

# Announcements

October 1<sup>st</sup>, 2023

- ♦ 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.
- ♦ **Family Bible Class:** Pastor Stephens will continue our study on the book of I Peter. Sunday School Classes are also in session.
- ♦ **October 14<sup>th</sup> Nelsons Port-A-Pit 9 am- 4 pm** At the Marathon Station (corner of Grape Rd. and Edison). We will be passing a signup sheet during Bible class prior to the event. If you would like to preorder chicken, it can be purchased by going to <https://emmaus247.square.site/>  
~Please sign up to help with this event~  
Any questions please see Bridgit Kronewitter or Rick Tribble.
- ♦ **Saturday, October 14<sup>th</sup>, Doors open 6:15-8:40pm: Contradance:**  
Gym~ Resurrection Lutheran Academy 6840 Nimtz Parkway, South Bend. \$4/person, \$20/family capped price. Contact Jen Siek for inquiries. Next dance is Saturday, December 9.
- ♦ **October 29<sup>th</sup>** marks the culmination of Emmaus' Anniversary Year, with a Hymn Festival and catered dinner. The **Hymn Festival begins at 3 pm** at Emmaus, the **catered dinner follows at 5 pm**, and will be held in the fellowship hall at *St. Paul's Lutheran Church (51490 Laurel Rd., South Bend)*. The Word of the Lord endures forever!  
~Keep an eye out for information on the Dinner Ticket Sales~  
Two ways to participate in the dinner program:  
**PHOTO CONTEST:** Submit an Emmaus-related photo. All photos must be 8x10 in a black, plastic frame. Prizes will be limited-edition Emmaus mugs. Framed photos must be submitted by October 22<sup>nd</sup> and will all be displayed at the dinner.  
**TESTIMONIALS:** Anyone may sign up to prepare and give a brief (three-minute) remembrance or testimonial, telling how you have seen God at work at Emmaus.  
**\*\*DUE TODAY:****FUN PHOTOS:** Please submit photos from over the years, people, events, and other fun ones to Rick Tribble at [rtribble@gmail.com](mailto:rtribble@gmail.com)
- ♦ **COLLECTIONS FOR SEPTEMBER 17:** \$3,384.00 In order to meet our financial obligations, an average of \$3,314 is needed each week.
- ♦ **ALTAR FLOWERS:** There are no flowers today.

# **The Solid Declaration of the Formula of Concord**

## *II. Free Will*

*Therefore, the Scriptures deny to the intellect, heart, and will of the natural man all aptness, skill, capacity, and ability to think, to understand, to be able to do, to begin, to will, to undertake, to act, to work or to concur in working anything good and right in spiritual things as of himself. 2 Cor. 3:5: Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God. Rom. 3:12: They are together become unprofitable. John 8:37: My Word hath no place in you. John 1:5: The darkness comprehendeth (or receiveth) it not [the light]. 1 Cor. 2:14: The natural man receiveth not (or, as the Greek word properly signifies, grasps not, comprehends not, accepts not) the things of the Spirit, that is, he is not capable of spiritual things; for they are foolishness unto him; neither can he know them. 13 Much less will he truly believe the Gospel, or assent thereto and regard it as truth. Rom. 8:7: The carnal mind, or the mind of the natural man, is enmity against God; for it is not subject to the Law of God, neither indeed can be. And, in a word, it remains eternally true what the Son of God says, John 15: 5: Without Me ye can do nothing. And Paul, Phil. 2:13: It is God which worketh in you both to will and to do of His good pleasure. 14 To all godly Christians who feel and experience in their hearts a small spark or longing for divine grace and eternal salvation this precious passage is very comforting; for they know that God has kindled in their hearts this beginning of true godliness, and that He will further strengthen and help them in their great weakness to persevere in true faith unto the end.*

*Here belong also all the prayers of the saints in which they pray that they may be taught, enlightened, and sanctified by God, and by this very act declare that they cannot obtain those things which they ask of God from their own natural powers; as, in Ps. 119 alone David prays more than ten times that God would impart to him understanding, that he might rightly comprehend and learn the divine doctrine. [Very many] similar prayers are in the writings of Paul, Eph. 1:17; Col. 1:9; Phil. 1:9. These prayers and passages concerning our ignorance and inability have been written for us, not for the purpose of rendering us idle and remiss in reading, hearing, and meditating upon God's Word, but, first, that we should thank God from the heart that by His Son He has delivered us from the darkness of ignorance and the captivity of sin and death, and through Baptism and the Holy Ghost regenerated and illumined us.*

*And after God through the Holy Ghost in Baptism has kindled and effected a beginning of the true knowledge of God and faith, we should pray Him without ceasing that through the same spirit and His grace, by means of the daily exercise of reading and practising God's Word, He would preserve in us faith and His heavenly gifts, strengthen us from day to day, and keep us to the end. For unless God Himself be our schoolmaster, we can study and learn nothing that is acceptable to Him and salutary to ourselves and others.*

*Secondly, God's Word testifies that the intellect, heart, and will of the natural, unregenerate man in divine things are not only turned entirely away from God, but also turned and perverted against God to every evil; also, that he is not only weak, incapable, unfit, and dead to good, but also is so lamentably perverted, infected, and corrupted by original sin that he is entirely evil, perverse, and hostile to God by his disposition and nature, and that he is exceedingly strong, alive, and active with respect to everything that is displeasing and contrary to God. Gen. 8:22: The imagination of man's heart is evil from his youth. Jer. 17:9: The heart of man is deceitful and desperately*

wicked, or perverted and full of misery, so that it is unfathomable. This passage St. Paul explains Rom. 8: The carnal mind is enmity against God. Gal. 5:17: The flesh lusteth against the spirit; and these are contrary the one to the other. Rom. 7:14: We know that the Law is spiritual; but I am carnal, sold under sin. And soon after, 18:23: I know that in me, that is, in my flesh, dwelleth no good thing. For I delight in the Law of God after the inward man, which is regenerate by the Holy Ghost; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin. Now, if in St. Paul and in other regenerate men the natural or carnal free will even after regeneration strives against God's Law, it will be much more obstinate and hostile to God's Law and will before regeneration. Hence it is manifest (as it is further declared in the article concerning original sin, to which we now refer for the sake of brevity) that the free will from its own natural powers, not only cannot work or concur in working anything for its own conversion, righteousness, and salvation, nor follow [obey], believe, or assent to the Holy Ghost, who through the Gospel offers him grace and salvation, but from its innate, wicked, rebellious nature it resists God and His will hostilely, unless it be enlightened and controlled by God's Spirit.

On this account the Holy Scriptures also compare the heart of the unregenerate man to a hard stone, which does not yield to the one who touches it, but resists, and to a rough block, and to a wild, unmanageable beast; not that man since the Fall is no longer a rational creature, or is converted to God without hearing and meditating upon the divine Word, or in external, worldly things cannot understand, or of his free will do, or abstain from doing, anything good or evil.

For, as Doctor Luther says Ps. 90: "In worldly and external affairs; which pertain to the livelihood and maintenance of the body, man is cunning, intelligent, and quite active; but in spiritual and divine things, which pertain to the salvation of the soul, man is like a pillar of salt, like Lot's wife, yea, like a log and a stone, like a lifeless statue, which uses neither eyes nor mouth, neither sense nor heart. 21 For man neither sees nor perceives the terrible and fierce wrath of God on account of sin and death [resulting from it], but ever continues in his security, even knowingly and willingly, and thereby falls into a thousand dangers, and finally into eternal death and damnation; and no prayers, no supplications, no admonitions, yea, also no threats, no chiding, are of any avail, yea, all teaching and preaching is lost upon him, until he is enlightened, converted, and regenerated by the Holy Ghost, 22 for which [renewal of the Holy Ghost], indeed, no stone or block, but man alone, was created. And although God, according to His just, strict sentence, has utterly cast away the fallen evil spirits forever, He has nevertheless, out of special, pure mercy, willed that poor fallen human nature might again become and be capable and participant of conversion, the grace of God and eternal life; not from its own natural, active [or effective] skill, aptness, or capacity (for the nature of man is obstinate enmity against God), but from pure grace, through the gracious efficacious working of the Holy Ghost." 23 And this Dr. Luther calls *capacitatem* (non activam, sed passivam), which he explains thus: *Quando patres liberum arbitrium defendunt, capacitatem liberatatis eius praedicant, quod scilicet verti potest ad bonum per gratiam Dei et fieri revera liberum, ad quod creatum est.* That is: When the Fathers defend the free will, they are speaking of this, that it is capable of freedom in this sense, that by God's grace it can be converted to good, and become truly free, for which it was created in the beginning. (Tom. 1, p. 236.) To like effect also Augustine has written, lib. 2, *Contra Iulianum*. Doctor Luther on Hosea 6; also in the Church-Postil on the Epistle for Christmas; also on the Gospel for the third Sunday after Epiphany.

# ***Walking with Our Savior this Week***

<b>TODAY</b>	<i>Divine Service of Communion</i>	<b>9:00 a.m.</b>
	Coffee & Refreshments	10:30 a.m.
	Bible Class & Sunday School	10:45 a.m.
<b>MONDAY</b>	<i>Brief Spoken Vespers</i>	<b>6:30 p.m.</b>
<b>TUESDAY</b>		
<b>WEDNESDAY</b>	Catechesis	2:30-3:45 p.m.
	Children's Choir & Youth Bible Study	4:15-5:00 p.m.
	<i>Evening Prayer</i>	<b>6:00 p.m.</b>
<b>THURSDAY</b>		
<b>FRIDAY</b>		
<b>SATURDAY</b>	<i>Private Confession and Absolution</i>	<i>11 am-noon</i>
<b>NEXT SUNDAY</b>	<i>Divine Service of Communion</i>	<b>9:00 a.m.</b>
	Coffee & Refreshments	10:30 a.m.
	Bible Class & Sunday School	10:45 a.m.

Pastor Stephens' office hours: Monday and Wednesday, 8:15-noon

\*Private Confession and Absolution also available by appointment

**Announcements** can be sent by email to the church secretary at [emmaus1923secretary@gmail.com](mailto:emmaus1923secretary@gmail.com) or text Rebecca Stephens at (201) 572-6962

You may also want to keep in mind, in your observance of daily prayer at home: The appointed readings for next Sunday, the Second Sunday of Angels' Tide:

Isaiah 54:17b; Ephesians 5:15-21; St. Matthew 22:1-14