

Trinity Lutheran Church

Norman, Oklahoma – www.tlcnorman.org

The Book of Galatians

Theme: “The True Gospel You Have Received”

Date: 10-9-22

Lesson: 28 - Chapter 5:13-18

**For all the law is fulfilled
in one word, even in this;
You shall love your
neighbor as yourself.**

—Galatians 5:14

TEXT AND STUDY

(13) For you were called to freedom, brothers.

Only do not use your freedom as an opportunity for the flesh, but through love serve one another. (14) For the whole law is fulfilled in one word: "You shall love your neighbor as yourself."

**(Lev 19:18; Mt 5:43-48; 7:12; 19:19; 22:39; Mk 12:31; Lk 10:27; Rom 6:1; 13:9;
1 Cor 8:9; 9:19; 2 Cor 4:5; Eph 5:21; Jas 2:8; 1 Pet 2:16)**

(15) But if you bite and devour one another, watch out that you are not consumed by one another. (16) But I say, **walk by the Spirit**, and you will not gratify the desires of the flesh. (17) For the desires of the flesh are against **the Spirit**, and the desires of **the Spirit** are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do. (18) But if you are led by **the Spirit**, you are not under the law.

(Rom 2:12; 6:14; 7:15-23; 8:2-14; 2 Cor 5:17; 1 Tim 1:9; 1 Pet 2:11)

Luther's Commentary – Vol. 27

14. For the whole Law is fulfilled in this one word:

You shall love your neighbor as yourself.

This we read in Lev. 19:18. Rom. 13:8–10 says the same thing: “Owe no one anything, except to love one another; for he who loves his neighbor has fulfilled the Law. For ‘You shall not commit adultery, You shall not kill, You shall not steal, You shall not bear false witness, You shall not covet,’ and any other

commandment, are repeated in this sentence: **‘You shall love your neighbor as yourself.’ ”**

Besides, is not this thoroughly spiritual commandment to **love one’s neighbor** written in Lev. 19:18? Therefore the whole Law is summed up in this one sentence, but it **is fulfilled by grace**. Accordingly, we have been called to freedom; we perform the whole Law if in love we serve only our neighbor whenever he has need of it.

A person goes from servitude to servitude, from freedom to freedom, that is, from sin to grace, from fear of punishment to love of righteousness, from the Law to fulfillment of the Law, from the word to reality, from a figure to truth, from a sign to substance, **from Moses to Christ**, from the flesh to the spirit, from the world to the Father. All this takes place at the same time.

You pray in love when, prompted by a kindly attitude toward your brother, you pray for him, whether he is a friend or an enemy. You speak well in love when you oppose a defamer for no other reason than that you have embraced your brother, whether friend or enemy, in your heart and are unable to let his reputation be besmirched—not, I say, because you hope for glory or friendship but out of the pure kindness with which you wish him well. In this way you do all other things in love when in them you look for nothing but the good and advantage of your neighbor, in short, of anyone at all, friend or an enemy.

But now he says: **“You shall love your neighbor as yourself,”** that is, just as you already love yourself, without any commandment. But in 1 Cor. 13:5 the apostle Paul, too, ascribes this quality to love that it does not look for its own advantage, since it completely renounces love of oneself.

Christ commands that one deny oneself and hate one’s own life (cf. Mark 8:34 f.). And Phil. 2:4 says clearly: “Let each of you look not only to his own interests but also to the interests of others.” Finally, if a man had the right kind of love of himself, he would no longer be in need of **the grace of God, because the same love**, if it is the right kind, loves both oneself and one’s neighbor; for this commandment demands the same love, not another love. But, as I have said, the commandment presupposes that a man loves himself. And when **Christ says** in Matt. 7:12: “Whatever you wish that men would do to you,”

LIFE APPLICATION

“You shall love your neighbor as yourself.”

This is the summary of Commandments 4-10, the Second Table of the Law.

How is this exhibited in both word and deed?