

Galatians-Chapter 6

Gal 6:1 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.

- Having just dealt with the works of the flesh (5:19-21) Paul wrote how anyone could be caught (*overtaken- KJV*) off their guard, especially when they haven't been grounded.

- transgression- Gk.3900- a side slip (lapse or deviation), (unintentional) error or (willful) transgression. There are different levels of maturity when it comes to anything in life, especially where a person's spiritual growth is concerned. Those Paul addressed as spiritual (*Gk.4152- non-carnal/religious*) were the more mature in the faith and were to remember how they also, if they weren't humble in their approach to these less grounded brethren, could be tested. Every Christian is tested but with different temptations depending where we are most vulnerable.

Rom 3:23 for **all have sinned** and fall short of the glory of God, 24 and are justified by His grace as a gift, through the redemption that is in Christ Jesus, 25 Whom God put forward as a propitiation by His blood, to be received by faith. This was to show God's righteousness, because in His divine forbearance He had passed over former sins.

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Gal 6:2 Bear one another's burdens, and so fulfill the law of Christ.

- Obviously the gospel cannot survive without certain laws within it. Jesus' "new commandment" to "love (*Gk.25- Thayer- regard the welfare of*) one another" (*Jn 13:34*) is the glue that holds the church together and "makes the body grow so that it builds itself up in love" (*Eph 4:16*). We are to be in a constant mindset of wanting what's best for our brethren and, as Christ has shown, what goes around comes around.

Mat 7:12 "So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets.

Rom 15:1 We who are strong (*Gk.1415- capable*) have an obligation to bear with the failings of the weak, and not to please ourselves. 2 Let each of us please his neighbor for his good, to build him up. 3 For Christ did not please Himself, but as it is written, "The reproaches of those who reproached You fell on Me."

Jas 2:8 If you really fulfill the royal law according to the Scripture, "You shall love your neighbor as yourself," you are doing well.

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Gal 6:3 For if anyone thinks he is something, when he is nothing, he deceives himself.

- Paul dealt with "conceit" in the last chapter (5:26). Those who feel they are above making mistakes are likely those who will make the next ones. It is vanity to look down on the weak for their mistakes concerning the basic understanding of right versus wrong, even though the 'conceited' mature might think of them as elementary. They may well be but possibly not to those new to the faith.

Rom 12:3 For by the grace given to me I say to everyone among you **not to think of himself more highly than he ought to think**, but to think with sober judgment, each according **to the measure of faith** that **God** has assigned.

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Gal 6:4 But let each one test his own work, and then his reason to boast will be in himself alone and not in his neighbor.

- How are we to test our own work but by the word of **God** to see if our actions measure up? But it must be done in an impartial manner. If we measure up to truth we have reason to rejoice (*KJV*) and if not then there's always room for improvement.

2Co 13:5 Examine yourselves, to see whether you are in the faith. Test yourselves. Or do you not realize this about yourselves, that **Jesus Christ** is in you?--unless indeed you fail to meet the test!

- in his neighbor- We aren't to compare our works to those of our brethren since there have been times when our brethren have been wrong. But when we compare our works with the inspired, written word then we can be sure we're comparing them to what **God** has approved and not what man has possibly perverted.

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Gal 6:5 For each will have to bear his own load.

- Every **Christian** or non-believer will give an answer for themselves. None will be able to say "I was taught that way" or that "I was deceived" for...

2Co 5:10 All of us must appear in front of **Christ's** judgment seat. Then all people will receive what they deserve for the good or evil they have done while living in their bodies.

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Gal 6:6 The person who is taught **God's** word should share all good things with his teacher.

- Obviously speaking of those who preach/teach for a living. As **Paul** wrote to **Timothy** concerning the eldership, those who do the bulk of the teaching should also be on the church payroll, especially those who are good at it and need the income to take the place of making a secular living. To have been "worthy of double honor" would mean that there were those laborers in the church who received pay, but those who served as elders were worth the extra that is alluded to here.

1Ti 5:17 Let the elders who **rule well** be considered worthy of **double** honor, especially those who labor in preaching and teaching. **18** For the Scripture says, "You shall not muzzle an ox when it treads out the grain," and, "**The laborer deserves his wages.**"

1Co 9:13 Do you not know that those who are employed in the temple service get their food from the temple, and those who serve at the altar share in the sacrificial offerings? **14** In the same way, the **Lord** commanded that those who proclaim the gospel should get their living by the gospel.

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Gal 6:7 Do not be deceived: God is not mocked, for whatever one sows, that will he also reap.

- After remarking on those who labor in the gospel being supported by such, whatever is sown to **that** end will also reap an outcome accordingly. A congregation cannot just limp along without a full-time preacher and expect it to grow. So many have invested more money in their physical property, expecting a nice building will draw in the crowds, when they should have invested in their evangelist who can bring them in with the truth. "What you get them with is what you keep them with" as I have always said. But according to the next verse, that may not be what the apostle is speaking of here in particular. Remember, this letter was written primarily to keep the **Judaizers** from making inroads at Galatia. The main subject **Paul** was dealing with, besides having to defend his apostleship, was the false teaching of having to be circumcised in order to become a **Jewish** proselyte before being able to convert to **Christianity**.

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Gal 6:8 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.

- To sow anything has to do with putting the effort into something in order to bring about fruit. Those who were pushing circumcision were sowing to his own flesh thus investing in the **Mosaic** law that was nailed to **Christ's** cross (*Col 2:14*). It became "obsolete" (*Heb 8:13*) and those who were promoting the **Old Law** would only harvest what was dead and decayed (*thus they would reap corruption; Gk.5356-decay, ruin*). On the other hand, those who were investing in the truth of the gospel were also the only ones who were going to acquire everlasting life.

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Gal 6:9 And let us not grow weary of doing good, for in due season we will reap, if we do not give up.

- Opposition seems to be prevalent but mostly from within where it should never exist. It is so sad that there are those who have the tendency, even today, to want their own way, thinking they are doing our **Lord's** will at the expense of hindering it as were the **Judaizers** in Galatia. Egos cloud good judgments. Wherever it comes from though, we are not to be discouraged by it but keep on doing the works that are necessary to bring more souls into the fold. In due season the **Lord** will give a harvest to **His** reapers.

Mat 13:37 He answered, "The One Who sows the good seed is the Son of Man. **38** The field is the world, and the good seed is the sons of the kingdom. The weeds are the sons of the evil one, **39** and the enemy who sowed them is the devil. The harvest is the close of the age, and the reapers are angels.

As we work in the field sowing (*putting an effort*) to the **Spirit** the day will come when our labor will not have been in vain (*1 Cor 15:58*). The words we are striving to hear...

Mat 25:21 ... 'Well done, good and faithful servant. ... Enter into the joy of your Master.'

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Gal 6:10 So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith.

- The goal of sowing is to make the best use of every opportunity to do good with the abilities we've been given. Good here has to do with what will benefit another. So whatever will benefit another, whether by spiritual encouragement to those of the household of faith, by motivating those who have yet to put **Christ** on in baptism or by benevolence toward everyone, our main focus should always be on those we plan to spend eternity with, encouraging those who are spiritual and by restoring those caught in any transgression (v. 1).

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Gal 6:11 See with what large letters I am writing to you with my own hand.

*[There is no indication that Paul had ever before written to the Galatians, and they were probably not familiar with his handwriting. To call attention, therefore, to the fact that the amanuensis (**scribe**) has now turned over the stylus, or pen, to him, and that he is putting his own closing lines as an autograph to the Epistle, he bids them note the difference in the letters. They were much larger than those of the amanuensis. This large lettering is taken by some as an additional evidence that Paul's thorn in the flesh (2 Cor 12:7) was defective eyesight.]* McGarvey

- At the time of this writing, only the 'uncials' (*upper case letters of the Greek alphabet*) were being used as the 'cursives' a.k.a. 'minuscules' (*lower case*) were not to be introduced until later in the ninth century (*How We Got The Bible by Neil R. Lightfoot, pg.34*). Among those who penned Paul's letters were **Tertius** (*Rom 16:22*) and possibly **Tychicus** (*Eph 6:21*). He was also known to pen the ending greetings in some of his letters (*1 Cor 16:21/Col 4:18/2 Thes 3:17*).

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Gal 6:12 It is those who want to make a good showing in the flesh who would force you to be circumcised, and only in order that they may not be persecuted for the cross of **Christ**.

- These Judaizers must have suffered persecution from their Jewish brethren who were still practicing the customs and rites associated with the **Mosaic** law. Converting Gentiles to Judaism might have been their way of avoiding such harassment. Were they ashamed of the cross?

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Gal 6:13 For even those who are circumcised do not themselves keep the law, but they desire to have you circumcised that they may boast in your flesh.

- Because they were baptized into **Christ**, these Judaizers obviously weren't keeping all the law of **Moses** since that law forbid them from the endorsement of any other religion than the one delivered to the **Jews** in the first place. They had one foot in the **Old** and one foot in the **New**, of which **Jesus** said concerning **God** and money...

Mat 6:24 "No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.

These 'believers' wanted the best of both worlds. Wanting the **Galatian** men to be so mutilated for their own acceptance among those they were cowing to, showed their true

nature as being weak in either faith (*Mosaic or Christian*) that they themselves were hypocrites of. They were attempting to serve “two masters” knowing up front they held their allegiance to neither.

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Gal 6:14 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.

- Paul could have boasted in his own circumcision since he was...

Php 3:5 circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the law, a Pharisee; 6 as to zeal, a persecutor of the church; as to righteousness under the law, blameless. 7 But whatever gain I had, I counted as loss for the sake of Christ.

He counted as loss for the sake of Christ (v. 8) any boasting he had the right to claim. Especially when he was “advancing in Judaism beyond many of [his] own age” (*Gal 1:14*). His past beliefs were replaced with his present faith and bragging on “the things which are behind” (*Php 3:13*) would be absurd to him. It was the cross of our Lord Jesus Christ that would put a separation between Paul and the world around him since crucifixion is a form of death and death is a separation.

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Gal 6:15 For neither circumcision counts for anything, nor uncircumcision, but a new creation.

- Nothing is to be gained from either position since neither physical status (*Jew or Gentile*) has any clout toward becoming a new creation (*Gk.2937-formation*).

Gen 2:7 then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature.

1Co 15:45 Thus it is written, "The first man Adam became a living being"; the last Adam became a life-giving spirit. 46 But it is not the spiritual that is first but the natural, and then the spiritual. 47 The first man was from the earth, a man of dust; the second Man is from Heaven. 48 As was the man of dust, so also are those who are of the dust, and as is the Man of Heaven, so also are those who are of Heaven.

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Gal 6:16 And as for all who walk by this rule, peace and mercy be upon them, and [even] upon the Israel of God.

- this rule- Where neither circumcision ... nor uncircumcision really counts for anything. It is the rule that rejects any religious ordinance that is not sanctioned by inspiration. And in this context, it refers to whether a man is circumcised or not for the sake of obtaining eternal life. Either way make no difference since...

Rom 2:29 ... a (*spiritual*) Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God.

- peace- *Gk.1515*- by implication prosperity. mercy- *Gk.1656*- compassion.

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Gal 6:17 From now on let no one cause me trouble, for I bear on my body the marks of Jesus.

- After all the accusations the Judaizers leveled at Paul, he had proof that he was indeed a follower of Christ from the beatings he received at the hands of his persecutors. His scarring alone should have convinced them but his testimony in the midst of all this was his icing on the cake. As animals and slaves bore the markings (*brands*) of their masters, so Paul bore those his Master.

2Co 11:23 Are they servants of Christ? I am a better one--I am talking like a madman--with far greater labors, far more imprisonments, with **countless beatings**, and often near death. **24 Five times** I received at the hands of the Jews the **forty lashes less one**. **25 Three times** I was **beaten with rods**. **Once** I was **stoned**. Three times I was shipwrecked; a night and a day I was adrift at sea; **26** on frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brothers; **27** in toil and hardship, through many a sleepless night, in hunger and thirst, often without food, in cold and exposure. **28** And, apart from other things, there is the daily pressure on me of my anxiety for all the churches.

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Gal 6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

- with your spirit- The Lord's grace is not through the Mosaic Law or any of its ordinances such as circumcision. His grace is on the Israel of God (*brothers*) , spiritual Jews (*Rom 2*) who have been crucified... to the world through obedience in baptism and honoring Christ's new commandment to love [our] neighbor as [ourselves].

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