

Galatians 2002 - The End
Galatians 6:1-18

Psalms 66:18 If I perceive sin in my heart, the Lord will not hear me.

Psalms 32:5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all other unrighteousness.

1 Cor 11:31 But if we judge ourselves rightly, we should not be judged.

1

2

Ephesians 2:8 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; 9 not as a result of works, so that no one may boast.

Rom. 11:6, "But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace."

Gal. 2:21, "I do not nullify the grace of God; for if righteousness comes through the Law, then Christ died needlessly."

Gal. 3:24, "Therefore the Law has become our tutor to lead us to Christ, that we may be justified by faith."

1 Corinthians 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.'

John 3:16. "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life."

*"Trust in the Lord Jesus Christ and you will be saved"
Acts 16:31*

3

4

Where we left off...

Galatians 5:22–26 But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control. Against such things as these there is no law. And they who belong to Christ Jesus crucified the evil nature with its dispositions and cravings once for all. In view of the fact that we are being sustained in spiritual life by the Spirit, by means of the Spirit let us go on ordering our conduct. Let us stop becoming vain-glorious, provoking one another, envying one another. (Wuest)

5

Where we are going today...

Galatians 6:1–5 Brethren, if, however, a man be overtaken in a sin, as for you who are the spiritual ones, be restoring such a one in a spirit of meekness, taking heed to yourself lest you also be tempted. One another's burdens be constantly bearing, and thus you will fully satisfy the requirements of the law of the Christ. For if anyone thinks himself to be something when he is nothing, he is deceiving himself. But his own work let each one put to the test and thus approve, and then with respect to himself alone will he have a ground for glorying, and not with respect to the other one [with whom he had compared himself], for each shall bear his own private burden.

6

6–10 Moreover, let the one who is being taught the Word constantly be holding fellowship with the one who is teaching in all good things. Stop leading yourselves astray. God is not being outwitted and evaded. For whatever a man is in the habit of sowing, this also will he reap; because the one who sows with a view to his own evil nature, from his evil nature as a source shall reap corruption. But the one who sows with a view to the Spirit, from the Spirit as a source shall reap life eternal. Let us not slacken our exertions by reason of the weariness that comes with prolonged effort in habitually doing that which is good.

7

For in a season which in its character is appropriate, we shall reap if we do not become enfeebled through exhaustion and faint. So then, in like manner, let us be having opportunity, let us be working that which is good to all, but especially to those of the household of the Faith.

11–18 You see with what large letters I am writing to you with my own hand. As many as desire to make a good outward appearance in the sphere of the flesh, these are trying to compel you to receive circumcision, their only motive being that they might not be persecuted by reason of the cross of Christ, for not even those who are circumcised are themselves keeping the law, but they desire you to be circumcised in order that in your flesh they may glory.

8

For, as for me, far be it from me to be glorying except in the cross of our Lord Jesus Christ, through whom to me the world stands crucified and I to the world. For neither circumcision is anything, nor uncircumcision, but a new creation. And as many as by this rule are ordering their conduct, peace be upon them, and mercy, even upon the Israel of God. Henceforth, let no man furnish me trouble, for I bear branded the marks of the Lord Jesus in my body. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen. (The New Testament: an expanded translation)

9

Brethren, if, however, a man be overtaken in a sin, as for you who are the spiritual ones, be restoring such a one in a spirit of meekness, taking heed to yourself lest you also be tempted.

Ver. 1.—*Restoration of a fallen brother.* The apostle changes his attitude of rebuke into one of affectionate admonition as he addresses the “brethren” of the Galatian Churches. His language exhibits a marked softening of tone that recalls the warmth of his earlier relationship to them. There are “brethren” still in Galatia. {Pulpit}

10

Vers. 1–5.—*The restoration of the erring.* The walk in the Spirit which eschews vain-glory and envy, further manifests itself in consideration for the erring. The sins of others become our concern, and we anxiously seek how we can best have them restored. Here, then, is a burden which Christians have not undertaken as earnestly and sympathetically as they ought to have done; it is the burden of sin which weighs on other people’s hearts. {Pulpit}

11

I. The preparation for dealing with other people’s sins. (Vers. 1–3.) The idea of Paul here is that the *Pharisaic* temper is utterly incapable of the restoration of the erring. Thinking himself to be something, not realizing that he is in God’s sight nothing, the Pharisee deceives himself, and so cannot become the guide of others. He will be severe through his self-satisfaction, hard and unsympathetic because he is ignorant of his own need and cannot consequently know the needs of others. His pride makes sympathy for the abased impossible, and he passes on in utter uselessness. {Pulpit}

12

But when the Lord makes us meek, when the Lord impresses upon us the fact of our own liability to temptation, when the Lord leads us to the sifting of our own work, and to a higher standard than mere comparison of it with that of others, when, in a word, we are led out of *Pharisaic* thankfulness that we are not as other men into Christian humility and self-abasement,—then are we in some measure fitted to take up the problem of other people's trespasses and to solve it.

It is the "spiritual" who are to undertake the delicate work.
{Pulpit}

13

III. The Galatian saints who have not been enticed away from grace by the wiles of the Judaizers, and who therefore are still living Spirit-controlled lives, are exhorted to restore their brethren who have been led astray, back to the life under grace (6:1–5).

Verse one. This verse is closely connected with the contents of chapter 5. In the latter chapter, two methods of determining conduct and following out that determination with the appropriate action, are presented. One is in dependence upon the Holy Spirit for the supply of both the desire and the power to do the will of God. {Wuest}

14

This method results in a life in which the fruit of the Spirit is evident. The other method is that of putting one's self under law, and by self effort attempting to obey that law. This results in a defeated life full of sin, for the law gives neither the desire nor the power to obey it, and on the other hand, uses the evil nature as a means by which to bring sin into the life, since the evil nature is aroused to active rebellion by the very presence of the law. Those Galatians who were adopting the latter method in conformity to the teaching of the Judaizers, were finding that sin was creeping into their lives. {Wuest}

15

Since they were most earnestly zealous of living a life of victory over sin, and in conformity to the ethical teachings of the New Testament dispensation, the presence of sin in their lives was a source of surprise to them. They found that sin often appeared in their lives before they were conscious of its presence, and at a time when they were not at all conscious of harboring any sinful desire.

16

They were in about the same position as Paul before he knew of the delivering power of the Holy Spirit, when he said, "I am carnal, sold under sin. For that which I do, I do not understand: for what I would (the good), I do not; but what I hate (the evil), that I do.... For to will is present with me: but how to perform that which is good I find not.... For the good that I would I do not: but the evil which I would not, that I do" (Rom. 7:14, 15, 18b, 19). That is exactly the predicament which many Christians are in today, since they do not have an intelligent understanding of the ministry of the Holy Spirit, and the needful and correct adjustment of the Christian to the Spirit, and are consequently depending upon self effort to obey the ethics of the Pauline epistles, or the legal enactments of the Mosaic law.

17

Deprived therefore of the ministry of the Holy Spirit, the lives of the Galatians were an easy prey to the Tempter of men's souls, and he was working havoc amongst them.

That brings us to a consideration of the word translated "overtaken." The context which we have presented will help us in determining the meaning of the word as it is used here. The word is *prolambanō* (προλαμβάνω). It has the following meanings: "to anticipate, to forecast, to overtake, to come upon, to take unawares." Two of our Greek authorities, *Lightfoot* and *Alford*, think that the reference here is to the act of a Christian detecting a fellow-Christian in the commission of a sin, thus catching him unawares in it, and establishing by that means the fact of the sin.

18

Four, *Burton*, *Vincent*, *Expositors*, and *Meyer* think that it refers to the Christian himself being overtaken by the sin before he is aware that he has done wrong. *Robertson* merely defines the word without interpreting it. The context rules in favor of the opinion of the four. *Vincent* says, "surprised by the fault itself." *Expositors* says, "His surprise in the very act."

19

The word *fault* is from *paraptoma* (παρὰπτωμα). The word means "a fall beside, a false step, a blunder, a failure to achieve." It is in antithesis to *walk* in 5:25, which latter word (*stoicheō* (στοιχεῶ)) means "to walk in a straight line." The word in the papyri means "a slip or lapse," rather than "a wilful sin." Paul used the word *parabasis* (παράβασις) in 3:19 (*transgressions*), where he spoke of sin as a wilful stepping beyond the limits imposed by law. There he was speaking of the ministry of the Mosaic law in showing unsaved man that sin was not only the following of evil impulses, but that it was the violation of the laws of God.

20

Here the apostle is speaking of the case of a Christian, who while desiring wholeheartedly to do the right, yet does the wrong because he is not availing himself of the God-appointed method of living the Christian life. His sin is not therefore the deliberate violation of God's will and His Word, but a lapse into sin through a helplessness to prevent it, a helplessness however self-imposed in this case, for the Galatians had had the ministry of the Spirit taught to them by the apostle who has recorded his failure as a Christian when living under law, in Romans 7, and the way of victory which he afterwards found, in Romans 6 and 8.

21

The spiritual among the Galatians, namely, those who were still living their lives in dependence upon the Spirit, are exhorted to restore those Galatians who had abandoned that method for the one taught by the Judaizers. The word *restore* is from *katartizō* (καταρτιζω). This word has the following meanings: "to repair, to restore to a former good condition, to prepare, to fit out, to equip." It is used of reconciling factions, of setting bones, of putting a dislocated limb into place, of mending nets, of manning a fleet, of supplying an army with provisions.

22

It is used by Paul usually in a metaphorical sense of setting a person to rights, of bringing him into line. Those Galatians who had not abandoned their dependence upon the Holy Spirit, now are asked by Paul to set those Galatians right who had been seized unawares by sin because they had deprived themselves of the ministry of the Spirit. The primary thing that they needed to be set right about was not the act of sin which they committed, but that they had wandered off the right road of grace and were stumbling in the quagmire of self-dependence and legalism.

23

To set the sinning brother right with reference to his act of sin would be helpful, but that would still leave him on the wrong road with the result that he would go on being surprised at the entrance of sin into his life. Thus, the Galatians who had not become infatuated with legalism, were exhorted to bring back those who had, into the *grace* way of living the Christian life. That would repair the damage caused by the Judaizers in his life, and equip him to go on living his life in the right way. He would be restored to his former good condition.

24

This was the apostle's attempt to repair the damage caused by the Judaizers, using those Galatians who had not succumbed to their wiles.

While the primary consideration in this restoration seems to be the necessity of getting the Christian brother back on the right road and in the proper position to live his Christian life, yet the fact that he committed a sin, would indicate the need of helping that person to judge that sin and confess it and put it away. This would restore such an one to his previous communion with the Lord Jesus, which communion had been interrupted by the entrance of sin into the life.

25

Thus, the Christian brother would be repaired and again fitted out in his Christian life in two respects; *first*, he would be restored to his former method of living his life, namely, in dependence upon the Spirit, and *second*, he would be restored to his fellowship with the Lord Jesus.

The Spirit-filled saint is exhorted to perform this ministry in a spirit of meekness, considering himself lest he also be tempted.

26

The word *consider* is from *skopeo* (σκοπεο), which means "to look attentively at, to fix the attention upon a thing with an interest in it, to have an eye for a thing with a view to forming a right judgment of it, to give heed to." The Galatian Christian who has maintained his liberty from the law, is thus cautioned to keep a sharp watch upon himself lest he also forsake that liberty for the allurements of the Judaizers, and fall into sin.

27

Translation. Brethren, if however, a man be overtaken (by sin) in a certain false step, as for you who are spiritual ones, be restoring such an one in a spirit of meekness, taking heed to yourself, lest you also be tempted.

28

Verse two. The word *burdens* has the following meaning: either "a burden that is desirable" as in II Corinthians 4:17 (weight), or "one which is hard to bear" (Acts 15:28; Rev. 2:24). The context indicates the specific meaning. The burdens in this context refer to the responsibility each saint should feel for the spiritual welfare of his fellow-saints, especially when they have sinned.

29

In this particular instance, the Spirit-dominated saints should feel the responsibility of rescuing their brethren who have put themselves under legalism, from an abject slavery to law, and of transferring their dependence again upon the Spirit; and in the case of the sin which has taken him by surprise, of helping the sinning brother to go to the Lord Jesus with a confession of that sin.

30

The word *bear* is from *bastazō* (βασταζω) which means "to bear what is burdensome." By bearing another's burdens, Paul does not mean simply the enduring of these burdens in an enforced, reluctant manner as in 5:10 where the same word is used, but the assuming of those burdens in a willing, helpful, sympathetic way, despite the fact that the bearing of them may involve unpleasantness and heartache.

31

The word *fulfil* is from *pleroō* (πληρω) which here means "to satisfy the requirements of." It is found in the papyri where it is used with reference to the fulfilling of the requirements of a contract. The definite article appears before the word *Christ* in the Greek text. The use of the term "the Christ" gives the law here an official character. It is the law which Christ gave. Paul thought of that law as expressed in one word, *love*, the divine love produced in the heart of the yielded believer by the Holy Spirit, which exercises a restraint over the individual that takes the place of the restraint which the Mosaic law had imposed.

32

Translation. One another's burdens be ye constantly bearing, and thus you will fully satisfy the requirements of the law of the Christ.

33

Verse three. If one has the conceited idea that he is morally and spiritually superior to what he actually is, this tends to make him unwilling to take the burden of responsibility for the restoration of a sinning fellow-saint. A Christian of that character, so far from fulfilling the law of the Christ, is deceiving himself as to his true status in the Christian experience.

Translation. For if anyone thinks himself to be something when he is nothing, he is deceiving himself.

34

Verse four. Here is the case of the self-deceived man of the previous verse, who boasts of his own superiority when he compares himself with the Christian brother who has fallen into sin. He has a ground for boasting only in respect to his much-vaunted superiority to his inferior brother. But the man who puts himself to the test without comparing himself with others, bases his appraisal of himself on an absolute rather than a relative foundation, upon himself alone.

35

Prove is from dokimazō (δοκιμάζω) which means "to put to the test for the purpose of approving." The exhortation is therefore to Christians not to form an estimate of themselves by comparing themselves with others, but to put themselves to the test to find out what there is in their characters and in their lives which would merit approval.

36

The word *rejoicing* is *kauchema* (καυχημα) which means "that of which one glories or can glory, matter or ground of glorying." The word is not connected with the word *glory* (*doxa* (δοξα)) which is used of God's glory. It means *glory* in the sense of exultation, self-congratulation. It does not however have the idea of an excessive or unjustified estimate of one's self that the English word *boasting* has.

37

Translation. But his own work let each one put to the test and thus approve, and then with respect to himself alone will he have a ground for glorying, and not with respect to the other one (with whom he had compared himself).

38

Verse five.

The word burden in 6:2 is baros (βαρος), and in this verse, phortion (φορτιον). While these words have their distinctive meaning in the secular usage of the early centuries, and while synonyms in juxtaposition should usually be carefully distinguished, yet we cannot draw a fine distinction between these two words in this passage. There is no use burdening the English reader with the various meanings of the two words, since they would have no bearing upon our study.

39

baros (βαρος) - Here it signifies lending a hand to help by lifting heavy loads. This does not involve transference of the burden, for it is said in 2 Cor. 8:13, I mean not that other men be eased and ye burdened: and in ver. 5 it is added that each will have his own pack to bear [phortion (φορτιον)]; but Christian love must ever be careful to relieve each in turn when overtaxed by crushing loads.

40

. In 6:2 the apostle exhorts the Galatian saints to bear the burdens of their fellow saints, namely, to assume the responsibility of giving that saint spiritual aid in case he has allowed sin to come into his experience. Here he exhorts the saints to bear their own burdens. This is doubtless an intentional paradoxical antithesis on the part of the apostle. It is the Christian who knows that he has a burden of his own, namely, a susceptibility to certain sins, and who has fallen himself, who is willing to bear his neighbor's burden.

41

. Again, when each man's self-examination reveals infirmities of his own, even though they may not be the same as those of his neighbors, he will not claim moral and spiritual superiority to others. Furthermore, each saint should bear his own burden in the sense that he must recognize his personal responsibilities towards God and man. He is responsible for the kind of life he lives. Again, when he sees his own failings, he will have no inclination to compare himself with others.

42

The word own is from idios (ἴδιος), which means "pertaining to one's self, one's own as compared to that which is another's." It speaks of personal, private, unique possession.

Translation. For each shall bear his own private burden.

43

IV. The Galatian saints who have deserted grace for law, are exhorted to put themselves under the ministry of the teachers who led them into grace, and are warned that if they do not, they will reap a harvest of corruption (6:6–10).

Verse six. The word taught is from katecheo (κατεχεο) which refers to the act of giving instruction, usually orally. It refers to oral teaching here, because that was the only form of instruction then in existence in the churches. The person referred to has received oral instruction in the Word of God.

44

The word *communicate* means “to share, to be a partner in a thing with a person,” here “to hold fellowship with another person.” That in which the person holds fellowship with another is designated by the context. The one who is taught should hold fellowship with his teachers in all good things. What the good things are is defined by the context. In verses 1–4, Paul exhorts the Spirit-filled saints in the Galatian churches to take upon themselves the responsibility of restoring to the right method of living a Christian life, those who had put themselves under law, and also that of restoring to fellowship with the Lord Jesus, these saints who had sin in their lives because of their lapse from sanctifying grace.

45

In neither of these evil things, namely, the act of deserting grace for law, and that of committing an act of sin, could the Spirit-filled Galatians hold fellowship with those who had followed the Judaizers. Nor could these spiritual Galatians hold fellowship with the Judaizers, for the latter were not teaching the Word of God nor were they ministering good things to them. Therefore, the good things of verse 6 refer to spiritual things, since they are compared to the evil things just spoken of.

46

Now, the Judaizers had precipitated a situation in the Galatian churches in which those who followed their teaching broke fellowship with the true teachers of the Word. Paul is exhorting these to resume their fellowship with their former teachers and share with them in the blessing of grace which their teachers were enjoying. The exhortation is that the disciple should make common cause with the teacher in everything that is morally good and which promotes salvation. This breach that had interposed itself between some of the Galatians and their teachers who had taught them grace (Paul included), could not but interfere with their moral and spiritual life.

47

The Galatians' growth in grace was largely dependent upon their attending the means of grace afforded by the presence and ministry of the teachers in their midst who had taught them grace. Furthermore, the work of the churches was hindered by this disruption. The disciple is not to leave the sphere of the morally good as Paul taught it, to the teacher alone, and go off to the Judaizers. He is to work in common with his teachers and so promote the spiritual life of the churches.

48

The interpretation that makes the one taught assume the responsibility for the financial welfare of his teacher is not possible in this instance of the use of the word *koinoneō* (κοινωνεω). This is the word Paul uses in Philippians 4:15, where he speaks of the obligation of the one taught to make the financial needs of his teacher his own, thus sharing with his teacher his earthly goods inasmuch as the teacher has shared with him his heavenly blessings.

But Paul does not use it so here, and for the following reasons:

49

First, the context which speaks both of the evil (6:1–5) and the morally good (6:9, 10), is against the interpretation that financial support is in the apostle's mind here.

Second, the context defines the good things as being of a spiritual, not a material nature.

Third, it would be the height of folly for Paul to inject such a delicate subject as the pocket book of the saint (delicate in some circles) into the already discordant atmosphere of the Galatian churches, especially when the whole trouble revolved around heretical teaching and not around the finances of the churches.

50

Fourth, if Paul were exhorting the saints to contribute financially to the support of their former teachers, the Judaizers would be quick to say that the apostle was attempting to win the Galatian saints back to grace for financial reasons, since he himself was one of their former teachers. One of the favorite methods of attack adopted by the enemies of Paul was to charge him with commercializing his ministry. He would not lay himself open to this charge by such an unwise act as in the present circumstances exhorting the Galatians to resume their financial responsibility with reference to the material needs of their former teachers.

51

Translation. Moreover, let the one who is being taught the Word, constantly be holding fellowship with the one who is teaching in all good things.

52

Verse seven. In verse 6, the apostle exhorts the Galatians to continue to hold fellowship with their teachers who taught them grace, the implication being that they were not availing themselves of their ministry because they were going over to the Judaizers and their teachings. In this verse, Paul tells the Galatians that they must not think that it is not a matter of importance whether their fellowship be with their former teachers who taught them the truth, or with the Judaizers who were teaching them error.

53

He says to them, "Stop deceiving yourselves, God is not mocked." The construction is present imperative in a prohibition, which forbids the continuance of an action already going on. The Galatians were saying to themselves already, "It is not important which teachers we listen to, Paul and his associates, or the teachers of the law." Thus, they were already deceiving themselves, and leading themselves astray.

54

The words *is mocked* come from *mukterizō* (μυκτηρίζω). The word means "to turn up the nose, to ridicule, to ignore, to sneer." The word when used rhetorically, referred to the betrayal of covert ill-will and contempt by cynical gestures in spite of fair words. It implies an outward avowal of respect neutralized by an indirect expression of contempt. The thought which Paul wishes to press home to the Galatians is that it is vain to think that one can outwit God by reaping a harvest different from that which a person has sown.

55

The figure of sowing and reaping used for conduct and its results is a frequent one. In the Greek classics we have, "For he that is furnished the seed, is responsible for what grows." Paul therefore warns the Galatians against being led astray by the Judaizers, and reminds them that they cannot outwit God in doing so, for it will lead to disaster in their lives and chastening from the hand of God.

56

Translation. Stop leading yourselves astray. God is not being outwitted and evaded. For whatever a man is in the habit of sowing, this also will he reap.

57

Verse eight. The word to in the expressions, "to the flesh" and "to the Spirit," is from eis (εἰς), which latter is not used here in its local use, for instance where seed is dropped into the ground, but in the sense of "with a view to." Sowing with a view to the evil nature refers to the act of a person choosing those courses of conduct that will gratify the cravings of the totally depraved nature. In this context, these words refer to the Galatians who in following the teachings of the Judaizers, catered to the desires of the evil nature.

58

All false systems of religion are so adjusted that they appeal to the fallen nature of man, satisfying his religious instinct for worship, while at the same time allowing him to go on in his sin. The teachings of the Judaizers catered to the fallen natures of the Galatians in that they made no demand for the necessity of regeneration nor for faith in an atoning sacrifice that paid for sin. In addition to that, their teachings stressed a salvation-by-works religion, which glorifies man, not God, and which allows him to go on in his sin while seeking to buy the favor of God by his so-called good works.

59

This could only lead, Paul says, to corruption in their lives. From our study of the contents of chapter 5 we have seen that such corruption was already starting in the lives of the Galatians.

The one who sows with a view to the Spirit, that is, the one who chooses his courses of conduct with a view to fulfilling the wishes of the Holy Spirit, is the Christian who reaps the blessings of the eternal life which God has given him.

60

Translation. Because the one who sows with a view to his own flesh, from his flesh as a source shall reap corruption. But the one who sows with a view to the Spirit, from the Spirit as a source shall reap life eternal.

61

Verse nine. In verse 8, Paul exhorts the Galatians to govern their lives with a view to the Spirit's control over them. Now, he exhorts them not to become weary in that course of action. The words "be weary," are from egkakeo (ἐγκάκεο) which was used of husbandmen who are tempted to slacken their exertions by reason of the weariness caused by prolonged effort. The word faint is from ekluo (ἐκλυο) which was used of reapers overcome by heat and toil. The word means "to relax effort, to become exhausted physically." The incentive to keep on working was, that at the right time they would gather the harvest.

62

Translation. Let us not slacken our exertions by reason of the weariness that comes with prolonged effort in habitually doing that which is good. For in a season which in its character is appropriate, we shall reap if we do not become enfeebled through exhaustion, and faint.

63

Verse ten. The word opportunity is from kairos (καιρος), the same word being used in verse 9 where it is translated season. Here it means opportunity in the sense of a seasonable time, an appropriate time to do something. The word have is from echo (ἔχω), a present subjunctive, the apparatus giving a present indicative as a rejected reading. It is hortatory in its usage, namely, "let us be having" a seasonable time. The exhortation is not merely to do good to others when the opportunity presents itself, but to look for opportunities to do good to others.

64

The word do is from ergazomai (ἐργαζομαι), which word emphasizes the process of an action, carrying with this the ideas of continuity and repetition. It means "to labor, to be active, to perform," with the idea of continued exertion being included.

The word *good* is preceded by the article. It is not merely what may be good in character as judged by anybody's standards, but the good spoken of in the context, good which is the product of the work of the Holy Spirit through the saint.

65

The word *unto* is from *pros* (προς) which combines the sense of direction with that of active relation to. None of us lives to himself as an isolated unit among his fellowmen. We are bound together in a racial group in which we have certain obligations to them.

66

The word *household* acquired in a connection like the one in this verse, the general sense of pertaining or belonging. The definite article precedes the word *faith*. The expression refers to those who belong to the Faith, the Christian Faith.

Translation. So then, in like manner, let us be having opportunity, let us be working that which is good to all, but especially to those of the household of the Faith.

67

68

V. Paul's final warning against the Judaizers and his closing words. (6:11–18).

Verse eleven. Now comes a most pathetic appeal from the great apostle. He says, *Ye see with what large letters I wrote to you with my own hand.* Paul was in the habit of dictating his epistles to an amanuensis, writing the concluding words himself, and signing his name. Tertius, for instance, was the secretary who wrote the letter to the Romans as Paul dictated it to him (Rom. 16:22).

69

These two things, the concluding words in his own handwriting and his signature, constituted the evidence that he was the author of the letter (II Thess. 3:17; I Cor. 16:21; Col. 4:18).

There had been a case of forgery where someone had written a letter to the Thessalonian church to the effect that the Great Tribulation was upon them, and had signed Paul's name (II Thess. 2:1, 2).

70

A word about the large letters in which Paul wrote. There were two styles of Greek writing, the literary uncial which consisted of inch-high letters formed singly and with no connection with other letters, and the cursive, using smaller letters in a running hand, joined together. According to Sir Frederic Kenyon, there were four classes of workmanship in the style of the manuscripts of the first century. *First*, there was the work of a thoroughly good professional scribe. *Second*, there was the work of a good ordinary professional hand. *Third*, there was the work of an educated man not a professional scribe, writing a careful copy of a literary hand. *Fourth*, there was the running hand of common every day writing.

71

Paul dictated his epistles to Tertius, Sosthenes, Timothy, and Silvanus. These were educated men, but not professional scribes. Therefore their writing would be that of the educated amateur. It is the opinion of Kenyon that Paul's epistles were written in the cursive, that is, in small letters, joined together in a running hand. That means that if Kenyon is right, the original manuscripts of the Pauline epistles were in the cursive style of writing. He states it as his opinion also that if Paul dictated the Galatian letter, the dictated portion would be in the small cursive letters, and the part he wrote in his own handwriting, in uncial or inch-high letters.

72

Scholars are in disagreement regarding the question as to whether Paul wrote the entire epistle with his own hand in inch high letters, or only the conclusion. The writer is frank to say that he has rejected the opinion of six of the seven authorities which he has studied throughout this epistle, and has accepted that of Alford to the effect that Paul wrote the entire letter in uncial Greek letters rather than only the conclusion.

73

Alford's opinion is based upon solid ground, Greek grammar. The aorist tense in the indicative mode in Greek refers to a past action. It was a courtesy extended by the writer to the reader in closing his letter, to look upon it as the reader would, as a past event. and he used the epistolary aorist for this purpose. The writing of the letter was a present fact to the writer before he closed the letter.

74

Nevertheless he looked upon it while using this aorist verb in the closing portion of the letter as a past event, thus placing himself at the perspective of the reader when the latter would receive it. Zahn in his *Introduction to the New Testament* also holds the view of Alford that Paul wrote the entire letter with his own hand. Zahn makes the point that the epistolary aorist is never used, at least in the New Testament, to refer to something which the writer is about to write. He says that Paul is looking back upon the letter which is just being closed.

75

Alford makes a sharp point when he calls attention to II Thessalonians 3:17 where Paul writes, "The salutation of Paul with mine own hand, which is the token in every epistle, so I write." The words "I write," are in the present tense. They refer here clearly to the concluding words of the letter only. Alford asks the question to the effect that if Paul had written only the concluding portion of Galatians, would he not have used the present tense as in the Thessalonian letter? He says that he does not see how it is possible to avoid the inference that these words in Galatians 6:11 apply to the whole epistle.

76

The next question is regarding the reason why Paul wrote in large inch-high letters. The writer again desires the reader to know that in this question he has rejected the opinion of six of the authorities he has consulted and has followed Expositor's Greek Testament. Paul had contracted an oriental eye disease called ophthalmia, which not only gave him a repulsive appearance, but rendered him almost totally blind.

77

It was therefore necessary for him to write in letters large enough so that with his darkened vision he could see what he was doing. But why did Paul write the entire letter himself? He could have dictated it to a secretary. The answer is found in the fact that he wanted to have as personal a touch with the Galatians as possible under the circumstances. In 4:20 he had expressed the wish that he were personally present with them. The character of the letter and the circumstances in the Galatian churches made it inadvisable to send a dictated letter.

78

Paul wished to give his letter the highest possible personal character. We cannot know with what pain and difficulty, with his own hand, and in the large letters his impaired vision compelled him to use, Paul wrote this letter. And now he appeals to the tender hearts of the Galatians. They would remember the afflicted apostle, and how graciously they had received him. He appeals to their tender emotions, not to forsake him, their suffering, self-sacrificing teacher. It is a most pathetic note.

79

Translation. Ye see with what large letters I wrote to you with my own hand.

80

Verse twelve. The Judaizers were attempting to escape persecution from their Jewish brethren who had rejected Jesus as Messiah and as the Lamb of God who takes away the sin of the world, those who had held aloof from the visible Christian church and were maintaining the Temple ritual. They had identified themselves with the visible church, and therefore were looked upon by their Jewish brethren outside of the church as having joined an organization that taught grace as against law. They however did not believe in grace, but instead, in works as a means of salvation.

81

Now, to keep from being persecuted by the rest of Israel on the charge that they had embraced salvation through faith in the Cross of Christ, they were attempting to foist circumcision and finally the entire Mosaic economy upon the Gentiles in the Church, for the Cross of the Lord Jesus had put an end to the Mosaic law, and anyone who accepted the law, rejected the Cross. The Judaizers wished to remain in good standing with the Jewish community. Of course, back of the activities of the Judaizers was that sinister being, Satan, arch-enemy of God and the Church, seeking to destroy the latter.

82

The words *the cross* are used by Paul here to refer to the whole doctrine of salvation through the crucifixion of the Lord Jesus viewed as the substitutionary atonement for sin. The words "to make a fair show," are from *euprosopeō* (εὐπροσώπεω) which is made up of the words *eu* (εὐ) meaning *well*, and *prosopon* (πρόσωπον), *face*, thus "to present a good looking face." This is its literal meaning. The lexicon definition is, "to please, to make a fair show." The Judaizers desired to appear pleasing to their Jewish brethren who still clung to the Temple sacrifices and refused to have anything to do with the visible Christian church, pleasing in a doctrinal way.

83

To do this, they would have to show them that they still held to the Mosaic economy.

The easiest way to do this was to attempt to put the Gentiles in the Church under the law. Circumcision was the point at issue at the time. The Galatians had already succumbed to the Jewish feasts. More of the law would be added as opportunity presented itself.

84

Translation. As many as desire to make a good outward appearance in the sphere of the flesh, these are trying to compel you to receive circumcision, their only motive being that they might not be persecuted by reason of the cross of Christ.

85

The easiest way to do this was to attempt to put the Gentiles in the Church under the law. Circumcision was the point at issue at the time. The Galatians had already succumbed to the Jewish feasts. More of the law would be added as opportunity presented itself.

86

Verse thirteen. The Judaizers not only attempted to impose circumcision on the Gentiles in order to placate their Jewish brethren outside of the Church and win their confidence and regard in spite of the fact that they were identified with a body of people who taught grace, but also to cover up their own laxity in fulfilling all the requirements of the Mosaic law. In their act of forcing, if possible, circumcision upon the Gentiles, they would cover themselves with glory in the eyes of their Jewish brethren, and demonstrate to them how zealous they were of the law after all.

87

Translation. For not even those who are circumcised, themselves are keeping the law, but they desire you to be circumcised in order that in your flesh they may glory.

88

Verse fourteen. In contrast to the Judaizers who gloried in human attainment and self effort as a means of salvation, Paul boasted in the Cross of Christ. The world of which Paul speaks here is the world Paul knew before he was saved, the world of Philippians 3:4–6, his Israelitish ancestry, his Pharisaic traditions, his zeal for the law, in short, the world in which he had lived. To all this now he was dead. He had been separated from it by the Cross of the Lord Jesus. It had no more appeal to him nor influence upon him.

Translation. For, as for me, far be it from me to be glorying, except in the cross of our Lord Jesus Christ, through whom to me the world stands crucified, and I to the world.

89

Verse fifteen. In this verse, Paul gives his reason for glorying in the Cross of Christ. It is because, while circumcision is of no avail to the Jew, nor the lack of circumcision of any avail to the Gentile, yet the Cross has power to make of believing Jew and Gentile a new creation which results in a radical transformation of character.

Translation. For neither circumcision is anything, nor uncircumcision, but a new creation.

90

Verse sixteen. The word walk is from stoicheō (στοιχεῶ) which means "to direct one's life, to order one's conduct." Rule is from kanon (κανὼν) which here means "a principle." The principle here is the Cross and all that goes with it in the New Testament economy, including of course the ministry of the Holy Spirit which is so much in evidence in this last section of Galatians. Those therefore, who order their lives by the Holy Spirit's control, constitute the true Israel of God, not the Jews who have the name of Israel but are only children of Abraham after the flesh.

The Greek word for "and" also has the meaning of "even" in some contexts. We translate here, "even the Israel of God" as identifying those who "walk according to this rule."

Translation. "And as many as by this rule are ordering their conduct, peace be upon them, and mercy, even upon the Israel of God".

91

92

Verses seventeen and eighteen. "As for the rest" is from *tou loipou* (του λοιπου), a genitive of time, "henceforth." The word marks is from *stigma* (στιγμα). The word had various uses. Slaves in the Phrygian temples with which the Galatians were familiar, were attached for life to the service of the temple, and were branded with the name of the deity. The name was the *stigma* (στιγμα) or mark. Slaves and soldiers bore branded upon their bodies the names of their masters and commanding generals.

93

The marks (*stigma* (στιγμα)) of the Lord Jesus were the scars that were caused by the scourgings, the Roman rods, and the stoning at Lystra which Paul had received. The word bear is from *bastazō* (βασταζω) which means "to bear what is burdensome." Paul's body, marked by the assaults made upon his person, must often have been wracked with pain. Paul was a man old before his time, partly by reason of the sufferings he endured at the hands of his enemies, the Judaizers.

94

He asks that such a situation as obtained in the Galatian churches be not repeated. The sufferings which he endured for the sake of the Lord Jesus and the gospel of grace, should deter the Galatians from adding more sufferings to the already full complement of suffering which the apostle had already borne, by again precipitating a situation like the present one which severely taxed the energies of the aged apostle as he sought to save his beloved Galatians, and the Christian Church for that matter, from a spiritual catastrophe, the evil effects of which would work havoc for the cause of Christ.

95

Translation. Henceforth, let no man give me trouble, for I bear branded the marks of the Lord Jesus in my body. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen

{Wuest - Word Studies in the Greek New Testament}

96



Dec 30-9:00 AM