

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, our Family Bible Class will continue our study of Genesis, following Dr. Luther's Lectures on that book.
Catechesis class for younger and beginning catechumens meets at the same time. Also, Mike Jindra and Ian Walsh are teaching a catechesis class for children of approximately eight through twelves years of age. And Dave Smith is teaching a class for teenagers and others who may be interested.
- ◆ Deaconess Rhein and her husband, Rob, are on vacation until the end of May. Please remember them in your prayers as they travel to and fro. Our thanks to Hannah Stuckwisch, Monica Stuckwisch, and Sarah Osbun for serving as our organists while Dcs. Rhein is away.
- ◆ Emmaus will be gathered for the Feast of the Ascension of Our Lord this Thursday, the 25th of May, in the Divine Service beginning at 6:00 p.m.
- ◆ Pastor Stuckwisch will be attending a District Board of Directors Meeting in Fort Wayne on Friday. Therefore, there will be no catechesis class this Friday. All catechumens should attend on Wednesday, if possible.
- ◆ This Saturday (27 May), Pastor Stuckwisch will be vested and available in the Emmaus Sanctuary for Individual Confession and Absolution. Due to a scheduling conflict, please note that he will be on hand from **4:00 until 6:00 p.m.** (This is different from the calendar and from the usual time).
- ◆ **COLLECTIONS FOR 14 MAY 2017: \$ 1,809.00**
In order to meet our financial obligations and commitments, an average of \$2400 is needed each week.
- ◆ The Altar flowers this morning have been provided by Charley & Karin Horner to the glory of God, in celebration of the birthdays of their daughter Anna Hart and their granddaughter Clara Hart.

- ◆ IN THE LORD'S SERVICE THIS EASTER DAY: (ELDER) Dave Smith; (USHERS) Aaron Seyboldt & Caleb Smith; (ACOLYTE) Stefan Horner; (ORGANIST) Dcs. Sarah Osbun; (GREETER) Pat Nering.
- ◆ Rev. D. Richard Stuckwisch, Pastor Home Phone: (574) 233 – 0574

On the Epistle to the Galatians

“When I go beyond the old man, I also go beyond the Law. For the flesh or the old man, the Law and works, are all joined together. In the same way the spirit or the new man is joined to the promise and to grace. Therefore when I see that a man is sufficiently contrite, oppressed by the Law, terrified by sin, and thirsting for comfort, then it is time for me to take the Law and active righteousness from his sight and to set forth before him, through the Gospel, the passive righteousness which excludes Moses and the Law and shows the promise of Christ, who came for the afflicted and for sinners. Here a man is raised up again and gains hope. Nor is he any longer under the Law; he is under grace, as the apostle says (Rom. 6:14).

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“This is our theology, by which we teach a precise distinction between these two kinds of righteousness, the active and the passive, so that morality and faith, works and grace, secular society and religion may not be confused. Both are necessary, but both must be kept within their limits. Christian righteousness applies to the new man, and the righteousness of the Law applies to the old man, who is born of flesh and blood. Upon this latter, as upon an ass, a burden must be put that will oppress him. He must not enjoy the freedom of the spirit or of grace unless he has first put on the new man by faith in Christ, but this does not happen fully in this life. Then he may enjoy the kingdom and the ineffable gift

of grace. I am saying this in order that no one may suppose that we reject or prohibit good works, as the papists falsely accuse us because they understand neither what they themselves are saying nor what we are teaching. They know nothing except the righteousness of the Law; and yet they claim the right to judge a doctrine that is far above and beyond the Law, a doctrine on which the carnal man is unable to pass judgment. Therefore it is inevitable that they be offended, for they cannot see any higher than the Law. Therefore whatever is above the Law is the greatest possible offense to them.

“We set forth two worlds, as it were, one of them heavenly and the other earthly. Into these we place these two kinds of righteousness, which are distinct and separated from each other. The righteousness of the Law is earthly and deals with earthly things; by it we perform good works. But as the earth does not bring forth fruit unless it has first been watered and made fruitful from above — for the earth cannot judge, renew, and rule the heavens, but the heavens judge, renew, rule, and fructify the earth, so that it may do what the Lord has commanded — so also by the righteousness of the Law we do nothing even when we do much; we do not fulfill the Law even when we fulfill it. Without any merit or work of our own, we must first be justified by Christian righteousness, which has nothing to do with the righteousness of the Law or with earthly and active righteousness. But this righteousness is heavenly and passive. We do not have it of ourselves; we receive it from heaven. We do not perform it; we accept it by faith, through which we ascend beyond all law and works. ‘As, therefore, we have borne the image of the earthly Adam,’ as Paul says, ‘let us bear the image of the heavenly one’ (1 Cor. 15:49), who is a new man in a new world, where there is no Law, no sin, no conscience, no death, but perfect joy, righteousness, grace, peace, life, salvation, and glory.

“Then do we do nothing and work nothing in order to obtain this righteousness? I reply: Nothing at all. For this righteousness means to do nothing, to hear nothing, and to know nothing about the Law or about works but to know and believe only this: that Christ has gone to the Father and is now invisible; that He sits in heaven at the right hand of the Father, not as a Judge but as one who has been made for us wisdom, righteousness, sanctification, and redemption from God (1 Cor. 1:30); in short, that He is our High Priest, interceding for us and reigning over us and in us through grace. Here one notices no sin and feels no terror or remorse of conscience. Sin cannot happen in this Christian righteousness; for where there is no Law, there cannot be any transgression (Rom. 4:15). If, therefore, sin does not have a place here, there is no conscience, no terror, no sadness. . . .”

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

