

Issues, Etc.TM

JOURNAL



*The Not-So-Great Commission
Part Two*

by Todd Wilken

*Wittenberg Trail:
Rest for the Weary*

by Ellie Corrow

Fall, 2011



Dear *Journal* Reader,

In this edition of the *Journal*, I bring you part two of "The Not-So-Great Commission" in which we further explore how little of the Great Commission survives in the hands of its modern day champions. We'll also find out what really makes the *real* Great Commission great.

Our Wittenberg Trail feature comes from Deaconess-in-training Ellie Corrow. She writes about her journey from a personal testimony of moral improvement to reliance on the external promises of forgiveness and mercy in Jesus Christ.

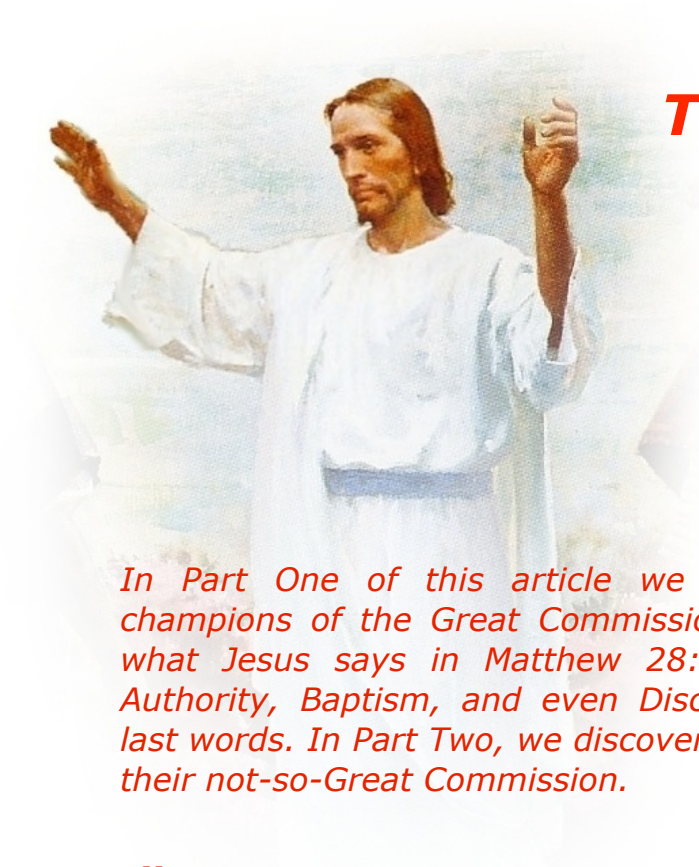
And as usual, you'll find our list of supporting congregations in the Find a Church section at the end of the *Journal*.

Enjoy the *Journal*.

Wir sind alle Bettler,

Todd Wilken, host
Issues, Etc.

A large, stylized handwritten signature in grey ink, which appears to read "Todd Wilken".



The Not-So-Great Commission, Part Two

by Todd Wilken

In Part One of this article we saw that most modern champions of the Great Commission actually deny much of what Jesus says in Matthew 28:18-20. They omit Jesus' Authority, Baptism, and even Disciples from Jesus' famous last words. In Part Two, we discover what else is missing from their not-so-Great Commission.

Not All

The word "all" is an important word in the Bible: "You shall love the Lord your God with all your heart and with all your soul and with all your might" (Deuteronomy 6:5); "all have sinned and fall short of the glory of God" (Romans 3:23); "all who call upon the name of the Lord will be saved" (Acts 2:21). The word "all" is an important word, especially when Jesus says it. And, Jesus says it often in the Great Commission:

All authority in heaven and on earth has been given to me. Therefore, when you go, make disciples of **all** nations by baptizing them in the name of the Father and of the Son and of the Holy Spirit, and by teaching them to observe **all** that I have commanded you. And behold, I am with you **always** [Greek: all the days], to the end of the age.

Jesus uses the word "all" 4 times in the space of the 51 Greek words in those verses.

Not All Authority: As noted in Part One of this article, the modern champions of the Great Commission ignore Jesus' authority to forgive sins in their reading of Matthew 28:18-20. While, they wouldn't deny that Jesus himself possesses this authority, in their reading of the Great Commission, Jesus didn't confer this authority upon his Church. In their view, Jesus' command for the Church to make disciples is separate from his own authority to forgive sins. So much for "all authority." What about the three other occurrences of "all" in the Great Commission?

Not All Nations: Jesus commanded his Church to make disciples of all nations by baptizing and teaching. This command clearly requires making disciples of all, without limits or qualification. From the time of the apostles, the Church has read the Great Commission as a command to baptize, regardless of nationality, ethnicity, sex or age. Two thousand years of the practice of infant Baptism attest to this interpretation. But how do the modern champions of the Great Commission read Jesus words?

*...the New Testament records the baptisms of **adult believers only**. In the Bible, we find parents bringing their children to Jesus. He held them, prayed for them, and told us to welcome them. But **He did not baptize them and He did not tell anyone else to baptize them**. Willow Creek believes Baptism is for those who have made a personal decision to trust Christ alone for their salvation, once they have the maturity and ability to understand what that means. As a general rule, Willow Creek's Elders have determined that **a believer must be at least 12 years old to be baptized...** ¹*

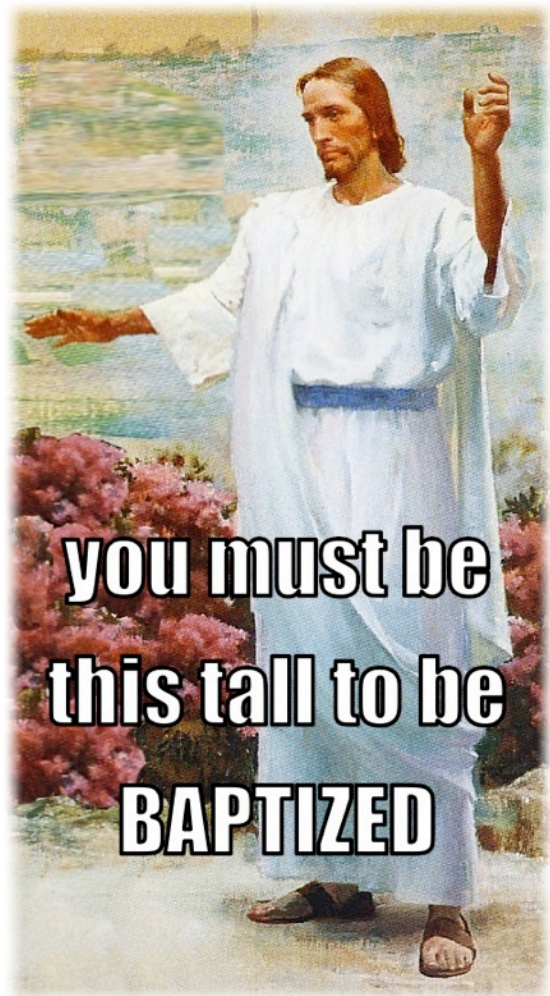
The same is taught at Rick Warren's Saddleback Church, where there is also an age restriction placed on baptism:

*At Saddleback, **we wait until our children are old enough** to believe and understand the true meaning of baptism before we baptize them. Some churches practice a "baptism of confirmation" for children.... This is different from the baptism talked about in the Bible which was **only for those old enough to believe**. The purpose is to publicly confess your personal commitment to Christ.*²

In Part One, we saw that the modern champions of the Great Commission ignore the grammatical relationship between making disciples and baptizing in the text of Matthew 28:19. While the text clearly states that disciples are made "by baptizing and teaching," they view Baptism differently, as a symbolic ordinance observed only *after* disciples have been made by some other means. Now we see that they drive a wedge further between the making of disciples and baptizing by imposing an arbitrary minimum age for Baptism.

What is the result of this age restriction on their reading of the Great Commission? It means that the modern champions of the Great Commission can't take Jesus' words "all nations" at face value. According to them, Jesus said "all" but really meant "some." For them, "all nations" must mean "some people of all nations," or more to the point, it must mean "only those people of all nations who have reached a certain age." The problem is that Jesus does not say that in the Great Commission.

The text of Matthew 28:19 says nothing about the age or maturity of those who are to be baptized, nor does any other text of Scripture that speaks of baptism. It says nothing about a minimum age for baptism. The text clearly states that disciples are to be made "of all nations by baptizing... and by teaching" without any qualification whatsoever.



What has happened here? The modern champions of the Great Commission have allowed their unbiblical view of Baptism to exclude an entire category of people from the “all nations” of the Great Commission: the young.

Not All I Have Commanded You: One of the saddest ironies in American Evangelicalism today is how strongly its leaders profess that the Bible is the very word of God --inspired, inerrant and infallible-- yet how little of the Bible they actually preach or teach. I suspect that a major cause of biblical illiteracy among American Christians is that the Bible has been replaced in America’s pulpits with popular topics and church programs. Sometimes it seems that Evangelicals can hear anything but the Bible in church.

In the Greek of the Great Commission, Jesus is emphatic about what is to be taught, he says: πάντα ὅσα, “all whatsoever” or “everything.” What is the Church to teach in order to make disciples? Everything. It’s what the old theologians used to call “the whole counsel of God.”

But today’s champions of the Great Commission have decided that teaching has its limits. Several years ago, Willow Creek Community Church did an extensive survey of its membership, asking them if the church was meeting their needs. Head pastor Bill Hybels was surprised and upset by the results, especially the responses of members classified highest on Willow Creek’s spiritual growth continuum: the “Christ-centered, fully devoted Christ followers.” Hybels described it this way:

A lot of people in this category, they’re saying they’re not being fed, that they want more meat of the Word of God, that they want more serious-minded Scripture taught to them, that they want to be challenged more.... And I started getting a little irritated. I was like, “I’ll feed those people. I’ll hire some old seminary prof. I’ll feed them till they barf!”

That's exactly what he said. To make matters worse, Hybels' audience, made up of pastors and church leaders from all over the world, broke into laughter and applause. What does it say when a Christian pastor responds in this way to his congregation's cry to be taught the Bible? Hybels considered his members' desire to be taught God's Word by the church *unreasonable*.

Hybels continued:

We should have started telling people and teaching people that they have to take responsibility to become "self feeders." We should have gotten people, taught people, how to read their bible between service, how to do the spiritual practices much more aggressively on their own. Because what's happening to these people, the older they get, the more they're expecting the Church to feed them, when in fact, the more mature a Christian becomes, the more a Christian should become more of a self-feeder.³

Hybels was saying that the Church may be responsible for teaching all Christ has commanded --but only to a point; after that you're on your own.

Rick Warren agrees, and he goes even further. He says the problem in the church is "too much teaching." Speaking via video at the *Desiring God* conference in 2010, he said, "another weakness of the church today, when it comes to learning, is that we're not teaching people to be self-feeders. We're doing all the feeding, instead of teaching them to feed themselves."⁴ He also complained about his Southern Baptist upbringing and the amount of Bible teaching he had to endure; he sounded like a man at the end of his rope:

First on Sunday morning I would go to Sunday school, and I was supposed to get an application that was supposed to change my life. Then I would go to morning service, and I get another application that was supposed to change my life. Then I would come back Sunday night to a thing called Church training, and I was supposed to have another application to change my life. And then evening service, with another application to change my life. That's four on one day. Then I was supposed to come back for midweek prayer and Bible study, where I was to get another application. Then maybe a Thursday morning study, in which I was to have another application. And then I

was to have a quiet time seven days a week. That's about fourteen applications a week. Friend, your life can't change that much.

Of course, Warren's view of the Bible as a how-to manual, and his assumption that every encounter with the Bible should produce a life-changing moral application are the real problem here. If you think that Scripture is essentially a rule book, you'll consider this amount Bible teaching too much. If you think that the purpose of Bible teaching is to apply those rules to your life, you'll consider this much teaching unreasonable. But rather than rethink his misconceptions about the Bible, Warren concludes:

We're teaching them too much. We're teaching them so much, that they can't apply it.... There's a wide gap between knowing and doing in American Christianity. And it's caused by too much teaching. Before people actually apply what it is, they actually go to the next thing. And they can't handle it, they can't change that much.⁵

Notice that neither Hybels or Warren offer any biblical basis for the idea that Christians should eventually graduate from the Church's teaching and become "self-feeders." Neither Hybels nor Warren gives any biblical reason for his refusal to feed Christians on the Word of God. Why? Because the Bible's instruction to pastors is clear. St. Paul wrote:

Until I come, devote yourself to the public reading of Scripture, to exhortation, to teaching.... Keep a close watch on yourself and on the teaching. Persist in this, for by so doing you will save both yourself and your hearers.⁶

I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching.⁷

Church leaders who refuse to be held responsible for teaching can hardly claim to be following the Great Commission. And remarkably, these self-proclaimed champions of the Great Commission interpret Jesus' command to teach as a command *not* to teach.

It gets worse. When it comes to the *content* of teaching, today's champions of the Great Commission believe that the audience, not the message, is sovereign. Jesus says that the Church should teach everything he has commanded, but they disagree. They say that the Church's message must be tailored to match the interests of the market. Christian pollster and church-growth guru George Barna describes and prescribes the teaching and preaching of the Church in terms of the marketplace:

*To successfully market your product, you have to identify its prospective market... By matching the appeal of your product to the interests and needs of specific population segments, you can concentrate on getting your product to your best prospects without wasting resources on people who have no need or interest in your product... the product itself can be developed to address the special needs of that segment.*⁸

Again, and not surprisingly, Warren agrees. The customer is always right, whether the customer is ordering coffee or going to church. Offer customers whatever they want:

*You go into Starbucks, do you realize how many different thousands of ways you can get a cup of coffee at Starbucks? You know, half and half, no milk, quarter milk, soy milk, fake milk, put in the mocha, hold out the cappuccino, put in the frappe, take out that, you know, it's all these different ways. You go into any fast food, you get a choice between small, medium and large or big gulp. Same is true in churches. Which by the way, when I go into a Starbucks and I order a different kind of coffee, which one's best? The one that's best for me.*⁹

Again, Church leaders who refuse to teach all that Christ has commanded, but allow the market to dictate what is taught, can hardly claim to be following the Great Commission. And again, these champions of the Great Commission interpret Jesus' command to teach *all whatsoever* he has commanded as a command to teach *whatever* the customer wants.

I Am Not with You, Not Really

Matthew's Gospel and the Great Commission end with this remarkable promise from Jesus, "Behold, I am with you always, to the end of the age." Matthew's Gospel begins with a very similar promise, spoken by the angel to Joseph:

"Do not fear to take Mary as your wife, for that which is conceived in her is from the Holy Spirit. She will bear a son, and you shall call his name Jesus, for he will save his people from their sins." All this took place to fulfill what the Lord had spoken by the prophet: "Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel" (which means, God with us).¹⁰

That Old Testament name "Immanuel" is a direct reference to Jesus' bodily incarnation. Matthew is telling us that the conception and birth of Jesus is nothing less than the bodily, physical, incarnate presence of God on earth. And so it is no coincidence that Matthew ends his Gospel with Jesus' promise: "I am with you always, to the end of the age." And again, Jesus' words are emphatic:

ἰδοὺ	ἐγὼ	μεθ'	ὕμῶν	εἰμι
behold	I	with	you	I am

In Greek, the first person pronoun "I, ἐγὼ" is grammatically unnecessary in this sentence; the verb "I am, εἰμι" is already clear as to its subject.¹¹ Jesus is emphasizing something, namely, that *he personally* will be with us until the end of the age.

Despite Jesus' emphasis on his on-going, personal presence with the Church, many modern champions of the Great Commission make a very common mistake regarding his words. They believe that after his ascension, Jesus occupies a specific location (the right hand of God), and that he cannot be bodily present here on earth. They reason: "Jesus has ascended into

heaven. Therefore, when he says, 'I am with you...' he must mean that he is with us *spiritually, not physically or bodily.*" Rick Warren recently sent a message to his many Twitter followers confirming Jesus' absence, "The one thing Jesus left behind in this world is his Church. But he will be back to get it." ¹² Elsewhere he writes in a similar vein:

*The mission that Jesus had while on earth is now our mission since we are the Body of Christ. What he did in his physical body, we are to continue as his spiritual body - the church.*¹³

It is a misconception also shared by George Barna:

*The big difference between the plan outlined above and Jesus' experience are that **He is not here in the flesh to jump-start the process**, and I'm proposing that we start with a hundred thousand people instead of twelve. Neither of those conditions should be a deal breaker, though. **Jesus is present with us spiritually**, and the process is the same regardless of the numbers.*¹⁴

In this way of thinking, Jesus cannot be *both* at the right hand of God *and* here on earth. So then, at his ascension, Jesus withdrew his bodily presence and left only his *spiritual* presence. That idea might sound reasonable, but it is evidence of a serious misunderstanding of the Incarnation, one that separates the two natures in Christ --and further empties the Great Commission of its meaning.

Am I about to deny that Jesus ascended? Not at all. Jesus has ascended into heaven and is now seated at the right hand of God. But that doesn't mean he isn't still present here bodily (albeit invisibly) in his

incarnation. There are two reasons to maintain his ongoing presence. First, the right hand of God is not a particular physical location inside or outside the universe. Second, we cannot separate Jesus' spiritual presence from his bodily presence.

This is actually very old debate, dating to the Reformation. Regarding the right hand of God, the Reformers were clear. It is:

...no fixed place in heaven, as the Sacramentarians assert without any ground in the Holy Scriptures, but nothing else than the almighty power of God, which fills heaven and earth, in [possession of] which Christ is installed according to His humanity... this is possible to no other man, because no man is in such a way united with the divine nature, and installed in such divine almighty majesty and power through and in the personal union of the two natures in Christ, as Jesus, the Son of Mary.¹⁵



At the same time, Martin Luther himself was adamant that the one Person of Christ cannot be divided into a spiritual and physical presence:

Wherever you place God, there you must also place with him his human nature; they [his two natures] do not permit themselves to be separated or divided from each other. They have become one Person, and he does not lay aside the human nature, as a peasant takes off his garment and lays it aside when he goes to bed... Christ's human nature is more closely united with God than is our skin with our flesh, yes, closer than are body and soul.... you cannot peel the deity from the humanity and put it where there is no humanity; for by that you would separate the Person and make the humanity a mere shell, a coat, which the deity could put on or off according to place or space in which He happens to be.¹⁶

In other words, when Jesus says, "I am with you always," he means it. He means that he is completely with us --according to both natures, divine and human.

As shocking as this may sound to pious Christian ears, Scripture's clear teaching of Jesus' incarnation simply doesn't permit us to think of Jesus as spiritually, but not bodily, present. Even more shocking may be *the means* by which the Reformers thought Jesus exercises this presence with the Church:

*...according to His assumed human nature and with the same, He can be, and also is, present where He will, and especially that in His Church and congregation on earth He is present as Mediator, Head, King, and High Priest, not in part, or one-half of Him only, but the entire person of Christ is present, to which both natures belong, the divine and the human; not only according to His divinity, but also according to, and with, His assumed human nature, according to which He is our Brother, and we are flesh of His flesh and bone of His bone. **Even as He has instituted His Holy Supper for the certain assurance and confirmation of this, that also according to that nature according to which He has flesh and blood He will be with us, and dwell, work, and be efficacious in us.***¹⁷

The Reformers taught that when Jesus says, "I am with you always," he also means his real, bodily presence in the Lord's Supper. Modern champions of the Great Commission would reject this possibility because they also reject Jesus' words, "This is my body...This cup is the new covenant in my blood." For them, Jesus doesn't mean what he says there either:

*Communion, or the Lord's Supper, is an ordinance given to all believers by Jesus Christ to **remember** his sacrifice for us and to **symbolize** the new covenant. The elements of bread and wine or juice are **symbols** of Christ's broken body and shed blood. Communion is not a means of salvation. Rather, it is **a testament of a believer's faith** in the atoning work of the cross.*¹⁸

*Communion is "the believer's meal," a sacrament intended for Jesus' followers, by which they **acknowledge and remember** His work on the cross—the ultimate sacrifice made on our behalf for the forgiveness of the sins of humankind.¹⁹*

When Jesus says "this is my body," they say he means "this *symbolizes and reminds you of* my body." When Jesus says "I am with you always," they say he means "I am *not* with you, not really."

On the other hand, how much greater is the Great Commission when we simply take Jesus at his word, "I am with you always"? We use the term, "Jesus' earthly ministry." I've used it myself thousands of times. We use it to describe the time from Jesus' conception to his ascension. But perhaps that term says something we don't want it to say --that Jesus ended his ministry here on earth at his ascension. He didn't. Jesus' earthly ministry continues. He is still exercising his divine authority; he is still making disciples by baptizing and teaching; he is still with us --*really with us*-- to the end of the age.

Look at it this way: Who made the first disciples? Jesus did. This is what today's champions of the Great Commission fail to realize:

Jesus made the first disciples, and Jesus has made every disciple since. Marketing, programs and processes never made a single disciple. While today's champions of the Great Commission give lip-service to "Christ's Mission," they really believe it is *their* mission. The proof is that they misinterpret, explain away or ignore most of what Jesus actually says in the Great Commission.

Didn't Jesus tell *us* to make disciples? Yes, but he also told us how disciples will be made, by his authority, by baptizing and teaching, by

him. As St. Paul would say, "we are God's fellow workers... we are ambassadors for Christ, God making his appeal through us."²⁰

Do you see how it all either stands or falls together? Once you deny the "I am with you" of the Great Commission, then baptism, teaching, and disciple-making all become our work, not Jesus' work. Jesus is reduced to nothing more than a spiritual spectator, a heaven-bound bystander, watching us make disciples. Other than giving us the original command, he really isn't even necessary, is he?

Not So Great

If you look at how Matthew 28:18-20 is read today, you have to conclude that the Great Commission isn't so great after all. Today's champions of the Great Commission do not believe that the Church has been given authority to forgive sins on earth. They teach that disciples are made by our effort, powers of persuasion, salesmanship and ingenuity. They think that Baptism is a mere symbol, that does nothing, much less make disciples. They minimize the importance of doctrine, refuse to teach those crying out for God's Word. All of this, in the name of a Jesus who is absent, or at best, only "spiritually" present. It's evident that Lutherans who attempt to adopt and adapt the methodologies of Hybels, Warren and other Evangelicals have set themselves a monumental, even impossible, task.

If you deny the efficacy of the Word and Baptism as Means of Grace, if you deny the Church's authority to forgive sins, if you downplay doctrine, if you deny the on-going bodily presence of Jesus in His Church, what's left of Jesus' words in Matthew 28:18-20?

How does the Great Commission read in many churches today?

I'm in charge. Therefore, go and make fully devoted Christ-followers by a process that moves people along a spiritual growth continuum.

After they have started on the continuum, but only when they are old enough, baptize them as a symbol of their commitment and obedience. Teach them, matching your message to their interests. But after they reach the level of fully-devoted Christ-follower, they should be "self-feeders." And behold, I'll be with you in spirit, but I am leaving. The rest is up to you.

That isn't the Great Commission, is it? That doesn't sound anything like Jesus' words in Matthew 28:18-20, does it? But that's what passes for the Great Commission today. What has happened? The Great Commission has been replaced by a Not-So-Great Commission.

It doesn't have to be this way. Nothing about the Matthew 28:18-20 has changed. Despite what today's champions of the Great Commission say, Jesus is still with his Church, he is still exercising his divine authority to forgive sins through his Church, he is still making disciples of all nations by baptizing and teaching. The only people who don't seem to know it are today's champions of the not-so-great Commission. They think that Jesus retired from disciple-making 2000 years ago. He didn't. The reason they have a not-so-great Commission, is that they have a not-so-great Jesus.

Jesus' Great Commission --the *real* Great Commission-- is still great. It is great because Jesus himself is great. It is great because it is all about what Jesus has done, and what Jesus continues to do. Did Jesus come to develop a process for moving customers along a spiritual growth continuum until they become fully devoted Christ-followers and self-feeders? No. He came to live, die and rise again as the substitute for a world of sinners. Did he leave his Church to find its own way to make disciples for him? Not at all. He has ascended to fill all things, to be and remain with us as both God and man, in a way even greater than his "earthly ministry." He is with us even now, and will be until the end of the age, forgiving sins, making disciples for himself by the washing and regeneration of Baptism and by teaching his powerful saving Word.

-
- ¹ "Does Willow Baptize Infants?" <http://www.willowcreek.org/childdedication>
- ² "Who Should be Baptized?" <http://saddleback.com/lakeforest/aboutus/whatwebelieve/baptism/>
- ³ Bill Hybels, speaking at The Global Leadership Summit 2007, August 9-11, 2007.
- ⁴ Rick Warren, speaking via video at *The Desiring God Conference for Pastors*, February 1-3, 2010.
- ⁵ Ibid.
- ⁶ 1 Timothy 4:13-16
- ⁷ 2 Timothy 4:1-2
- ⁸ George Barna, *Marketing the Church: What They Never Taught You About Church Growth*, Colorado Springs: NavPress, 1998, p. 42-43.
- ⁹ "Rick Warren's Challenge to the SBC Pastors' Conference" *Aspire, 2011 Pastors' Conference*, June 12-13, Phoenix, AZ, Session 4, June 13, 2011, <http://blog.pastors.com/blogs/pcom/rick-warrens-challenge-to-the-sbc-pastors-conference-transcript--mp3/>
- ¹⁰ Matthew 1:18-25.
- ¹¹ Jesus uses the construction μεθ' ὑμῶν εἰμι, without the emphatic ἐγὼ in Matthew 17:7 (future tense of the verb), and John 7:33; 13:33; 14:9 and 16:4 (past tense of the verb).
- ¹² <http://twitter.com/#!/RickWarren/status/10621690897>
- ¹³ Rick Warren, *The Purpose-Driven Life*, Grand Rapids, Zondervan, 2002, p. 282.
- ¹⁴ George Barna, *Futurecast: What Today's Trends Mean for Tomorrow's World*, BarnaBooks, 2011, p. 226.
- ¹⁵ *Solid Declaration VIII*, 27-28 ff.
- ¹⁶ *St. Louis Edition of Luther's Works*, Vol. XX: pp. 951f. Also, "Though Christ, also according to his human nature, is even now present with his Church on earth, during the entire period between his ascension and Judgment Day, in accord with his promise: "I am with you alway," he can, nevertheless, without self-contradiction, return on Judgment Day, since he is now present with his Church according to his invisible mode, with his return will take place according to the visible mode of his substance. So our opponents must discard their canon: "The human nature of Christ has no other mode of subsistence than that which is visible, local and circumscribed." Ibid., p. 965.
- ¹⁷ *Solid Declaration VIII*, 78-79.
- ¹⁸ "About Communion," <http://saddleback.com/aboutsaddleback/whatwebelieve/>
- ¹⁹ "Who Can Take Communion," <http://www.willowcreek.org/southbarrington/go-deeper/baptism-a-communion/>
- ²⁰ 1 Corinthians 3:9; 2 Corinthians 5:20

THE REAL LUTHER



A FRIAR AT ERFURT & WITTENBERG

LUTHERAN EDUCATION

From Wittenberg to the Future

THOMAS KORCOK



"The definitive study for our generation. . . .
The go-to book for scholars, students, and pastors alike."

JOHN WITTE, JR., PROFESSOR OF LAW, EMORY UNIVERSITY

FRIENDS OF THE LAW



Luther's Use
of the Law for
the Christian Life

New!

Studies on Luther

The Real Luther by Dr. Franz Posset

Roman Catholic scholar, Franz Posset, examines the history of Luther's development from 1501–17 before the reformer's views were disputed. Focusing solely on the facts, Posset shows Luther as a late medieval friar in an age of reform. The book includes a complete, new translation of Philip Melancthon's memoirs of Luther's life and a fresh chronology of Luther's life from 1501–17.

Paperback 224 pages
53-1180LIS \$39.99

Lutheran Education by Thomas Korcok

A must-read for every Lutheran educator, Korcok's book explains the adaptation of a traditional liberal arts model in meeting contemporary educational needs. Korcok demonstrates how Luther and other Wittenberg theologians settled on the liberal arts as the preferred model for Evangelical Christian elementary schools. With extensive references, he defines the Evangelical Liberal Arts approach and its persistence through societal changes.

Paperback 328 pages
53-1189LIS \$39.99

Friends of the Law by Edward Engelbrecht

Did Luther teach a third use of the Law? The only-two-uses consensus is called into question in this book using research based on the history of the doctrine. Engelbrecht's evidence shows how little Luther's teaching was understood and thus, invites a new consensus that could change the way Christians view the Reformation and even their daily walk with God.

Paperback 326 pages
12-4393LIS \$39.99
Available late 2011.

Preorder Now!

**Order today at cph.org
or call 1-800-325-3040.**



Rest for the Weary

by Ellie Corrow

I was initially raised on a sparse Christian upbringing, though my parents faithfully brought me to the baptismal font as an infant, matters of faith did not take root in our household until both of my parents retired from the Air Force and we settled in Vermont. I was fourteen years old when we began to attend church regularly and by then, somewhat predictably, I had little use for it. My subtle resistance to church attendance in high school developed into full-fledged rebellion in college --I eventually dropped out a semester shy of completing my degree in American Literature because I was in the middle of a crisis pregnancy. My parents showed a great deal of grace, mercy, and forgiveness as they took me into their home, supporting me through pregnancy and parenting. When I moved back in with my parents I also began to attend church with them, and by this time the church to which they were heavily committed was affiliated with the Assemblies of God.

The Assemblies of God is a Pentecostal denomination, and there I was taught that if you were simply committed enough to God, and was receptive enough to the Holy Spirit, you would have obvious victory over all manner of sin.

I was asked to serve as a youth leader in that church and to share my testimony widely: after all, I was a single woman who was pregnant, had various misadventures in college, and was now a firmly committed Christian. I was told how to interpret my experiences in relation to God, and my narrative became, "I was a rotten sinner [insert list of sins here] then Jesus saved me, and now I'm a much better person [list proof of improvement here]." I was expected to divulge the personal details of my life, and

measure the certainty of my salvation according to the obvious deliverance from those choices.

Eventually my parents left that church for a variety of reasons and we moved on to a Southern Baptist congregation. While we were in that congregation, I began to entertain the idea of going to seminary because of my profound interest in theology. I entered Gordon Conwell Theological Seminary in the Fall of 2006 as a Southern Baptist, and graduated three years later as a convinced Lutheran.

My first year at Gordon Conwell was a tumultuous one, and soon the assurance that my supposedly dramatic conversion story had granted me began to slip through my fingers. As I studied I began to realize that I could not determine with any certainty that I had achieved any moral progress in my Christian life. For Lutherans

this may seem fairly obvious, but for one who has been nurtured almost exclusively on a diet of pop-

Evangelicalism this is a very devastating realization.

The point of Christianity, I had been taught, is to improve. Jesus died and rose so we could be better people. Most Evangelical preachers will not articulate exactly that point, but their teaching effectively reaches that conclusion: the Gospel is for the unsaved, the mature Christian needs to be committed to growth in victory. In this way of thinking, spiritual struggle is considered an indication that one has attained neither victory nor deliverance, and that is probably harboring some unconfessed sin. So even amid my struggle I only felt shame at my waning faith.

When the Christian life is not measured on the basis of God's Word of promise to sinners, but rather on the sinner's progress in her Christian walk,



there is little recourse for someone who sees the gravity of her sins. As all internal evidence that I was a forgiven sinner became more vacuous, I was left questioning my salvation. My testimony no longer provided assurance because I knew I was the same sinner I had always been—I just made different choices. Unable to conjure any evidence of my faith, and totally unable to distinguish Christ from Moses, how was I to know that He, who had so obviously saved so many others, had in fact saved me as well?



I say all this not to be melodramatic, but to show the danger of a theology that grounds everything in the sentiments of one's heart rather than in the external promises of Christ given to us in His Word. I had nothing to fall back on in

these moments of despair —there was nothing I could point to outside of myself, outside of the inclinations of my own evil heart, to show me that God

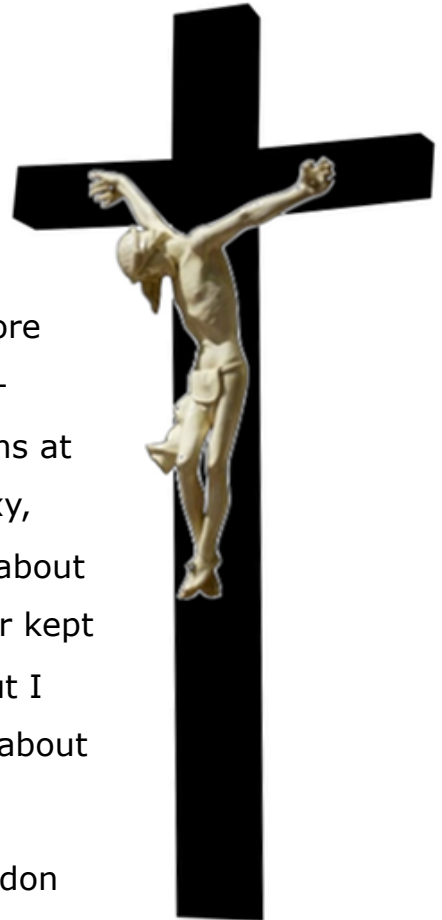
loved me and had saved me, a lost and condemned sinner. (Sound theology will not ward off these dark days completely, but it does give you the weapons with which to wage war when doubt assails—I still have many days where all I can say is I am baptized, and I have received our Lord's body and blood for the full forgiveness of my sins.)

In the midst of my turmoil I was introduced to the works of Martin Luther while taking a church history class at the seminary. The professor for this class, Dr. Gordon Isaac is the resident Luther scholar, and as such took great joy in lecturing on Luther, complementing these lectures with sizeable assigned readings. I knew who Luther was, of course, but beyond that had not really encountered him. I remember reading Luther's arguments at the

Marburg Colloquy as well as other writings on the Supper and concluding that he appealed to Scripture whereas others appealed to reason and experience. Though I still didn't realize how monumental this was, I began to think through how Christ comes to us in grace, mercy, and forgiveness, and that all of these things exist outside of ourselves. These gifts are brought to us by Him, through the Word and sacraments, because He knows we live in a world filled with devils, and are all too frequently led astray by our own sinful flesh.

These seeds of agreement with Luther grew into a fascination with his writings and with Lutheran-ism in general. I ordered a copy of the Book of Concord because I was intent on learning more about Lutheranism, not because I was particularly interested in becoming one. I didn't know any Lutherans at all--Vermont is hardly a bastion of Lutheran orthodoxy, and frankly, from the outside looking in there's a lot about Lutheranism which is just strange. I loved that Luther kept pointing me to Christ, here I found much comfort, but I struggled with the notion that my faith wasn't really about me at all.

At home the summer after my first year at Gordon Conwell, I decided I'd take the chance to visit a Lutheran church. Thankfully we happened to have a Lutheran Church-Missouri Synod congregation in my hometown, a town so tiny it does not even boast a traffic light. I was unsure of what to expect and was, admittedly, totally lost: I didn't understand the liturgy, I didn't know how to use the hymnal, and I was certain I looked ridiculous. Despite how self-conscious I felt, I knew that I had found something very different from



anything I received previously. I heard and spoke the Word of God throughout the liturgy, my sins were forgiven, and I received preaching which stood in stark contrast to all the Evangelical sermons I had heard. Pastor Kemp gave me no principles for my Christian life but instead, from the text of Scripture, called my sin what it was, unabashedly, but proceeded to pour Jesus into my ears. Week after week I heard the law which left no avenue for escape, and was brought a Savior who had died for sinners such as myself.

I finally began to understand why I was not finding answers to my questions—I had not been fed a theology informed by Christ, but rather one that was formed by the Christian's experience. Experience is fleeting, and even deceptive, and as such cannot be the basis for anyone's assurance. Similarly, preaching which had confused law and gospel, sought to use the law as a vehicle to cajole good works, left one either assuaged with his own deluded self-righteousness, as he imagines his own success, or led to doubt and despair. Instead, Lutheranism, in its insistence upon the law preached in all its sternness, the gospel preached in its pure sweetness, and the sacraments administered to sinners for the forgiveness of their sins, provides no refuge for the self-righteous, but an oasis for the sinner. It is indeed as our Lord has said, "come to me all who are weary and heavy-laden, I will give you rest."



Ellie Corrow currently lives in central Vermont with her seven year old son, Andrew. She is a 2009 graduate of Gordon Conwell Theological Seminary with an M.A. in Theology and Church History, and is currently enrolled in the deaconess program at Concordia Theological Seminary, Fort Wayne, Indiana.



Dear **Issues, Etc.** Listener:

In the name of Jesus, greetings.

The Church's year draws to a close and, with Advent, a new year begins.

Thanks to the generous gifts and support of our listeners, **Issues, Etc.** is still on the air. Our listeners support us not only as individuals, but also as whole congregations. We call those churches the **Issues, Etc. 300**. They have included **Issues, Etc.** in their annual budgets in the amount of \$1,000 or more. That's a lot of money. But when spread over a whole year and a whole congregation, it is manageable for most congregations.

With the new year, your congregation may be planning its budget right now. **Issues, Etc. 300** congregations receive advertising on the air, at our website and in this *Journal*. Click [here](#) for a one-page flyer that you can print and present to your congregation when you ask them to join the **Issues, Etc. 300**.

Thank you for your support of **Issues, Etc.**, and thanks for listening.

Wir sind alle Bettler,

Todd Wilken, Host
Issues, Etc.

Find a Church

Alabama

[Hope Lutheran Church](#)

Rev Dr. Carl Beckwith
4800 Montevallo Rd
Birmingham AL 35210
205-956-1930

[Trinity Lutheran](#)

Rev P J Moore
1885 Rainbow Dr
Gadsen AL 35901
256-546-1712

Arizona

[Calvary Lutheran](#)

Rev Michael Joynt
711 7th Ave
Yuma AZ 85364
928-783-3024

California

[Mount Calvary Lutheran](#)

Rev R. John Perling
436 South Beverly Dr
Beverly Hills CA 90212
310-277-1164

[Faith Lutheran](#)

Rev Ronald Hodel
Rev Jeremy Rhode
34381 Calle Portola
Capistrano Beach CA 92624
949-496-1901

[St John Lutheran](#)

Rev Don Wiley
820 North La Cadena Dr
Colton CA 92324
909-825-2395

[Christ Our King Community Lutheran](#)

858 Joann St.
Costa Mesa CA 92627
949-290-2819

[Lutheran Church of Our Savior](#)

Rev Dennis Bestul
Rev John Bestul
5825 Bollinger Rd
Cupertino CA 95014
408-252-0345

[Messiah Lutheran](#)

Rev Peter Ledic
2305 Camino Tassajara
Danville CA 94506
925-736-2270

[Peace Lutheran](#)

Rev Gregory Young
4672 North Cedar Ave
Fresno CA 93726
559-222-2320

[The Good Shepherd Lutheran](#)

Rev Bruce von Hindenburg
902 Maple St
Inglewood CA 90301
310-671-7644

[St. Paul's Lutheran](#)

Rev Brandon Jones
2283 Palo Verde Ave
Long Beach CA 90815
562-596-4409

[Our Savior's Lutheran](#)

Rev Dan Kistler
4400 Cabrillo Hwy
Pacifica CA 94044
650-359-1550

[Our Savior Lutheran](#)

Rev Mark Stenbeck
6404 Pentz Rd
Paradise CA 95969
530-877-7321

[Our Savior's Lutheran](#)

Rev William Lindemeyer
725 N Fairview St
Ridgecrest CA 93555
706-375-7921

[The Lutheran Church of Our Savior](#)

Rev Scott Klemsz
1230 Luther Way
Salinas CA 93901
831-422-6352

[Prince of Peace Lutheran](#)

Rev Paul Willweber
6801 Easton Ct
San Diego CA 92120
619-583-1436

[Grace Lutheran](#)

Rev Charles Froh
2825 Alameda De Las Pulgas
San Mateo CA 94403
650-345-9068

Colorado

[Redeemer Lutheran](#)

Rev Donal Widger
2221 North Wahsatch Ave
Colorado Springs CO 80907
719- 633-7661

[University Hills Lutheran](#)

Rev Steven Parks
4949 E. Eastman Ave
Denver CO 80222
303-759-0161

[Peace with Christ Lutheran](#)

Rev Ralph Patrick
1424 West Swallow Rd
Fort Collins CO 80526
970-226-4721

[Gloria Christi Lutheran](#)

Rev John Frahm
1322 31st Ave
Greeley CO 80634-6328
970-353-2554

[Grace Lutheran](#)

Rev Joseph Murphy
11249 Newlin Gulch Blvd
PO Box 1570
Parker CO 80134
303-840-5493

St John's Lutheran

405 S Albany St
Yuma CO 80759
970-848-2210

Florida

[Immanuel Lutheran Church](#)

Rev Randy Blankschaen
24 W Wright St
Pensacola FL 32501
850-438-8138

Idaho

[Good Shepherd Lutheran](#)

Rev Tim Pauls
Rev David Hrachovina
5009 Cassia St
Boise ID 83705
208-343-7212

Illinois

[St Paul Lutheran](#)

Rev Ben Ball
Rev Joel Brondos
Rev Walter Otten
9035 Grant
Brookfield IL 60513
708-485-6987

[Good Shepherd Lutheran](#)

Rev Paul Hemenway
Rev Michael Walther
1300 Belt Line Rd
Collinsville IL 62234
618-344-3151

[Zion Lutheran](#)

Rev Gary Wright
17618 Hubbard Road
East Moline IL 61244
309-496-2186

[Calvary Lutheran](#)

Rev Mark Bestul
535 N McLean Blvd
Elgin IL 60123
847-741-5433

[Christ Our Savior Lutheran](#)

Rev Bruce Keseman
612 N State St
Freeburg IL 62243
618-539-5664

[Hope Lutheran](#)

Rev David Fielding
3715 Wabash Ave
Granite City IL 62040
(618) 876-7568

[St. Paul Lutheran](#)

Rev Wil Weedon
6969 W. Frontage Rd
Worden IL 62097
P.O. Box 247
Hamel IL 62046
618-633-2209

[Messiah Lutheran](#)

Rev Brian Holle
801 N Madison St
Lebanon IL 62254
618-537-2300

St Pauls Lutheran

Rev Mark Hein
1500 S Briggs St
Lockport IL 60441
815-838-1832

Zion Lutheran

Rev Kirk Clayton
101 South Railway
Mascoutah IL 62258
618 566-7345

The Evangelical Lutheran Church of the Apostles

Rev Ralph Tausz
10429 W Fullerton Ave
Melrose Park IL 60164
847-455-0903

Trinity Lutheran

Rev Michael Kumm
Rev Todd Wilken
503 E Washington St
Millstadt IL 62260
618-476-3101

Bethany Lutheran

Rev Timothy Rossow
Rev Stephen Schumacher
1550 Modaff Rd
Naperville IL 60565
630-355-2198

Christ Lutheran

Rev Robert Niehus
607 Harvard St
Oak Park IL 60304
708-386-3306

Zion Lutheran

Rev Donald Pritchard
525 N. Cartwright
Pleasant Plains IL 62677
217-626-1282

Immanuel Lutheran

Rev Craig Meissner
12 West 34th Place
Steger IL 60417
708-754-2345

Indiana**Faith Lutheran**

Rev Todd Riordan
6000 W State Rd 46
Columbus IN 47201
812-342-3587

Grace Lutheran

Rev John Armstrong
3201 Central Ave
Columbus IN 47203
812-372-4859

St John Lutheran

Rev Marc Freiberg Sr
12308 E CR 1160 N
Evanston IN 47531
812-547-2007

Redeemer Lutheran

Rev David Peterson
202 West Rudisill Blvd
Fort Wayne IN 46807
260-744-2585

Christ Lutheran

Rev Adrian Piazza
10055 E 186th St
Noblesville IN 46060
317-773-3669

Redeemer Lutheran

Rev Andrew Currao
Rev Daniel Lepley
504 N. Walnut St
Seymour IN 47274
812-522-1837

Trinity Lutheran

Rev Eric Ahlemeyer
4413 South State Rd 135
Vallonia, IN 47281
812-358-3225

Heritage Lutheran

Rev Joseph Ostafinski
308 Washington St
Valparaiso IN 46383
219-464-2810

Advent Lutheran

Rev John Fiene
11250 N Michigan Rd
Zionsville IN 46077
317-873-6318

Iowa**Our Redeemer Lutheran**

Rev Michael Knox
904 Bluff St
Cedar Falls IA 50613
319-266-2509

St Paul Lutheran

Rev Nathan Dudley
2463 State Hwy 2
Clarinda IA 51632
712-542-1505

St Mary Evangelical Lutheran

Rev Jeff Siegel
505 Euclid Ave
Des Moines IA 50313
515-244-4018

Immanuel Lutheran

Rev J.R. Wheeler
101 E View Pl
Osceola IA 50213
641-342-3121

Kansas**Our Redeemer Lutheran**

Rev Troy Slater
802 E Trapp St
Herington KS 67449
785-258-3122

Grace Lutheran

Rev Dale Dumperth
800 E 1st St
McPherson KS 67460-3614
620-241-1627

Augsburg Lutheran

Rev J W Watson
13902 W 67th St
Shawnee KS 66216
785-331-3890

St John's Lutheran

Rev Peter Lange
901 SW Fillmore St
Topeka KS 66606
785-354-7132

Kentucky**Our Redeemer Lutheran**

Rev Matthew Vesey
2255 Eastland Pkwy
Lexington KY 40505
859-299-9615

Louisiana**Redeemer Lutheran Church**

Rev Aaron Stinnett
1905 Highway 59
Mandeville LA 70448
985-674-0377

Maryland**Zion Lutheran**

Rev Robert Riebau
209 N Main St
Accident MD 21520
301-746-8170

St. Paul Lutheran

Rev William Stottlemeyer
3738 Resley Rd
Hancock MD 21750
301-678-7180

St. James Lutheran

Rev J Thomas Foelber
8 W Overlea Ave
Overlea MD 21206
410-668-0158

Michigan**Peace Lutheran**

Rev Thomas Messer
325 E Warwick Dr
Alma MI 48801
989-463-5754

Grace Lutheran

Rev David Reed
303 Ruth St
Auburn MI 48611
989-662-6161

Emmanuel Lutheran

Rev Rod Zwonitzer
Rev Joel Baseley
800 S Military St
Dearborn MI 48124
313-565-4002

Resurrection Lutheran

Rev Scott Benjamin
20531 Kelly Rd
Detroit MI 48225
313-372-4902

Zion Lutheran

Rev Mark Braden
4305 North Military Avenue
Detroit MI 48210
313-894-7450

Epiphany Lutheran

Rev Jonathon Krenz
4219 Park Ln
Dorr MI 49323
616-681-0791

Our Savior Lutheran

Rev David Fleming
Rev North Sherrill, Jr.
2900 Burton St SE
Grand Rapids MI 49546
616-949-0710

Zion Lutheran

Rev Roger James
135 W Green St
Marshall MI 49068
269-781-8982

St. John Lutheran

Rev Edward Steeh
62657 North Ave
Ray MI 48096
586-749-5286

Lutheran Church of the Incarnate Word

c/o Lutheran High Northwest
Rev Allen Lunneberg
1000 Bagley Ave
Rochester Hills MI 48309
248-930-0173

St. Paul Lutheran

Rev Michael Allen
6356 Center Street
Unionville MI 48767
989-674-8681

Minnesota**St. Paul Lutheran**

Rev Preston Paul
128 Filmore St SE
Chatfield MN 55923
507-867-4604

St. John's Evangelical Lutheran

Rev Steven C. Briel
Rev Matthew P. Johnson
9141 County Rd 101
Corcoran MN 55340
763-420-2426

Mt. Olive Lutheran

Rev Robert Franck
2012 E Superior St
Duluth MN 55812
218-724-2500

Trinity Lutheran

Rev Brian Thorson
47334 132nd St
Lewisville MN 56060
507-435-2201

Shepherd of the Lake Lutheran

Rev Jonathan Rusnak
10583 US Hwy 169
Garrison MN 56450
320-692-4581

Glory of Christ Lutheran

Rev John Fehrmann
Rev Klemet Preus
4040 Hwy 101 N
Plymouth MN 55446
763-478-6031

St Johns Lutheran

Rev John Moe
14385 Blaine Ave E
Rosemount MN 55068-5929
651-423-2149

Trinity Lutheran

Rev Jeffrey Kuddes
29972 570th Ave
Waltham MN 55982
507-567-2272

Our Savior's Lutheran

Rev Paul Sajban
1157 3rd Ave
Windom MN 56101
507-831-3522

Mississippi**Christ Lutheran**

Rev Dr James Holowach
4423 I-55 North
Jackson MS 39206
601-366-2055

Missouri**Good Shepherd Lutheran**

Rev Warren Woerth
2211 Tenbrook Rd
Arnold MO 63010
636-296-1292

Beautiful Savior Lutheran

Rev David Bretscher
12397 Natural Bridge Rd
Bridgeton MO 63044
314-291-2395

Trinity Lutheran

Rev Keith Ellerbrock
3765 Mc Kelvey Rd
Bridgeton MO 63044
314-739-0022

Lord of Life Lutheran

Rev Mark Below
15750 Baxter Rd
Chesterfield MO 63017
636-532-0400

St Paul Lutheran

Rev David Smith
Rev Kevin Armbrust
12345 Manchester Rd
Des Peres MO 63131
314-822-0447

Mount Calvary Lutheran

Rev James Gier
1215 Baldwin St
Excelsior Springs MO 64024
816-637-9800

Trinity Lutheran

Rev Rick Pettey
601 Kingsbury Blvd
Fredericktown MO 63645
573-783-2405

Zion Lutheran

Rev Rick Pettey
601 Kingsbury Blvd
Gravelton MO 63645
573-783-2405

Christ Lutheran

Rev Tyler Arnold
Rev Brandon Froiland
6700 NW 72nd St
Kansas City MO 64151
816-741-0483

Holy Cross Lutheran

Rev Richard Bolland
Rev Mark Stridivant
2003 NE Englewood Rd
Kansas City MO 64118
816-452-9113

Immanuel Lutheran

Rev James Dunn
4203 Tracy Ave
Kansas City MO 64110
816-561-0561

Shepherd of the Hills Lutheran

Rev Richard Futrell
103 Kimberling Boulevard
Kimberling City MO 65686
417-739-2512

Village Lutheran

Rev Kevin Golden
9237 Clayton Rd
Ladue MO 63124
314-993-1834

Trinity Lutheran

Rev David Oberdieck
1300 Kent Dr
Lebanon MO 65536
417-532-2717

Zion Lutheran

Dr Ken Schurb
1075 E Urbandale Dr
Moberly MO 65270
660-263-3256

Christ Lutheran

Rev Tyler Arnold
Rev Brandon Froiland
6700 NW 72nd St
Platte Woods MO 64151
816-741-0483

Trinity Lutheran

Rev Doug Gaunt
4795 N Hwy 94
Saint Charles MO 63301
636-250-3350

Holy Cross Evangelical Lutheran

Rev Lawrence Bradt
200 Market St
Saint Genevieve MO 63670
573-883-5361

Emmaus Lutheran

Rev John Hellwege, Jr.
2241 S Jefferson Ave
Saint Louis MO 63104
314-776-1274

Peace Lutheran

Dr Dennis A. Kastens
Rev Jon C. Furgeson
737 Barracksview Rd
Saint Louis MO 63125
314-892-5610

Prince of Peace

Dr Mark Smith
8646 New Sappington Rd
Saint Louis MO 63126
314-843-8448

Hope Lutheran

Rev Randy Asburry
Rev Daniel Preus
5218 Neosho St
Saint Louis MO 63109
314-352-0014

Concordia Lutheran

Rev Alan Wollenburg
836 Park Ave
Sikeston MO 63801
573-471-5842

Montana

Christ The King Lutheran

Rev Ryan Wendt
759 Newman Ln
Billings MT 59101-4742
406-252-9250

Nebraska

St. Paul's Lutheran

Rev Allen K. Strawn
506 Main St
Bridgeport NE 69336
308-262-0424

Zion Lutheran

Rev David Kahle
1305 Broadway
Imperial NE 69033
308-882-5655

Good Shepherd Lutheran

Rev Lance Berndt
Rev Clint Poppe
3825 Wildbriar Ln
Lincoln NE 68516
402-423-7639

Redeemer Lutheran

Rev Mark Ebert
510 S 33rd St
Lincoln NE 68501
402-477-1710

Immanuel Lutheran

Rev Jon Sollberger
36712 Church Rd
Louisville NE 68037
402-234-5980

New York

Trinity Lutheran

Rev Wade Miller
9020 3rd Ave
Brooklyn, NY 11209
718-745-0130

St. John's Lutheran

Rev Brian Noack
48 Greene Ave
Sayville, NY 11782
631-589-3202

North Carolina

All Saints Lutheran

Rev Kent Schaaf
17030 Lancaster Hwy
Charlotte NC 28277
704-752-4287

Our Savior Lutheran

Rev Kevin Martin
1500 Glenwood Ave
Raleigh NC 27608
919-832-8822

Trinity Lutheran

Rev Thomas Olson
3353 US 176 North
Tyron NC 28782
828-859-0379

Ohio

St. Paul Lutheran

Rev Paul Schlueter
7960 State Route 38
Milford Center OH 43045
937-349-2405

Bethlehem Lutheran

Rev Robert Green
7500 State Rd
Parma OH 44134
440-845-2230

St. John Lutheran

Rev Stephen Niermann
16035 County Rd U
Napoleon OH 43505
419-598-8961

Oklahoma

Grace Lutheran

Rev Christian Tiews
2331 E 5th Pl
Tulsa OK 74104
918-592-2999

Oregon

Holy Cross Lutheran

Rev Bruce Ley
2515 Queen Ave SE
Albany OR 97322
541-928-0214

Pennsylvania

St. John Evangelical Lutheran

Rev Jonathan Fisk
307 Madison Road
Springfield PA 19064
610-543-3100

Grace Lutheran

Rev David Young
1169 W Street Rd
Warminster PA 18974
215-672-8181

South Carolina

Lutheran Church of the Good Shepherd

Rev Steven Saxe
1601 N. Pleasantburg Dr
Greenville SC 29609
864-244-5825

South Dakota

Christ Lutheran

4801 E 6th St
Sioux Falls SD 57110
605-338-3769

Tennessee

Redeemer Lutheran

Rev Philip Young
800 Bellevue Rd
Nashville TN 37221-2702
615-646-3150

Texas

Trinity Lutheran

Rev Paul Harris
1207 W 45th
Austin TX 78756
512-453-3835

St Paul Lutheran

Rev Mark Nuckols
3501 Red River St
Austin TX 78705
512-472-8301

Bethel Lutheran

Rev Thomas Baden
1701 N Broadway
Ballinger TX 76821
325-942-9275

Our Redeemer Lutheran

Rev Brent McGuire
7611 Park Lane
Dallas TX 75225
214-368-1371

Mount Calvary Lutheran

Rev Thomas Baden
12358 Country Rd 5500
Eola TX 76937
325-942-9275

Redeemer Lutheran

Rev David Grassley
4513 Williams Rd
Fort Worth TX 76116
817-560-0030

Memorial Lutheran

Dr Scott Murray
Rev J Bart Day
Rev Charles St-Onge
5800 Westheimer Rd
Houston TX 77057
713-782-6079

Our Savior Lutheran

Dr Laurence White
Rev Thomas Glammeyer
Rev Paul Williams
5000 West Tidwell Rd
Houston TX 77091
713-290-9087

Messiah Lutheran

Rev Glenn Huebel
Rev Dennis Kitzmann
1308 Whitley Rd
Keller, TX 76248
817-431-2345

First Lutheran

Rev Michael Monterastelli
1001 Atkinson Dr
Lufkin TX 75901
936-634-7468

Faith Lutheran

Rev Thomas Baden
801 1st St
Ozona TX 76943
325-942-9275

Faith Lutheran

Rev James Woelmer
Rev Robert Hill
Rev Jacob Sutton
1701 E Park Blvd
Plano TX 75074
972-423-7447

Lord of Life Lutheran

Rev John Lindner
3601 W. 15th St
Plano TX 75075
972-867-5588

Mount Calvary Lutheran

Rev Kim De Vries
308 Mount Calvary Dr
San Antonio TX 78209
210-824-8748

Hope Lutheran

Rev Thomas Baden
417 E 2nd St
Sonora, TX 76950
325-942-9275

Virginia**Immanuel Lutheran**

Rev Christopher Esget
1801 Russell Rd
Alexandria VA 22301
703-549-0155

St. Athanasius Lutheran

Rev James Douthwite
114 Kingsley Rd SW
Vienna VA 22180
703-455-4003

Washington**Peace Lutheran**

Rev Daniel Freeman
2071 Bishop Rd
Chehalis WA 98532
360-748-4108

Messiah Lutheran

Rev Kurt Onken
9209 State Ave
Marysville WA 98270
360-659-4112

Messiah Lutheran

Rev. Ernie Lassman
7050 35th Ave NE
Seattle WA 98115-5917
206-524-0024

Wisconsin**St. John's Lutheran**

Rev John Neugebauer
E 5221 Church Rd
Algoma WI 54201
920-487-2335

Elm Grove Lutheran

Rev Larry Myers
Rev Eric Skovgaard
945 N Terrace Dr
Elm Grove WI 53122
262-797-2970

Mount Zion Lutheran

Rev Aaron Koch
3820 W Layton Ave
Greenfield WI 53221
414-282-4900

Saint Stephen Lutheran

Rev Daniel Seehafer
Rev Jonathan Szczesny
505 N Palmatory St
Horicon WI 53032
920-485-6687

Peace Lutheran

Rev Terry Ahlemeyer
1228 S Park Ave
Neenah WI 54956
920-725-0510

St. John Lutheran

312 N Main St
North Prairie WI 53153
262-392-2170

Grace Lutheran

Rev Thomas Chryst
Rev Randal Poppe
3700 Washington Ave
Racine WI 53405
262-633-4831

St Jakobi Lutheran

Rev Travis Kleinschmidt
W 8089 County Rd A
Shawano WI 54166
715-524-4347

Luther Memorial Chapel

Dr Ken Wieting
3833 N Maryland Ave
Shorewood WI 53211
414-332-5732

Peace Lutheran

Rev Peter Bender
W240 N6145 Maple Ave
Sussex WI 53089
262-246-3200

Pilgrim Lutheran

Rev Joseph Fisher
Rev Christopher Raffa
462 Meadowbrook Dr
West Bend WI 53090
262-334-0375

Our Savior Lutheran

Rev Michael Henrichs
6021 N Santa Monica Blvd
Whitefish Bay WI 53217
414-332-4458

Wyoming**Trinity Lutheran**

Rev Daniel Holthus
1240 S Missouri Ave
Casper WY 82609
307-234-0568

Zion Lutheran

Rev Paul Rosberg
601 S 9th St
Douglas WY 82633-2704
307-358-2810

Trinity Lutheran

Rev Scott Firminhac
Rev Jared Tucher
1001 E 9th St
Gillette WY 82717
307-682-4886

Redeemer Lutheran

Rev David Bott
175 N. Willow St
Jackson WY 83001
307-733-3409

Zion Lutheran

Rev Shawn Kumm
406 S. 19th St
Laramie WY 82070
307-745-9262

CANADA**Redeemer Lutheran**

Rev Garry Heintz
13 Marion St
Kakabeka Falls, ON, P0T 1W0
807-473-9164

Listen to Issues, Etc.

on-demand 24/7 at www.issuesetc.org

click "Listen" and go to the On-Demand Archives.

also

Live weekdays from 3:00-5:00 pm CDT, at www.issuesetc.org

Live weekdays from 3:00-5:00 pm, on **AM 1360 KNGN**
in McCook, NE

Live weekdays from 4:00-5:00 pm, on **AM 1320 Bott Radio Network**
in St. Louis, MO

Sundays, 9:00-10:00 am, on **AM 1370 KSUM**
in Fairmont, MN

Sundays, 6:00-7:00 pm, on **95.7 FM KKOK**
in Morris, MN

Sundays, 12:00-1:00 pm, **AM 1010 WCSI**
in Columbus, IN

Listen to What You Want, When You Want

All articles may be reproduced and distributed, unaltered and attributed, free of charge.

"Issues, Etc." is a registered trademark of
Lutheran Public Radio
1600 Golfview Dr, Suite 230
Collinsville, IL 62234
Studio Line (877) 623-MYIE
talkback@issuesetc.org
Comment Line (618) 223-8384
Office Line (618) 223-8385
© 2011, Lutheran Public Radio

www.issuesetc.org