

Thus says the Lord, "In quietness and confidence is your strength"—Isaiah 30:15



Daily 5 With Luther

GOOD SHEPHERD

EVANGELICAL LUTHERAN CHURCH AND SCHOOL
Wisconsin Rapids, Wisconsin, USA

6

*Serving all people with the
Gospel of Jesus Christ*

Pastor John T. Melke; Pastor Paul A. Tullberg
Educator/Principal Donna L. Tullberg
Teacher/ECM Director Amanda Irwin

March 19

Why the Law then? It was added because of transgressions, until the seed should come to whom the promise had been made.

Galatians 3:19a

* * *

When God reveals that one is justified without the Law and works then this question necessarily arises: If the Law does not justify, why then was it given? Also: Why does God charge and burden us with the Law if it does not justify?

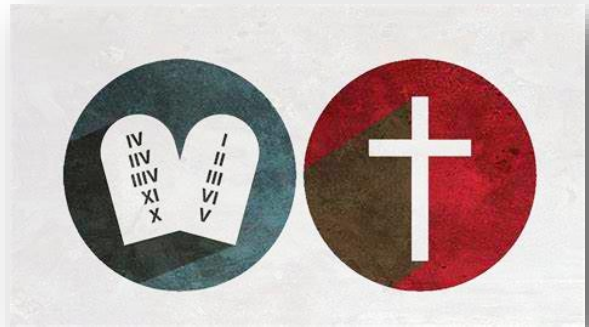
Reason cannot answer these questions, but is rather offended on account of it. The Holy Spirit answers such questions clearly and plainly in His Word: Although the Law does not justify, it is very profitable and necessary. It outwardly restrains such as are carnal, rebellious, and obstinate.

Moreover, it is a mirror that shows man himself as he is: a sinner, guilty of death and worthy of God's everlasting wrath and indignation. And to what end does this humbling, bruising, and beating down by this hammer, the Law, serve? To this end, that we may have an entrance into grace.

When the conscience is thus terrified by the Law, then comes the doctrine of the Gospel and grace, which raises up and comforts those who are cast down.

The Gospel reveals Christ came into the world, not to break the bruised reed nor to quench the smoking flax, but to preach the Good News of glad tidings to the poor, to heal the broken and contrite heart, to preach forgiveness of sins to the captives.

The tyranny of the Law, then, must so long continue until that Seed of the blessing comes. But it continues not to save nor to give righteousness. The Law outwardly restrains the rebellious and obstinate, spiritually reproves souls about sin, humbles and terrifies rebels.



Thus says the Lord, "In quietness and confidence is your strength"—Isaiah 30:15

When sinners are thus humbled and beaten down, the Holy Spirit uses the Law in this way to compel and constrain them to look away from themselves to that blessed Seed, Christ Jesus.

That we Thy holy Law may know and mourn our sin and all its woe, and yet believe in Father, Son, and Holy Spirit, There is One.

March 20

having been ordained through angels by the agency of a mediator.

Galatians 3:19b

* * *

This is a little supplement to the Holy Spirit's main purpose. This is a matter which He only touches along the way, and then proceeds. God reveals that this difference between the Law and the Gospel is not only in respect to the *time*, but also to the *manner* and the *efficient cause* thereof.

For the Law was delivered through God's holy angels; but the Gospel was delivered by the LORD Himself. For this reason the Gospel is far more excellent than the Law. For the Law is the voice of servants, but the Gospel is the Voice, the LORD and Master Himself.

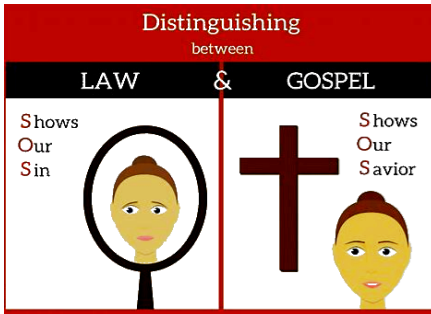
God reveals this to limit and to put into its proper place the authority of the Law; God reveals this to exalt and magnify the Gospel over the Law. God says the Law is a doctrine given to continue, but only for a limited time.

The Law endured only until the fullness of God's Promise. It was in effect only until the blessed Seed came which fulfilled the promise. The LORD God contrasts the short-lived drive of the Law with His Gospel which is forever.

The Law is far inferior to the Gospel because it was set in place by angels. Angels are servants. Also the Law was set in place by another servant, a human being, far inferior to the angels, namely, Moses. The Law was through servants and lasts only a short time. Contrast that with God's Gospel. The Lord Himself set it in place to continue forever. And the Gospel was promised before the world began.



"There is now no condemnation for those who are in Christ Jesus." Romans 8:1



Now, Christ is not merely any servant, but The Servant, The Promise-incarnate, the LORD Himself. Christ Jesus is not a Mediator between God and man according to the Law, as Moses was, but Christ Jesus is a Mediator of a far better testament, the Gospel!

*All hail the power of Jesus' name! Let angels prostrate fall;
Bring forth the royal diadem, And crown Him Lord of all!*

March 21

Now a mediator is not for one party only, whereas God is only one.

Galatians 3:20

* * *

Here the Spirit compares these two mediators to one another. God does so with marvelous brevity. A mediator is not a mediator for one party. The term necessarily refers to two parties, the offended and the offender. One has need of intercession and the other needs no interceding.

So Moses, by plain definition is a mediator. He carries out the office of a mediator between the Law and the people. The people cannot abide the true and spiritual use of the Law.

The Law, therefore, must have a new face, and its voice must be changed. The voice of the Law penetrates to the heart of the matter. The Law shall put on a visor or veil, that it become more tolerable. God wants the people to be able to hear His Law but only by the voice of Moses.

Moses is the sort of mediator that does nothing else but change the sound of the voice of the Law. Thus God makes His Law tolerable. God taught Moses to do this so that the people may endure the hearing of the Law. But the Law gives people no power to actually do what the Law demands. This is a key to understanding.

God with His Law is the One who is offended. The offense we have brought

Thus says the Lord, "In quietness and confidence is your strength"—Isaiah 30:15

into God's presence is so great that God cannot pardon it! Neither can we make satisfaction for the offense. Therefore between God, who is of Himself but one, and us, there is a terrible discord.

Christ, therefore, has set Himself the Mediator. Christ has placed Himself between two who are contrary to one another. Christ, separated from the unholy, from the holy reconciled them, uniting them together. And how has He done this? Christ Jesus has taken away the handwriting which was against us and opposed to us. God fastened it to the cross of Christ.



Jesus my great High Priest, offered His blood and died; my guilty conscience seeks no sacrifice beside. His powerful blood did once atone, and now it pleads before the throne.

March 22

Is the Law then contrary to the promises of God? May it never be!

Galatians 3:21a

* * *

Clearly, the Law does not justify. Shall we then take away the Law? No, not so. For it brings with it a certain benefit. The Law brings people to a knowledge of themselves. The Law's power is that it discovers sin and thus it increases sin.

If the Law does nothing other than make people worse, in showing them their sin, then is it not contrary to the promises of God? For it would seem that God is only provoked to anger and offended through the Law. It would seem that the Law's discovery of sin would move God to not perform His promises.

To this objection God briefly answers with these words, "May it never be!" Why is that? Because in the first place, God makes no promise to us because of our worthiness, our merit, our good works. His promises are solely because of His own goodness and mercies' sake in Christ.

God did *NOT* say to Abraham: All nations shall be blessed in you because you have kept the Law. Instead when he was yet un-circumcised, and when had

“There is now no condemnation for those who are in Christ Jesus.” Romans 8:1

no Law, and when he was still an idolater, that is when God said to him: ***Leave your own land. I will protect you, etc. In your Seed shall all nations of the earth be blessed.***

These are the absolute and sure promises which God freely gives to Abraham. God adds no other condition in respect of his works, either going before the promise or coming after.

God does not abandon His promises because of our sins. Neither does God hasten them on account of our righteousness and merits. God regards neither the one nor the other. The LORD’s promise does not stand on our worthiness, but only upon His goodness and mercy.

*Just as I am, Thou wilt receive, will welcome, pardon, cleanse, relieve;
Because Thy promise I believe, O Lamb of God, I come.*

March 23

For if a law had been given which was able to impart life, then righteousness would indeed have been based on law.

Galatians 3:21b

* * *

By these words the Holy Spirit through Paul indicates law by itself is unable to give life. The Law only kills. Therefore works do not justify anyone before God, but reveal him to be a sinner. Works do not pacify the wrath of God, but they kindle it. Works do not obtain righteousness, but they prevent it. They do not quicken, but they kill and destroy.

The Holy Spirit here teaches plainly that the Law of itself does not justify. The Law has absolutely the opposite effect. The Holy Spirit teaches that the Law (according to its true and perfect use) is nothing else but a certain schoolmaster that leads us to righteousness.

For the Law humbles people, prepares and makes them ready to obtain the righteousness of Christ. The Law does this by terrifying, revealing hidden guilt, bringing a knowledge of sin.



Thus says the Lord, "In quietness and confidence is your strength"—Isaiah 30:15

After it has done this, the opinion of man's righteousness vanishes away as it should. Left with nothing from himself or by himself, Christ with His benefits becomes sweet to the sinner. It is for these reasons that we see the Law is not against the promises of God, but rather confirms them.

True, it cannot, nor does it, accomplish the promise. The Law does not bring righteousness. Nevertheless the Law humbles us with its exercise and office. The Law makes us more thirsty and ever more ready to receive the benefits of Christ's righteousness.

The Law is good; but since the fall its holiness condemns us all; it dooms us for our sins to die, and has no power to justify.

March 24

But the Scripture has shut up all men under sin, that the promise by faith in Jesus Christ might be given to those who believe.

Galatians 3:22

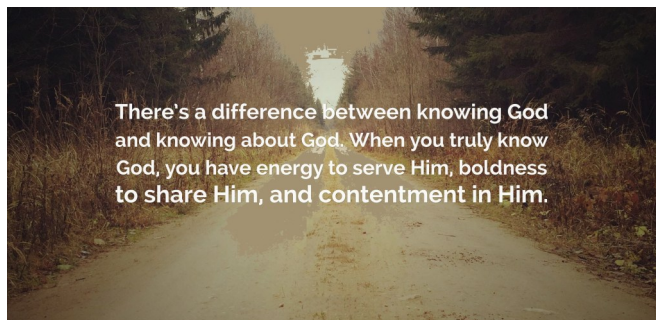
* * *

Where has the Scripture shut up all men under sin? First, in the promises themselves concerning Christ. Wherever there is any promise in the Scripture made to the fathers concerning Christ, there the blessing is given, that is, righteousness, salvation, and eternal life.

Therefore by the contrary it is also evident that those who must receive the blessing must have been subject to the curse of sin and eternal death. For otherwise to what purpose was the blessing promised?

Secondly, the Scripture shuts men up under sin and under the curse, especially by the Law, because its peculiar office is to reveal sin and increase wrath. God revealed, "*As many as are of the works of the Law, are under the curse,*" and Deuteronomy 27:26:

'Cursed is he who does not confirm the words of this law by doing them.'



"There is now no condemnation for those who are in Christ Jesus." Romans 8:1

For these sentences in plain words lock up under sin and under the curse, not only those who sin manifestly against the Law or do not outwardly accomplish the Law, but also those who are under the Law and endeavor to perform the same.

Briefly, whatever is without Christ and His promise is locked up under sin. Scripture condemns all under sin. Forever? No, but until that time appointed that the Promise should be given.

To whom was the Promise to be given? To such as believe. In whom is the Promise given? In Jesus Christ for He is the blessed Seed. He redeems all believers from the curse. Christ redeems them in order that they might receive the blessing.

*Jesus Christ, our blessed Savior, turned away God's wrath forever;
Suffering pains no tongue can tell, He saved us from the pains of hell.*

March 25

But before faith came, we were kept in custody under the law.

Galatians 3:23a

* * *

The Holy Spirit now declares the profit and necessity of the Law. He said before that the Law was added because of transgressions.

This is not the principal purpose of God, i.e. to make a Law that should bring death and damnation.

But the chief end and aim of the Law is: reveal death. The Law is given so that it may be seen and known how horrible sin is. But the Law does not so reveal death as though it has no other end but to kill and destroy.

Rather, the Law's purpose is that when people are cast down, terrified, and humbled, they should fear and trust God. This is explained (Ex. 20:20):

"And Moses said unto the people, Fear not: for God is come to test you, and that His fear may be before your faces, that you do not sin."



Thus says the Lord, "In quietness and confidence is your strength"—Isaiah 30:15

The Law is not given only to kill, but because people are self-proud and dream that they are wise, righteous, and holy. The office of the Law is definitely to kill but only so that God may revive and quicken again.

The Law was given to so that people would be crushed and humbled by the Law. One's own opinion of his own righteousness must be slain, for otherwise no one can obtain life.

So, although the Law kills, God uses this effect of the Law, this type of death, as God does with all things: for good, that is, to bring life.

For God saw the whole world was suffering under this plague of sinners' opinion of their own righteousness. Sinners are harmed by their own hypocrisy. Sinners stubbornly hold to a deadly confidence in their own holiness.

Such evil could not be beaten down by any other means but by how God determined to have it slain: by the Law. Not to put to death forever, but that, once it was slain, one might be raised up again, above and beyond the Law.



Our ruin God has not intended, salvation He would fain bestow;

For this the Son to earth descended, and then to heaven again did go;

For this so loudly evermore He knocketh at our heart's closed door.

March 26

...being shut up to the faith which was later to be.

Galatians 3:23b

*** * ***

God speaks here of the fullness of the time into which Christ came. But we must apply it not only to that time, but also to the inward man. For that which is done as history and according to the time in which Christ came is always done spiritually in every Christian.

Christ abolished the Law and brought liberty and eternal life to light. These times, then (of the Law and the Gospel, I mean), are in a Christian as touching the feelings and inward man.

“There is now no condemnation for those who are in Christ Jesus.” Romans 8:1

The time of the Law is when the Law exercises me and torments me with heaviness of heart, oppresses me, brings me to the knowledge of sin, and increases the same. Here the Law is in its true use and perfect work, which a Christian often feels as long as he lives.

So the Lord’s apostle Paul was given a thorn in the flesh, *“the messenger of Satan to buffet him.”* Paul would gladly have been delivered from all trouble and anguish of spirit. The Lord’s apostles desired that this temptation might be taken from him. Nevertheless, this was not done.

This battle every Christian feels. The time of grace is when the heart is raised up again and again by the Promise: the free mercy of God.

It is written: *“Why are you in despair, O my soul? And why have you become disturbed within me? Hope in God, for I shall yet praise Him, The help of my countenance, and my God.”*

We are reminded that there is something beside the Law. God’s grace and faith and blessing is overwhelming. These do not accuse me, nor do they terrify me, nor do they condemn me. Rather these great favors comfort me. God’s oaths bid me trust in the LORD; God’s Word promises me victory and salvation in Christ.

Just as I am, though tossed about with many a conflict, many a doubt, Fightings and fears within, without , O Lamb of God, I come, I come.

March 27

Therefore the Law has become our tutor to lead us to Christ, that we may be justified by faith.

Galatians 3:24

* * *

The Law is not a tutor to bring us to another lawgiver who requires good works, but to Christ, our Justifier and Savior. The Law does this so that by faith in Him we might be justified, and not by works. But when one feels the force and strength of the Law, he does not understand nor believe this.

Therefore the sinner says, “I have lived wickedly, for I have transgressed all the commandments of God, and therefore am guilty of death. If God will prolong my life a number of years, or at least a number of months, I will amend my life and

Thus says the Lord, "In quietness and confidence is your strength"—Isaiah 30:15

live a holy life hereafter."

But such thinking is to abuse of the real use of the Law. The true use of the Law is to teach me the knowledge of my sin; to humble me, so that I may come to Christ and be justified by faith.

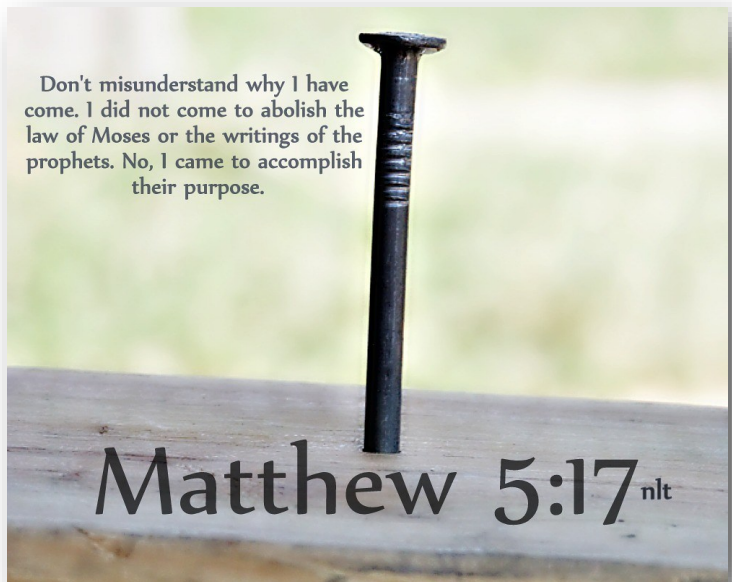
Faith is neither Law nor work! Faith is an assured confidence which takes hold of Christ who is "***the end of the Law.***"

This "end" does not mean erased. Nor does not mean that He has abolished the old Law and given a new Law, nor does it mean Christ is a judge who must be pacified by works. Rather, Christ is the end of the Law to every one who believes; that is, the Law stops at the feet of Christ, at the foot of the cross.

Everyone who believes in Jesus is righteous and the Law may not accuse him. The Law humbles the sinner, accuses him and bruises him. But it does this only to the end that it may drive the sinner to Christ, his Savior and Comforter.

When this is done the sinner is no longer under a tutor. Seeing the whole world is over-

whelmed with sin, the whole world has need of this work of the Law. Sin must be revealed and the sinner driven to Christ who is the only Hope for sinners.



*By Thee my prayers acceptance gain,
although with sin defiled:
Satan accuses me in vain,
and I am owned a child.*

“There is now no condemnation for those who are in Christ Jesus.” Romans 8:1

March 28

But now that faith has come, we are
no longer under a tutor.

Galatians 3:25

* * *

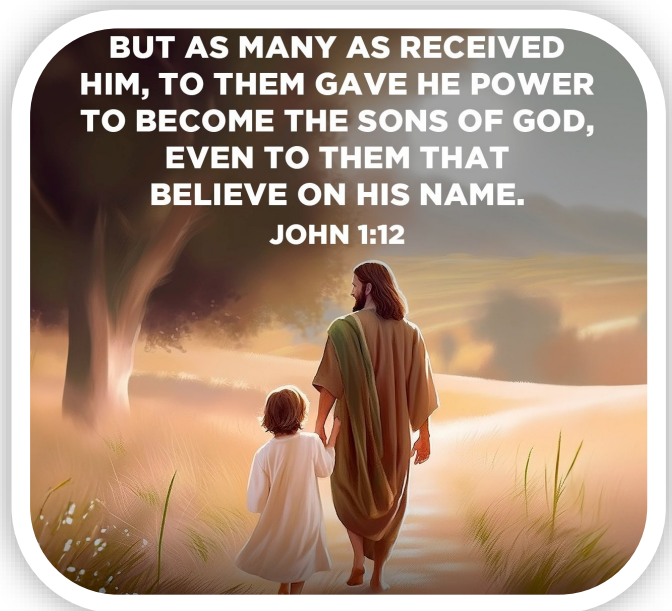
After faith is revealed, we are free from the Law, from the prison, and from our schoolmaster. When faith is revealed, the Law terrifies no more. If you look to Christ and that which He has done, there is then no Law.

For Christ came in the time appointed and took away the Law. Now, since the Law is gone, we are not kept under the tyranny of it any more. Now we live in joy and safety under Christ. Christ Himself now reigns in us by His Spirit. Where the Lord reigns there is liberty.

If we could perfectly apprehend Christ, who has abolished the Law by His death and has reconciled us to His Father, the tutor (the Law) should have no power over us at all. But the law of the members, rebels against the Law of the mind. The sinful nature hinders us so that we cannot perfectly lay hold of Christ.

The lack, however, is not in Christ, but in us. We have not yet put off this sinful nature to which sin continually cleaves as long as we live. Wherefore, as touching ourselves, we are partly free from the Law, and partly under the Law.

According to the Spirit, we serve, with Paul, the *“law of God; but according to the flesh, the law of sin”* (Romans 7). As touching the conscience, we are fully delivered from the Law. Therefore that particular tutor must not rule in my conscience; he must not afflict it with his terrors, threatenings, and captivity. And although the Law seeks continually to do so, our conscience must not be moved.



Thus says the Lord, "In quietness and confidence is your strength"—Isaiah 30:15

Our conscience must stand firm for it has Christ crucified before its eyes. Christ Jesus has removed all the demands of the Law out of the conscience. We have been set free.

By our own strength to put aside God's wrath and win His blessing, its useless task by many tried, Is only guilt increasing: For God hypocrisy abhors; flesh with the Spirit ever wars, fFor 'tis by nature evil.

March 29

For you are all sons of God through faith in Christ Jesus.

Galatians 3:26

* * *

God made His apostle a true and excellent teacher of faith. He has always these words in his mouth, *"by faith, in faith, of faith,"* which is in Christ Jesus. The Lord's apostle does not say, You are the children of God because you are circumcised, because you have heard the Law and have done the works of it.

Instead God's words are plain: it is only by faith in Jesus Christ.

The Law does not make us children of God, much less do the traditions of men. The law does not beget in us a new nature, a new birth; but it sets before us the old birth, by which we were born into the kingdom of the devil. The Law thus prepares us for a new birth. The new birth is by faith in Christ. It is not by the Law.

Although you are tormented, killed, and humbled by the Law, yet the Law has not made you righteous. The Law has not made you the children of God. This is done by faith alone. Which faith? Faith in Christ. Faith in Christ makes us the children of God, and not the Law.

The same thing is witnessed by John: ***"But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name" (John 1:12).*** What tongue, either of men or of angels, can sufficiently extol and magnify the great mercy of God toward us!

We, who are miserable sinners and by nature the children of wrath, have been called to His grace and glory, made the children and heirs of God, fellow-heirs with the Son of God, given the position of lords over heaven and earth! And all of this is only by means of our faith in Christ Jesus!

“There is now no condemnation for those who are in Christ Jesus.” Romans 8:1

*Salvation unto us has come By God’s free grace and favor,
Good works cannot avert our doom, They help and save us never:
Faith looks to Jesus Christ alone, Who did for all the world atone;
He is our one Redeemer.*

March 30

For all of you who were baptized into Christ have clothed yourselves with Christ.

Galatians 3:27

* * *

The words, *“to clothe yourself with Christ,”* may be understood in two ways: according to the Law, and according to the Gospel. According to the Law, as it is said in Romans 13: *“But put on the Lord Jesus Christ,”* that is, follow the example and virtues of Christ. Do that which He did, and suffer that which He suffered.

Now we see in Christ a unique patience, an inestimable mildness of love, and a wonderful modesty in all things. This goodly apparel we must put on, that is to say, follow these virtues.

But the “clothing one’s self” with Christ according to the Gospel consists not in imitation, but in a new birth and a new creation. We put on Christ’s innocence, His righteousness, His wisdom, His power, His saving health, His life, and His Spirit.

We are naturally clothed with the leather coat of Adam, which is a garment of sin. We are all subject to sin; all sold under sin. There is in us horrible blindness, ignorance, contempt, and hatred of God. Moreover, evil and wicked desires, uncleanness, and covetousness are also within the heart.

This old garment, that is to say, the corrupt and sinful nature, must be put off that we may be made children of God. This is not done by changing of actual clothing, or by any laws or works. But this is done by a new birth and by the renewing of the inward man, which is done in Baptism.



Thus says the Lord, "In quietness and confidence is your strength"—Isaiah 30:15

Those who are baptized are regenerated and renewed by the Holy Ghost to a heavenly righteousness and to eternal life. There arises a new light: new and holy affections, the fear of God, faith, and hope. This is to clothe one's self with Christ truly and according to the Gospel.

*So, too, by our repentance, must the old man, with his sins and lust,
Be daily drowned, and then arise a new man, righteous, pure, and wise.*

March 31

**There is neither Jew nor Greek, there is neither slave nor free man,
there is neither male nor female; for you are all one in Christ Jesus.**

Galatians 3:28

* * *

With these words of God, God's apostle mightily abolishes the Law. For when a man is renewed by Baptism and has put on Christ, there is neither Jew nor Greek.

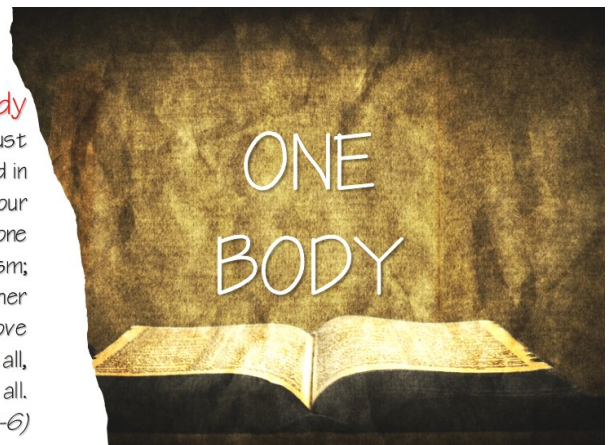
The Apostle speaks not here of the Jew according to his race and substance, but he calls all and anyone a Jew who is a disciple of Moses, is subject to the Law, is circumcised, and with all his endeavor keeps the ceremonies commanded in the Law.

Where Christ is put on, he says, there is neither Jew nor circumcision, nor ceremony of the Law any more. Christ has abolished all the laws of Moses. The conscience, believing in

Christ, must be so surely persuaded that the Law is abolished, with all its terrors and threatenings.

The believer is to be so confident in Christ as to be utterly unaware whether there were ever any Moses, any Law accusing.

There is **one body** and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all.
(Ephesians 4:4-6)



For Christ and Moses can never agree. Moses came with the Law and with

"There is now no condemnation for those who are in Christ Jesus." Romans 8:1

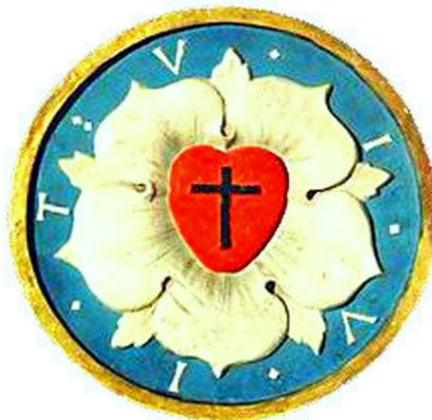
many works and with many ceremonies. But Christ came before without any Law, without any exacting works, giving grace and righteousness: ***"For the Law was given by Moses, but grace and truth came by Jesus Christ."***

In the world and according to the flesh, there are great differences and inequalities of persons, and these must be diligently observed.

But in Christ there is no Law, no difference of persons; there is neither Jew nor Greek, but all are one. For there is but ***one body, one spirit, one hope; one Gospel, one faith, one Baptism, one God and Father of all, one Christ and Lord of all*** (Ephesians 4:4-6).

We have the same Christ, I and all the faithful, which Peter, Paul, and all the saints had. Therefore my conscience knows nothing of the Law, but sees Christ only and only Christ.

*One Baptism, and one faith have we,
One Spirit sent to win us,
One Lord, one Father, and one God,
Above, and through, and in us.*



Selections from Luther's Commentaries-St. Paul's Epistle to the Galatians 1535, Edwinus London; Epistles of St. Peter & St. Jude 1523, E. H. Gillett; Select Works of Martin Luther 1555, Rev. Henry Cole; Familiar Discourses of Luther 1566, Capt. Henry Bell, Rev. R.D.Fish; The Lutheran Hymnal, Rev. J.T. Mueller, 1925; Rev P.Tullberg 20254.