

# ***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.
  
- ◆ **Annual Emmaus Picnic at Rum Village:** This afternoon (13 August). We have the same pavilion as last year — the one farther from the parking lot. We are providing hamburgers, hotdogs, drinks, and table service. Please bring a dish or two to share; and, if you like and are able, lawn chairs for sitting and/or your running shoes for running! A new activity this year will be disc golf for those who are interested. The schedule will be: Lunch at 12:30 p.m. 5K Run/Walk Race at 1:30 p.m. Disc Golf begins at 2:30 p.m.
  
- ◆ Tomorrow (Monday, the 14th of August), we will be gathered to celebrate the Eve of the Feast of St. Mary the Mother of God, beginning at 6:00 p.m.
  
- ◆ **COLLECTIONS FOR 6 AUGUST 2017:   \$ 1,989.00**  
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 Eldon & Bernice Knepp to the glory of God, in celebration of their wedding anniversary.
  
- ◆ **IN THE LORD'S SERVICE THIS LORD'S DAY:** (ELDER) Rob Rhein; (USHERS) Aaron Seyboldt & Egon Tribble; (ACOLYTE) Timmy Jindra; (ORGANIST) Dcs. Sandra Rhein; (GREETER) Pat Nering.
  
- ◆ Rev. D. Richard Stuckwisch, Pastor                      Home Phone: (574) 233 – 0574

## On the Epistle to the Galatians

*“Christ gives grace and peace, not as the Apostles did, by preaching the Gospel, but as its Author and Creator. The Father creates and gives life, grace, peace, etc.; the Son creates and gives the very same things. To give grace, peace, eternal life, the forgiveness of sins, justification, life, and deliverance from death and the devil — these are the works, not of any creature but only of the Divine Majesty. The angels can neither create these things nor grant them. Therefore these works belong only to the glory of the sovereign Majesty, the Maker of all things. And since Paul attributes the very same power to create and give all this to Christ just as much as to the Father, it follows necessarily that Christ is truly God by nature.*

*“Many such arguments appear in John, where it is proved and concluded from the works ascribed to the Son as well as to the Father that the deity of the Father and of the Son is one. Therefore the gifts we receive from the Father are no other than those we receive from the Son; the same things come both from the Father and the Son. Otherwise Paul would have spoken otherwise and would have said: Grace from God the Father, and peace from our Lord Jesus Christ. By knitting them together he attributes them equally to Christ and to the Father.*

*“I am warning you about this matter so earnestly on account of the danger that, amid the many errors and various sects today, some Arians, Eunomians, Macedonians, and other such heretics might arise and damage the churches with their subtlety. The Arians were truly sharp. They conceded that Christ has a double nature and that He is called ‘God of true God’ — but only in name. Christ, they said, is a most noble and perfect creature, higher than the angels; through Him God then created heaven and earth and everything else. Thus Mohammed also speaks of Christ in a laudatory way. But all this is nothing but fallacious reasoning and words that are pleasant and reasonable, by which the fanatics deceive men unless they are careful.*

*“But Paul speaks of Christ differently. You, he says, are rooted and grounded in this knowledge, that Christ is not only a perfect creature but true God, who performs the very same works that God the Father performs. He performs divine works, not those of a creature but of the Creator. For He grants grace and peace; and to give these is to condemn sin, to conquer death, and to trample the devil underfoot. No angel can grant any of this; but since it is ascribed to Christ, it necessarily follows that He is God by nature.”*

**“Who gave Himself for our sins”** (Galatians 1:4). *“In a sense Paul treats the argument of this Epistle in every word. He has nothing in his mouth but Christ. Therefore in every word there is a fervor of spirit and life. Note how precisely he speaks. He does not say: ‘Who has received our works from us’ or ‘Who has received the sacrifices required by the Law of Moses — acts of worship, monastic orders, Masses, vows, and pilgrimages.’ Instead, he says: ‘Who has given.’ Has given what? Neither gold nor silver nor cattle nor Passover lambs nor an angel, but ‘Himself.’ For what? Neither for a crown nor for a kingdom nor for our holiness or righteousness, but ‘for our sins.’ These words are a veritable thunderbolt from heaven against every kind of righteousness, as is the statement (John 1:29): ‘Behold, the Lamb of God, who takes away the sin of the world!’ Therefore we must pay careful attention to every word and not look at it casually or pass over it lightly; for these words are filled with comfort, and they give great encouragement to timid consciences.*

*“But the question is: What are we to do with sins—not only other people’s but our own? Paul answers that the man who is called Jesus Christ, the Son of God, has given Himself for them. These are wonderful words of consolation and promises of the old law: that our sins are not removed by any other means than by the Son of God given into death. Such bullets and such artillery must be used to destroy the papacy, all the religions of the heathen, all ceremonies, all works, all merits. For if our sins can be removed by our own satisfactions, why did the Son of God have to be given for them? But since He was given for them, it follows that we cannot remove them by works of our own.*

*“In addition, it follows that our sins are so great, so infinite and invincible, that the whole world could not make satisfaction for even one of them. Certainly the greatness of the ransom — namely, the blood of the Son of God — makes it sufficiently clear that we can neither make satisfaction for our sin nor prevail over it. The force and power of sin is amplified by these words: ‘Who gave Himself for our sins.’ We are indifferent, and we regard sin as something trivial, a mere nothing. Although it brings with it the sting and remorse of conscience, still we suppose that it has so little weight and force that some little work or merit of ours will remove it. But we should note here the infinite greatness of the price paid for it. Then it will be evident that its power is so great that it could not be removed by any means except that the Son of God be given for it. Anyone who considers this carefully will understand that this one word ‘sin’ includes the eternal wrath of God and the entire kingdom of Satan, and that sin is no trifle.”*

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

