

Announcements

November 13, 2022

- ♦ 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.
- ♦ After the Divine Service, Pastor Zell resumes the Bible Study on Colossians in the Fellowship Hall downstairs.
- ♦ Emmaus has not had an Altar Guild for many years. Those duties have been covered by various people: Pastor, Deaconess, Elder. Some have expressed interest in serving in this way, and since we're already in a time of transition, this is a natural time to reorganize. Please contact Deaconess Rhein by November 30, if you are interested in more details, or might be willing to serve.
- ♦ It was requested that the Hospitality Committee develop a form for requesting use of the Emmaus building. The purpose of the form is simple communication: any member is welcome to use the building for a shower, reception, game night, etc. They just need to know who to ask! Copies of the form are available in the church office. Complete the form when you would like to use the building and return it to the office so Alyssa can note the event on the calendar.

Thank you!
Hospitality Committee

- ♦ Announcements for the printed bulletin should be sent to the church secretary, Alyssa Horner, no later than the Thursday before they need to appear in print. Please email them to her at horneramw@gmail.com.
- ♦ Team members needed for altar flower duties. See Sharon Makowski or Diana Fish for details.
- ♦ The Altar flowers this morning are provided by Dave and Debbie Smith, to the glory of God.
- ♦ **COLLECTIONS FOR NOVEMBER 6: \$ 3466.00**

In order to meet our financial obligations and commitments, an average of \$3,243 is needed each week.

On the Epistle to the Galatians

“The Jerusalem that is above, that is, the heavenly Jerusalem, is the church here in time. It is not, by anagoge, our fatherland in the life to come or the church triumphant, as the idle and unlettered monks and scholastic doctors imagined. They taught that there are four senses of Scripture — the literal, the tropological, the allegorical, and the anagogical — and by means of these they misinterpreted almost every word of Scripture. Thus, according to them, Jerusalem literally signified the city of that name; tropologically, a pure conscience; allegorically, the church militant; and anagogically, our heavenly fatherland or the church triumphant. With these awkward and foolish fables they tore Scripture apart into many meanings and robbed themselves of the ability to give sure instruction to human consciences. But Paul says here (Gal. 4:26) that the old, earthly Jerusalem pertains to Hagar; that she is in slavery with her children; that she has been abolished; and that a new and heavenly Jerusalem, which is lordly and free, has been divinely established, not in heaven but on earth, to be the mother of us all, of whom we have been born and are being born every day. Therefore it is necessary that this mother of ours, like the birth she gives, be on earth among men; yet she gives birth in the Spirit, by the Ministry of the Word and of the Sacraments, not physically.

“I say this to keep us from being led astray by our thoughts into heaven. We should know that Paul is contrasting the Jerusalem that is above with the earthly Jerusalem, not spatially but spiritually.

“Spiritual things are distinct from physical or earthly things. Spiritual things are ‘above’; earthly things are ‘below.’ Thus the Jerusalem that is above is distinguished from the physical and temporal Jerusalem that is below, as I have said, not spatially but spiritually. For the spiritual Jerusalem, which began in the physical Jerusalem, has no prescribed location, as the one in Judea does; but it is scattered throughout the world and can be in Babylonia, Turkey, Tartary, Scythia, India, Italy, or Germany, on the islands of the sea, on mountains, in valleys, and everywhere in the world where there are men who have the Gospel and believe in Christ.

“Therefore Sarah, or Jerusalem, our free mother, is the church, the bride of Christ who gives birth to all. She goes on giving birth to children without interruption until the end of the world, as long as she

exercises the Ministry of the Word, that is, as long as she preaches and propagates the Gospel; for this is what it means for her to give birth. Now she teaches the Gospel in such a way that we are set free from the curse of the Law, from sin, death, and other evils, not through the Law and works but through Christ. Therefore the Jerusalem that is above, that is, the church, is not subject to the Law and works; but she is free and is a mother without Law, sin, or death. And as the mother is, so are the children to whom she gives birth.

“Therefore this allegory teaches in a beautiful way that the church should not do anything but preach the Gospel correctly and purely and thus give birth to children. In this way we are all fathers and children to one another, for we are born of one another. I was born of others through the Gospel, and now I am a father to still others, who will be fathers to still others; and so this giving birth will endure until the end of the world. But I am speaking, not about Hagar’s giving birth, who gives birth to slaves through the Law, but about free Sarah’s, who gives birth to heirs without the Law, without works or their own efforts. That Isaac is the heir and Ishmael is not, even though both are genuine sons of Abraham, takes place through the Word of promise, specifically: ‘Sarah your wife shall bear you a son, and you shall call his name Isaac’ (Gen. 17:19). Sarah understood this very well, and therefore she said: ‘Cast out this slave woman with her son’ (Gen. 21:10). Therefore just as Isaac has the inheritance from his father solely on the basis of the promise and of his birth, without the Law or works, so we are born as heirs by Sarah, the free woman, that is, by the church. She teaches, cherishes, and carries us in her womb, her bosom, and her arms; she shapes and perfects us to the form of Christ, until we grow into perfect manhood (Eph. 4:13). Thus everything happens through the Ministry of the Word. It is the duty of the free woman to go on giving birth to children endlessly, that is, to sons who know that they are justified by faith, not by the Law.”

(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 & Refreshments	10:30 a.m.
	Bible Class & Catechesis	10:45 a.m.
MONDAY	<i>Vespers</i>	6:30 p.m.
WEDNESDAY	Catechesis	2:30 p.m.
	Children's Choir Rehearsal	4:30 p.m.
	<i>Evening Prayer</i>	6:00 p.m.
NEXT SUNDAY	Divine Service of Communion	9:00 a.m.
	Coffee & Refreshments	10:30 a.m.
	Bible Class & Catechesis	10:45 a.m.

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

The Appointed Readings for next Sunday, the Last Sunday before Advent

Malachi 3:7-18; Colossians 1:13-20; St. Luke 23:37-43