

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 this morning, Pr. Stuckwisch will continue the discussion of stewardship that we've recently been having. One and all, including youth and young adults, are encouraged to attend and participate. Summer catechesis class for the younger children will meet the same time.
- ◆ Pr. Stuckwisch and Dcs. Rhein will each be speaking at the LCMS Liturgy Institute at Concordia, Chicago, this week. And a number of our Emmaus Youth and chaperones will be attending the Higher Things Conference at Valparaiso University, also this week. Please remember one and all in your prayers and intercessions, as they travel to and fro, and as they are given to pray and confess the Word of the Lord in the fellowship of His people.
- ◆ COLLECTIONS FOR 16 JULY 2017: \$ 3,062.25
In order to meet our financial obligations and commitments, an average of \$2400 is needed each week.
- ◆ The Altar flowers this morning are provided by Robert & Sandra Rhein to the glory of God, in celebration of their 37th wedding anniversary.
- ◆ IN THE LORD'S SERVICE THIS LORD'S DAY:
(ELDER) Dave Smith; (USHERS) Aaron Seyboldt & Nicholai Stuckwisch;
(ACOLYTE) Frederick Stuckwisch; (ORGANIST) Dcs. Sandra Rhein;
(GREETERS) Marilyn Dulmatch & Lois Veen.
- ◆ Rev. D. Richard Stuckwisch, Pastor Home Phone: (574) 233 – 0574

On the Epistle to the Galatians

“‘Grace to you and peace from God the Father and our Lord Jesus Christ’ (Galatians 1:3). I hope that you are not ignorant of the meaning of ‘grace’ and ‘peace,’ since these terms occur frequently in Paul and are easy to understand.

“But since we are taking it upon ourselves to expound this Epistle — something we are doing, not because it is necessary or because this Epistle is very difficult but in order to confirm our consciences against future heresies — it should not bore you if we repeat here what we teach, preach, sing, and write at other times and places. For if we lose the doctrine of justification, we lose simply everything. Hence the most necessary and important thing is that we teach and repeat this doctrine daily, as Moses says about his Law (Deut. 6:7). For it cannot be grasped or held enough or too much. In fact, though we may urge and inculcate it vigorously, no one grasps it perfectly or believes it with all his heart. So frail is our flesh and so disobedient to the Spirit!”

“The Apostles’ greeting is new to the world and had never been heard before the proclamation of the Gospel. Grace and peace — these two words embrace the whole of Christianity. Grace forgives sin, and peace stills the conscience. The two devils who plague us are sin and conscience, the power of the Law and the sting of sin (1 Cor. 15:56). But Christ has conquered these two monsters and trodden them underfoot, both in this age and in the age to come. The world does not know this; therefore it cannot teach anything sure about how to overcome sin, conscience, and death. Only Christians have this kind of teaching and are equipped and armed with it, so that they can overcome sin, despair, and eternal death. It is a teaching that is given only by God; it does not proceed from free will, nor was it invented by human reason or wisdom.

“These two words, ‘grace’ and ‘peace,’ contain a summary of all of Christianity. Grace contains the forgiveness of sins, a joyful peace, and a quiet conscience. But peace is impossible unless sin has first been forgiven, for the Law accuses and terrifies the conscience on account of sin. And the sin that the conscience feels cannot be removed by pilgrimages, vigils, labors, efforts, vows, or any other works; in fact, sin is increased by works. The more we work and sweat to extricate ourselves from sin, the worse off we are. For there is no way to remove sin except by grace. This deserves careful notice. For the words are easy; but in temptation it is the hardest thing possible to be surely persuaded in our hearts that we have the forgiveness of sins and peace with God by grace alone, entirely apart from any other means in heaven or on earth.

“Because the world does not understand this doctrine, it neither can nor will tolerate it. It brags about free will, about our powers, about our works— all these as means by which to earn and attain grace and peace, that is, the forgiveness of sins and a joyful conscience. But the conscience cannot be quiet and joyful unless it has peace through this grace, that is, through the forgiveness of sins promised in Christ.

“Many have worked hard, inventing various religious orders and disciplines, to find peace and a quiet conscience; but instead they are plunged even more deeply into even greater misery, for such tactics are merely ways of multiplying doubt and despair. Therefore our bones will know no rest until we hear the Word of grace and cling to it firmly and faithfully.

“The Apostle Paul clearly distinguishes the grace and peace of God from any other kind of grace and peace. He wishes the Galatians grace and peace — not from Caesar or from kings and princes, for these usually persecute the pious and rise up against the Lord and against His Christ (Ps. 2:1); nor from the world, for ‘in the world,’ Christ said, ‘you have tribulation’ (John 16:33); but from God our Father. In other words, he wishes them a heavenly peace. So Christ says: ‘Peace I leave with you; My peace I give to you; not as the world gives do I give to you’ (John 14:27).

“The world’s peace grants nothing except the peace of our property and of our bodies, so that we can live happily and peacefully in the flesh; and the world’s grace permits us to enjoy our property and does not deprive us of our possessions. But in trouble and in the hour of death the grace and peace of the world cannot help us or deliver us from trouble, despair, and death. But when the grace and peace of God are present, a man is so strong that he can bear both the cross and peace, both joy and sorrow. He is heartened by the victory that comes from the death of Christ. In his conscience the assurance of this victory begins to prevail over sin and death, for he has the guarantee of the forgiveness of sins. Once he has received this forgiveness, his conscience is gladdened and consoled. Thus when a man is consoled and encouraged by the grace of God — that is, by the forgiveness of sins and the peace of conscience — he can bravely endure and overcome all troubles, including even death itself. This peace of God is given only to those who believe and not to the world, for the world neither desires it nor understands it. And the only way it comes is by the grace of God alone.

“By why does the Apostle add ‘and from our Lord Jesus Christ’? Did it not suffice to say ‘from God the Father’? Why does he link Jesus Christ with the Father? You have often heard from us that it is a rule and principle in the Scriptures, and one that must be scrupulously observed, to refrain from speculation about the majesty of God, which is too much for the human body, and especially for the human mind, to bear. ‘Man shall not see Me and live,’ says Scripture (Ex. 33:20). . . .”

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

Walking with Our Savior this Week

TODAY Divine Service of Communion 9:00 a.m.
 Coffee & Refreshment Downstairs 10:30 a.m.
 Catechesis / Family Bible Class 10:45 a.m.

MONDAY—FRIDAY *Pr. Stuckwisch and Dcs. Rhein speaking at the
 LCMS Liturgy institute at Concordia, Chicago*

*Emmaus Youth and chaperones attending the Higher
Things Youth Conference at Valparaiso University*

NEXT SUNDAY Divine Service of Communion 9:00 a.m.
 Coffee & Refreshment Downstairs 10:30 a.m.
 Catechesis / Family Bible Class 10:45 a.m.

You may also want to keep in mind, in your observance of daily prayer at home:

*This Tuesday (25 June) is the Feast of St. James the Elder, Apostle
Readings: Acts 11:27—12:5; Rom. 8:28–39; and St. Mark 10:35–45*

*The Appointed Readings for next Sunday, the Fifth in Apostles' Tide:
Deuteronomy 7:6–9; Romans 8:28–39; and St. Matthew 13:44–52*

