Galatians: Luther's Little Epistle

The Importance of Galatians to the Reformation

Der Galaterbrief ist mein Lieblingsbrief, dem ich mich ganz anvertraut habe. Er ist meine Käthe von Bora. - Luthers Tischreden

“The Epistle to the Galatians is my own epistle. I have betrothed myself to it. It is my Katie von Bora.” - Luther's Table Talks
**Study Schedule**

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“Galatians is the Magna Carta of Christian liberty, then Luther's Lectures on Galatians of 1531 (1535) deserves to be called a declaration of Christian independence – of independence from the Law and from anything or anyone else except the God and Father of our Lord Jesus Christ.” (American Edition [AE] of Luther's Works 26:iix) Galatians has often been called “Luther’s Epistle.” Along with St. Paul’s Epistle to the Romans and the Gospel according to St. John, this book provided the thrust of Luther’s “tower experience” regarding the meaning of righteousness. Luther’s struggle was no different than St. Paul’s. Both men fought to retain the only teaching that could appease both conscience and the wrath of God: salvation by grace, through faith, by the merits of Jesus Christ. Self-righteousness remains a universal plague to this day. St. Paul speaks to all ages of humans in this epistle. May God bless us as we study this portion of His holy Word!

**Historical Background and Introduction**

**Author:**
St Paul clearly identifies himself as the author in Galatians 1:1

**Recipients:**
The Christian churches in the Roman province of Galatia

**Date:**
Though there is some debate as to when Paul may have written this letter, it seems most likely that Paul wrote the Galatians after his first missionary journey [46-48 AD] during which he founded the Galatian congregations of Antioch, Iconium, Lystra and Derbe (Acts 13-14) and before the Jerusalem council meeting (Acts 15) [49 AD] which dealt with the question as to whether or not Gentile Christians should be asked to submit to Old Testament ceremonial law

**Purpose of letter:**
When Paul founded these Galatian congregations, he had clearly and correctly proclaimed the truth of the gospel: that forgiveness and salvation are unconditional (no strings attached), free gifts from God through Jesus Christ. We do nothing to earn or deserve God’s love, his forgiveness or eternal life. They are free.

After Paul moved on in his missionary journey, other “Christian” preachers (Judaizers) asserted that faith in Jesus as our Savior from sin was not
enough. They said that these Gentile Christians needed to be circumcised in order to truly become disciples of Jesus. All of a sudden these new Christians were being led to believe that their forgiveness and salvation depended on something that they did, rather than being an unconditional (no strings attached), free gift from God.

Paul wrote this letter to expose the error of these false teachers and to reassert the truth of the gospel: that our forgiveness and salvation are absolutely unconditional, free gifts from God.

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**Luther's Foreword:**
We have taken it upon ourselves in the Lord's name to lecture on this Epistle of Paul to the Galatians once more. This is not because we want to teach something new or unknown, for by the grace of God Paul is now very well known to you. But it is because, as I often warn you, there is a clear and present danger that the devil may take away from us the pure doctrine of faith and may substitute for it the doctrines of works and of human traditions. It is very necessary, therefore, that this doctrine of faith be continually read and heard in public. No matter how well known it may be or how carefully learned, the devil, our adversary, who prowls around and seeks to devour us (1 Peter 5:8), is not dead. Our flesh also goes living. Besides, temptations of every sort attack and oppress us on every side. Therefore this doctrine can never be discussed and taught enough. If it is lost and perishes, the whole knowledge of truth, life, and salvation is lost and perishes at the same time. But if it flourishes, everything good flourishes – religion, true worship, the glory of God, and the right knowledge of all things and of all social conditions. (AE 26:2)
Galatians 1:1-24: Paul's Concern for the Galatians and the Gospel

**Verses 1:1-5**
The greeting is common, but note the hints at his purpose in writing.

(1) “who [God] raised him [Jesus] from the dead”—so Jesus was able to appear to Paul

(2) “Brothers” — who? Paul’s traveling companions or all believers there?

(2) “Churches” — the letter was to be shared

(3) “Grace and peace” — how do these regular greetings carry special impact among Christians?

**Verses 1:6-9**
Paul immediately began his topic of concern—showing its importance

Why is a different gospel no gospel?

Is there any hope present in this condemnation?

What is the standard of comparison to use in evaluating teachings?

Why does Paul use such strong words?

Respond: Mr. T. announces he has received a revelation from God. Someone responds, “We weren’t there. Who are we to disagree with him?”

**Verses 1:10-12**
(10) “please men” — if that was Paul’s desire, how would his message change?
How would the desire to please men affect outreach efforts?

How would it have impacted the work of Martin Luther?

(10) “Servant” — what thoughts does that term convey?

(12) “Nor was I taught it” — What is Paul’s point?

Verses 1:13-17

(13) “persecuted” — what do you remember about Paul’s background? How does his past give us hope?

(14) “Traditions” — Jewish teachers had added 613 laws to God’s law; Pharisees guarded them at all costs and thus were threatened by Christianity; see also Matthew 15:2-6

Respond: “A person is saved by the sincerity of his/her faith.”

(16) “Did not consult” — what point is Paul making here?

(17) “Apostles before I was” — what is Paul claiming? How is it true?

Verses 1:18-24

What was the purpose of meeting Peter? For what was it not?

*Judea was where the church headquarters and prominent people were.*

How would you react to a report like the one about Paul?
**1:6:**
Therefore let us learn that this is one of the devil’s specialties: If he cannot do his damage by persecuting and destroying, he will do it under the guise of correcting and edifying. Thus today he is persecuting us with power and the sword, so that once we are out of the way, he will not only corrupt the Gospel but will obliterate it. AE 26:50

**1:7:**
This passage shows that the false apostles undoubtedly called Paul an imperfect apostle and a weak and erring preacher. For this reason he himself, in turn, calls them troublers of the churches and subverters of the Gospel of Christ. Thus they condemned one another; the false apostles condemned Paul, and Paul, in turn, condemned them. There is always such controversy and condemnation going on in the church, especially when the doctrine of the Gospel is prospering; the wicked teachers persecute, condemn, and oppress the faithful teachers, who, in turn, attack and condemn them. Today the papists and the sectarians hate us violently and condemn us; and we, in turn, detest and condemn their impious and blasphemous doctrine with great hatred. Meanwhile the poor common people are confused. They waver back and forth, wondering and doubting which side to take or whom it is safe to follow. For it is not given to everyone to make Christian judgments about such important issues. The outcome will show which side was right in its teaching and in its condemnation of the other. It is certain that we do not persecute, oppress, or kill anyone; nor does our doctrine trouble consciences, but it delivers them from the endless errors and traps of the devil. In support of this claim we have the testimony of many good men who thank God that our doctrine has given a sure comfort to their consciences. Just as Paul, therefore, was not at fault when the churches were troubled, but the false apostles were, so in our day it is not our fault but that of the Anabaptists, Sacramentarians, and other fanatics that so many great troubles have arisen in the church. AE 26:51-52

**1:8:**
Here Paul is breathing fire. His zeal is so fervent that he almost begins to curse the angels themselves… Paul says the same thing over again, but he shifts the persons. Earlier he had cursed himself, his brethren, and an angel from heaven. Here he says: “If there is anyone besides us who preached to you any gospel other than the one you have received from us, let him also be accursed.” Thus he clearly excommunicates and curses all teachers in general—himself, his brethren, angels, and, in addition, anyone else at all, that is, his opponents, the false teachers. This shows great fervor of spirit in the apostle, that he has the courage to curse all teachers throughout the earth and heaven. *For all men must either yield to that Gospel which Paul had been preaching or be accursed and damned.* AE:26:55,56

Verses 2:1-5 What was the purpose of this trip of Paul to Jerusalem?

What effect could the strife have had on the Gospel work?

About what freedom that Christ has given us was Paul speaking? How did He set us free? How was the Gospel at stake in this controversy?

Are there current examples of such attacks on the Gospel freedom of Christians?

Verses 2:6-10 How did Paul regard public opinion and reputations? Why?

How was fellowship expressed? What preceded that declaration?

Verses 2:11-13 Of what was Peter guilty?

What is hypocrisy?

Verses 2:14-16 Why had Paul addressed Peter publicly? Doesn’t Jesus (Matthew 18:15-17) instruct us to deal privately with someone who has sinned?

How are we justified? Why can’t we be justified by keeping the Law?
Verses 2:17-21

How did we (19) “die to the law”?

Explain: “Christian freedom is not a license to sin.”

How have you (20) “been crucified with Christ”?

What does it mean for you that (20) Christ lives in you?

Explain Paul’s last statement, how it could happen that (21) “Christ died for nothing.”

What is the Christian’s relationship with the Law?

2:11:
Samson, David, and many other celebrated men who were full of the Holy Spirit fell into huge sins. Job (3:3 ff.) and Jeremiah (20:14) curse the day of their birth; Elijah (1 Kings 19:4) and Jonah (4:8) are tired of life and pray for death. Such errors and sins of the saints are set forth in order that those who are troubled and desperate may find comfort and that those who are proud may be afraid. No man has ever fallen so grievously that he could not have stood up again. On the other hand, no one has such a sure footing that he cannot fall. _If Peter fell, I, too, may fall; if he stood up again, so can I._ AE 26:109
Therefore whoever knows well how to distinguish the Gospel from the Law should give thanks to God and know that he is a real theologian. I admit that in the time of temptation I myself do not know how to do this as I should. The way to distinguish the one from the other is to locate the Gospel in heaven and the Law on earth, to call the righteousness of the Gospel heavenly and divine and the righteousness of the Law earthly and human, and to distinguish as sharply between the righteousness of the Gospel and that of the Law as God distinguishes between heaven and earth or between light and darkness or between day and night. Let the one be like the light and the day, and the other like the darkness and the night. If we could only put an even greater distance between them! Therefore if the issue is faith, heavenly righteousness, or conscience, let us leave the Law out of consideration altogether and let it remain on the earth. But if the issue is works, then let us light the lamp of works and of the righteousness of the Law in the night. So let the sun and the immense light of the Gospel and of grace shine in the day, and let the lamp of the Law shine in the night. AE 26:115

The knowledge of this topic, the distinction between the Law and the Gospel, is necessary to the highest degree; for it contains a summary of all Christian doctrine. Therefore let everyone learn diligently how to distinguish the Law from the Gospel, not only in words but in feeling and in experience; that is, let him distinguish well between these two in his heart and in his conscience. For so far as the words are concerned, the distinction is easy. But when it comes to experience, you will find the Gospel a rare guest but the Law a constant guest in your conscience, which is habituated to the Law and the sense of sin; reason, too, supports this sense. AE 26:117

Therefore we define a Christian as follows: A Christian is not someone who has no sin or feels no sin; he is someone to whom, because of his faith in Christ, God does not impute his sin. AE 26:133
Galatians 3:1-25: Faith or Works

Verses 3:1-5
Paul used strong language here. Why did he feel it was necessary? Should sermons use language that strong?


There is a question whether Paul was referring to suffering or blessings in verse 4. The words are neutral.

Relying on the law is legalism. Discuss examples.

Verses 3:6-9
What promise was given to Abraham?

How was Abraham justified?

Who are Abraham’s children?

Verses 3:10-14
How does the law place us under a curse?

What is God’s standard by the law?

The quote in verse 11 is from Habakkuk 2:4. What point was Paul making with the quotation?
Verses 3:15-18  Who alone can change a will?  What does that have to do with God and his Gospel?

How did the Gospel come before the Law?

Verses 3:19-20  Why was the Law given?  Romans 7:7 gives an example.

How long was the Law to serve?

A mediator involves two parties.  What risk is involved when there are two parties?  How is the gospel covenant more reliable?

Verses 3:21-22  Is the Law bad?  Why or why not?

Verses 3:23-25  (23) “Before this faith came” means before the New Testament era, when the object of our faith came and fulfilled the promises.

(24) “Put in charge”—fulfilled the role of a schoolmaster (KJV), the slave who brought the child to school and playground

Again, what is Paul’s point?
3:2:
From this it is sufficiently evident what the distinction is between the Law and the Gospel. *The Law never brings the Holy Spirit; therefore it does not justify, because it only teaches what we ought to do. But the Gospel does bring the Holy Spirit, because it teaches what we ought to receive.* Therefore the Law and the Gospel are two altogether contrary doctrines. Accordingly, to put righteousness into the Law is simply to conflict with the Gospel. For the Law is a taskmaster; it demands that we work and that we give. In short, it wants to have something from us. The Gospel, on the contrary, does not demand; it grants freely; it commands us to hold out our hands and to receive what is being offered. Now demanding and granting, receiving and offering, are exact opposites and cannot exist together. For that which is granted, I receive; but that which I grant, I do not receive but offer to someone else. Therefore if the Gospel is a gift and offers a gift, it does not demand anything. On the other hand, the Law does not grant anything; it makes demands on us, and impossible ones at that. AE 26:208-209

3:6:
Thus a Christian man is righteous and a sinner (*simul iustus et peccator*) at the same time, holy and profane, an enemy of God and a child of God. AE 26:232

3:21:
*Such a proper distinction between the function of the Law and that of the Gospel keeps all genuine theology in its correct use.* It also establishes us believers in a position as judges over all styles of life and over all the laws and dogmas of men. Finally it provides us with a faculty for testing all the spirits (1 John 4:1). By contrast, because the papists have completely intermingled and confused the doctrine of the Law and that of the Gospel, they have been unable to teach anything certain either about faith or about works or about styles of life or about judging the spirits. And the same thing is happening to the sectarians today. AE 26:331
Galatians 3:26-4:20: Sons of God or Slaves of the Law?

Verses 3:26-29  What brought us into the position of being God’s children?

What does God see when He looks at us?

On what is our relationship with God not based? How does being clothed with Christ help show that?

Verses 4:1-7  What time had fully come?

*Earthly conditions were guided by God so that the time was ripe for the Gospel. The peace that existed, roads that had been built, use of the Greek language, and religious questions all made its spread easier.*

Point out evidence of the two natures of Christ in verse 4.

What evidence is there of the Virgin Birth?

Can you find the Trinity in verse 6?

*Abba* in Aramaic (related to Hebrew) is the word for father. Apply the message to your relationship with God.
Verses 4:8-11  \textit{Paul addresses the Gentiles here.}  

What gods do we worship by nature?  

What does it mean to you to be known by God?  

How would Paul’s efforts be wasted?  

Verses 4:12-16  What is Paul’s point in verse 12?  

\textit{Illness—we don’t know what it was, but it had hindered Paul somehow.}  

What was puzzling to Paul?  

Verses 4:17-20  What was the motive of the false teachers?  

What kind of zeal is proper for the Christian?  

How would Paul experience the pains of childbirth a second time?  

What does the word picture reflect about the relationship of a pastor and the people he serves?  

What would changing his tone accomplish?
4:5:
Note carefully how Paul defines Christ here. Christ, he says, is the Son of God and of the woman. He was born under the Law on account of us sinners, to redeem us who were under the Law. *In these words Paul has included both the Person and the work of Christ. The Person is made up of the divine and the human nature.* He indicates this clearly when he says: “God sent forth His Son, born of woman.” Therefore Christ is true God and true man. Paul describes His work in these words: “Born under the Law, to redeem those who were under the Law.” AE 26:367

4:8-9:
This is the conclusion of Paul’s argument. From here until the end of the epistle he will not argue very much but will set forth commandments about morality. But first he scolds the Galatians in great indignation for having let this divine and heavenly doctrine be stolen from their hearts so quickly and easily… AE 26:394
Galatians 4:21-5:26: Slavery or Freedom?

Verses 4:21-27

Comparisons help us understand. Metaphors and similes are familiar to us from everyday language, as is Jesus’ use of parables. Here Paul employs allegory. He uses a specific historical incident as an illustration of the spiritual principle under discussion and to make a broader application.

Paul is answering the question of verse 21. Note the three levels of the description:

1) the historical incident of Abraham, Hagar and Sarah
2) the figurative comparison: the two covenants, law & gospel
3) the lesson: turn away from dependence on the law and human achievement; cherish the gospel’s freedom

Why did Abraham father Ishmael?

How was Isaac (23) “the result of a promise”?

How do the Judaizers parallel Hagar?

What is the (26) “Jerusalem above”?

Verses 4:28-31

What led to the expulsion of Hagar and Ishmael (see Genesis 21:8-13)?

How does rivalry between believers and unbelievers still show itself?

What is Paul’s message to the people of Galatia? to us?

Verses 5:1-6

What was the (1) “yoke of slavery” to which Paul referred?
What was the relationship between circumcision and the law?

Why would being circumcised obligate a person to the whole law?

Paul has emphasized we are justified by faith. Why does he add the phrase (6) “expressing itself though love”?

Verses 5:7-12
What happens when someone cuts into another runner’s lane?

What is the point about yeast?

How is the cross an offense?

Verses 5:13-15
Note the change in tone.
What misunderstanding sometimes results from the teaching of grace?

What is our sinful nature like?

What practical value does Paul show there is in love?

What greater motivation do we have for living in love?

Verses 5:16-18
What conflict exists within us? Compare Romans 7:15ff.
Is it good advice to “let your conscience be your guide”?

Both Christians and Judaizers want to live in obedience to God’s laws. What is the important difference between them?

Verses 5:19-21

Four categories of sins are listed: sexual sins, false worship, lovelessness and intemperance.
- Impurity – includes lips and minds also
- Debauchery – no limits on behavior; extreme indulgence in sensuality
- Witchcraft – includes administering of drugs, poisoning, used in magical potions, salves and oracles. Devices for mind expansion.
- Factions – heresy, both having a different spirit as well as doctrinal error
- Drunkenness – starts as a sin

Verses 5:22-24

Why is love listed first? Describe Christian love. Cf. 1 Corinthians 13:4-6.

- Patience – refuses to yield to passion or anger despite what is done to you
- Kindness – gentleness, a passive kindness
- Goodness – charitable toward others
- Faithfulness – dependability or trusting, not suspicious
- Gentleness – humility involved

How are these behaviors and attitudes produced?

(24) “have crucified the sinful nature”—how often is that necessary?

Verses 5:25-26

Conceited – not just pride is involved but also use of freedom; includes looking out only for yourself
- Provoking – challenging others to follow in use of freedom
- Envy – by calling freedom licentiousness

How do Christians deal with one another?
5:1: This is the freedom with which Christ has set us free, not from some human slavery or tyrannical authority but from the eternal wrath of God. Where? In the conscience. This is where our freedom comes to a halt; it goes no further. For Christ has set us free, not for a political freedom or a freedom of the flesh but for a theological or spiritual freedom, that is, to make our conscience free and joyful, unafraid of the wrath to come (Matthew 3:7). This is the most genuine freedom; it is immeasurable. When the other kinds of freedom—political freedom and the freedom of the flesh—are compared with the greatness and the glory of this kind of freedom, they hardly amount to one little drop. For who can express what a great gift it is for someone to be able to declare for certain that God neither is nor ever will be wrathful but will forever be a gracious and merciful Father for the sake of Christ? It is surely a great and incomprehensible freedom to have this Supreme Majesty kindly disposed toward us, protecting and helping us, and finally even setting us free physically in such a way that our body, which is sown in perishability, in dishonor, and in weakness, is raised in imperishability, in honor, and in power (1 Corinthians 15:42–43). Therefore the freedom by which we are free of the wrath of God forever is greater than heaven and earth and all creation. AE 27:4
As I have said, therefore, Paul is describing the whole of the Christian life in this passage: inwardly it is faith toward God, and outwardly it is love or works toward one’s neighbor. Thus a man is a Christian in a total sense: inwardly through faith in the sight of God, who does not need our works; outwardly in the sight of men, who do not derive any benefit from faith but do derive benefit from works or from our love. When one has heard or recognized this form of the Christian life, namely, as I have said, that it is faith and works, one has not yet said what faith is and what love is; for this is another matter for discussion.

Earlier Paul has discussed faith, its internal nature, power, and function, and has taught that it is righteousness or rather justification in the sight of God. Here he connects it with love and works; that is, he speaks of its external function. Here he says that it is the impulse and motivation of good works or of love toward one’s neighbor. Therefore no one with any sense can take this passage to refer to the business of justification in the sight of God; for it is speaking of the total life of Christians, and it is faulty dialectic or the fallacy of composition and division to attribute to one part what is said of the whole. Dialectic must avoid figures of speech like synecdoche or hyperbole, which rhetoric uses; for it is the discipline of teaching, defining, distinguishing, and comparing with as much precision as possible. What kind of dialectic would it be to argue: “Man is both soul and body, and he cannot exist without soul and body. Therefore the body has the power of understanding, and the soul does not understand alone”? It is the same kind of dialectic to argue: “The Christian life is faith and love, or faith working through love. Therefore love justifies, not faith alone.” But away with human opinions! From this passage we also learn how horrible the darkness is in those Egyptians (Exodus 10:21) who despise not only faith but also love in Christianity and who instead wear themselves out with self-chosen works, tonsures, special garb or food, and endless other masks and externals by which they want to give the impression of being Christians. But here stands Paul in supreme freedom and says in clear and explicit Words: “That which makes a Christian is faith working through love.” He does not say: “That which makes a Christian is a cowl or fasting or vestments or ceremonies.” But it is true faith toward God, which loves and helps one’s neighbor—regardless of whether the neighbor is a servant, a master, a king, a pope, a man, a woman, one who wears purple, one who wears rags, one who eats meat, or one who eats fish. Not one of these things, not one, makes a man a Christian; only faith and love do so. The rest are all lies and idolatry. And yet nothing is more contemptible than this very faith and love among those who claim to be the most Christian and to be actually a holier church than the holy church of God itself. On the other hand, they admire and boast of their masquerade and sham of self-chosen works, under which they nourish and conceal their horrible idolatry, wickedness, greed, filth, hatred, murder, and the whole kingdom of hell and the devil. So powerful is the might of hypocrisy and superstition in every age, from the beginning to the end of the world. AE 27:30-31
Galatians: Putting Christian Love into Practice

The fruit of the Spirit was presented to us near the end of chapter 5. We now see practical actions that these qualities take. Paul is speaking to both friends and foes about interpersonal relationships. In contending for the truth, don’t let personal interests take over.

Verses 6:1-2

Who should deal with someone caught in a sin?

What is the goal of the dealings?

What is the manner of dealing with the person?

Why do we need to watch ourselves?

How do you answer the objection, “It’s none of your business”?

How does admonishing someone who sins help carry his/her burden?

Verses 6:3-5

How do these verses relate to the preceding ones?

On what basis should we test our actions?

Will pride be the result when we test our own actions?

Is there a conflict between verses 2 and 5?
Verse 6:6  What is included in (6) “all good things”? Examples?

Verses 6:7-10  Is Paul teaching salvation by works here? Why or why not?

What might cause weariness in doing good?

Why do fellow believers receive special attention?

Verses 6:11-18  *Paul often used a secretary to pen his letters. Now he was writing personally.*

What is the point of large letters?

How would Judaizers avoid persecution?

Examples of doing wrong things to make a good outward impression?

How has the world been crucified to us?

What is the new creation that counts?

What is the rule mentioned in verse 16?

What marks did Paul bear?
6:2:
A very considerate commandment, to which Paul adds great praise as a kind of exclamation. *The Law of Christ is the law of love.* After redeeming and regenerating us and constituting us as His church, Christ did not give us any new law except the law of mutual love (John 13:34): “A new commandment I give to you, that you love one another, even as I have loved you”; and again (v. 35): “By this all men will know that you are My disciples.” *To love does not mean, as the sophists imagine, to wish someone else well, but to bear someone else’s burdens, that is, to bear what is burdensome to you and what you would rather not bear.* Therefore a Christian must have broad shoulders and husky bones to carry the flesh, that is, the weakness, of the brethren; for Paul says that they have burdens and troubles. Love is sweet, kind, and patient—not in receiving but in performing; for it is obliged to overlook many things and to bear with them. In the church faithful pastors see many errors and sins which they are obliged to bear. In the state the obedience of subjects never lives up to the laws of the magistrate; therefore if he does not know how to conceal things, the magistrate will not be fit to rule the commonwealth. In the family many things happen that displease the householder. But if we are able to bear and overlook our own faults and sins, which we commit in such great numbers every day, let us bear those of others as well, in accordance with the statements: “Bear one another’s burdens” and “You shall love your neighbor as yourself” (Leviticus 19:18). AE 27:113

6:17-18:
This is Paul’s final farewell. He ends the epistle with the same words with which he began it, as though he were saying: “I have proclaimed Christ to you purely. I have begged you and scolded you. I have not omitted anything that I thought you needed. There is nothing further that I can do for you except to pray from my heart that our Lord Jesus Christ may add His blessing and His increase to my labor, and may rule you by His Spirit forever. Amen.” So far the exposition of the epistle of St. Paul to the Galatians. May the Lord Jesus Christ, our Justifier and Savior, who has granted me the grace and ability to expound this epistle and has granted you the grace and ability to hear it, preserve and confirm both you and me. *From the heart I pray that we may grow more and more in the knowledge of grace and of faith in Him, so that we may be blameless and beyond reproach until the day of our redemption.* To Him, with the Father and the Holy Spirit, be praise and glory forever and ever. Amen. Amen. Luke 2:14: “Glory to God in the highest, and on earth peace, good will to men.” Isaiah 40:9 (1 Peter 1:25): “The Word of the Lord abides forever.” AE 27:144