

## **Trinity Lutheran Church**

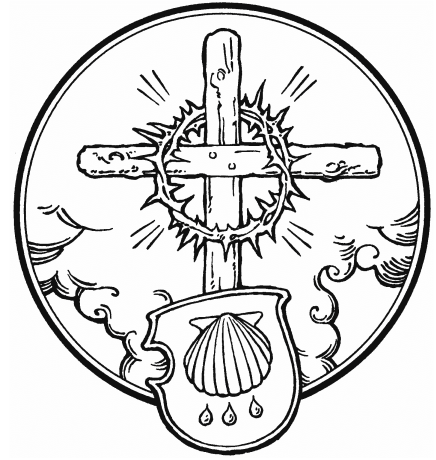
Norman, Oklahoma – [www.tlcnorman.org](http://www.tlcnorman.org)

### **The Book of Galatians**

**Theme: “The True Gospel You Have Received”**

Date: 12-4-22

Lesson: 35 – Chapter 6:14-18



### **TEXT AND STUDY**

(14) But far be it from me to boast except in **the cross of our Lord Jesus Christ**, by which the world has been crucified to me, and I to the world.

(15) For neither circumcision counts for anything, nor uncircumcision, but a new creation.

(Prov 29:27; Is 65:17; Jer 9:25; Mt 12:50; Jn 3:5-7; 15:14; Rom 2:28; 6:2-6; 7:15-20; 8:19-22;

1 Cor 1:18,31; 2:2; 7:19; 2 Cor 5:17; Php 3:3,7,8; Jas 4:4; 1 Jn 2:15)

(16) And as for all who walk by this rule, **peace and mercy** be upon them, and upon the Israel of God.

(17) From now on let no one cause me trouble, for I bear on my body the marks of Jesus.

(Ps 125:5; 128:6; Is 44:5; Rom 2:29; 4:12; 9:6-8; 1 Cor 10:18; Php 3:3)

Note: “the New Israel” = the Christian Church made up of Jews and Gentiles. It is not a reference to the modern state of Israel. The confusion among Christians on that issue has brought endless dispensational theories and endtimes’ speculation through millennialism. We reject all of that as false teaching which completely obscures the proper proclamation of the Law and the Gospel – justification by grace through faith.

#### The marks of Jesus on Paul:

In the ancient world, slaves were branded on their skin to mark to whom they belonged and identified who was their master. Paul was indeed marked as a slave of Jesus:

Stoning (**Ac 14:19**); beatings (**Ac 16:22; 2 Cor 11:23-25**); illness (**2 Cor 1:5; 12:7; Gal 4:13,14**);

servant of Christ (**2 Cor 4:8-10; Php 3:10**)

The Roman Catholic superstitious and pietistic description of these marks is called “the stigmata.” This meant that special holy saints miraculously had appear the same “marks” that were on Jesus, meaning nails scars on their hands and feet. This was then a sign of the holiness of that person, who could become an intercessor for a believer. This is nowhere taught in Scripture. Lutherans reject these manmade means of grace in relics and holy bones as having salvific power. The only true means of grace flow from the certain Word of God in preaching, teaching, baptism, absolution and holy communion.

(18) **The grace of our Lord Jesus Christ** be with your spirit, brothers.  
Amen.

A shortened form of the apostolic benediction  
(Rom 16:20; Php 4:23; 2 Tim 4:22; Phm 25)

## Luther's Commentary – Vol. 27

14. But far be it from me to glory except in **the cross of our Lord Jesus Christ**, by which the world has been crucified to me, and I to the world.

“The meaning is: Let those people glory in wisdom, in virtue, in righteousness, in works, in teaching, in the Law, or even in you and any human beings whatever. I glory in being foolish, sinful, weak, one who has suffered and has been found to be without the Law, without works, without the righteousness that comes from the Law; in short, without everything **but Christ**. It is my will and my joy that in the sight of the world I am foolish, evil, and guilty of all crimes, as Paul says in 2 Cor. 12:9: “I will gladly boast of my weaknesses, that **the power of Christ** may rest upon me.”

For **the cross of Christ** has condemned all things that the world approves, even its wisdom and righteousness, as Paul says in 1 Cor. 1:19: “I will destroy the wisdom of the wise, and the cleverness of the clever I will thwart.” And in Matt. 5:11 **Christ** says: “Blessed are you when men shall curse you and bandy your name about as evil and revile you.”

Behold this means not only being crucified with **Christ** and sharing **His cross and sufferings with Him** but also glorying in these things and joyfully accompanying the apostles, because we are considered worthy to suffer shame **for His name** (Acts 5:41). But those who strive for and obtain honors, riches, and pleasure for **the name of Jesus** and then shun contempt, poverty, and sufferings—are they glorying in **the cross of Christ**? Indeed not. They are glorying in the world while nevertheless professing **the name of Christ** in pretext and making a mockery of it.

Therefore “to be crucified to the world” means, as Paul said above, in chapter two (v. 20), that it is no longer he himself but **Christ who lives in him**, and that he has crucified the flesh together with its vices and subjected it to the spirit, which has no taste for the things that are on earth and of this world, not even its forms of righteousness and wisdom; but he glories that he lacks all these things and is not affected by them, since his assurance of salvation is based **on Christ alone**.

That “the world is crucified to him” means that the world, not **Christ**, lives in men; that the world has the flesh flourishing with its vices and dominating in its sins; that with the apostle it has no taste for the things that are above but glories in having abundance in this life and in acquiring riches and putting its hope in man. Accordingly, Paul does not do, or have a taste for, the things that please the world; nor does the world do, or have a taste for, the things that please Paul. To the one the other is dead, crucified, despised, and detested.”

## LIFE APPLICATION

How does the cross of Christ shape our everyday lives?

