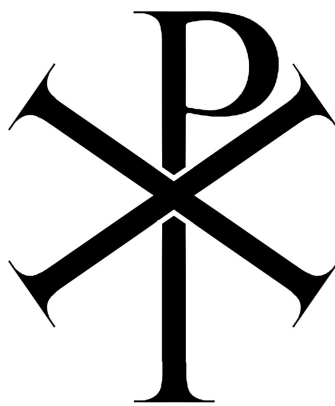
We conclude with this excellent summary of the doctrinal application of Christ’s *Transfiguration* found in Dr. P. E. Kretzmann’s *Popular Commentary* (N. T., Vol. I, p. 317):

“The entire happening on the Mount of Transfiguration was for Christ a taste and pledge of the glorification which should be His after His final great Passion. For the disciples it was to be a strengthening of their faith in view of the days through which they would be obliged to pass, days of severest trial and tribulation. But to all that believe in Christ and share the persecutions which come upon the believers for His sake, the future transfiguration and glorification is here pictured.”

We add: Hear the Words of Christ in both the prophetic and apostolic Scriptures that God may bring enlightenment to your heart regarding the **person** and **work** of this *THEANTHROPIC* SAVIOR, JESUS CHRIST (cf. II Corinthians 4:4, 6). For “*the more sure Word of prophecy*” is not a “*cunningly devised fable*” or even a subjective “*private interpretation*” but in truth the very Word of God, the Truth (cf. I Thessalonians 2:13, John 17:17), self-authenticating and self-interpreting, infallible and inerrant (II Timothy 3:16, John 10:35, I Corinthians 2:13ff). Preserved by God long after the Apostle Peter made his own “*exodus*” in soul to heaven, this Word will abide forever (Isaiah 40:8; Matthew 24:35; I Peter 1:25).

God grant us so to receive His Word that we may ever have an internal *epiphany* of GOD-WROUGHT, SAVING FAITH IN CHRIST JESUS, THE SON OF THE LIVING GOD, OUR ONLY SAVIOR AND REDEEMER. In His saving Name, our most precious Jesus, Amen.

—E. J. W. (in the January-February 2003 *C.L.*)



The Savior Looks forward to His Impending Suffering and Death

“From that time forth began Jesus to show unto His disciples how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.”

—Matthew 16:21

As we focus our attention once again during the holy season of Lent upon the vicarious suffering and death of the Lord Jesus and gratefully ponder in our minds the **cost** to Him of our redemption, our eyes of faith are drawn to and become riveted upon the “Old Rugged Cross” on Calvary’s hill. For almost 2,000 years now, that cross has been the universally-recognized symbol of our Savior’s great passion and of His atonement for the sins of the world. Sad to say, some revere it only as a memento of martyrdom by a great man in the cause of brotherhood and peace and social justice here in this world; and thus they are **really** doing it **dis**service by their unbelief and rejection of Christ as the very Son of God and the only Savior of lost mankind. Nevertheless, there it stands in simple grandeur, “towering o’er the wrecks of time” (TLH 354, 1); and, although some blasphemously set torches to it and others invert it and attempt to pervert it into a Satanic symbol, by God’s grace, no power **on earth** or **in hell** will ever be able to tear it down or obliterate it from our grateful memory!

It’s a **wonderful** symbol, the cross of the Lord Jesus; for like a priceless jewel it changes color, emits lights of different hues and intensities, and transfixes us with awe as we view it from different perspectives: In our Lenten hymns we love to sing of a “**rugged cross**,” a “**bitter cross**,” a “**cross of anguish and of sorrow**” — and, at the same time, tis a “**wondrous cross**,” a “**radiant cross**,” a “**reviving cross**” in which we “glory” with the Apostle Paul (Galatians 6:14), and a “**dear cross**” which “*dissolves our heart in thankfulness and melts our eyes to tears.*” (TLH 154,4)



But, lest we become caught up in a merely **emotional** or **sentimental** fervor regarding the cross of our Lord Jesus Christ, and attribute special qualities and powers to **IT** rather than to **HIM** who **bore** it and who shed His holy precious **blood** and **died** upon it, the Savior brings to our attention in the title-text of our article a real down-to-earth consideration which sometimes escapes us and to which He would redirect us, namely, **the NECESSITY of the Cross**, —its necessity, first of all **for CHRIST as our Redeemer**, and then, secondly, its necessity also **for US as His disciples**.

In the preceding context of this verse, Matthew tells us that Jesus’ disciples, and particularly **Peter**, had just made a bold confession concerning Him, saying: “*Thou art the Christ, the Son of the living God.*” They had become convinced by Jesus’ preaching and by His miracles that He was truly the long-promised Messiah, the Anointed One of God. But, while Jesus was pleased with their conviction, brought about in them by the gracious operation of God Himself (v. 17), He also knew of their **misconception** that God’s Messiah would be an **earthly** savior and king who would soon be recognized as the heir to David’s throne and who would “*restore again the kingdom to Israel*” (Acts 1:6), a misconception that they would continue to hold “*until the day in which He was taken up*” (Acts 1:2). And so, to debunk that earthbound idea, “*from that time forth*,” Matthew tells us, “*Jesus **began***” —gradually at first— “*to show unto His disciples how that He **must** go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.*”

Although Jesus at this time did not go into the **details** of His great passion —as He did later on, shortly before His entry into Jerusalem on the first “Palm Sunday” (cf. Luke 18:31-33)— this *general* revelation was already quite a bit for the disciples to swallow; for He mentioned **enough** to show them that the future for Him was **not** the worldly pomp and glory and popularity that they had imagined. Quite to the contrary, there would be **agony** and **suffering** and even **death** —not an **accidental** death to be sure, but what we would call today a “lynching” or a “hit” on the part of “*the elders and chief priests and scribes*” to put the Savior out of the way for good. **Nevertheless**, Jesus says, in spite of knowing all this ahead of time, “*He MUST go unto Jerusalem*” —to the place of sacrifice at Passover-time— where “*He MUST suffer*” at the hands of the Jewish court, where “*He MUST be killed*,” and where “*He MUST be raised again the third day*.” The cross was to be a **necessity** for Him, **in spite of** the agony that lay in store for Him.

Indeed, this was the very **purpose** for which He had come down to this world of sin, to “*humble Himself and to become obedient unto death, even the death of the cross*.” This was the will of His heavenly Father (John 5:30), which He had come to do (John 6:38; Luke 22:42). He was delivered “*by the determinate counsel and foreknowledge of God*” (Acts 2:23) according to the plan which, in eternity already, God had decreed. And this had been prophesied of Him long ago, that He would **bear OUR griefs and carry OUR sorrows, be stricken, smitten of God, and afflicted, wounded for OUR transgressions and bruised for OUR iniquities** (Isaiah 53), *that His hands and feet would be pierced* (Psalm 22:16). Why?? So that “*WE [might be] healed*” (Isaiah 53:5). Jesus Himself said to His disciples in Luke 18:31 that “*all things that are written by the prophets concerning the Son of Man shall be accomplished*,” and, throughout His great passion, these and other prophecies are referred to as having been “*fulfilled*” to the letter (Matthew 26:54, 56; 27:9, 35; Mark 14:49; 15:28; Luke 24:44; John 15:25; 17:12; 18:9, 32; 19:24, 28, 36; etc.).

Sadly and tragically, those whose eyes are blind to their own helplessness and lost condition before God, who refuse to recognize their unworthiness and the condemnation they deserve because of their sins, **cannot see the NECESSITY of the cross!** Even Peter, who had made such a bold confession of Him, immediately piped up with a protest (v. 22)! After all, Jesus was the Messiah of God! And messiahs just don’t get treated that way!! “*Then Peter took Him and began to rebuke Him saying: ‘Be it far from Thee, Lord! This shall not be unto Thee!’*” There’s **no way** that anybody’s going to do that to **YOU!** —In his blindness, poor Peter failed to see why it was **necessary** for Jesus to suffer and die... Why?? Because he failed to see **his OWN need** for redemption, for reconciliation to God (Romans 5:10), for cleansing in the blood of the Lamb of God (I John 1:7).

This was the work of **Satan** in Peter, and Jesus didn’t waste one second on “sweet talk” or even to ask Peter what he meant! He didn’t give the poison any time to spread, “*but He turned and said unto Peter, ‘Get thee **behind Me, Satan!** Thou art an **offence** unto me! For thou savorest not the things that be of **God**, but those that be of **men!**’*” Jesus spun around and rebuked Peter in the **sharpest** of terms, for it was the Old Evil Foe himself that He was challenging! In fact, it was the very expression He had used after His third temptation in the wilderness: “***Get thee hence, Satan!** [Get out of My way, you vicious adversary! You are a stumbling-block to Me, a trigger on a trap to turn Me away from the cross I **must** bear!]* Thou savorest not the things that be of **God**, but those that be of **men!**” Peter was not paying any attention to the **great, blessed, saving** purposes, plans and acts of God which He had, in eternity already, determined for the salvation of sinful men! His mind was on the here-and-now, the temporary, the vain and selfish!

In the “*things that be of God*,” however, **we** see, by His grace, the **necessity of the cross** for **CHRIST**, our Savior. Naturally, the devil would have liked nothing better than to have **sidetracked** Jesus from this necessity, to have **spoiled** God’s plan for our salvation, and to have **robbed** us of our only hope of heaven! And this our Savior was not about to tolerate! Neither did He want Peter (who from his New Man of Faith had just made a bold confession of his Lord and Savior) now in his **flesh** to become a tool of the devil! It was Jesus’ **love** for Peter, not His hatred, that prompted this sharp rebuke, just as it should always be our love for a Christian brother or sister that prompts **our** admonition and rebuke of him or her!

But the cross was also a **necessity** for **US**, in view of the **ransom** that our Savior was going to have to pay in order to secure **our release** from Satan’s bondage (Hebrews 2:15; I John 3:8b), in order to satisfy divine justice by paying the wages of **our sins** (Romans 3:25; 6:23a; I Peter 2:24), in order to make possible God’s reconciliation of the world, **of us**, unto Himself (Romans 5:10; II Corinthians 5:19). Concerning man’s ability to gain God’s favor **for himself**

by satisfying the requirements of His justice, God says in no uncertain terms in unmistakable Scripture: *“By the deeds of the Law there shall no flesh be justified in His sight”* (Romans 3:20); *“None of them [sinful mortals] can by any means redeem his brother, nor give to God a ransom for him; for the redemption of their soul is precious”* (Psalm 49:7-8); *“Ye know that ye were not redeemed with corruptible things as silver and gold...but with the precious blood of Christ, as of a Lamb without blemish and without spot”* (I Peter 1:18-19); *“God was IN CHRIST reconciling the world unto Himself, not imputing their trespasses unto them”* (II Corinthians 5:19).

Yes, Jesus looked forward to His great passion, not as to a sacrifice that He was *forced* to offer, not as to an experience that He *refused* to endure, not as to a payment that He was *unwilling* to make, but as to the rescue mission that He *“must”* undertake and complete in order to satisfy God’s justice as our Substitute, in order to *propitiate* Him, that is, to render Him a payment of sufficient value as to change the way in which He regards those who were His enemies, but are now cleansed from the guilt of their sins and clad in the robe of Christ’s perfect righteousness. *“Christ LOVED the church and GAVE HIMSELF for it,”* St. Paul writes in Ephesians chapter five (v. 25), freely, willingly, lovingly, and certainly *RESOLUTELY*, as He never shrank back from the task of being the world’s Redeemer but *“steadfastly set His face to go to Jerusalem”* (Luke 9:51) as the place where His ultimate sacrifice would be made. And the **necessity** of the cross was ever before Him, the death of a criminal, *“made...to be sin **for us**, that we might be made the righteousness of God in Him”* (II Corinthians 5:21), capital punishment for a transgressor *“numbered with the transgressors”* (Isaiah 53) to serve as their Substitute and to receive *“the wages of sin”* (Romans 6:23) in their place. For He told Nicodemus: *“As Moses lifted up the serpent in the wilderness, even so **MUST** the Son of Man be lifted up; that whosoever believeth in Him should not perish but have eternal life”* (John 3:15).

Now as we, during this holy Lenten season, consider the cost of our redemption and of our reconciliation to God by the death of His Son, the **cost TO HIM** of enduring the cross, despising the shame — the **cost FOR US** made on our behalf by Him who loved us unto death, how our hearts should be overflowing with thanks to our dear Savior for accomplishing the impossible on our behalf: Making poor, wretched, and completely undeserving sinners right with God by earning perfect righteousness in their stead and suffering God’s just wrath and punishment in their place. May we therefore in humble, grateful and childlike faith, sing with the hymnwriter:

When I survey the wondrous cross
on which the Prince of Glory died,
my richest gain I count but loss
and pour contempt on all my pride

Forbid it, Lord, that I should boast
save in the cross of Christ, my God!
All the vain things that charm me most,
I sacrifice them to His blood.

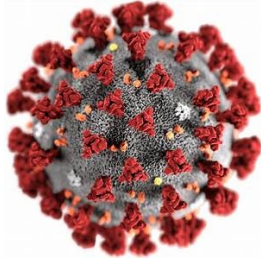
See, from His head, His hands, His feet,
sorrow and love flow mingled down.
Did e’er such love and sorrow meet
or thorns compose so rich a crown?

Were the whole realm of nature mine,
that were a tribute far too small!
Love so amazing, so divine,
demands my soul, my life, my all!

(TLH 175, adapted)

—D. T. M.

Help us, Good Lord!



“Be careful [anxious] for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.”

—Philippians 4:6

Lord God, dear heavenly Father, may it please Thee according to Thy merciful providence to regard our beloved country in this time of peril as we still experience, though in decreasing measure, the threat of exposure and infection due to the virulent Coronavirus in its various forms, in particular the elderly, the frail, and the immunocompromised among us. Even as we exercise prudent measures to contain this virus, keep us from anxiety, depression and despair; and cause us rather, by prayer and supplication with thanksgiving, to let our requests come before Thy throne of grace, commending ourselves to Thy special fatherly goodness for Jesus' our Savior's sake. May it please Thee in Thine own best time and way to relieve us in this time of chastening and to calm us with regard to our concerns, granting us patience under our frustrations and a happy issue out of all our afflictions according to Thy promise that all things work together for good to them that love Thee, to them who are the called according to Thy gracious purpose. We ask this in the Name of Jesus Christ, our precious Redeemer, our only Mediator and Advocate at Thy throne. Amen.



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

E-Mail: kanboinnocent@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

The Rev. Onimim Frank, Pastor

76 Abba Street, Mile 1 Diobu

Port Harcourt, Rivers State, NIGERIA

E-Mail: PH-djreal17joe@gmail.com

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

The Rev. Faith N. J. Asembo, Co-Pastor

P. O. Box 123

Abonnema, Akulga, Rivers State, NIGERIA

E-Mail: njohnfyeface@yahoo.co.uk

E-Mail: faithasembo1@gmail.com



Directory of Member Congregations

www.concordialutheranconf.com

PEACE EVANGELICAL LUTHERAN CHURCH

Central Avenue at 171st 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

On the Web at

PeaceEvLutheran.com

Office Telephone: (708) 532-4288

Parsonage: (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's Cell: (541) 579-8861

ST. LUKE'S LUTHERAN CHURCH

5350 South Fountain Street, Seattle, WA 98178

Sunday School & Bible Class 4:00 p.m.

Worship Service 5:30 p.m.

Rev. Paul E. Bloedel, Pastor

483 Tangent Street, Lebanon, OR 97355

E-mail: revbloedel@gmail.com

On the Web at

StLukes-CLC.com

Telephone: (206) 723-1078

Pastor's Cell: (541) 579-8861

ST. MARK'S EVANGELICAL LUTHERAN CHURCH

22012 Torrence Avenue, Sauk Village, IL 60411

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

Worship Service 11:00 a.m.

The Rev. DAVID J. MENSING, Pastor

22012 Torrence Avenue, Sauk Village, IL 60411

E-mail: d_rnensing@hotmail.com

On the Web at

StMarksEvLutheran.com

Telephone: (708) 757-6859

Pastor's Cell: (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

Pastor's Cell: (708) 556-1892

(During the current conditions,, please call the respective pastors regarding **assembled** or alternative “**virtual**” services.)

The 70th Annual Convention

of the

Concordia Lutheran Conference

June 23, 24 and 25, 2023

at

Peace Ev. Lutheran Church

Central Avenue at 171st Place
Oak Forest, Illinois 60452-4913

The Rev. David T. Mensing, Pastor

with the

Plenary Pastoral Conference on June 21st

and the

Board of Directors Meeting on June 22nd

Convention Motto:

Proper Christian Prayer



The **Convention Essay** will be delivered by Pastor David J. Mensing
of Sauk Village, Illinois

The **Friday Sermon** on **Philippians 4:6-7** will be preached by President David T. Mensing

The **Sunday Sermon** on **John 16:23-24** will be preached by Pastor Paul Bloedel
of Lebanon, Oregon and Seattle, Washington