

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 and other refreshments downstairs following the Divine Service; and we ask that you please sign the guest book at the back of the church.

- ◆ Following coffee & refreshments, our Family Bible Class continues our study of the Old Testament Liturgy in Leviticus, looking at the rites and ceremonies of the means of grace, as well as the life of holiness that is to be lived by God's people. Parents and children, youth and adults are welcome.

Catechesis class for younger and beginning catechumens meets at the same time. And Dave Smith is teaching a catechesis class for teenagers, and for others who are interested. The middle-grade catechesis class is on break for the summer months.

- ◆ Pastor & LaRena Stuckwisch extend their heartfelt thanks and gratitude to the people of Emmaus for the generous help that has been received to assist with deductibles and emergency repairs to their home, vehicle, and property, following last month's severe thunderstorm.

- ◆ The Altar flowers this morning are provided by Walter Sanders to the glory of God, in loving memory of his mother, Elida.

- ◆ **COLLECTIONS FOR 27 JULY 2014: \$ 1,820.04**
In order to meet our financial obligations and commitments, an average of \$2240 is needed each week.

- ◆ **IN THE LORD'S SERVICE THIS LORD'S DAY:**
(ELDER) Eldon Knepp; (USHERS) Rick Saenz & Tobias Tribble;
(ACOLYTE) Frederick Stuckwisch; (ORGANIST) Dcs. Sandra Rhein;
(GREETERS) Carrol McCarty & Pat Nering.

- ◆ Rev. D. Richard Stuckwisch, Pastor Home Phone: (574) 233 – 0574

From the Lutheran Confessions

“Article XII. Confession and Satisfaction: *Our opponents admit that contrition can be so great as to make satisfaction unnecessary; thus contrition is a more genuine punishment than is satisfaction. Furthermore, the saints are subject to death and to all the common troubles, as Peter says, ‘For the time has come for judgment to begin with the household of God; and if it begins with us, what will be the end of those who do not obey the gospel?’ (1 Pet. 4:17). As a rule, these troubles are punishments for sin. In the godly they have another and better purpose, that is, to exercise them so that in their temptations they may learn to seek God’s help and to acknowledge the unbelief in their hearts. So Paul says of himself, ‘We felt that we had received the sentence of death; but that was to make us rely not on ourselves but on God who raises the dead’ (2 Cor. 1:9). Isaiah says, ‘The distress in which they cry out is Thy chastening upon them’ (Isa. 26:16); that is, troubles are a discipline by which God exercises the saints. So troubles are inflicted on account of present sin because in the saints they kill and wipe out lust so that the Spirit may renew them. As Paul says, ‘Your body is dead because of sin’ (Rom. 8:10); that is, it is being killed because of the sin still present and remaining in the flesh. Death itself serves this same purpose: to destroy this sinful flesh so that we may rise completely renewed.*

“In the death of a believer even now, once his faith has overcome its terrors, there is no longer that sting and sense of wrath of which Paul says, ‘The sting of death is sin, and the power of sin is the law’ (1 Cor. 15:56). This power of sin, this sense of wrath, is a real punishment as long as it is present; without this sense of wrath death is actually no punishment at all. Canonical satisfactions, moreover, do not apply to these punishments because our opponents say that the power of the keys remits part of the punishment. They also say that the keys remit both the satisfactions and the penalties on account of which the satisfactions are made. Clearly the power of the keys does not remove these common troubles; but if this is what they mean, why do they add that we must make satisfaction in purgatory?

“In rebuttal they bring up the case of Adam, and of David who was punished for his adultery. From these instances they construct the universal rule that for the forgiveness of sins there must be temporal punishments corresponding to particular sins. We have said before that the saints suffer penalties which are the work of God, like contrition or terrors of conscience, as well as other common troubles. Some of them suffer penalties which God imposes only on them, for the sake of example. These penalties have nothing to do with the power of the keys because the keys can neither impose nor remit them; God imposes and remits them apart from the administration of the keys.

“From the particular penalty imposed on David it does not follow as a universal rule that over and above our common troubles there is a special penalty in purgatory, where the particular punishment fits the particular crime. Where does Scripture teach that we can be freed from eternal death only by the payment of certain penalties over and above our common troubles? On the contrary, it constantly teaches that we obtain the forgiveness of sins freely because of Christ, who is the victor over sin and death. Therefore we should not mingle the merit of satisfactions with this. And though we still have troubles, Scripture interprets them as the mortification of present sin, not as a payment for or a ransom from eternal death.

“Scripture explains the Job’s afflictions were not imposed on him because of his past misdeeds. So afflictions are not always punishments or signs of wrath. When in the midst of troubles terrified consciences see only God’s punishment and wrath, they should not feel that God has rejected them but they should be taught that troubles have other and more important purposes. They should look at these other and more important purposes, that God is doing His alien work in order to do His proper work, as Isaiah teaches in a long sermon in his twenty-eighth chapter. When the disciples asked who had sinned in the case of the blind man, Christ replied that the reason for his blindness was not sin but ‘that the works of God might be made manifest in him’ (John 9:3). In Jeremiah it is said, ‘Those who did not deserve to drink the cup must drink it’ (Jer. 49:12). Thus the prophets were killed, and John the Baptist, and other saints. Therefore troubles are not always penalties for certain past deeds, but works of God, intended for our profit, that the power of God might be made more manifest in our weakness.

“Paul says, ‘The power of God is made perfect in weakness’ (2 Cor. 12:9). It is the will of God that our bodies should be sacrifices, to show our obedience but not to pay for eternal death; for this God has another price, the death of His Son. This is how Gregory interprets the punishment of David when he says:

“If God had threatened that because of his sin David would be humiliated by his son, why did he carry out the threat even when the sin was forgiven? The answer is that the sin was forgiven so as not to prevent the man from obtaining eternal life, but the lesson of the threat followed so that especially through humiliation his piety might be exercised and tested. Thus God imposed physical death on man because of sin, and even after the forgiveness of sin he did not abolish it, for the sake of righteousness, that is, to exercise and test the righteousness of those who are sanctified.’”

(From the Apology of the Augsburg Confession, 1530)

