

Trinity Lutheran Church

Norman, Oklahoma – www.tlcnorman.org

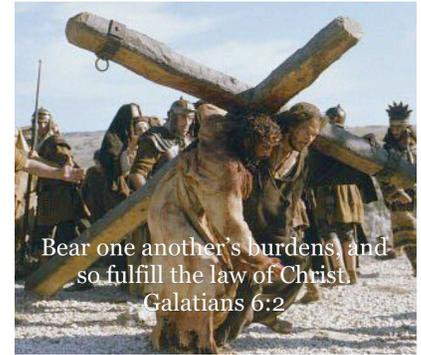
The Book of Galatians

Theme: “The True Gospel You Have Received”

Date: 10-30-22

Lesson: 31 – Chapter 6:1-10

TEXT AND STUDY



(1) Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted. (2) Bear one another's burdens, and so fulfill **the law of Christ**. (3) For if anyone thinks he is something, when he is nothing, he deceives himself. (4) But let each one test his own work, and then his reason to boast will be in himself alone and not in his neighbor. (5)

For each will have to bear his own load.

(Jerem 31:30; Mt 18:15; Rom 12:3; 14:12; 15:1-3;

1 Cor 2:15; 3:1-3,18; 8:2; 9:21; 11:28; 2 Cor 2:7; 5:10; 10:12; 13:5; Jas 2:8)

(6) One who is taught the word must share all good things with the one who teaches. (7) Do not be deceived: **God is not mocked**, for whatever one sows, that will he also reap. (8) For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to **the Spirit** will from **the Spirit** reap eternal life.

(Job 4:8; Jerem 34:17; Hos 8:7; 10:12,13; Rom 6:23; 8:13; 1 Cor 6:9; 9:6-14; 2 Cor 9:6;

Php 4:14-19; 1 Tim 5:17,18; Jas 3:18)

(9) And let us not grow weary of doing good, for in due season we will reap, if we do not give up. (10) So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith.

(Job 42:12; Ps 126:5; Prov 3:27; 1 Cor 15:58; 2 Cor 4:1; Eph 2:19; 1 Tim 5:8; Titus 2:14; Heb 12:3; 1 Pet 4:17; Rev 2:10)

Luther's Commentary – Vol. 27

If they believed and taught faithfully about the Lord's Supper and about **the other articles of Christian doctrine**, and if, in unanimous consensus with us, they proclaimed, not their own opinions but **Christ, that the Son of God** might be glorified through us and **the Father through Him**.

But it is unbearable to us when they merely praise love and concord but minimize the issue of the Sacrament, as though it were a matter of little consequence what we believe about the Eucharist, which was instituted **by Christ our Lord**. We must proclaim concord in doctrine and faith as much as they proclaim concord in life. If they preserve this in its soundness together with us, we shall join them in praising the concord of love, which is to be subordinated to the concord of faith or of **the Spirit**.

For if you lose this, you have lost **Christ**; and once you have lost Him, love will not do you any good. On the other hand, if **you keep Christ and the unity of the Spirit**, it does not matter if you dissent from those who corrupt **the Word and** who thus shatter **the unity of the Spirit**. I would rather that they depart from me and be my enemies, and the whole world along with them, than that I depart from **Christ** and have Him as an enemy; this is what would happen if I forsook His clear and simple **Word and** followed instead the vain notions by which they distort **the words of Christ** to their own interpretation. A single **Christ** means more to me than an infinite number of concords in love.

As for those who love **Christ** and who faithfully teach and believe **His Word**, however, we are ready not only to preserve peace and concord with them but also to bear their sins and weaknesses, and to restore them when they fall, as Paul commands here, in a gentle spirit. That was how Paul bore with the weakness and the fall of the Galatians and of others misled by the false apostles, when they returned to their senses.

Likewise, Onesimus, the runaway slave whose father he had become **for the sake of Christ** in his imprisonment in Rome (Philemon 10), was reconciled with his master by Paul. Therefore he carried out in practice what he teaches here and elsewhere about bearing with the weak and restoring the fallen, but toward those who were curable, that is, those who heartily acknowledged their sin, fall, and error and returned to their senses.

By contrast, he dealt very severely with the false apostles, who obstinately defended their doctrine as right rather than wrong. "I wish," he said (5:12), "that those who unsettle you would mutilate themselves!" Again (5:10): "He who is troubling you will bear his judgment, whoever he is." And again (1:8): "Even if we, or an angel from heaven, etc., let him be accursed."

Undoubtedly there were many who defended the false apostles against Paul, saying that they had **the Spirit**, were **ministers of Christ**, and preached **the Gospel** just as much as Paul; that although they did not agree with Paul on every point of doctrine, he should not pronounce such a horrible sentence upon them; and that all he would accomplish by his stubbornness would be to create a disturbance in the churches and to destroy their beautiful concord.

Unmoved by these statements, he curses and condemns the false apostles with complete assurance, calling them disturbers of the churches and subverters of **the Gospel of Christ**. At the same time he praises his own doctrine so much that he wants everything to yield to it—concord in love, the apostles, an angel from heaven, or anything else.

LIFE APPLICATION

"Bear one another's burdens, and so fulfill the law of Christ."
What are some of the burdens of others, which we help them to bear?