

**220417-1 Gal 6, 1-18, A Spiritual Walk Demonstrated & Final Remarks–
CThurman**

The issue of justification by the faith of Jesus Christ was settled in chs. 3 and 4. We are children of the freewoman, born of promise, not by the works of the law. In the 5th chapter, there is potential for being misunderstood concerning what freedom from the law means. Paul commands us to *stand fast* in the liberty with which Christ has made us free. Is Paul suggesting that we are now free to live as we please because we are not under the law of Moses? No. It is true that Christians are not under the yoke of Moses, but they are not to use this liberty as an opportunity to live after the flesh.

Does being no longer under the yoke of the law of Moses mean that there is no yoke for NT believers? No. The Bible says that we are freed from one master in order to render service to another.

Ro.6.15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

...

18 Being then made free from [the dominion of, v.14] sin, ye became the servants of righteousness.

...

22 But now being made free from [the dominion of] sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

Ro.7.1 ¶ Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another

Ro 15:1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

1Co 10:13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

1 Ἀδελφοί ἐὰν καὶ προληφθῆ ἄνθρωπος ἐν τινι παραπτώματι ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραότητος, σκοπῶν σεαυτὸν μὴ καὶ σὺ πειρασθῆς

2 Bear ye one another's burdens, and so fulfil the law of Christ.
Take ye up weights imper.

bear, βαστάζετε, 2pl. pres. **imper.** of the verb βαστάζω, tss. *to bear* (**Gal.5.10; 6.5**, 3ps. fut. ind. act.; **Gal. 6.2, 5, 17**, bear, 2ppl. pres. imper. act.), *to carry, to take up*.

burdens, βάρη, acc. pl. of the noun βάρος, tss. *burden, weight, burdensome*; the verb βαρέω, is tss. *to be heavy, to be pressed, to be burdened, to be charged*; the adj. βαρέως, is tss. *dull* (of hearing).

fulfill, ἀναπληρώσατε, 2pl. aor. **imper.** of the verb ἀναπληρόω, tss. *to fill up, to fulfill, to occupy, to supply*.

In verses 2-5 we have the topic of burdens. The child of God has a burden, a weight to carry. It is his weight which the Lord has given him to bear. In what follows others may help him to bear up under that burden, though the burden is still his to bear.

2 Ἀλλήλων τὰ βάρη βαστάζετε καὶ οὕτως ἀναπληρώσατε τὸν νόμον τοῦ Χριστοῦ

γὰρ

3 For if a man think himself to be something, when he is nothing,
any account being nothing

think, δοκέῖ, 3s. pres. ind. of the verb δοκέω, tss. to think, to suppose, to account, to seem (v.6 [twice], v.9, to please, to be of reputation (v.2), to think (6.3).

he deceiveth himself.

(has led his own mind out of the way)

he deceiveth, φρεναπατάω, 3s. pres. ind. of the verb φρεναπατάω, φρήν the mind, understanding + ἄ negative particle + πατάω to tread (so, the mind has been led off); only this one as a verb; the noun is also only once in the NT, φρεναπάτης, tss. deceivers (Tit.1.10)

I'm not sure, but is the idea that one would think he is something apart from the grace of God; that his lot is somehow different than this brother's who is under a heavy load.

Deu.22.4 Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.

There are issues such as good judgment, discretion and wisdom. We don't discount these things. But how was it that these came to any of us? Was it a matter of intellect and self-will, or a blessing from the LORD? We might 'mouth' the words to answer to this question, but how we react to others in need of our help tells everyone where we are. But the truth is, whether we know it to be true or not, the LORD gives us these gifts.

Pr 2:6 For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding.

Da 2:21 ... he giveth wisdom unto the wise, and knowledge to them that know understanding:

22 He revealeth the deep and secret things ...

Lu 21:15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

3 εἰ γὰρ δοκεῖ τις εἶναι τι μηδὲν ὦν ἐαυτὸν φρεναπατᾶ

4 But let every man prove his own work,

let ... prove, δοκιμαζέτω, 3s. pres. imper. of the verb δοκιμάζω, tss. to discern, to prove, to like, to approve, to allow, to try, to examine; the adj. δόκιμος, is tss. approved (of men), a tried (one); the noun δοκιμή, experience, proof, trial, experiment, proof.

and then shall he have rejoicing in himself alone, and not in another.
to himself alone he shall have glory

rejoicing, καύχημα, a noun tss. glory, rejoicing (v.4), boasting; see the verb form in vss. 13, 14, to glory.

4 τὸ δὲ ἔργον ἐαυτοῦ δοκιμαζέτω ἕκαστος καὶ τότε εἰς ἐαυτὸν μόνον τὸ καύχημα ἔξει καὶ οὐκ εἰς τὸν ἕτερον

γὰρ

5 For every man shall bear his own burden.
weight

shall bear, βαστάσει, 3ps. fut. ind. act. of the verb βαστάζω, tss. to bear (Gal.5.10; 6.5, 3ps. fut. ind. act.; Gal. 6.2, bear, 2ppl. pres. imper. act.), to carry, to take up.

Everyone of us examines, prove, tests what we believe we should or should not do. After some consideration we decide to move in a certain direction. Sometimes moving in that direction brings with it a heavy weight. Maybe we didn't calculate very well what it would cost us. Nonetheless this is our weight to bear. Brethren may help us bear up under it but in the end it is still ours to bear. But as we learn to bear our own burdens better it is an

opportunity for rejoicing as we see it through to the end. He rejoices all the more that has borne the load better himself.

ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει

6 Let him that is taught in the word communicate
instructed, informed contribute

let him ... communicate, κοινωνεῖτω, 3s. pres. imper. of the verb κοινωνέω, tss. to distribute, to partake, to communicate; the noun κοινωνία, is tss. fellowship, contribution, communion, distribution, communication.

that is taught, κατηχούμενος, nom. sing. masc. part. pres. pass. of κατηχέω, from which the English is to catechize, and is tss. to instruct, to inform, to teach; see directly below.

in the word – would be reference to the doctrine of Christ.

unto him that teacheth in all good things.
instructs, informs

that teacheth, κατηχοῦντι, dat. sing. masc. part. pres. act. of κατηχέω, see directly above.

Let the catechized contribute to the living of the catechizer. This is another way of saying,

Lu 10:7 ... the labourer is worthy of his hire. Go not from house to house.

1Ti 5:17 ¶ Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.

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It is good to remember to contribute to the living of them that set aside their time and efforts to the study of the Scriptures. Certainly the implication is of pastor/teachers. But remember this rule concerning *anyone* that will give their time and efforts to bring the truths of God's word.

6 Κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς

7 Be not deceived; God is not mocked:
led out of the way [of the word]

be ... deceived, πλανᾶσθε, 2pl. pres. **imper.** of the verb πλανᾶω, tss. *to go astray, to err, to deceive, to be out of the way, to wander, to seduce.*

is ... mocked, μυκτηρίζεται, 3s. pres. ind. pass. of the verb μυκτηρίζω, is only this once in the NT; see ἐκμυκτηρίζομαι, which is twice tss. *to deride.*

γὰρ

for whatsoever a man soweth, that shall he also reap.

soweth, σπείρη, 3s. pres. subj. of the verb σπείρω, is tss. *to sow, to receive seed*; vss. 7, 8 (twice).

shall reap, θερίσει, 3s. fut. ind. of the verb θερίζω, always tss. *to reap (Gal.6.7, 8 [twice], 9)*; the nouns θερισμός and θεριστής are tss. respectively *harvest, reapers.*

What? A man sows what he shall reap.

7 Μὴ πλανᾶσθε θεὸς οὐ μυκτηρίζεται ὃ γὰρ ἐὰν σπείρη ἄνθρωπος τοῦτο καὶ θερίσει

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ὅτι εἰς ἑκ
8 For he that soweth to his flesh shall of the flesh reap corruption;
the flesh of himself destruction

corruption, φθοράν, acc. sing. of the noun φθορά, corruption (7), destroyed (1), perish (1).

He shall reap corruption that sows to his flesh.

εἰς ἑκ αἰώνιον, adj.
but he that soweth to the Spirit shall of the Spirit reap life everlasting.
[an] ageless life

But he shall reap everlasting life that sows to the Spirit.

8 ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ ἐκ τῆς σαρκὸς θερίσει φθοράν ὁ δὲ σπείρων εἰς τὸ πνεῦμα ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον

9 And let us not be weary in well doing:
faint doing good

let us ... be weary, ἐκκακῶμεν, 1pl. pres. subj. of the verb ἐκκακέω, tss. to faint (4), to weary (2).

doing, ποιοῦντες, nom. pl. masc. part. pres. of the verb ποιέω, tss. to do, etc.

well, καλὸν, of the adj. καλός, good, goodly, better, honest, fair, worthy.

γὰρ
for in due season we shall reap, if we faint not.
in its own time

season, καιρῷ, dat. sing. of the noun καιρός, tss. time, season, while, in due season, a convenient season, due time, opportunity; v.11, opportunity.

if we faint, ἐκλυόμενοι, nom. pl. masc. part. pres. of the verb ἐκλύω, ἐκ + λύω to loose, to put off, to melt, to dissolve, to destroy; ἐκλύω, always tss. with the English *to faint*.

In other words sowing the seeds of good is work, hard work, but it will yield much in return if we will not faint.

9 τὸ δὲ καλὸν ποιοῦντες μὴ ἐκκακῶμεν καιρῷ γὰρ ἰδίῳ θερίσομεν μὴ ἐκλυόμενοι

	καιρὸν		πρὸς
10	As we have therefore opportunity, let us	do	good unto all men,
	season	work, commit	toward

let us do, ἐργαζώμεθα, 1pl. pres. subj. of the verb ἐργάζομαι, tss. *to work, to trade, to minister, to do, to labor, to commit*.

good, ἀγαθὸν, acc. masc. of the adj. ἀγαθός, tss. *good, good thing, that which is good, the thing which is good, benefit*.

Paul treats this like sowing a field. There comes a time when the field is to be sown with it's proper seed. Like that there is an opportune time for doing good things for others. It seems like these times like this come like the season for sowing fields. Then we are to sow these good things.

δὲ		πρὸς		τῆς
–	especially	unto	them who are of the household of	faith.
but	specially, chiefly	toward		the
	most of all			

especially, μάλιστα, an adv. tss. *most of all, specially, especially, chiefly*.

of the household, οἰκείους, acc. pl. masc. of the adj. οἰκείος, tss. *of the household (Gal.6.10; Eph.2.19), those of his own house (1Ti.5.8)*.

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There is no limit to whom we may do good things, but especially be mindful of the season of sowing good things with them that know Christ, them that are especially of the household of God, which refers to the church of which we are a part. These should have our special attention.

Eph 2:19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

22 In whom ye also are builded together for an habitation of God through the Spirit.

10 ἄρα οὖν ὡς καιρὸν ἔχομεν ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως

Paul's closing remarks

11 ¶ Ye see how large a letter I have written unto you with mine own hand.
See! letters

ye see, ἴδετε, 2pl. aor. imper. of the verb εἶδέω, tss. to see, to know, to tell, behold, etc.

how large, πηλίκους, dat. pl. neut. of the adj. πηλίκος, tss. how large, how great (He.7.4).

letter, γράμμασιν, dat. pl. of the noun γράμμα, tss. bill, letter, writing, scripture.

I have written, ἔγραψα, 1s. aor. ind. act. of the verb γράφω, to write.

Paul would have the Galatians know how very interested he was in their welfare. His usual custom was to have another man transcribe for him his letter, but here he wrote it with his own hand. The word *letter* is plural, *letters*. *How large letters* refers to the size of letters that he wrote not to

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the length of the epistle. The letter to the Galatians was not so long. My opinion is that Paul wrote with such large letter because of the disability or weakness, disease he had in his eyes.

Ga 4:13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.

15 Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.

11 Ἴδετε πηλικοίς ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ

12 As many as desire to make a fair shew in the flesh,
good appearance or presence

to make a fair show, εὐπροσωπῆσαι, aor. infin. of the verb εὐπροσωπέω, εὖ well + προσωπός face, person, countenance, presence, before, appearance, outward appearance, fashion; εὐπροσωπέω, only this once in the NT., and so 'to make a good presence or appearance.

they constrain you to be circumcised; only lest
compel in order that
require

constrain, ἀναγκάζουσιν, 3pl. pres. of the verb ἀναγκάζω, tss. to constrain (6.12), to compel (2.3, 14); the noun ἀνάγκη, tss. must needs. distress, necessity, needful.

they should suffer persecution for the cross of Christ.
not

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These Judaizers wanted to be with them but not like them. They constrained them to be circumcised so that they should not suffer the persecution of the cross.

12 ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι μόνον ἵνα μὴ τῷ σταυρῷ τοῦ Χριστοῦ διώκωνται

γὰρ

13 For neither they themselves who are circumcised keep the law;

keep, φυλάσσουν, 3pl. pres. of the verb φυλάσσω, to keep, to observe, to beware, to be ware, to save.

but desire to have you circumcised, *that* they may glory in your flesh.
in order that rejoice

may glory, καυχῶνται, 3pl. aor. subj. of καυχάομαι, tss. to boast, to rejoice, to glory (vss.13, 14); see the noun καύχημα, v.4, rejoicing.

What a low vision these Judaizer had, to glory in the flesh of men. If they could lead the Galatians away after their false doctrine and to Judaism they could use them to glory in their Christless ways. Paul would glory in nothing but Christ's cross! ...

13 οὐδὲ γὰρ οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουν ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῶνται

14 But God forbid that I should glory, *save* in the cross of our Lord
rejoice if not, except by

that I should glory, καυχᾶσθαι, pres. infin.

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δι' ἐμοὶ
Jesus Christ, by whom the world is crucified unto me,
through [Christ]

and I unto the world.
[by Christ] [am crucified]

On account of what Christ did on the cross for me the world is dead to me (there is nothing in the world to allure me), and I am dead to the world (the world is not attracted to me).

14 ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δι' οὗ ἐμοὶ κόσμος ἐσταύρωται κἀγὼ τῷ κόσμῳ

ἐν γὰρ
15 For in Christ Jesus neither circumcision availeth any thing,
by is able [for] concerning the glory
of the cross of Christ.

circumcision, περιτομή, περί about + τέμνω to cut; and compare to ἀκροβυστία, directly below.

availeth, ισχύει, 3s. pres. of the verb ἰσχύω, tss. *to be good* (suitable), *might*, *to be whole*, *can*, *to be able*, *to prevail*, *to avail*, *to be of strength*.

nor uncircumcision,
[is able for any thing concerning the glory of the cross of Christ],

uncircumcision, ἀκροβυστία, ἄκρον, ἄκρος excess, extreme + βύω cover, LXXE, Ps.57.4, *that stops* (the idea is probably *that covers* [the ears so that he cannot hear]).

but a new creature.
[Jesus Christ avails in me] creation [to glory in His cross!]

I'm not sure, but here *'and upon the Israel of God'*, could be Paul's future expectation to see national Israel brought under this rule as well.

The term *and*, in the *'and upon the Israel of God'*, distinguishes two different things. The first thing is them that walk according to this rule. The second thing is *the Israel of God*. These are not the same. Here Paul acknowledges that there is a future for national Israel.

Why would Paul bring Israel into the closing part of his letter to the Galatians? It is my opinion that because of Paul's serious contention against certain false brethren which were of unregenerate Israel that had been troubling the churches of Galatia, this might be mistaken as a rejection of the nation of Israel altogether. That would contradict so much of the OT promises and prophecies which beyond question deals directly with national Israel. Paul devotes three chapters in the letter to the Romans to the subject of national Israel. (cf. Romans chs.9-11) Though Israel rejected their Messiah, it was part of the purpose of God so that elect of God of every nation should come to Christ. But remember this, the primary application of the new covenant belongs to national Israel.

16 καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ

17 From henceforth let no man	trouble	μοι
Of the remaining	[cause] weariness, labor	me: [to]

let, παρεχέτω, 3s. pres. **imper.** of the verb παρέχω, παρά beside + ἔχω to have, to possess; παρέχω, is tss. *to offer, to do, to bring, to give, to keep, to shew, to minister.*

trouble, κόπους, acc. pl. of the noun κόπος, tss. *trouble, weary, labor.*

γάρ
for I bear in my body the marks of the Lord Jesus.

bear, 1s, pres ind. βαστάζω, tss. *to bear* (**Gal.5.10; 6.5**, 3ps. fut. ind. act.; **Gal. 6.2, 5, 17**, *bear*, 2ppl. pres. imper. act.), *to carry, to take up*.

marks, στίγματα, acc. pl. of the noun στίμα, is only this once in the NT.

Paul is the apostle to the Gentiles. He had received His ministry directly from the Lord Jesus Christ Himself. He suffered persecution for standing firm upon Christ's work by His death upon the cross as a means for righteousness before God. He bore upon his body the marks of them that hated him for preaching the gospel of the righteousness of God through faith of Jesus Christ apart from the Law. There is nothing more that needs to be said. He was confident that they would be of the same mind as he to walk after the Spirit, and by love serve one another.

17 Τοῦ λοιποῦ κόπους μοι μηδεὶς παρεχέτω ἐγὼ γὰρ τὰ στίγματα τοῦ Κυριοῦ Ἰησοῦ ἐν τῷ σώματί μου βαστάζω

μετὰ

18 Brethren, the grace of our Lord Jesus Christ [be] with your spirit. Amen.

« To the Galatians written from Rome. »

The postscript is not a part of this inspired record. As I said in the introductory remarks it is my opinion that this Galatian letter was among one of the earliest letters that the apostle Paul wrote to the churches. (c. A.D.51) Otherwise there is no reference to being prisoner, to his chain, or to Rome.

18 Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν ἀδελφοί ἀμήν πρὸς Γαλάτας ἐγράφη ἀπὸ Ῥώμης