

Trinity Lutheran Church

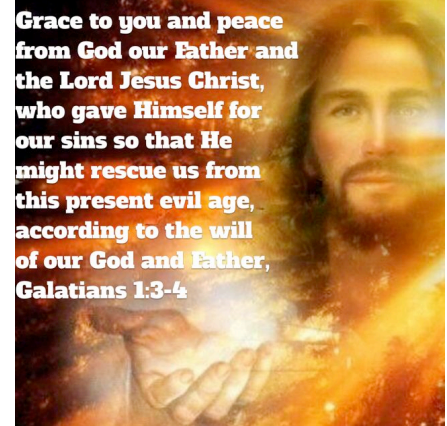
Norman, Oklahoma – www.tlcnorman.org

The Book of Galatians

Theme: “The True Gospel You Have Received”

Date: 3-13-22

Lesson: 3 - Chapter 1:4-5



TEXT AND STUDY

(4) **who gave himself for our sins** to deliver us from the present evil age, according to **the will of our God and Father**,
(Mt 1:21; 20:28; Jn 1:29; 1 Cor 1:20; 15:3; 2 Cor 4:4; Eph 2:2; 6:12; 1 Pet 2:24)

(5) **to whom be the glory forever and ever. Amen.**
(Rom 9:5; 11:36; 16:27; Eph 3:21; 1 Tim 1:17)

Luther's Commentary. *Who gave Himself for our sins.*

In a sense Paul treats the argument of this epistle in every word. He has nothing in his mouth but **Christ**. Therefore in every word there is a fervor of spirit and life. Note how precisely he speaks. He does not say: “**Who** has received our works from us” or “Who has received the sacrifices required by the Law of Moses—acts of worship, monastic orders, Masses, vows, and pilgrimages.” Instead, he says: “Who has given.” Has given what? Neither gold nor silver nor cattle nor Passover lambs nor an angel, but “Himself.”

For what? Neither for a crown nor for a kingdom nor for our holiness or righteousness, but “for our sins.” These words are a veritable thunderbolt from heaven against every kind of righteousness, as is the statement (John 1:29): “Behold, **the Lamb of God**, who takes away the sin of the world!” Therefore we must pay careful attention to every word and not look at it casually or pass over it lightly; for these words are filled with comfort, and they give great encouragement to timid consciences.

But the question is: What are we to do with sins—not only other people's but our own? Paul answers that the man who is called **Jesus Christ, the Son of God**, has given Himself for them. These are wonderful words of consolation and promises of the old law: that our sins are not removed by any other means than by **the Son of God** given into death. Such bullets and such artillery must be used to destroy the papacy, all the religions of the heathen, all ceremonies, all works, all merits. For if our sins can be removed by our own satisfactions, why did **the Son of God** have to be given for them? But since He was given for them, it follows that we cannot remove them by works of our own.

In addition, it follows that our sins are so great, so infinite and invincible, that the whole world could not make satisfaction for even one of them. Certainly the greatness of the ransom—namely, **the blood of the Son of God**—makes it sufficiently clear that we can

neither make satisfaction for our sin nor prevail over it. The force and power of sin is amplified by these words: “Who gave Himself for our sins.” We are indifferent, and we regard sin as something trivial, a mere nothing.

Although it brings with it the sting and remorse of conscience, still we suppose that it has so little weight and force that some little work or merit of ours will remove it. But we should note here the infinite greatness of the price paid for it. Then it will be evident that its power is so great that it could not be removed by any means except that **the Son of God** be given for it. Anyone who considers this carefully will understand that this one word “sin” includes **the eternal wrath of God** and the entire kingdom of Satan, and that sin is no trifle.

Therefore this text concludes that all men are the captives and slaves of sin and, as Paul says, are “sold under sin” (Rom. 7:14); and that sin is a very cruel and powerful tyrant over all men throughout the world, a tyrant who cannot be overthrown and expelled by the power of any creatures, whether angels or men, but only by the infinite and sovereign power of **Jesus Christ, the Son of God**, who was given for it.

If we fortify ourselves with this faith, and if with all our hearts we cling to **this man Jesus Christ**, we shall get a light and a sound judgment that will enable us to make free and certain judgments about every way of life. For when we hear that sin is such an omnipotent tyrant, we immediately draw the inevitable inference: “Then what are the papists, monks, nuns, priests, Mohammedans, and sectarians doing when they seek to abolish and overcome sin with their own traditions, preparatory works, satisfactions, etc.? From now on we regard all those sects as vain and vicious; for they not only mar **the glory of God and of Christ** but remove it entirely, and in its place they advance and establish our own glory.”

Pay careful attention to Paul’s every word, and note particularly this pronoun “our.” For we find very often in the Scriptures that their significance consists in the proper application of pronouns, which also convey vigor and force. It is easy for you to say and believe that **Christ, the Son of God**, was given for the sins of Peter, Paul, and other saints, who seem to us to have been worthy of this grace.

But it is very hard for you, who regard yourself as unworthy of this grace, to say and believe from your heart **that Christ** was given for *your* many great sins. In general, therefore, and without the pronoun, it is easy to praise and exalt **the blessing of Christ** extravagantly, namely, that **Christ was given for sins**, but for the sins of other men, who are worthy. But when it comes to applying this pronoun “our,” there our weak nature and reason is thrown back; it does not dare approach **God** or promise itself that it is to receive such a great treasure freely.”

LIFE APPLICATION

“**Christ gave himself for our sins** to deliver us from the present evil age, according to **the will of our God and Father.**”

Why do we need delivering and what then is God’s will for us?