

# ***Announcements***

- ◆ A warm welcome to all our visitors and guests, friends both old and new. We pray that God has blessed your time among us with His Word and Holy Spirit. We cordially invite you to join us this morning for coffee & donuts downstairs following the Divine Service; and we ask that you please sign the guest book at the back of the church.
  
- ◆ We rejoice this morning with Amelia Grobien and her family, as she receives her First Communion in the Divine Service today. Although she is relatively quite young, she has been and continues to be catechized in the chief parts of the Christian faith and life, both at home by her father and mother and in the life of the congregation. She has confessed her sin and her Savior and her desire to receive the Body and Blood of Christ Jesus in the Holy Communion, according to His Word. As she has been baptized and is faithful in her confession and life, she now receives this Sacrament, which Jesus gives to His disciples, in the worthiness of His righteousness.
  
- ◆ Following coffee & donuts, our Family Bible Class resumes our study of the stories of David in First Samuel. Parents and children, youth and adults are encouraged to attend and participate in this class together.  

Care for the younger children (under four years of age) is provided in the nursery downstairs, so their parents and families are able to attend the class.
  
- ◆ Emmaus will be gathered again on Monday of this week, the 29th of June, to celebrate the Feast of St. Peter and St. Paul, the Apostles, in the Divine Service, beginning at 7:00 p.m.
  
- ◆ Members of Emmaus are invited to join their brothers and sisters in Christ at Our Redeemer Lutheran Church, South Bend, in celebrating the ordination of Jeremy Allen Latzke, the son of Rev. Steven Latzke, this afternoon (28 June). The Service will begin at 3:00 p.m. and will be followed by a light meal. Jeremy has been called to be the pastor of St. John Lutheran Church in Quincy, Illinois, where he will be installed on the 5th of July. Remember that sister congregation and their new pastor in your prayers.
  
- ◆ The Reverend George Zehnder was ordained at Emmaus twenty-five years ago, in June of 1984. His congregation and family in Ohio are preparing a surprise party for 12 July, in celebration of his anniversary of ordination. Members of Emmaus are invited to send congratulations on this occasion: c/o Donna Robinson, 11427 Ferry Road, Chesterland, Ohio 44026

- ◆ The Altar flowers this morning have been provided by Robert & Herta Johnston to the glory of God, in honor of all their loved ones.
- ◆ COLLECTIONS FOR 21 JUNE 2009: \$1062.00  
In order to meet our financial obligations and commitments, an average of \$1940 is needed each week.
- ◆ IN THE LORD'S SERVICE TODAY: (ELDER) Dave Smith; (USHERS) Erik Horner & Curt Dare; (ACOLYTE) Caleb Smith; (ORGANIST) Sandra Rhein; (GREETERS) Marilyn Dulmatch & Betty Saenz.
- ◆ Rev. D. Richard Stuckwisch, Pastor      Home Phone: (574) 233 – 0574
- ◆ Rev. Gifford Grobien, Assistant Pastor      Home Phone: (574) 231 – 9572

## ***On the Epistle to the Galatians***

*“It is very beneficial if we sometimes become aware of the evil of our nature and our flesh, because in this way we are aroused and stirred up to have faith and to call upon Christ. Through such an opportunity a Christian becomes a skillful artisan and a wonderful creator, who can make joy out of sadness, comfort out of terror, righteousness out of sin, and life out of death, when he retains his flesh for this purpose, brings it into submission, and subjects it to the Spirit. Those who become aware of the desires of their flesh should not immediately despair of their salvation on that account. It is all right for them to be aware of it, provided that they do not assent to it; it is all right for anger or sexual desire to be aroused in them, provided that they do not capitulate to it; it is all right for sin to stir them up, provided that they do not gratify it.*

*“In fact, the godlier one is, the more aware he is of this conflict. This is the source of the complaint of the saints in the Psalms and throughout Scripture. The hermits, monks, sophists, and all the work-righteous know nothing whatever about this conflict.*

*“Here someone may say that it is dangerous to teach that a person is not damned simply because he does not immediately overcome the passions of the flesh which he feels; for when this doctrine is broadcast among the rabble, they will become smug, inert, and lazy. This is what I meant when I said earlier that if we teach faith, carnal people will neglect works; but if we urge works, faith and the comfort of consciences will be lost.*

*“Here no one can be compelled, nor can any definite rule be prescribed. But let everyone examine himself carefully to see which passion of the flesh affects him most powerfully. When he discovers this, let him not be smug or flatter himself; but let him be on guard, and by the Spirit let him struggle against it, so that, if he cannot bridle it, he will at least not gratify it.*

*“All the saints have had and experienced this struggle of the flesh with the Spirit. We, too, experience it. Whoever consults his own conscience, provided that he is not a hypocrite, will surely find that his own situation is just as Paul describes it here (Gal. 5:17), namely, that the desires of the flesh are against the Spirit. Therefore every saint feels and confesses that his flesh resists the Spirit and that these two are opposed to each other, so that he cannot do what he would want to, even though he sweats and strains to do so. The flesh prevents us from keeping the commandments of God, from loving our neighbors as ourselves, and especially from loving God with all our heart, etc. Therefore it is impossible for us to be justified by works of the Law. The good will is present, as it should be — it is, of course, the Spirit Himself resisting the flesh — and would rather do good, fulfill the Law, love God and the neighbor, etc. But the flesh does not obey this will but resists it. Yet God does not impute this sin, for He is gracious for the sake of Christ. It does not follow from this, however, that you should minimize sin or think of it as something trivial because God does not impute it. It is true that He does not impute it, but to whom and on what account? Not to the hardhearted and smug but to those who repent and who by faith take hold of Christ the Propitiator, on whose account sins are forgiven them and the remnants of sin are not imputed to them. Such people do not minimize sin; they emphasize it, because they know that it cannot be washed away by any satisfactions, works, or righteousness, but only by the death of Christ. Yet they do not despair because of its size but are persuaded that it is forgiven them on account of Christ.*

*“I say this to keep anyone from supposing that once faith has been accepted, sin should not be emphasized. Sin is really sin, regardless of whether you commit it before or after you have come to know Christ. And God hates sin; in fact, so far as the essence of the deed is concerned, every sin is mortal [deadly]. It is not mortal for the believer; but this is on account of Christ the Propitiator, who expiated it by His death. As for the person who does not believe in Christ, not only are all his sins mortal, but even his good works are sins, in accordance with the statement: ‘Whatever does not proceed from faith is sin’ (Rom. 14:23). Therefore it is a pernicious error when the sophists distinguish among sins on the basis of the essence of the deed rather than on the basis of the person.”*

**(From Dr. Martin Luther’s Lectures on Galatians, A.D. 1535)**

