

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

# Daily 5 With Luther



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GOOD SHEPHERD  
EVANGELICAL LUTHERAN CHURCH AND SCHOOL  
Wisconsin Rapids, Wisconsin, USA

*Serving all people with the  
Gospel of Jesus Christ*

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

April 1

**And if you belong to Christ, then you are Abraham's offspring,  
heirs according to promise.**

**Galatians 3:29**

\* \* \*

This is what the Lord reveals: Believe and be baptized into Christ. Believe that Christ is that promised Seed of Abraham who brought the blessing to all. Non-Gentiles and Gentiles—all are the children of Abraham by faith.

You may not be children by natural race, but by adoption. For the Scripture designates to Abraham, not only the children of the flesh, but also the children who are his through adoption and the Promise.

This is a singular comfort, that the Gentiles by faith are the children of Abraham. For God has declared the children of Abraham are the people of God. The Promise, "***In your Seed shall all nations of the earth be blessed,***" belongs also to the Gentiles.

It is true, the Promise was made only to the Jews as a race, as shown in Psalm 147:19-20: "***He declares His words to Jacob, His statutes and His ordinances to Israel. He has not dealt thus with any nation.***"

But all the richness of that which was promised comes to us, non-Jews, by faith. Faith is the only means by which any apprehend the Promise of God. Although the Promise was not made to us in our hearing, nor in our flesh by our race, yet the Promise is made concerning us.

And the Promise is made for us. Therefore we, who believe in Jesus the Savior, are named in the Promise of the Savior.

The Promise shows plainly that Abraham should be the father, not only of the Jewish nation, but of many nations. The Promise is that he and his offspring should be the heir, not of one kingdom, but of all the world of kingdoms.

So the glory of the whole Kingdom of Christ, scattered throughout the world, is imparted, freely given, to believers. Wherefore all laws are utterly abolished in the heart and conscience of a Christian.

While believers in Christ live in this world we remain still in the flesh. Yet the laws of this world have no binding powers on the heart and conscience for the chil-

"See what love the Father has given us,



that we should be called children of God."

1 John 3:1

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

dren of God's gracious, eternal and expansive Promise.

*Ye seed of Israel's chosen race,  
Ye ransomed from the fall,  
Hail Him, who saves you by His grace,  
And crown Him Lord of all!*

## April 2

**Now I say, as long as the heir is a child, he does not differ at all from a slave although he is owner of everything, but he is under guardians and managers until the date set by the father.**

**Galatians 4:1-2**

\* \* \*

You see with what passionate affection the Lord goes about to call back the Galatians! What strong arguments God uses in debating the subject.

He gathers arguments of experience, of the example of Abraham, of the testimonies of the rest of Scripture. He often repeats the whole matter. He had just finished the case concerning justification. He clearly laid out that one is justified before God by faith alone.

Now God calls to remembrance the example of the little heir. God is trying in every which way, with a certain holy subtlety of surprise, to catch the Galatians' unbelief unawares and scare it away so that it does not trouble them any longer.

God has already brought the analogy of a man's testament, of the prison, and of the tutor. He now uses also this analogy of an heir to move and to persuade the Galatians. In this way the Holy Spirit also demonstrates it is a very useful thing to be prepared with analogies and examples. (The apostle Paul and the prophets and Christ Himself often used them.)

The Holy Spirit directs Paul to point out that it is ordained by the civil laws that an heir, although he is the lord of all his father's goods, does not differ from a servant. Indeed, the heir has an assured hope of his inheritance.

But before an heir comes to his appointed age, his tutors hold him in subjection. The tutors do not commit to the heir even the ordering of his own goods, nor those things of which he feels he is in need. Indeed, the tutors, like good guides and governors of the household, constrain the heir to serve. Thus the heir is kept safe; wisdom is imparted to the heir; the heir is maintained with his own goods as is the case with those other servants around him.



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

And this subjection and servitude is profitable for the heir. Otherwise through folly or fear or arrogance he would soon waste all his goods. But this "captivity" he undergoes has a certain time limit appointed by the father.

*Lord, grant that we on Thee may call Who canst and wilt give help to all;  
That as Thy children we may live, Whom Thou in Baptism didst receive.*

**April 3**

**So also we, while we were children, were held in bondage under  
the elemental things of the world.**

**Galatians 4:3**

\* \* \*

In like manner, when we were little children we were heirs. We had the promise of the inheritance to come. It is to be given to us by the Seed of Abraham, that is, Christ, in whom and through whom all nations will be blessed.



But because the fullness of time had not yet come, Moses, our tutor, governor, guide and schoolmaster, was sent. Moses was to hold us in captivity, with our hands and will bound. Moses did this so that we could neither hold nor possess our inheritance.

In the meantime, like the heir, we are still nourished. We are assured and maintained in hope; liberty shall come. When Christ comes, by His coming He shall put an end to the time of the Law. Christ shall begin the time of grace.

Indeed, once with His own blood He redeemed and sanctified all. But because we are not yet perfectly pure, therefore daily in His Word Christ comes to us, spiritually and continually, more and more. Over time Christ accomplishes the appointed time of His Father, revoking and putting an end to the Law.

When the Holy Spirit teaches us here of the elemental things of the world, meaning the Law, He uses Paul's own peculiar manner of human speech. He speaks of the Law in such a way as to subjugate its authority. This in turn admonishes us. We are warned by terrors of sin, wrath, and the judgment of God on our lives. We dare not trust to our own righteousness.

Indeed, we are to have no trust in the supposed righteousness of the Law, as if

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

we could ever attain it. Rather trust, and trust only, in Christ only. This removes the Law utterly out of sight, because the Law, plain and simply, the Law cannot help us. The Law has no power to save.

*When I was Satan's easy prey, And deep in debt and bondage lay,  
He paid His life for my discharge — His loving-kindness, O how large!*

**April 4**

**But when the fullness of the time was come, God sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons.**

**Galatians 4:4-5**

\* \* \*



After the fullness of time was come, that is, after the time of the Law was fulfilled, then God sent His Son, etc. Note how diligently the Lord instructs His apostle to define Christ. Both the Person and the Office of Christ are defined.

His Person consists of His divine and human nature: **"God sent His Son, born of a woman."** Christ therefore is true God and true man.

His Office is set forth in these words: *"Being made under the Law to redeem them that were under the Law."* Christ, when the time of the Law was accomplished, abolished the Law. Christ brought liberty to those that were oppressed by the Law.

But Christ made no new Law after or besides that old Law of Moses. Christ did not come to abolish the whole Law so that He might make a new law. Instead Christ was sent by His Father into the world *to redeem those* who were kept in thrall-dom under the law.

Christ Himself says (John 12:47): **"I did not come to judge the world, but to save the world."** Christ did not come to bring any Law, nor to judge men according to any Law, as Moses and other lawgivers did. Christ has a higher and better office. The Law killed, but Christ delivered.

This same blessing and righteousness, life and deliverance from the tyranny of the Law, is called simply the adoption of sons. This is the inheritance of everlasting life. By what merit have we received this blessing? By none at all. We have received it by the redemption of Jesus Christ.



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

*Awake, my soul, to joyful lays, And sing thy great Redeemer's praise,  
He justly claims a song from me His loving-kindness, O how free!*

**April 5**

**And because you are sons, God has sent forth the Spirit of His Son into  
your hearts, crying, Abba, Father.**

**Galatians 4:6**

\* \* \*

The manifest and visible appearance of the Holy Ghost was necessary in the primitive Church. Because of the unbelievers, for God's purposes, God's Church was established by many miracles. **"So then tongues are for a sign, not to those who believe, but to unbelievers" (1 Cor 14:22).**

But after God's Church was gathered together and confirmed with those miracles, it was not necessary that this visible sending of the Holy Ghost should continue any longer.

Now, and to this very day, the Holy Ghost is sent by the Word into the hearts of the believers. So He is present without any visible appearance. By the hearing of the gracious and powerful eternal Word, we receive an inward zeal and light. The Word is used by the Spirit and thus we are changed and become new creatures.



This change is not the work of reason, nor is the change a result of study. It is not of the will nor of the work nor of the power of man. This change is God-worked. It is the great gift and magnificent management of the Holy Ghost. He comes by means of the Word preached. He purifies our hearts by faith. He brings forth in us new spiritual changes.

But our faith is weak. We are not always fully persuaded that we are under grace. We continually rebel against Him. Let every Christian diligently practice the Christian life. Let each conscience be fully assured to say, "I am really under God's grace."

Let each Christian see to it that his person and his works please God. Let each

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Christians say: "I know that I am accepted. I know that I have the Holy Ghost. This most certainly is not because of my own worthiness, my merit, my will, my work or my decision. I please God, from beginning to end, wholly and completely, for Christ's sake.

In Christ alone I believe. If I stumble, He is righteous and cannot stumble. And God has sent His Spirit into my heart. And God's own Spirit within me cries, *Abba, Father*.

*Spirit of holiness, let all Thy saints adore Thy sacred gifts, and join to bless Thy heart-renewing power.*

**April 6**

**Therefore you are no longer a slave, but a son;  
and if a son, then an heir through God.**

**Galatians 4:7**

\* \* \*

The Holy Spirit uses this word "slave" differently than He did before in the third chapter. In the third chapter God said, *"There is neither bond nor free."*

But here the Spirit refers to a servant of the Law, a servant who is subject to the Law. According to God's clear word in this context, to be a slave to the Law, is to be guilty and captive under the Law. Such a servant is therefore under the wrath of God and obtains death.

This bondage is to continue no longer. This bondage does not oppress the Christian nor make us sorrowful any more. Since by the Spirit of Christ the Christian cries out, *Abba, Father*. The Christian is indeed no longer a slave, but freed and a child of the promise.

Therefore you, dear Christians, are without Law, without sin, without death. There is no more servitude, but adoption. Adoption brings to God's family of faith only liberty from the Law, sin, and death. Adoption into God's family of the promise also brings the inheritance of everlasting life! The one who is adopted as a child of the Promise must also be an heir.

There is no work or merit that brings to the child the inheritance. Rather, the miraculous birth by faith brings it to pass. And this miraculous birth is brought about by the Holy Spirit working with the Gospel in His Word and Sacraments.

In obtaining the inheritance the child is a mere patient, a receiver, and not an agent. The heir does not receive by producing, not by laboring, not by caring. Instead

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

it is by being miraculously born.

My adoption into God's family comes by faith and that makes me an heir. So I obtain eternal gifts, namely, the forgiveness of sins, righteousness, the glory of the resurrection, and everlasting life. This happens not as doers, but only as receivers, not as physicians work, but as patients worked upon.

Nothing here comes between. Again faith alone lays hold of the Promise of God. By this new birth, then, I am made a new creature, formed by faith in the Word; I am made a Christian, a child and heir of God through Jesus Christ, my Savior!

*My loving Father Thou dost take me To be henceforth Thy child and heir;  
My faithful Savior, Thou dost make me  
The fruit of all Thy sorrows share,  
Thou Holy Ghost, wilt comfort me, When darkest clouds around I see.*

#### **April 7**

**However at that time, when you did not know God, you were slaves to those which by nature are no gods. But now that you have come to know God, or rather to be known by God, how is it that you turn back again to the weak and worthless elemental things, to which you desire to be enslaved all over again?**

**Galatians 4:8-9**

\* \* \*

This is the conclusion of the Holy Spirit's holy reasoning. In the rest of the epistle God does not reprove much. Rather He gives precepts concerning conduct.

Here God says: *"You have teachers who would bring you back into the bondage of the Law. This my apostle did not do. Rather by My doctrine I called you out of darkness into the wonderful light and knowledge of God. I, the LORD, brought you out of bondage; I the LORD set you in the freedom of sons of God."*

*"My apostle did not do this by preaching to you the works of the Law, or the merits of men! He proclaimed My message: the grace and righteousness of God! He proclaimed My Word and the giving of heavenly and eternal blessings through Christ!"*

*"Now, seeing this is true, why do you permit your-*



*I gave them  
my commands.*

**Ezekiel 20:11**



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

*selves so easily to be brought away from grace back to the Law, from glorious freedom to the tyranny of bondage?"*

One might here ask, Why does the Holy Spirit say that the Galatians turned back again to weak and worthless elemental things or ceremonies?

Answer: Since the unbeliever is lost, there is no following God's only way of salvation through faith in Jesus. For generations untold they were Gentiles, opposed to as well as apart from, God's people?

Is it all the same thing to fall from the PROMISE (Christian)  
down to the LAW (Judaizer),  
from FAITH (Christian)  
down to WORKS (Judaizer)?

To serve other gods and goddesses, which are no gods or goddesses, has been, is and remains nothing. In spiritual matters such nothing provides nothing: nothing of hope, nothing of truth. As such it is only error, hypocrisy, impiety, and idolatry. However much it may seem in outward appearance to be good, such false notions and false worship is not truth. However much it may look to be a true service of God and true holiness, it is not.

Christ Jesus tells us that true, good and holy work is to believe in God the Father and His eternal Son, the Savior of the world. Simply put, that is faith, word-worked faith.

*It was a false, misleading dream  
That God His Law had given  
For us to keep and merit claim  
And earn our way to heaven:  
God's Law is but a mirror bright  
To bring the inbred sin to sight  
That lurks within our nature.*

**April 8**

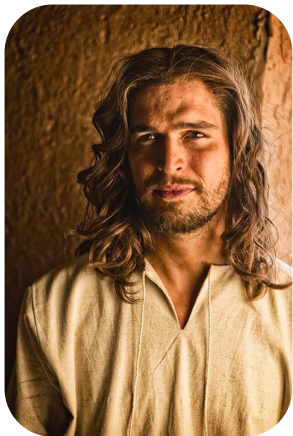
**You observe days, and months,  
and seasons, and years. Galatians 4:10.**

\* \* \*

By these words the Holy Spirit plainly declares what the false apostles taught. They taught the observation of days, months, seasons, and years.

God's Old Testament people were commanded to keep holy the Sabbath-day, the new moons, the first and the seventh month, the appointed seasons of feasts, etc. These were the ceremonies which all pointed to the

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



coming Christ. Yet these the Galatians were constrained by the false apostles to keep as necessary to righteousness.

Therefore they lose the grace and liberty which they had in Christ. They were turned back by the false teaching to the serving of weak and worthless elemental things.

They were persuaded by the false apostles with their charm that these Laws must be kept. The false teachers claimed one needed to keep them to be sure to obtain righteousness. This likewise means that if they did not keep them, they would be unsure and possibly be damned.

Contrariwise, the Lord's servant does not allow or permit such an idea to be proclaimed as the truth. It is a lie. No conscience should be bound to the Law of Moses. Rather we are always to be delivered from the Law.

***"Behold I, Paul, say to you that if you receive circumcision, Christ will be of no benefit to you" (Galatians 5:2).***

And the Spirit recorded also, ***"Therefore let no one act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day – things which are a mere shadow of what is to come; but the substance belongs to Christ."*** (Colossians 2:16-17).

So also clearly says our Savior Christ: ***"The kingdom of God not coming with signs to be observed"*** (Luke 17:20). Much less are men's consciences to be burdened and snared with human traditions.

How wicked such a mixture of lies! How great damage to souls is wrought!

*May we Thy precepts, Lord, fulfill, And do on earth our Father's will.  
As angels do above; Still walk in Christ, the living Way, With all Thy  
children, and obey The law of Christian love.*

**April 9**

**I fear for you, that perhaps I have labored over you in vain.**

**Galatians 4:11.**

\* \* \*

Here the Lord's apostle is taught to reveal his own heart. How greatly he is greatly troubled by the fall of the Galatians! He would more bitterly reprove Gala-

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tians. Except he fears that if he would speak more sharply, he would not only *not* make them better, but harm them even more!

He did not want to utterly alienate their minds against him, to push them away from hearing the Gospel. Therefore, in writing, the Lord teaches His apostle to change and use softer words. With these words now he is instructed to speak, with grief and anger mixed. "*It grieves me that I have preached the Gospel with such great diligence and faithfulness among you, and see no fruit.*"

Although he shows a very loving and a fatherly affection towards them, yet he still chides them somewhat sharply. But look how carefully and gently the Holy Spirit's words are. For when he says that he fears that he had *labored in vain*, that actually means he fears *the Gospel had been preached among them without any fruit*. And that in turn lets the reader understand that either the hearers were obstinate unbelievers, or else they were fallen from the doctrine of faith.

Now both these, unbelievers as well as backsliders from the doctrine of faith, are sinners. Both backsliders and unbelievers are wicked, unrighteous, and sadly, both are damned. Such people obey the Law in vain. And in these words, "*I fear for you, that perhaps I have labored over you in vain,*" is contained a self-contained excommunication!

For the Galatians were set apart and separate from Christ with their folly! Unless they speedily returned to sound and sincere doctrine again, they were in most severe danger of never entering heaven's joys.

Yet, even at this point, the Lord through His apostle pronounces no open sentence against them. What remarkable restraint and wondrous grace indeed!



*O haste to help, ere we are lost!  
Send preachers forth, in spirit strong,  
Armed with Thy Word, a dauntless host,  
Bold to attack the rule of wrong;  
Let them the earth for Thee reclaim,  
Thy heritage, to know Thy name.*

**April 10**

**I beg of you, brethren, become as I am, for I also have become as you are. You have done me no wrong.**

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

### **Galatians 4:12.**

\* \* \*

Now, the greater part of this letter is finished. The Holy Spirit teaches Paul to carefully with great affection, assure them of his attitude and purposes. Has he handled them too sharply? Have these stern words done more harm than good?

The Lord God lets them know that such sharp chiding proceeded out of a fatherly affection and a true apostolic heart. In this same attitude he amplifies the matter with sweet and gentle words. He surely had bruised many self-centered hearts. Now by these sweet and loving words the Lord reveals He desires not to cast them away, but to draw them to Himself again.

*"Become as I am, for I also have become as you are."* These are affectionate words, to be understood as the Lord's worker sharing his feelings with them.

This is as though he would say, *"Have I criticized you too sharply? O my dear Galatians, take this my chiding in the same attitude as I bear towards you. For the eternal and weighty issues required that I show myself so sharp and severe towards you. The danger of losing you was so great!"*

Is not this merely begging the Galatians, when he calls them bewitched, disobedient to the truth, and crucifiers of Christ? It seems to our ears to be a great rebuke! To the contrary the Lord reveals that it is not a rebuke, but an earnest, intense and heartfelt pleading! And indeed so it is.

This is a fatherly heart on display. The Lord had moved him so to speak so candidly and intensely. *"You have done me no wrong,"* their spiritual father says, *"but you have injured yourselves; it is for this reason I am thus troubled, not for my own cause, but for the love I bear for you."*

*Lord, pour Thy Spirit from on high, And Thine ordained servants bless; Graces and gifts to each supply, And clothe Thy priests with righteousness.*

*Wisdom, and zeal, and faith impart, Firmness and meekness from above, To bear Thy people in their heart, And love the souls whom Thou dost love.*

**April 11**

**You know that it was because of a bodily illness that I preached the gospel to you the first time; and that which was a trial to you in my bodily condition you did not despise or loathe, but you**



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

**received me as an angel of God,  
as Christ Jesus Himself.  
Galatians 4:13-14.**

\* \* \*

Now are revealed various delights the Lord's apostle had received of the Galatians. The first benefit (which I consider the greatest of all) was this: "When I began first to preach the Gospel among you, the cross was laid upon me. Yet it did not offend you at all. Instead you showed yourselves so loving, so kind, and so friendly towards me!

*You were not offended with this my weakness, my temptations and my overwhelming afflictions. Instead you loved me dearly. You received me as an angel of God! Yes, you received me as you would receive Christ Jesus Himself."*

This is indeed a great commendation of the Galatians! The Gospel had been proclaimed to them from Paul, a man who was scandalous and afflicted on every side. For when the Lord's apostle preached the Gospel, both Jews and non-Jews murmured and raged against him.

All manner of mighty, wise, religious, and learned men hated, persecuted, and blasphemed Paul. Yet with all this the Galatians were not offended. They did not turn aside from the Gospel.

They ignored the dangers. They had listened to the words from this despised, wretched, and afflicted Paul. They had publicly aligned themselves as Jesus' disciples. They had received and heard Paul as an angel of God, yes, even as Christ Himself. The Holy Spirit here calls afflictions the weaknesses of the flesh. Yet the Lord's apostle was mighty in spirit. For the power of Christ was in him, always reigned in him and triumphed through him.

*Come as a teacher, sent from God, charged His whole counsel to declare; lift o'er our ranks the prophet's rod, while we uphold thy hands with prayer.*

**April 12**

**Where then is that sense of blessing you had? For I bear you witness, that if possible, you would have plucked out your eyes and given them to me.**

**Galatians 4:15.**

\* \* \*

How happy you considered yourselves! How greatly were you praised and commended at that time! You were not only glad, but in all things most blessed and highly commended. Thus God speaks to qualify and mitigate His apostle's bitter medicine and sharp chiding.

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

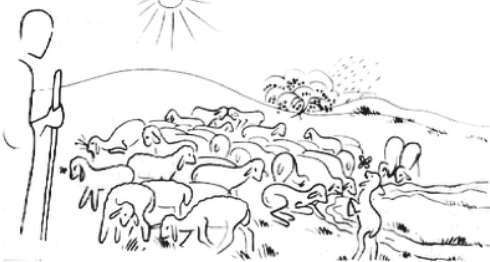
The Galatians shall not be offended by it. The Lord knew that the false apostles would slander Himself and His apostle. They would most spitefully twist and misinterpret his words.

By these mild and sweet words now, the Holy Spirit disarms the false apostles, to the end they should have no occasion to slander and pervert his words.

They cannot claim that the Lord's apostle handles the Galatians very roughly, by calling them foolish, bewitched, and disobedient to the truth. The false teachers claimed Paul was not seeking the Galatian's salvation, but accounted them as damned and rejected by Christ.

So here, boldly and without hindrance, true praise comes to the Galatians beyond measure. *"You dealt with me most courteously, and with all reverence receiving me as an angel of God. In addition, if necessity had required, you would have gladly plucked out your own eyes and given them to me! Yes, you would have given up your very lives for me."*

And indeed the Galatians did give their lives for him, in that they received and maintained Paul. The Lord's apostle was considered and reported to be most deplorable by this world's dark powers.



But the Galatians had turned upon their own heads the cruel hatred and indignation of all the Jews and Gentiles. Why? How had this come about? They had received and sustained God's worker, Paul.

*Then let us follow Christ, our LORD, and take the cross appointed, and bravely clinging to His Word, in suffering be undaunted. For who bears not the battle's strain the crown of life shall not obtain.*

**April 13**

**Have I therefore become your enemy,  
because I tell you the truth? Galatians 4:16.**

\* \* \*

Here God reveals the reason why He speaks kindly again to the Galatians, for He suspects that they consider Paul their enemy. Why? Because God had rebuked them so sharply.

I pray you not to dwell on these rebukes. Focus on the doctrine. Indeed, the Lord's epistle is sharp and severe, but by this severity the LORD seeks to call you back again to the truth of the Gospel. You have fallen from that. He wants to bring you back and keep you in that sweet Gospel. As if the LORD would say:

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

"Therefore apply this sharpness and this bitter potion, not to your persons, but to your disease. Do not judge the messenger to be your enemy in rebuking you so sharply.

Rather think on him as you would a dear father. For unless he loved you dearly as children, and knew also that I the LORD loved you also, he would not have reproved you so sharply.

It is the part of a friend freely to admonish a friend if he does anything amiss. When he is so admonished, if he is wise, the chided friend is not angry with the other. (After all, he has been admonished and told the truth as a friend.) Instead, he gives him thanks.



Do not be offended with My servant, nor lose the truth. Do not consider him as your enemy merely because of My friendly and Fatherly correction through him." You shall find that God's purpose was not to rebuke you for rebuke's sake, but to teach you the Truth.

*Oh, may Thy pastors faithful be, Not laboring for themselves, but Thee:  
Give grace to feed with wholesome food; The sheep and lambs bought  
by Thy blood; To tend Thy flock, and thus to prove How dearly they the  
Shepherd love!*

**April 14**

**They eagerly seek you, not commendably, but they wish to shut you out, in order that you may seek them. Gal 4:17**

\* \*

Here, the Lord's worker reproves the flattery of the false apostles. For Satan tends, by his half-truthing ministers, through absurd subtlety and crafty tricks, to charm the simple, as the Holy Spirit revealed through Paul: "**By their smooth and flattering speech, they deceive the hearts of the unsuspecting**" (Romans 16:18).

First of all they make great protestations that they seek nothing else but the advancement of God's glory; Moreover they are moved by the Spirit. Ah yes, they so claim because the truth is not purely taught by others. Therefore they claim to teach the infallible truth. And by this means they claim the elect may be delivered from error. Yes, they claim the elect may come to the true light and knowledge of the truth.



Being deceived, the Galatians might begin to say to Paul, *Why do you complain so bitterly against our nice teachers? They are sincerely concerned about us. All that they do they do out of zeal and mere love for us? This ought not to offend you?*

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

However, God reveals the truth. It is as if Paul is saying: *Indeed, they are concerned about you, but their concern is not for the good. I am as concerned over you, says the Lord's apostle, as they are. But now pause.*

*Judge which concern is better, mine or theirs; discern which concern is good and godly, which concern is evil and fleshly. The false teachers are kindly are very attentive toward you. There is no doubt.*

*But by this attention they seek for you again to be devoted first to themselves, and reject God's spokesman.*

*If their concern were sincere and godly, then surely they would be content that I should be beloved of you as well as they. But they hate God's pure doctrine. So their desire is that it may be utterly abolished. They long for their own doctrine to be preached and held in honor among you alongside God's Word, God's teaching.*

In order to bring this to pass, with a false "concern" they seek to pluck hearts away. They want to poison the attitudes of others against the Lord's worker, to make him odious and offensive to others.

Thus the Holy Spirit spotlights the wicked plan of the false apostles among the Galatians. God reveals that by their pretense of godliness the false teachers intend to deceive.

*Fill with the radiance of Thy grace the souls now lost in error's maze,  
and all whom in their secret minds  
some dark delusion haunts and blinds.*



*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, 2024*