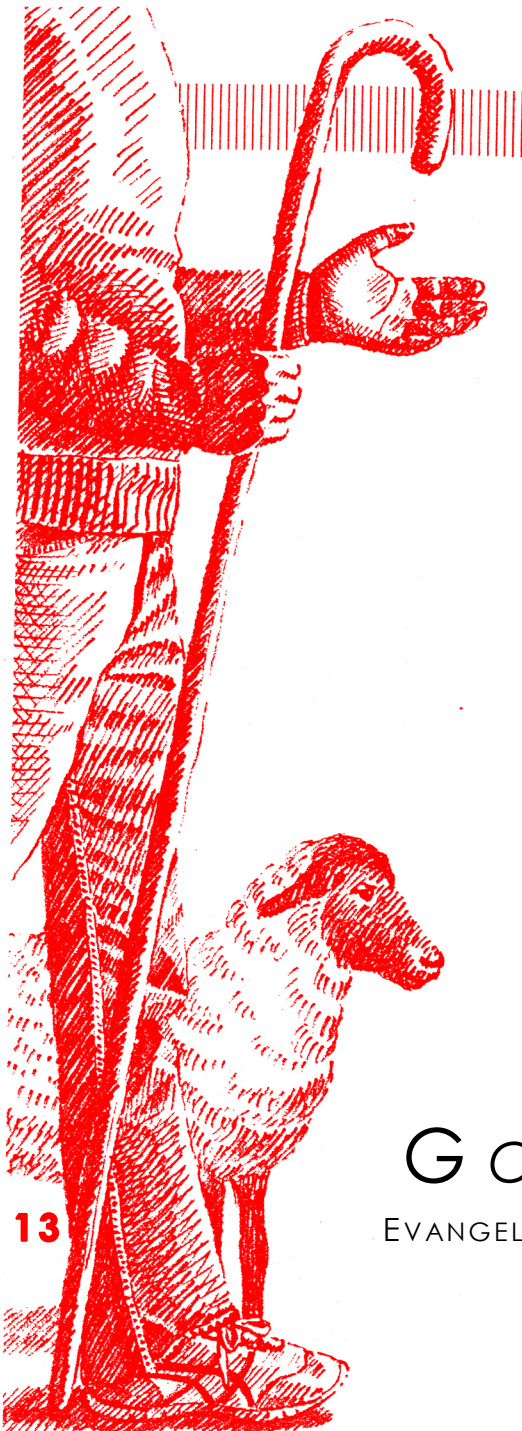


Thus says the Lord, "In quietness and confidence is your strength"—Isaiah 30:15



# Daily 5 With Luther

GOOD SHEPHERD

EVANGELICAL LUTHERAN CHURCH AND SCHOOL  
Wisconsin Rapids, Wisconsin, USA

*Serving all people with the  
Gospel of Jesus Christ*

Pastor Paul A. Tullberg   Pastor John T. Melke  
Principal/Educator Hannah E. Cook  
ECM Director / Teacher Amanda Irwin

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

July 1

Dear friends, I urge you as strangers and temporary residents to abstain from fleshly desires that war against you.

1 Peter 2:11

\* \* \*

Since, then, you are one with Christ, form one household. That is the sense of this passage. Christ's goods are yours, your injury is His injury. He has as His own all that you possess. Therefore follow after Him. Conduct yourselves as those who are now no longer citizens of the world.

For your possessions do not rest on the earth, but in heaven. Although you have already lost all temporal goods, you still have Christ. Think: He is worth more than all else combined.

The devil is the prince of this world and rules it. His citizens are the people of this world. Therefore, since you are not of the world, act as a stranger at an inn. A stranger does not have his possessions with him. A stranger acquires food and gives his gold for it. For here, in the world, it is only a sojourning. We cannot stay permanently here, but must travel farther. Therefore we are to use worldly blessings no more than is needful for health and appetite. Then we leave and go to another Land.



***Abstain from fleshly lusts which war***

***against the soul.*** What does God mean by these words? Simply, He means you are not to imagine that you can succeed by exercise and sleep. Sin is indeed taken away by faith, but you still have the flesh. The sinful nature is impulsive and inconsiderate. Therefore take good care that you overcome it. A Christian life is nothing else but a conflict and encampment. We must therefore always make resistance, always call upon God for help, and despair of all human powers.

*O guide and lead me, LORD, while here below I wander;  
Grant that I follow Thee, my Guide and my Commander.  
For if I lead myself, I soon am led astray,  
But if Thou leadest me, I do my duty aye.*

July 2

Be careful to live properly among your unbelieving neighbors. Then even if they accuse you of doing wrong, they will see your honorable behavior, and they will give honor to God when He judges the world.

1 Peter 2:12

\* \* \*

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

Lead an honest life, that those who have slandered you, as evil-doers, may see your good works and praise God. Mark now what an excellent order God told Peter to observe and record. God has already taught us what we are to do in order to subdue the flesh with all its sinful lusts.

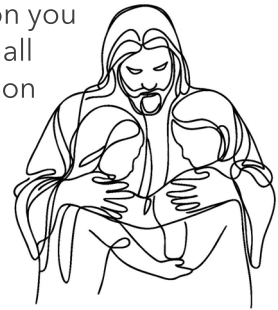
Now God teaches us again *why* this should be. Why should I subdue my flesh? That I may be saved? No! But that I may lead an excellent life before the world. For this excellent behavior does not justify us. We must first be justified and believe before we even attempt to lead an honest and pious life.

But as to outward conduct, I am not to direct my conduct for my own profit. I conduct myself in such a way so that the unbelievers may thereby be reformed and attracted. My behavior has purpose.

It is so that through me the unbelievers may come to Christ, hearing His words from me. This is a true mark of love: a life of godliness even though the wicked slander and cast slurs on us. They imagine us as the worst wretches.

You will have to endure people casting denunciations on you as evil-doers. For this reason, lead life in such a way that you shall do no man injury. Thus you shall bring about their reformation on the outside. That . . . they may on account of observing your good deeds, glorify God in the day of visitation.

You must endure that people reproach you until all shall be set forth and revealed. In this way it shall be seen, as God reveals to all, how unjust the unbelievers have been toward you. They shall and must glorify God on your account.



*And let me with all men, as far as in me lies, in peace and friendship live;  
and if Thy gift supplies me wealth and honor fair, then this refuse me not,  
That naught be mingled there of goods unjustly got.*

**July 3**

**Make the Master proud of you by being good citizens.**

**Respect the authorities, whatever their level;  
they are God's representatives for keeping order.**

**1 Peter 2:13-14**

\* \* \*

In such a beautiful order does the Holy Spirit now proceed. He teaches us how we should conduct ourselves in all things. Up 'til now God has spoken in a general manner of the conduct that belongs to every condition. Now He begins to teach how we should act toward civil government.

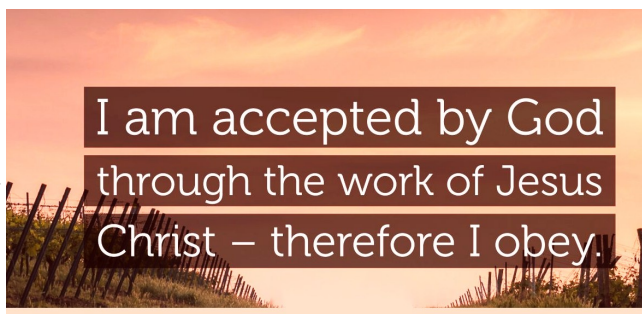
*"There is now no condemnation for those who are in Christ Jesus." Romans 8:1*

For since He had said enough as to the first matter, of our duty to God and ourselves, the Holy Spirit through Peter now adds how we are to conduct ourselves toward all others. Before all else, you have already done all that was necessary that you might attain to a true faith and hold your body in subjection.

And now in the first place, let this now be your first business, to obey the government, *for the Lord's sake*. We are not bound to obedience to the secular power for its own sake, but for God's sake, whose children we are. We should be drawn to this, but not that we may thereby secure a merit from God.

*For all that I do for God's sake, I freely do as an act of service, not forced. Moreover, I would do from simple cheerfulness what God's heart desires!* But why be obedient to the civil authorities for God's sake? Because it is God's will that evil-doers should be punished. It is God's will that those who do well be protected. It is God's will that there may be harmony in the world.

This is the reason God says: for the punishment of evildoers and for the praise of those who do right. The just are to have honor when they exalt and crown worldly government to the extent that others may take example from them.



*And grant me, Lord, to do, with ready heart and willing,  
Whate'er Thou shalt command: my calling here fulfilling;  
To do it when I ought,  
With all my strength; and bless  
The work I thus have wrought, for Thou must give success.*

July 4

It is God's will that by doing good, you might cure the ignorance of the fools who think you're a danger to society.

1 Peter 2:15

★ ★ ★

In these words God silences those vain babblers who glory in their Christian name. The Holy Spirit prevents them from even coming forward and claiming, "Since faith is sufficient for a Christian, and works do not justify, what is then the necessity of being subject to the civil power, of paying tribute and taxes?"



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

Instead Christ tells them this: "Although we have no need of it, we readily and eagerly do it to please God. We do this to stop the mouth of those enemies of God who malign us." We are to live in such a godly way that the wicked are able to bring up nothing against us.

Thus the wicked and deceived will be compelled to say that we are honest, obedient people. This is the history of what we read of many saints.

They were summoned to war under heathen rulers and killed the enemy. Yet the believers were subject and obedient (to those that summoned them). This is how we Christians are bound to be to earthly magistrates.

*O teach me, Lord, to love Thee truly  
With soul and body, head and heart,  
And grant me grace that I may duly  
Practice fore'er love's sacred art;  
Grant that my every thought may be  
Directed e'er to Thee.*

July 5

Exercise your freedom by serving God,  
not by breaking the rules.

Treat everyone you meet with dignity.

1 Peter 2:16

\* \* \*

This is said especially for us who have heard of Christian freedom. We are not to go on and abuse this God-worked and God-given freedom. We may not, under the name and show of Christian freedom, do all that we lust after. God does not desire that from His gift of freedom shall spring up a shamelessness and carnal recklessness. That is what we see even now has happened. It had begun even in the Apostle's times.

But we have now again, through the grace of God, the knowledge of the truth. Our conscience is enlightened. We have become free from human ordinances and from all the control which they (the popes) have had over us. We are no longer obliged to do what they have commanded under threat of the loss of our salvation.

To this freedom we must now hold fast and never permit ourselves to be robbed of it. But for this very reason we are to be carefully on our guard. Do not make



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

this freedom a cloak to conceal our shame. Though we are free from all laws, we are yet to have respect for the weak and ignorant Christian. We live this way since this is a work of love.

Therefore let the one who would glory in his freedom, do first what a Christian should do: let him first do good to his neighbor. After that, let him make use of his freedom in such a way as what now follows:

When the pope, or anyone else, imposes his authority on him, and would force him to obey it, let him say: "My good fellow, Mr. Pope, I will not do it. I will not do it for this reason, because you choose to make a command of it, as if it comes from God. You thus invade my freedom."

***For we are called to live in freedom as the servants of God, not as servants of man.*** Yet in case any one desires anything of me in which I can be of service to him, I will cheerfully do it. I will do it out of good will, for the sake of brotherly love. I will do it because the Savior also requires that I should do good to my neighbor.

*Create in me a new heart, Lord, that gladly I obey Thy Word,  
And naught but what Thou wilt, desire;  
With such new life my soul inspire.*

July 6

Love your spiritual family.

1 Peter 2:17a

\* \* \*

This is not a command. This is a faithful admonition. We are, each of us, unquestionably under obligation, even though we are absolutely free.

This God-given freedom does not extend to freedom to continue doing evil. God grants only **freedom to the doing of good**. Now we have repeatedly said that every Christian, through faith, attains to all that Christ has Himself, and is, moreover, His brother.

Therefore, as I give all honor to the Lord Christ, so also I do toward my neighbor. This godly behavior is not in merely outward behavior, so that I should bow to him, and things of that sort, but it consists in much more. The honor to the Lord Jesus is such that inwardly, in my heart of hearts, I highly regard my neighbor, as I also highly regard Christ.



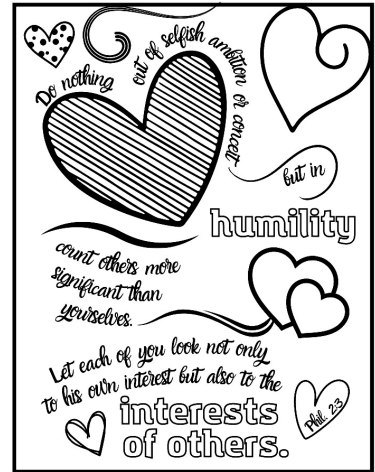
*Thus says the Lord, "In quietness and confidence is your strength"—Isaiah 30:15*

As the Lord says through His apostle Paul (1 Corinthians 3): we are **the temple of God**. The Spirit of God dwells in us. If now we bend the knee before a place of worship, or a picture of the holy cross, should we not do it far more before a living temple of the living God?

This is what our Lord also teaches us through the apostle Paul in Romans 12. Each is to regard the other not as equal, but as *better* than himself. Thus each should place himself below the other, and give the other the preference in all matters.

The gifts of God are multifaceted and assorted, so that this one is in a more exalted position than another. No one knows which is most exalted in the sight of God. God may easily raise in eternity to the highest place one who here occupies the humblest position.

Therefore everyone, however highly he may be exalted, is to humble himself; is to honor his neighbor.



*Lord, all our trespasses forgive,  
That they our hearts no more may grieve,  
As we forgive their trespasses Who unto us have done amiss;  
Thus let us dwell in charity, And serve each other willingly.*

July 7

**Revere God. Respect the government. 1 Peter 2:17b**

\* \* \*

God does not say that we are to have great regard for lords and kings. But God does say that we are to honor them, even if they are heathen, as Christ also did. Those prophets who fell at the feet of the King of Babylon did likewise. To the authority/power we are to be subject. We are to do what the authority bids, as long as it does not bind the conscience and only forbids in respect to outward things.

We are to obey even though it should proceed tyrannically toward us! For as Christ said, **"And if anyone takes away your coat, don't hold back your shirt either."** (Luke 6) But if earthly authority invades the spiritual do-

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

main and attempts to constrain the conscience, we certainly should not obey it. We must disobey. Over our conscience God alone shall and must preside and rule.

Temporal authority and government extends no further than to matters which are external and respect the body. Therefore, whenever an emperor or a prince asks me what my faith is, I shall tell him. I shall tell him not because he commands it, but because I am under obligation to confess my faith publicly before every man.

But in case he should go further, and command me that I should believe and teach thus or so, then I shall tell him: "My good sir, you pay attention to your civil government. You have no authority to intrude on God's domain. That is why for this clear reason I certainly shall not obey you."

God calls civil government only a human ordinance. So they (the government) have no power to step into God's ordinances and to make laws against faith.

*Give us this day our daily bread  
And all that for this life we need;  
From war and strife be our defense,  
From famine and from pestilence,  
That we may live in godly peace,  
Unvexed by cares and avarice.*

## July 8

**To those who are servants among you: submit to your masters  
in deep respect, not only to the good and to the meek,  
but also to the wicked and unfair.**

**1 Peter 2:18**

★ ★ ★

Through St. Peter's hand and writing, the Holy Spirit has thus far taught us how we are to be subject to the civil power, how we are to give it honor. But now God continues. God speaks of such authority and power as does not extend itself over a community, but only over individuals.

Here the Holy Spirit first teaches how domestic servants are to conduct themselves towards their masters. Household servants are just as really Christians as any other class would be. Like other Christians they have the Word, faith, baptism, and all such blessings. Therefore before God, household servants are just as great and high as others.

But, as to their outward state and before the world, there is a difference. They occupy a lower station and so must serve others. Since they are called into this state



by God Himself, they are to let it be their business to be subject to their masters. They are to respect and esteem them.

This is the will of God. Therefore it should cheerfully be done. Of this you may be certain and assured, that such attitudes and activities please God and are acceptable to Him when you do this in faith. Then, since these are the best works which you can do, you are not to run far after others.

What your master or mistress commands you, that is what God Himself has commanded you. It is therefore not a human command, although it is made by man. You are not to debate within yourself as to the type of master you have, be he good or bad,

kind or irritable and unreasonable. Rather think about it this way: "Let the master be as he will, I will serve him. I do it to honor God, since God requires it of me. My Master, Christ, became a Servant for my sake."

*For all are brethren, far and wide,  
Since Thou, O Lord, for all hast died:  
Then teach us, whatsoe'er betide,  
To love them all in Thee.*

### July 9

For it brings favor if, mindful of God's will, someone endures grief from suffering unjustly. What credit do you deserve if you endure a beating for doing something wrong? But if you endure suffering for doing something good, God is pleased with you.

1 Peter 2:19-20

\* \* \*

Here the Lord teaches Peter to speak particularly of servants according to the circumstances of those times, when they were held as property. It may be found still that way in some places. Some are exchanged like cattle. Some are ill-treated and beaten by their masters. Some masters took such license that they were not punished even when they put their servants to death!

Such circumstances made it necessary for the Apostles to carefully admonish

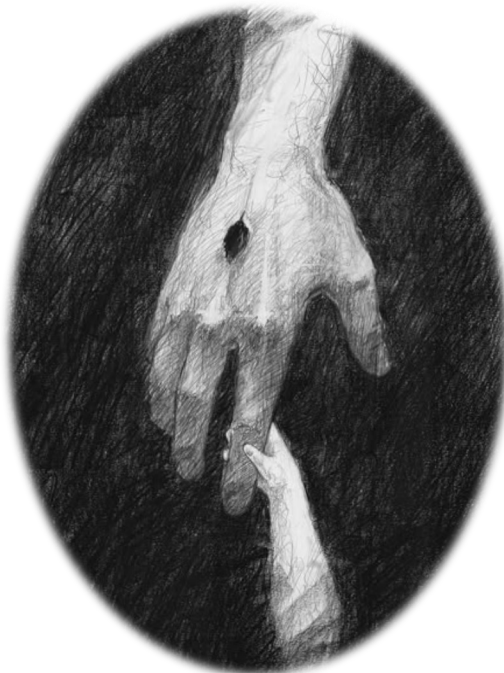
*"There is now no condemnation for those who are in Christ Jesus." Romans 8:1*

and comfort such servants. They were to serve their hard masters and endure it Their godly conduct was to be exercised even though suffering and injustice be imposed upon them wrongfully! Whoever is a Christian must also bear a cross. The more you suffer wrongfully, the better it is for you.

For this reason, you are to receive such a cross from God cheerfully, and indeed truly thank Him for it. This is the right kind of suffering. This is the sort of suffering that is well-pleasing to God. For what a thing would it be, that you should be cruelly beaten and had well deserved it, yet would glory in your cross? How foolish indeed!

Therefore God says: When you suffer for doing what is right and good and are patient, this is well-pleasing with God. This kind of patient suffering is acceptable and exceedingly grateful in the sight of God. It is a real service of God.

Observe, here truly precious good works are described. Of course, we shall do them.. Like fools we have trodden this holy doctrine also under foot. We have invented and devised other works. We really should lift up our hands, thank God, and rejoice that we at length have knowledge of what are truly good works.



*Teach us the lesson Thou hast taught, to feel for those  
Thy blood hath bought; that every word, and deed,  
and thought may work a work for Thee.*

**July 10**

**For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps.**

**1 Peter 2:21**

★ ★ ★

The servant should resolve in his heart and be led cheerfully to do and suffer what is required of him. It follows that they are to reason like this: "Since my Master has become my servant - a thing to which He was not obliged - and since my Master has given up body and life for me, why should not I serve Him in return?"

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

"My Master was perfectly holy and without sin, yet has He so greatly humbled Himself. He shed His blood for me; He has died to take away my sin! How then shall not I also endure something if it pleases Him?"

Whoever reflects on this must be a stone if it does not move him! When the Master goes forward and steps in the muck and mire, the servant is to cheerfully follow Him. Therefore you have been called for this purpose.

For what purpose? That you should suffer wrongfully like Christ. To follow after Christ you must not argue and complain greatly, even though you are unjustly treated. Endure it all. Count it for the best, since Christ has suffered all without guilt of His own. Christ did not even defend His integrity when He stood before the judges.

In the same way you also are to neglect this right. Only say, "**DEO GRATIAS - THANK GOD.** For this am I called: that I endure injustice; for of what should I complain when my Master did not complain?"

*Though a heavy cross I'm bearing, and my heart feels the smart,  
Shall I be despairing? God can help me who doth send it,  
He doth know all my woe and how best to end it.*

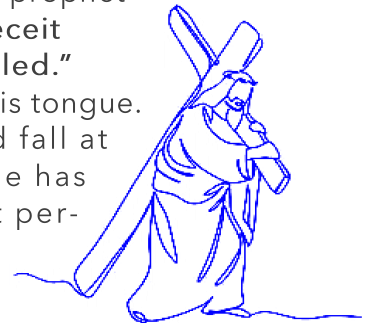
July 11

Who "did not commit sin, nor was deceit found in His mouth" [Isaiah 53:9]; Who while being reviled, was not reviling-in-return; while suffering, was not threatening, but was committing Himself to the One judging righteously;  
1 Peter 2:22-23

\* \* \*

Here St. Peter has quoted some words from the prophet Isaiah, namely: **Who "did not commit sin, nor was deceit found in His mouth"** also, "**By His stripes we are healed.**" Christ was so pure that not an evil word was ever on His tongue.

Christ Jesus deserved that everyone should fall at His feet, and bear Him in their hands. Although He has power and the right to avenge Himself, yet Christ permitted Himself to be mocked, insulted, reviled, and besides all of that, put to death, and never opened His mouth.





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

Why then should you not endure it also, when you are nothing but sin? You ought to praise and thank God that you are counted worthy of this – that you should be like Christ. You should not murmur nor be impatient though you be made to suffer, since the Master did not revile nor threaten in return. But the Master even prayed for His enemies.

*Dear Refuge of my weary soul,  
On Thee, when sorrows rise,  
On Thee, when waves of trouble roll,  
My fainting hope relies.*



July 12

Christ carried our sins in His body on the cross  
so that, freed from our sins, we could live a life  
that has God's approval.

His wounds have healed you.

1 Peter 2:24

\* \* \*

But perhaps you say, "How? Shall I give that which is due to those who treat me unjustly, and then say of them, they have done well?" Of course not. Rather this is what you are to say: "I will from my heart cheerfully endure it, although I have not deserved it. You do me injustice for some sake or other. I do cheerfully endure this for my Master's sake. My Master also has endured injustice for me."

Therefore commit the matter to God. He is the righteous Judge. God will richly reward it, just as Christ committed it to His heavenly Father. And Christ Himself bore our sins in His body. He has not suffered for Himself, but Christ Jesus suffered and endured for our welfare.

We have crucified Him by our sins. By our sinful nature we ourselves are far away from His holy attitude. Wherefore, if you are a pious Christian, follow after Him. Imitate your Master. Mourn for those who make you suffer. Even pray for them lest God punish them.

Why you say? Think: they do far more injury to their own souls than to your body. If you lay this to heart, you shall easily forget your suffering. Indeed you will suffer cheerfully. For we are to keep in mind and consider that we were once in such a Christless state as unbelievers. But we have now, through Christ, been converted, been turned back, been restored.

*To Thee I tell each rising grief,  
For Thou alone canst heal;  
Thy Word can bring a sweet relief  
For every pain I feel.*

July 13

**You were "like sheep that kept going astray," but now you have returned to the Shepherd and Guardian of your souls. 1 Peter 2:25.**

\* \* \*

This text is a passage drawn from the prophet Isaiah, who speaks in this manner: "*We, like sheep, have gone astray; we have turned every one to his own way.*" But now a Shepherd has been secured for us. The Son of God has come for our sake in order to be our Shepherd and Guardian.

Christ gives us His Spirit. He feeds us and leads us by His Word. By His grace we now know *how* we are helped. Therefore, when you confess that through Him your sins have been taken away, you become His sheep. He becomes your herdsman.

Just as He is your Guardian, so you are His soul. This is, then, the comfort which all Christians have. Thus we have two chapters in this epistle,

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

in which God in the first place revealed and taught the true faith, then the true works of love.

God has spoken of two kinds of work. Firstly, how we all are to practice obedience toward civil government, then secondly how domestics are to conduct themselves toward their masters.

And what St. Peter here says of servants, extends, also, to all other persons, namely artisans, day-laborers, and all kinds of hired employees.

*My God and Shield, now let Thy power  
Be unto me a mighty tower,  
Whence bravely I defend me  
Against the foes that round me close;  
O Lord, assistance lend me!*



July 14

In the same way, wives, submit yourselves to your own husbands so that, even if some disobey the Christian message, they may be won over without a message by the way their wives live when they observe your pure, reverent lives.

1 Peter 3:1-2

\* \* \*

Here God directs attention especially to wives who at that time had heathen and unbelieving husbands. And on the other hand, he speaks of believing husbands who had heathen wives. For it often occurred, while the Apostles preached the Gospel among the heathen, that one was a Christian and the other not.

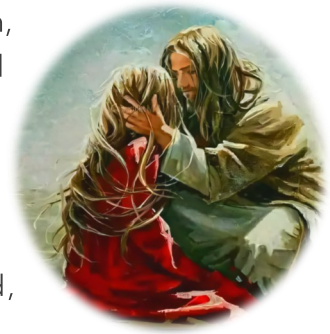
If it was commanded under those circumstances that the wife should be subject to the husband, how much more must it be so ordered now. Therefore it is the woman's godly duty to be subject to her husband. Yes, she is to place herself under him even though he is a heathen and unbeliever!

And God gives the reason why this should be so. So that even if any of them are disobedient to the Word, they may be won without a word by the behavior of their wives. ***They observe your pure, reverent lives.***

When a man sees that his wife proceeds and conducts herself with such propriety, then he is drawn toward obedience. Then the man considers and holds the state of a Christian to be one that is truly

blessed. And although it is not directed to women to preach, yet should they so conduct themselves in their demeanor and behavior in all godliness.

Thus they may thereby attract their husbands toward obedience. It is a high noble blessing which a wife may have when she so conducts herself as to be subject to her husband, for the reason that she is saved, and that she pleases God with her works.



*With Thee, Lord, would I cast my lot;  
My God, my God, forsake me not,  
For, Lord, I am commending  
My soul to Thee; deliver me now  
and when life is ending.*

July 15

What matters is not your outer appearance  
—the styling of your hair, the jewelry you wear, the cut of your clothes—  
but your inner character. Cultivate inner beauty, the gentle, gracious  
kind of beauty that God delights in.

1 Peter 3:3-4

\* \* \*

Here possibly some one might ask whether that which the apostle Peter here says of adornment is commanded or not. We read of Queen Esther who did wear a golden crown and precious ornaments, dressing herself as a queen. And the story is also told about the legend of Judith. But it is also recorded that she despised the adornments and wore it from necessity.

Therefore we say this much, that a woman should be so disposed as not to care for this adorning. To guard her inner thoughts carefully. As God says, she is to **be adorned inwardly**. She is splendidly arrayed with the gentle and quiet spirit.

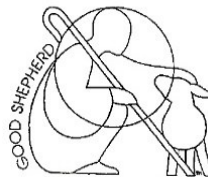
Where the wife is of such a disposition, she will so much the more please her husband. So, wives are to take this into consideration that they adorn the inward person, where there is to be a quiet spirit, a spirit that cannot be ruffled.

They are not to overflow with extravagance and excess. Let them keep

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

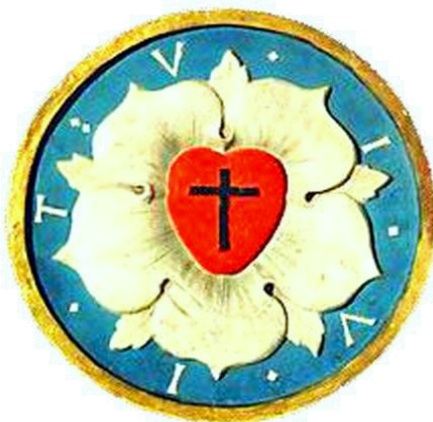
themselves away from confusion and shame. And they are to be full of care that their soul remains unruffled. That they remain in the true faith. This, the true faith in the Lord Jesus Christ alone, is what is not to be not forsaken.

Such a heart is a precious thing in the sight of God. She is truly and nobly adorned in the sight of God. She goes forth with a gentle and quiet spirit. And since God Himself counts such attitudes precious, she must be a truly noble creature.



A Christian soul has all that Christ has, for faith, as we have said, brings us all the blessings of Christ in common. This is a great and precious treasure. Such an adornment no one can sufficiently prize. The living God Himself counts it very precious indeed.

*Faith, and hope, and charity,  
Graciously, O Father, give me;  
Be my Guardian constantly,  
That no devil e'er may grieve me,  
Grant me humbleness, and gladness,  
Peace, and patience, in my sadness.*



*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, 2025.*