

A Practical Study of

GALATIANS: You Were Running Well

“Freedom vs. Legalism: The Truth Shall Set You Free”

Study #12 – Galatians 6:1-18

UNTIL: BODY FUNCTION FAILED

Key Verse: Galatians 6:7-8

Stop leading yourselves astray, God is not being sneered at: whatever a man is sowing, this also he will reap. Because the one sowing unto his own flesh, from his flesh shall reap decay; But the one sowing unto the Spirit, from the Spirit shall reap life eternal.

TEXT:

v. 1 Brethren, if however a man be overtaken in a sin, you who are the spiritual ones restore such a one in a spirit of meekness, keeping an eye on yourself, lest you also should be tempted.

v. 2 Keep on bearing one another's burdens, and so observe perfectly the law of Christ.

v. 3 For if a man is thinking himself to be something when he is nothing, he is deceiving himself.

v. 4 But his own work let each one put to the test, and then to himself alone he will have a ground for glorying and not to the other one.

v. 5 For each shall bear his own burden.

v. 6 Moreover, let the one who is being taught the word have a share with the one who is teaching in all good things.

v. 7 Stop leading yourselves astray, God is not being sneered at: whatever a man is sowing, this also he will reap.

v. 8 Because the one sowing unto his own flesh, from his flesh shall reap decay; But the one sowing unto the Spirit, from the Spirit shall reap life eternal.

v. 9 Now, Let us not lose heart in doing that which is good, for at its proper season we shall reap if we are not being exhausted.

v. 10 So then as we are having opportunity, let us be working that which is good to all but above all to those of the household of the faith.

v. 11 You see with what large letters I am writing to you with my own hand.

v. 12 As many as are desiring to make a fair show in the flesh, these are trying to compel you to receive circumcision only in order that they might not be persecuted for the cross of Christ.

v. 13 For not even those who are having themselves circumcised are themselves keeping the law, but they are desiring you to be circumcised in order that in your flesh they may glory.

v. 14 But far be it from me to be glorying except in the cross of our Lord Jesus Christ, through whom to me the world has been crucified and I to the world.

v. 15 For neither circumcision is anything or uncircumcision but a new creation.

v. 16 And as many as by this rule are ordering their steps peace be upon them and mercy even upon the Israel of God.

v. 17 As for the rest, let no man furnish me trouble for I am bearing branded on my body the marks of Jesus.

v. 18 The grace of our Lord Jesus Christ be with your spirit brethren. Amen.

INTRODUCTION:

(Gatherin' Strays by Joe Kreger – 2 CD set) Tonkawa, OK: Hamilton Productions. Copyright – Joe Kreger, 2004.

Stampede

It's a fair size herd I'm movin'
and each and every steer
represents from my own lifetime
an individual year.

It's not a very even bunch,
there's every shape and size,
and their numbers are a' growin'
right before my weary eyes.

The little bunch I started with
was young and slick and stout,
but the ones I'm pickin' up now
look like somethin' you'd cut out.

But they're all a' movin' faster,
they're trottin' ever one,
they're actin' kinda spooky,
and they're startin' now to run.

A big dark crook-horned outlaw
has moved up to the lead.
I hear hooves and horns a' rattlin',
They're startin' to stampede.

There's a forked path a' waitin'
a little further down the trail.
I know I've got to turn'em,
I know I must not fail.

If that outlaw steer keeps leadin'
I know sure destruction waits.
Got to head them the right way,
push 'em through the pearly gates.

This tired old horse I'm ridin'
strains hard to hold the pace,
and I'm startin' to get worried
that I'm gonna lose this race.

The dust is really foggin'
and the sun is sinkin' low,
darkness looms before me
and my pony starts to slow.

But them steers they ain't a'slowin',
horse is runnin' out of wind.
Things are startin' to look hopeless
and we're gettin' near the end.

But just 'cause I can't do it
don't mean it can't be done.
I cry out to the Big Boss,
and I cry out to His Son.

And the Big Boss He shure hears me,
And He gives me His Word,
that He'll send His Son to help me,
now I know we'll turn the herd.
(Disc 2, Track 7)

Travis

Today I buried ol' Travis . . .
 A better dog, you never seen,
 intelligent, strong, and good-natured,
 with eyes that were wary and keen.

It hurt me to lay him to rest now,
 an' I know I'm gonna shed tears,
 but I can't fault God for the takin',
 'cause I shared with that dog, sixteen years.

I remember when I first saw Travis,
 just a little fur-ball at the time.
 We both felt an instant connection,
 I knew that cow-dog would be mine.

I couldn't resist his free spirit,
 golden eyes that were so fulla care,
 nor could I foresee his devotion,
 or all the good times we would share.

From the very first trip to our homestead,
 the pick-up, he claimed as his own.
 Whenever that truck left our acres,
 he was goin' wherever it roamed.

As a watch dog, there never was better,
 no coyote would dare cross this land.
 He'd be out there barkin' an' chasin',
 an' run off the whole yippin' band.

An' when Mr. Cougar, come prowlin',
 ol' Travis would raise such a fuss.
 He knew not to nab the mean bugger,
 but would bark till it woke both of us.

Ranch hands have got an' old sayin'
 'bout workin' as hard as a dog,
 an' I can sure vouch for ol' Travis,
 he could herd cattle even in fog.

His muzzle was startin' to turn gray,
 an' he had quite a limp t'ward the end,
 but whenever I'd head out to do chores,
 I could count on some help from my friend.

Now, I ain't alone in my grievin',
 the wife took Trav's death pretty hard.
 He was also her life-long companion,
 an' would follow her out in the yard.

I know that we're both gonna miss him,
 this place'll seem empty an' bare.
 I'll miss fillin' his bowl in the kitchen,
 an' him sleepin' right next to my chair.

My throat's just plum fulla the achin',
 an' I'll bust out in tears any time,
 but I ain't ashamed a my feelin's,
 'cause most dogs, they ain't worth a dime.

But Travis was just somethin' special,
 best cow-dog I ever did see,
 an' wherever God sends dogs when passin',
 that's the place where I wanna be.

Poetry by Tamara Hillman – copyright 2005
 (source unknown)

My Father's Taking Me Home!

A pastor had been on a long flight between church conferences. The first warning of the approaching problems came when the sign on the airplane flashed on: Fasten Your Seat Belts.

Then, after a while, a calm voice said, "We shall not be serving the beverages at this time as we are expecting a little turbulence. Please be sure your seat belt is fastened."

As the pastor looked around the aircraft, it became obvious that many of the passengers were becoming apprehensive.

Later, the voice on the intercom said, "We are so sorry that we are unable to serve the meal at this time. The turbulence is still ahead of us."

And then the storm broke . . .

The ominous cracks of thunder could be heard even above the roar of the engines. Lightning lit up the darkening skies, and within moments that great plane was like a cork tossed around on a celestial ocean. One moment the airplane was lifted on terrific currents of air; the next, it dropped as if it were about to crash.

The pastor confessed that he shared the discomfort and fear of those around him. He said, "As I looked around the plane, I could see that nearly all the passengers were upset and alarmed. Some were praying. The future seemed ominous and many were wondering if they would make it through the storm.

"Then, I suddenly saw a little girl. Apparently the storm meant nothing to her. She had tucked her feet beneath her as she sat on her seat; she was reading a book and everything within her small world was calm and orderly.

"Sometimes she closed her eyes, then she would read again; then she would straighten her legs, but worry and fear were not in her world. When the plane was being buffeted by the terrible storm when it lurched this way and that, as it rose and fell with frightening severity, when all the adults were scared half to death, that marvelous child was completely composed and unafraid." The minister could hardly believe his eyes.

It was not surprising therefore, that when the plane finally reached its destination and all the passengers were hurrying to disembark, our pastor lingered to speak to the girl whom he had watched for such a long time.

Having commented about the storm and the behavior of the plane, he asked why she had not been afraid.

The child replied, “Cause my Daddy’s the pilot, and he’s taking me home.”

There are many kinds of storms that buffet us. Physical, mental, financial, domestic, and many other storms can easily and quickly darken our skies and throw our plane into apparently uncontrollable movement. We have all known such times, and let us be honest and confess, it is much easier to be at rest when our feet are on the ground than when we are being tossed about a darkened sky.

<http://www.turnbacktogo.com/story-lifes-storm/>

Our Hope is Not in Politics

Many Christians, like most of the populace, believe the political structures can cure all our ills. The fact is, however, that government, by its very nature, is limited in what it can accomplish. What it does best is perpetuate its own power and bolster its own bureaucracies.

—Charles (Chuck) Colson, advisor to President Nixon,
writer, and founder of Prison Fellowship

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In our journey through the book of Galatians, we have now come to the **FINAL STUDY**. We have been pursuing the thought:

1. You Were Running Well UNTIL: No Runs, No Hits, and a Big Error (Galatians 1:1-9)
2. You Were Running Well UNTIL: You Forgot What God Was Doing in Your Life (Galatians 1:10-24)
3. You Were Running Well UNTIL: Divine Direction Was Not Discerned (Galatians 2:1-10)
4. You Were Running Well UNTIL: Peer Pressure Postponed Progress (Galatians 2:11-21)
5. You Were Running Well UNTIL: You Said, I Do It Myself (Galatians 3:1-14)
6. You Were Running Well UNTIL: You Failed to Read the Instructions (Galatians 3:15-29)
7. You were running well UNTIL: You Didn't Graduate (Galatians 4:1-11)
8. You Were Running Well UNTIL: You Got the P.B.A. Disease (Pretty Bad Attitude) (Galatians 4:1-11)
9. You Were Running Well UNTIL: "Whee! I Am Free" Became, "Boy! I Am in Bondage" (Galatians 4:12-5:1)
10. You Were Running Well UNTIL: You Said, "Don't Confuse Me with the Facts" (Galatians 5:2-15)
11. You Were Running Well UNTIL: The Flesh Started Living on Law (Galatians 5:16-26)

We now come to the final chapter of the epistle:

12. You Were Running Well UNTIL: Body Function Failed (Galatians 6:1-18)

One of the great emphases of our day is the return to the good old days—to the teaching about the **BODY OF CHRIST**—referring to those who have become Christians and their need for each other and their need to function one with the other.

God has designed the body of Christ so that we might function effectively in our witness to a lost and dying world.

The body provides us with the opportunity to exercise our spiritual gift. It provides an opportunity for us to become equipped for the work of the ministry by listening to the teaching of the Word. It teaches us how to:

PRAY,

STUDY, and

GIVE.

The body of Christ provides us with an opportunity for:

ACCOUNTABILITY,

LOYALTY,

INTEGRITY, and

LEARNING some of the simple principles of how to serve one another and to care for one another's needs.

Hebrews 10:24-25 (NASB)

and let us consider how to stimulate one another to love and good deeds, not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more, as you see the day drawing near.

(The Crisis of Caring: Recovering the Meaning of True Fellowship by Jerry Bridges) Colorado Springs, CO: Navpress. Copyright - Jerry Bridges, 1985.

J. I. Packer has an interesting insight about this type of fellowship:

We should not . . . think of our fellowship with other Christians as a spiritual luxury, an optional addition to the exercises of private devotion. We should recognize rather that such fellowship is a spiritual necessity; for God has made us in such a way that our fellowship with himself is fed by our fellowship with fellow-Christians, and requires to be so fed constantly for its own deepening and enrichment.

pp. 76-77

Someone has said:

A group of logs burns brightly when they are burning together, but when you take one aside, its flame goes out. So this same thing happens when we become isolated in our Christian lives and witness.

(source unknown)

(We Really Do Need Each Other by Rueben Welch)

I think people like you and me are grossly over-individualized. I think we have talked about personal salvation and individual salvation and me and my and my inner life until we have almost isolated ourselves. And so we just get the idea that it is my life and God's life and you have your relationship to God and, of course, we ought to be nice to each other and love each other, but what really counts is my relationship to God.

We Christians act as though we are deep sea divers. Here we are in the murky waters of sin, but we have [the] protection of the diving suit of God and we have the lifeline that goes to the great white ship above. You have your life in Christ and your lifeline, and I have my life in Christ and my lifeline, and here we are with all of our lifelines going up. And we say to each other, "How is your lifeline, brother?" You got any kinks, get it straightened out, keep the oxygen going or the murky waters of sin will come rushing in on you. We wave to each other and write notes to each other and we bump each other around and we say to each other, "Get your lifeline right," but here I am all by myself. Once in a while someone gets the bends, and we bump him up to the top or just cut him off and let him drown.

That is not the way it is, because our life that we have with God is not just my life and his. No way! I know this vertical relationship is fundamental. I know that what constitutes us in a community is His life given. I am not saying that our relationship to God is not personal and unique, I am saying that we are over-individualized.
(source unknown)

God has placed us in a body of believers so that through the process of living and sharing our lives together, we might marvel at the way He has gifted each one and might grow as a result of the ministry of one another in our lives.

So many times we neglect this fellowship in the body which is the means whereby God can accomplish many of His personal objectives in our lives.

For instance, one of the things that has to go on after we become Christians is the **BREAKING PROCESS** and the submission of our will to His.

Watchman Nee speaks about this:

God's hand is upon you to break you, not according to your will, but His. Not according to your thoughts, but His. Not according to your decision, but His. Our difficulty is that as God withstands us, we blame others. We react like that prophet who, blind to God's hand, blamed the ass for refusing to budge. So the treasure is in the earthen vessel and the earthen vessel is not broken.

Who can see the treasure within? What is the final objective of the Lord's working in our lives? It is to break this earthen vessel to break our alabaster box, to crack open our shell. The Lord longs to find a way to bless the world through those who belong to Him. Brokenness is the way of blessing, the way of fragrance, the way of fruitfulness, but it is also a path sprinkled with blood. Yes, there is blood from many wounds. When we offer ourselves to the Lord to be at His service, we cannot afford to be lenient, to spare ourselves. We must allow the Lord to crack our outward man so that He may find a way for His outworking.
(source unknown)

Many times this process goes on through human relationships in the body of Christ, and we resist it. We run away, we blame others rather than quietly submitting and learning the path of obedience.

We are avoiding His working in this area of our lives.

In this final study that is before us, the Apostle Paul is going to share with us several personal areas that relate to our responsibility in the body of Christ to function in a proper way so that Christ can be seen living in us.

We are now prepared to dig into the final chapter in the Book of Galatians:

You Were Running Well UNTIL: Your Body Function Failed (Galatians 6:1-18)

Anders says:

“It is easy to talk about the fruit of the Spirit while doing very little about it. So Christians need to learn that it is in concrete situations, rather than in emotional highs, that the reality of the Holy Spirit in their lives is demonstrated.”
James Boice

p. 76

Anders says:

In chapter 6, Paul advises the Galatian Christians: In light of the gospel of grace and the power of the Holy Spirit (chap. 5), you are now free to help others. You can help them in three ways. First, you can help other Christians carry their burdens (6:1-5). Second, you can help your pastor(s) by financially supporting them. Third and finally, you can help others by serving them with pure motives.

p. 76

Barker & Kohlenberger say:

D. Two Practical Exhortations (6:1-10)

1. Bearing one another's burdens (6:1-5)

In the closing verses of ch. 5, Paul contrasted the works of the sinful nature and the fruit of the Spirit, concluding that Christians must live Spirit-led lives. But what does it mean to live a life characterized by love, joy, peace, patience, and the other virtues? To those who might prefer a mystical experience or a flight of fancy, it comes as a shock to find Paul returning at once to the most down-to-earth subjects—personal relationships (vv. 1-5) and the use of money (vv. 6-10)—and to find him measuring spirituality by action in these areas. Christians need to learn that it is in concrete situations, rather than in emotional highs, that the reality of the Holy Spirit in their lives is demonstrated.

p. 743

Bickel & Jantz say:

Living to Please the Spirit

Galatians 6:1-18

p. 137

Bickel & Jantz say:

As you read and study this final chapter in Galatians, you're going to notice something very interesting. Throughout this letter, Paul never tires of telling his readers that they cannot win God's favor by doing good works. Yet as he brings his letter to a close, he is telling them, "Let's not get tired of doing what is good" (6:9). What gives? Is Paul contradicting himself?

We've touched on this previously, but let's talk about it again. If we are doing good works and performing certain rituals in order to build ourselves up and win God's favor, we are doing them from our flesh, and they will not amount to a hill of beans in God's eyes. But if we are doing good works because we love God and love our neighbor, then we are doing them because the Holy Spirit is controlling us, and the good we do will be used for God's glory. That's the kind of "good" Paul is talking about.

p. 137

Dunnam says:

**THE SHARED LIFE OF THE PEOPLE OF GOD
GALATIANS 6:1-18**

Scripture Outline

Bearing and Sharing Burdens (6:1-6)

The Law of the Harvest (6:7-10)

Glory Only in the Cross (6:11-15)

A Blessing and a Plea (6:16-18)

p. 119

Fergusson says:

IN the first part of this chapter he presseth the exercise of mutual love, in two exhortations. And first, he exhorteth them to endeavour the reclaiming of those who were fallen, ver. 1, and to bear patiently with the sinful infirmities one of another; because, first, hereby they should obey the command enjoining mutual love, ver. 2; secondly, self-conceit, which marreth the exercise of this duty, is but a self-deceiving, ver. 3; and therefore he prescribeth a remedy against that evil, to wit, self-searching; and enforceth it, because, first, they should attain to such gloriation as God, alloweth of, ver. 4. And secondly, every man must give an account of his own actions to God, ver. 5.

p. 100

Henry says:

This chapter chiefly consists of two parts. In the former the apostle gives us several practical directions, which more especially tend to instruct Christians in their duty to one another, ver. 1-10. In the latter he revives the main design of the epistle, which was to fortify the Galatians against the arts of their Judaizing teachers. I. The true character of these teachers, ver. 11-14. II. He acquaints them with his own temper and behaviour. And then he concludes the epistle with a solemn benediction.

p. 1845

Ironside says:

WE are now to consider a number of special admonitions having to do with the manifestation of grace, in our attitude toward our brethren generally and toward the world outside, for where grace is active in the soul there will always be kindly consideration of others. Where a spirit of censoriousness prevails, or where malice and bitterness fill the heart, one may be certain that, for the time being at least, the one who manifests such a disposition has lost the sense of his debtorship to the grace of God.

pp. 213-14

Jamieson, Fausset & Brown say:

VSS. 1-18. EXHORTATIONS CONTINUED; TO FORBEARANCE AND HUMILITY; LIBERALITY TO TEACHERS AND IN GENERAL. POSTSCRIPT AND BENEDICTION.
p. 1276

Lucado says:

The Christian life isn't merely difficult; it's impossible. Impossible, that is, so long as we try to live for God in our own strength. Resisting sinful urges? Overcoming our natural tendencies toward pride and selfishness? Serving others in love? Face it—we will *never* do those things until we are surrendered to the Spirit of God. What a tragic mistake—and a devilish lie—to believe that we need the Spirit to begin the Christian life, but not to continue living it. Like a strong wind (John 3), like a mighty river (John 7), the Holy Spirit longs to move powerfully through each believer's soul. Revealing. Convicting. Comforting. Counseling. Teaching. Guiding. Transforming. Empowering. Have you invited him to do his work? Are you yielded fully to his leadership?

DEVOTION

Spirit of God, be unleashed in my heart. Do the work that only you can do. Fall fresh on me. Fill me. Mold me. Make me. Use me. Produce the character of Jesus in my life.
p. 109

MacArthur says:

In 6:1-6, the apostle declares that when a sinning brother is disciplined, the spiritual members of the church should pick him up, hold him up, and build him up.
p. 177

MacArthur says:**D. Freedom from Spiritual Bondage (6:1-10)**

p. 1677

McGee says:

This final chapter of Galatians brings us to the third step in this practical section of sanctification by the Spirit. We have seen that being saved by faith and living by law perpetrates falling from grace. Also we have seen that being saved by faith and walking in the Spirit produces fruit of the Spirit. In other words, we have seen what it means to walk in the Spirit. It is something we are to begin, and though we fail, we are to keep at it. Now we will see how the fruit of the Spirit will work out in our lives. Here is where we see it put in shoe leather where it can hit the pavement of our hometown.

p. 193

Radmacher, Allen & House say:

6:1-5 Paul turns from dealing with the believer's responsibility for sin to address the spiritual restoration of sinners (6:1) and overburdened **brethren** (6:2) before further consideration of personal responsibility (6:3-5).

p. 1528

Simpson says:

WE have been studying the Epistle of Paul to the Galatians, and have found the keynote to be the Free Grace of God as opposed to the law and the works of the flesh. We have seen the grace of God in our salvation and sanctification; the gift of God equally for our justification and our deeper life. We shall now look at the work of free grace in our own spirit toward others, the outworking of grace in a gracious life, a life marked by the fulness and large-heartedness of that grace from which our own salvation came.

p. 32

Wiersbe says:

**THE LIBERTY OF LOVE
(Galatians 6:1-10)**

p. 141

Wiersbe says:

The story has often been told about the message the founder of the Salvation Army sent to their international convention. General William Booth was unable to attend because of ill health, so he cabled the delegates a message containing one word: "OTHERS!"

In the popular comic strip *Peanuts*, Lucy asks Charlie Brown, "Why are we here on earth?"

He replied, "To make others happy."

She ponders this for a moment and then asks, "Then why are the others here?"

"One another" is one of the key phrases in the Christian's vocabulary. "Love one another" is found at least a dozen times in the New Testament, along with "pray one for another" (James 5:16), "edify one another" (1 Thess. 5:11), "prefer one another" (Rom. 12:10), "use hospitality one to another" (1 Peter 4:9), and many other like admonitions.

In the section before us, Paul adds another phrase: "Bear ye one another's burdens" (Gal. 6:2). The Spirit-led Christian thinks of others and how he can minister to them.

p. 141

Wiersbe says:

GALATIANS 6

See others humbly (1-2). Your response to another's fall reveals your own walk, whether it is spiritual or not. Pride will make it impossible for you to help the fallen, but humility will bring blessing to you and to them.

See yourself honestly (3-5). Do you use somebody's fall to make yourself look better? Or do you know yourself, accept yourself, and seek to please God alone?

See your leaders appreciatively (6-10). When you give to others whose ministry blesses you, you are sowing seed that will bear fruit. When you use your resources for sinful purposes, you sow to the flesh and will reap a sad harvest.

See the Cross clearly (11-18). The false teachers wanted the world's praise, so they avoided the Cross; but the true believer will glory in the Cross, even if it means suffering the world's enmity.

pp. 770-71

Wuest says:

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).*

p. 163

The Bible Knowledge Commentary titles Galatians 6:1-10:

A life of service (6:1-10).

A believer is free from the Law of Moses and possesses liberty in the Spirit, but he must fulfill the law of Christ, and this can be done in the power of the Spirit. Such a life involves sacrificial service directed toward sinning Christians, burdened Christians, the pastor-teachers, and all people.

v. 1 Brethren, if however a man be overtaken in a sin, you who are the spiritual ones restore such a one in a spirit of meekness, keeping an eye on yourself, lest you also should be tempted.

The NET Bible titles this chapter:

Support One Another

The NET Bible translates verse 1:

Brothers and sisters, if a person is discovered in some sin, you who are spiritual restore such a person in a spirit of gentleness. Pay close attention to yourselves, so that you are not tempted too.

Peterson paraphrases verse 1:

Live creatively, friends. If someone falls into sin, forgivingly restore him, saving your critical comments for yourself. You might be needing forgiveness before the day's out.

The Bible Knowledge Commentary titles verse 1 and then says:

TOWARD THE CHRISTIAN WHO HAS SINNED (6:1).

6:1. Paul deals with a hypothetical case of a Christian who is **caught** (prolēmphthē) **in a sin**, or better, is “caught by a sin.” The thought is that of someone running from sin but sin, being faster, overtakes and catches him. Two passages show how the legalists responded to such (cf. John 8:3-5; Acts 21:27-29). But a Christian should **restore** (*katartizete*, a word used in secular Gr. for setting broken bones and in the NT for mending fishing nets) **him**. The task of restoration is not to be undertaken by fledglings in the faith but by those **who are spiritual**, that is, believers who walk by the Spirit (cf. Gal. 5:16), and who are mature in the faith (cf. 1 Cor. 2:15; Heb. 5:13-14). Furthermore this delicate work must be done **gently** (prautētos; cf. Gal. 5:22) and with the consciousness that no one is immune from falling into sin (cf. 1 Cor. 10:12).

As the Apostle Paul comes to the conclusion of this epistle, he actually **CHALLENGES** them in **TEN AREAS**.

The **FIRST TWO** of these challenges were in the last study—Galatians 5:25-26:

CHALLENGE #1 (Galatians 5:25):

“Let us also order our steps by the Spirit.”

CHALLENGE #2 (Galatians 5:26):

“Let us stop becoming vain-glorious, provoking one another, envying one another.”

Challenge #1 is vital if **FRUIT** is going to be produced. It is critical to all the rest.

Challenge #2 is a manifestation of **LIVING IN THE FLESH** when we become:

“vain-glorious, provoking one another, envying one another.”

We come now to the **THIRD CHALLENGE** here in verse 1:

CHALLENGE #3:

“BRETHREN, IF HOWEVER A MAN BE OVERTAKEN IN A SIN, YOU WHO ARE THE SPIRITUAL ONES RESTORE SUCH A ONE IN A SPIRIT OF MEEKNESS, KEEPING AN EYE ON YOURSELF, LEST YOU ALSO SHOULD BE TEMPTED.”

“A MAN . . . OVERTAKEN IN A SIN” here is a man who has slipped or lapsed rather than committed a willful sin.

This is totally contrary to the law, because the law has no recourse at this point but to condemn. The Word tells us that when we offend in one point, we are guilty of all.

1 John 2:1-2 (NASB)

My little children, I am writing these things to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.

When the Christian sins, he is not severed from the body of Christ. He is just dislocated as a bone. He is dislocated as regards to his service and fellowship. His use and blessing are suspended.

When there is sin in our lives, it affects both the vertical and horizontal relationships:

1. In the **VERTICAL RELATIONSHIP**, it breaks fellowship.
2. In the **HORIZONTAL RELATIONSHIP**, it creates tension, strife, jealousy, bitterness, and ultimately division.

There are **THREE OBVIOUS THINGS** that happen when sin is in our lives. We are:

1. **OUT OF FELLOWSHIP**,
2. **OPERATING IN THE FLESH** rather than in the Spirit, and
3. **SELFISH** instead of being servants.

The word for “RESTORE” here is used for:

“MENDING NETS.”

“RESTORE” is also a SURGICAL word meaning:

“to execute a repair,”

“to remove a growth,” or

“setting a broken limb.”

The emphasis is on the CURE not on the PUNISHMENT.

Vos points out:

“You who are spiritual” is not ironical phraseology but a legitimate appeal to individuals who are walking by the Spirit. *Restore* is a beautiful word, used for the setting of a dislocated or broken bone and making it useful to the whole body once more; of course this must be done with much care. Here the spiritual are exhorted to bring the brother back into his rightful place of fellowship in the body. This is to be done in a spirit of *meekness*, one of the fruit of the Spirit, not in an attitude of vainglory or a “better than thou” attitude on the part of those who have not fallen into sin. “Considering yourself” marks a shift from the plural to the singular, indicating that restoration belongs to the church corporately, but there is individual responsibility in treatment of others in the proper spirit; and none of us is immune from falling into sin. Therefore we should all be extremely gentle in dealing with others who have capitulated to temptation.

“Restore” of verse 1 must be connected with “bear” in verse 2. If we are to restore others to full usefulness in the body of Christ, we shall have to help bear their burdens. Verse 2 makes a generalization based on the specific situation of verse 1 and certainly includes more than aid to the erring. *Burdens* are weights too heavy for individuals to shoulder and capable of being shared with other brethren in the fellowship of believers. Here is a charge to those who have sought to carry the wrong kind of burdens (law-keeping) to assume another burden of the right sort.

p. 110

Gutzke points out:

Christian living should be featured by gracious kindness to those who are at fault. Every Christian has in him something of the old man as well as something of the new man that is in Christ Jesus. And that old man may trick him into sin. Sometimes Christians do fall into sin. That is obvious enough, but sometimes they fall into sin in subtle ways.

There was an occasion in the life of Noah when he became drunken, and he was lying in his tent uncovered. One of his sons, Ham, saw him and went out and told about it. Shem and Japheth took a garment, walked in backwards, and covered him. In due time Noah awoke; and when he understood what had happened, he pronounced judgment on this whole event. Noah pronounced blessing on Shem and Japheth for refusing to look on their father's nakedness. They would not take advantage of him in his trouble. They even covered him up so that he would not be seen. That action can be better understood when it is contrasted with that of Ham. When he saw his father in that embarrassing, unfortunate, perhaps disgraceful situation he went out and talked to others, drawing their attention. In so doing he disqualified himself from blessing. The curse received came not only to him, but also on his grandchildren. That is the danger of such misconduct: others may suffer because of it.

p. 151

How easy it is within the body of Christ, when there are difficulties and problems, to be the devil's instrument to precipitate problems and great divisions, because we talk about problems.

We talk, we delight to talk about the difficulties of others and to share them with one another, and thus, to enter into a feeling of personal superiority over a brother or sister in the body of Christ, because we have had the privilege of sharing this with somebody else.

In light of what is taught here in the Word, it is a serious matter for us to share openly with others the difficulties and problems that have been shared with us in confidence.

The Word does tell us that "love covers a multitude of sins." We manifest our love for our brothers and sisters within the body of Christ when we cover those things in their lives, with the love of the Spirit of God produced in our hearts.

We are commanded here to "RESTORE SUCH A ONE IN THE SPIRIT OF MEEKNESS." Compassion and forgiveness is a responsibility which we have within the body of Christ.

(Dancing With Broken Bones: Blessed are the Broken in Spirit, for God can Make Them Whole by David Swartz)

Some people actually enjoy the confronting role, and their rebuke comes off as a verbal equivalent of the St. Valentine's Day Massacre. But anyone who savors muckraking through someone else's sin just to flex the muscles of his own spiritual pride is guilty of spiritual malpractice.

p. 46

(The Crisis of Caring: Recovering the Meaning of True Fellowship by Jerry Bridges) Colorado Springs, CO: Navpress. Copyright - Jerry Bridges, 1985.

Let me illustrate the utter ridiculousness of some of our attitudes and actions toward other believers with a somewhat silly idea. Can you imagine the ear making the following comment to the eye? “Say, did you hear about the serious trouble the foot is having? My, my, isn’t it too bad? That foot surely ought to get his act together.” No, no, our bodies don’t behave that way at all! Instead the entire body cries out, “My foot hurts! I feel awful!”

Why does the whole body hurt when only one part is injured? It is because all the parts of the body make up one indivisible whole. And when one part hurts, no matter what the reason, the restorative powers of the entire body are brought to bear on that hurting member. Rather than attacking that suffering part or ignoring the problem, the rest of the body demonstrates concern for the part that hurts. This is the way the Body of Christ should function.
pp. 66-67

Paul gives a **WARNING** here in this verse:

“KEEPING AN EYE ON YOURSELF, LEST YOU ALSO SHOULD BE TEMPTED.”

It was Augustine who said:

There is no sin which one person has committed that another person may not commit also.
(source unknown)

1 Corinthians 10:12 (NASB)

Therefore let him who thinks he stands take heed lest he fall.

The restoration is to be done by the **“SPIRITUAL”** or God’s normal healthy child, in the **“SPIRIT OF MEEKNESS”**—which we saw back in Galatians 5:23—was the fruitage of the Spirit in our lives.

Anders says:

Both the television evangelist and the leading presidential candidate were arrogant in their condemnation of others, and their own indiscretions were revealed a short time later.

Paul warned of that attitude in this final chapter of Galatians. He encouraged us to treat gently other Christians who have fallen into sin, all the time watching out for ourselves, lest we also be tempted. He went on to encourage the Galatians not to weary in doing good things, because we will eventually reap our reward from the Lord. Focusing on relationships and personal character provides a fitting end to a rather heavy doctrinal book.
p. 77

Arthur says:

- b. If a person is under the control of the Spirit, would he be living an unrighteous lifestyle?
p. 39

Barclay says:

PAUL knew the problems that arise in any Christian society. The best of men may slip up. The word that Paul uses (*paraptoma*) does not mean a deliberate sin; but a slip as might come to a man on an icy road or a dangerous path. Now, the danger of those who are spiritual, and who are really trying to live the Christian life, is that they are very apt to judge the sins of others hardly. There is an element of hardness in many a good man. There are many good people to whom you could not go and sob out a story of failure and defeat and mistake. They would be bleakly unsympathetic. But Paul says that if a man does make a slip the real Christian duty is to get him on his feet again. The word that Paul uses for *to correct* is a word that is used for executing a repair, and it is also used for the work of a surgeon in removing some growth from a man's body, or in setting a broken limb. The whole atmosphere of the word lays the stress, not on punishment, but on cure; the correction is not thought of as a penalty but as an amendment. And Paul goes on to say that when we see a man fall into a fault or sin we would do well to say, "There but for the grace of God go I."
p. 58

Barclay says:

We now turn to the use of *praus* and *prautēs* in the NT itself. We have a fair amount of material on which to go, for the noun *prautēs* occurs eleven times and the adjective *praus* four times. We shall still confine ourselves to setting out the evidence and we shall not yet try to define the meaning of the words. We shall look first of all at the words with which *praus* keeps company.

i. It keeps company with *agapē*, which is Christian love. Paul asks the Corinthians whether they wish him to come to them with the punishing rod or with meekness and love (I Cor. 4.21). We have seen that *agapē* means that undefeatable benevolence and that unconquerable goodwill which will never turn to bitterness, and which will always seek a man's highest good, no matter what he does. So, then, there is a connection between love and meekness.

ii. It keeps company with *epieikeia*. *Epieikeia* is surely the most untranslatable word in the NT. Usually it is translated gentleness but it means far more than that. Aristotle spoke of *epieikeia* as the quality which is just and which is sometimes better than justice. He spoke of *epieikeia* as the quality which corrects the law when the law fails because of its generality. There are times when it is necessary to proceed on equity and not on legal justice. There are times when decisions have to be taken, not as the rules and the regulations lay down, but in a spirit which transcends law. There are circumstances which make the strict application of the law unjust, and *epieikeia* is the quality which knows when to forget and to relax the law and to deal with others, not in law, but in mercy and in love. In II Cor. 10.1 Paul puts the two words *prautēs* and *epieikeia* together and uses them both of Jesus, when he speaks of the meekness and the gentleness of Jesus. *Prautēs* is then kin to this great quality which recognizes that there are times when justice can become unjust, and that there are times when there is something higher than the law.

iii. More than once *prautēs* is connected with lowliness and humility. Lowliness and meekness are characteristic of the Christian vocation (Eph. 4.2). The elect of God will clothe themselves with the garment of humility of mind and with meekness (Col. 3.12). Jesus himself is meek and lowly in heart (Matt. 11.29). *Prautēs* has to do with that lowliness and humility in which there is no arrogance and in which there is only the delight to serve.

pp. 115-16

Barclay says:

We must now look at the part which *prautēs* plays in the Christian life, and here we shall find that *prautēs* is one of the great essentials of the Christian life.

i. *Prautēs* is the spirit in which to learn. Men must receive with meekness the word which is able to save their souls (James 1.21). *Prautēs* is the spirit in which a man knows his own ignorance, in which he is humble enough to know that he does not know, which can open the mind to the truth, and the heart to the love, of God.

ii. *Prautēs* is the spirit in which discipline must be exercised, and in which the faults of others must be corrected. It is Paul's advice that, if a man is overtaken in a fault, he must certainly be corrected, but the correction must be given and applied in the spirit of *prautēs* (Gal. 6.1). Correction can be given in a way which entirely discourages a man and which drives him to depression and to despair; and correction can be given in a way which sets a man upon his feet with the determination to do better and with the hope of doing better. *Prautēs* is the spirit which makes correction a stimulant and not a depressant, a means to hope and not a cause of despair.

p. 117

Barker & Kohlenberger say:

The first situation is one that, more than any other, reveals the real character and spiritual maturity of a believer. Paul imagines a hypothetical situation—which is, however, not at all infrequent—in which one believer unexpectedly learns that another believer is trapped in some sin. What should one do? Does love mean that one should overlook the sin and refuse to face the facts? Or should one expose the sin openly and so gain a reputation for superior holiness? To Paul, a Spirit-led person should not proceed in either of these ways; he then goes on to describe the proper course of action.

p. 743

Barker & Kohlenberger say:

First, Christians should restore the person who has fallen into sin. The verb used here is a medical term used for setting a fractured bone; what is wrong in the life of the fallen Christian must be set straight. It is not to be neglected or exposed openly.

p. 743

Barker & Kohlenberger say:

Second, the work of restoration must be done by those who are “spiritual” (GK 4461). This word cuts two ways. It is obviously related to Paul’s use of it at the end of ch. 5, as if to say, “Do you consider yourself to be a spiritual instead of a carnal Christian? Well, then, here is a good test. Restoring an erring Christian is exactly the kind of thing that spiritual Christians do.” But Paul is also reminding his readers that only those who are genuinely led by the Spirit have the maturity to deal with sin in others. Every Christian should desire such maturity.
pp. 743

Barker & Kohlenberger say:

Third, the restoration should be made “gently” (cf. 5:22), being aware that no one is immune to temptation and that everyone can fall. Such an attitude avoids unkind gossip, prevents more serious backsliding, advances the good of the Church, and glorifies the name of Christ.
p. 743-4

Bartlett says:

When a brother falls, those who are spiritual are to put him on his feet again. Those who are living in close fellowship with Jesus will be more eager to restore than to condemn. They are more given to undergirding with prayer than to overloading with reproach and scorn. It is to be feared that in some churches, at least, there is more preying on those who have fallen by the wayside than praying for them.
p. 116

Bickel & Jantz title the first ten verses and then say:

The Things Spiritual People Do (6:1-10)

In the first ten verses of chapter 6, Paul lists five specific things a person who is “godly” (NLT) or “spiritual” (NIV) should do. Pure and simple, spiritual people are those who are led by the Spirit. Their actions fall under the general principle of “loving one another,” which applies first to Christian brothers and sisters. Following Francis Schaeffer, we could say that these are five “marks” of a Christian.

p. 138

Bickel & Jantz say:

One of the more shameful characteristics of the church is that Christians have a tendency to “shoot their own wounded.” That’s a graphic way of saying that we do a poor job of helping people who have been “overcome by some sin” to get “back onto the right path.” Paul is calling for those who are godly—that is, spiritually mature—to take the lead in this restorative process. He doesn’t specify exactly how this is to be done, but he does advise that we should help the offender with gentleness and humility. In another of his letters, Paul asks that the church forgive, comfort, and show love to someone who has caused trouble and hurt the entire church (2 Corinthians 2:7-8).

p. 138

Calvin says:

Ambition is a serious and alarming evil. But hardly less injury is frequently done by unseasonable and excessive severity, which, under the plausible name of zeal, springs in many instances from pride, and from dislike and contempt of the brethren. Most men seize on the faults of brethren as an occasion of insulting them, and of using reproachful and cruel language. Were the pleasure they take in upbraiding equalled by their desire to produce amendment, they would act in a different manner.

pp. 170-71

Calvin says:

. . . we must display a gentle and meek spirit, if we intend to heal our brother. And lest any man should satisfy himself with assuming the outward form, he demands *the spirit of meekness*; for no man is prepared for chastising a brother till he has succeeded in acquiring a gentle spirit.
p. 171

Calvin says:

Considering thyself. It is not without reason that the apostle passes from the plural to the singular number. He gives weight to his admonition, when he addresses each person individually, and bids him look carefully into himself. “Whoever thou art that takest upon thee the office of reproving others, look to thyself.” Nothing is more difficult than to bring us to acknowledge or examine our own weakness.
p. 172

De Haan says:

IN the previous chapter (Gal. 5) Paul had given a general view of the practical application of the doctrine of the grace of God. He pointed out the evidences and proof of our justification by faith, without the works of the law. The difference between a legalist and a true believer is evidenced by the rule with which a fellow man is judged. The legalist measures a man by the law and finds him to come short, and so resorts to criticism and condemnation. The believer who knows the grace of God, however, is gracious, tolerant, merciful, longsuffering and kind, and forgiving. The most caustic and condemnatory letters we receive (and we receive plenty of them) are from those ungracious people who object to our preaching of salvation by grace alone, and complete deliverance from the law. Some people judge their fellow men by the way they conduct their services, by the vestments they wear, by the particular day they observe as the Sabbath or the Lord’s Day. I know people who base their entire estimate of another’s salvation on how the Lord’s Day or the so-called Sabbath is spent, while they forget that the worst way to spend the Sabbath or Lord’s Day is in finding fault, criticizing and condemning those who do not see eye to eye with them in their legalistic, hairsplitting traditions of men.
pp. 169-70

De Haan says:

Notice in this verse, he is speaking to the “brethren,” believers, about their treatment of a fallen brother. They are not to judge, censure and condemn, but restore such an one. The backslider needs our help more than our criticism. Here is a brother who has fallen into sin, and we are prone to condemn and sit in judgment upon him. But we don’t know all the circumstances which resulted in his falling. If we did, we might be far more gracious and patient. Notice that this brother was “overtaken” in a fault. This is quite a different thing than OVERTAKING a sin. Some people go looking for sin, and go out of their way to find it. But this is not the case in our Scripture. This brother was “overtaken,” implying that he was trying to get away from it, trying to avoid it, but because of weakness, failure of prayer, or failure to look to the Lord for victory, was overtaken. It was not deliberate sinning, but being “overcome” in a moment of weakness.

p. 172

De Haan says:

THE first verse of Galatians six is a solemn warning against legality and sitting in judgment upon weak, stumbling believers. It is a plea for compassion, forbearance and helpfulness to those who fall into sin. The sinner seeks sin—the believer flees sin. But even though he flees, he may still be “overtaken in a fault.” Toward such we should be patient, kind and helpful, realizing the weaker the brother, the more he needs our sympathy and aid. Instead of condemning and avoiding him we are told to restore such an one in the spirit of meekness.

p. 177

Eadie says:

The apostle, in drawing to a close, becomes the most affectionate and direct in his practical counsels and warnings; and he calls them again, in pointed and prominent love, . . . the emphasis being on this term, as if the clouds were lifting and the sun were shedding a parting ray.

p. 431

Eadie says:

The restoration of a fallen brother is not to be undertaken in a distant or haughty spirit, or in a hard, dictatorial, or censorious style, which dwells bitterly on the sin, or brings its aggravations into undue relief, or condemns in self-complacent severity the weakness which led to the fall. The spirit of meekness compassionates while it must blame, soothes while it may expostulate; its fidelity is full of sympathy—itself the image of that gentleness which in the benign Exemplar did not “break the bruised reed, nor quench the smoking flax.”

p. 434

Fergusson says:

The apostle, having (chap. v. ver. 26) exhorted from some vices which do wholly impede that service by love which is enjoined, chap. v. 13, he doth in the first part of this chapter exhort them to several duties in which the exercise of mutual love doth consist.

p. 100

Gaebelein says:

Practical exhortations conclude the defence of the gospel. The previous chapter stated that they that are Christ's have crucified the flesh and its lusts. In the beginning of this chapter the treatment to be accorded to a man (a brother) who has been overtaken in a fault is given. The law would demand the cutting off of such a one. It is harsh and merciless. But grace bears a different message. “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.” The sin of a believer does not put him out of the true church, the body of Christ, but it interrupts communion with God. The erring brother is to be treated in a spirit of meekness and to be restored. Then law is mentioned, but not the law of Moses, but the law of Christ. “Bear ye one another's burdens, and so fulfill the law of Christ.” He is the great burden-bearer for His people and to bear the burdens of others is to act as the Lord Jesus does.

p. 228

Gutzke says:

Paul does not hesitate to point out to these Christians that they should be led of the Holy Spirit to have the same attitude toward that offending brother that the Lord Jesus Christ would have toward him. The Lord Jesus Christ would cover his sin.

The only person who ought to accuse him to point out his sin is Satan. Satan is the accuser of the brethren. Satan is the one who would gossip about him, but not the Lord Jesus Christ. In reading the New Testament, especially in the Gospels, there will not be found one instance when Jesus of Nazareth reported anything bad about anyone. Scripture says, "He knew what was in the heart of man." Jesus of Nazareth knew exactly what was in the hearts of people round about Him. He knew how mean they were. He knew how unclean they were. He knew how proud they were. But there is no record that He ever talked about it.

When Paul is saying, "You who are spiritual," he means, "You Christians who are being led by the Holy Spirit, who are conscious of the Lord and who want His blessing." Paul urges them to "restore such a one in the spirit of meekness." Put him back on the right track. "In a spirit of meekness"; that is, with no disposition to be personal about it; no feeling of superiority. "Considering thyself, lest thou also be tempted." One thing a spiritual Christian must be very careful about is to be [on guard] lest he fall in his own weakness.
pp. 152-3

Harrison says:

"The fruit of the Spirit is meekness." Meekness is the spirit of humility. Of Himself our Lord says, "I am meek and lowly of heart" (Matt. 11:29). Paul beseeches the proud Corinthians "by the meekness and gentleness of Christ" (II. Cor. 10:1). Our Lord's earthly life was one long refusal of pride and self-seeking, climaxing in the voluntary self-abasement of the upper room and the cross. God seeks humility in His children; it is the cornerstone of Christian character. "God resisteth the proud, but giveth grace unto the humble." (Jas. 4:6).

Man is naturally proud. Pride is in his nature. Turning to James 4:5 we find the Spirit "lusts" against the proud in His desire to make man humble. Left to himself, to self-effort on Our Side of the cross, the self-effort will continually crop out in native pride. When we live on His Side the Spirit graciously takes all this native tendency in hand and produces a humble meekness that displaces pride.
pp. 102-103

Hendriksen says:

Over against rudeness (5:26) the apostle places gentleness. He says:
1. Brothers, even if a man be overtaken in any trespass, you who are spiritual should restore such a person in a spirit of gentleness . . . Here, let us say, is a person who, without deliberately planning to perform a wicked deed or to embark upon a devious course, “is overtaken in a trespass.” Before he even realizes to the full extent the ethically reprehensible or injurious nature of the act he has already committed it. He “was overtaken.”
 p. 231

Henry says:

I. We are here taught to deal tenderly with those who are overtaken in a fault, *v. 1; if a man be overtaken in a fault*, brought to sin by the surprise of temptation. It is one thing to overtake a fault by contrivance and deliberation, and another thing to be overtaken in a fault. Great tenderness should be used. *Those who are spiritual must restore such a one with the spirit of meekness.*
 1. The duty we are directed to—to restore such. The original word signifies *to set in joint*, as a dislocated bone. We should endeavour to set them in joint again, comforting them in a sense of pardoning mercy, confirming our love to them. 2. The manner wherein this is to be done: *With the spirit of meekness*; not in wrath and passion, as those who triumph in a brother’s falls. Many needful reproofs lose their efficacy by being given in wrath; but when they are managed with tenderness, and from sincere concern for the welfare of those to whom they are given, they are likely to make a due impression. 3. A very good reason why this should be done with meekness: *Considering thyself, lest thou also be tempted.* We ought to deal very tenderly with those who are overtaken in sin, it may some time or other be our own case. This will dispose us to do by others as we desire to be done by in such a case.
 pp. 1845-6

Hogg & Vine say:

v. 1. **Brethren**,—this word, describing their mutual relationship in the Lord, provides the ground for the exhortation that follows, and is introduced here, in the middle of a section, apparently with the purpose of reminding them that all their dealings one with the other, of whatever kind, must be ruled by this fundamental fact.

p. 306

Ironside says:

In the first instance, we have the case of a brother who has failed, though not wilfully. The Spirit of God says, “Brethren, if a man be overtaken in a fault.” He did not set out with intention to sin. He was not endeavoring to stifle his conscience, but sudden temptation proved too much for him, as for instance, in the case of the apostle Peter, who really loved the Lord, but when challenged as to being one of His disciples was so filled with fear that he denied the One he had declared he would never forsake. It is important to distinguish between wilful, deliberate sin, when one has put away a good conscience and definitely embarked upon a course of evil, and sudden and unexpected failure because of overwhelming temptation taking one off his guard.

p. 214

Ironside says:

It is no evidence of spirituality to give way to harsh judgment, but rather to manifest compassion for the one who has failed and to seek to bring him back to fellowship with God. It is only in the spirit of meekness that this can be done. A hard, critical spirit will drive the failing one deeper into sin and make it more difficult to recover him at last. But a loving, tender word, accompanied by gracious effort to recover, will often result in saving him from further declension.

p. 215

Jamieson, Fausset & Brown say:

restore—The *Greek* is used of a dislocated limb, reduced to its place. Such is the tenderness with which we should treat a fallen member of the Church in restoring him to a better state.

p. 1276

Jamieson, Fausset & Brown say:

the spirit of meekness—*the meekness* which is the gift of *the Holy Spirit* working in our spirit (ch. 5:22, 25). “Meekness” is that temper of spirit towards God whereby we accept His dealings without disputing; then, towards men, whereby we endure meekly their provocations, and do not withdraw ourselves from the burdens which their sins impose upon us [TRENCH].

p. 1276

Lange says:

VI. Vers. 1-5. These verses extend the warning of v. 26, against “provoking one another.” The Christian instead of using any advantage he may possess over another, or any defect he may observe in him, to exalt himself above him (and thereby to provoke him), should, as walking by the Spirit, do just the reverse, should set his neighbor right, when he sees him at fault . . .

p. 148

Lange says:

. . . should **restore such a one**, should bring him into his normal state, instead of turning this fall into an occasion of self-exaltation against him.

p. 149

Lange says:

. . . the verb is properly a surgical term, applied to the setting of a joint, here used in an ethical sense, the idea of amendment being more prominent than that of punishment.

p. 149

Lightfoot says:

Gentleness is a characteristic of true spirituality. By their conduct towards wrong-doers their claim to the title of . . . would be tested.

p. 216

Lovett says:

RESTORING. Having said the Spirit-led life brings about deep changes within a person, Paul moves to give examples of what he means. He cites 3 specifics which ought to be found in spiritual Christians: (1) restoring an erring brother (vs. 1), (2) assisting those in unfortunate circumstances (vs. 2), (3) investing one's resources in the Lord's work (vs. 6). The risk in counseling an erring brother is that one can proudly assume himself above such things, when in fact, he may be the next in line to fall. Instead of handling the errant brother as tenderly as a dislocated joint, the proud Christian is pharisaical and censorious, assuming his own life to be the standard for judgment. The Lord washed the disciples' feet to show how far we should go in humbling ourselves before each other.

p. 73

Lucado says:

In a culture that champions the ideas of "live and let live" and "don't ask, don't tell" Christians tend to shy away from confronting one another when we engage in less-than-honorable activities. However, the Bible calls on believers to hold each other accountable. What has been your experience in this area? Have you ever been approached by another believer about your behavior? What happened?

p. 112

Lucado says:

Paul concludes that trying to live by the Old Testament Jewish law prompts proud people to compare and compete. Embracing grace results in Christians becoming a compassionate spiritual family. His final counsel to the Galatians? Stop worrying about how others are living and live like the new grace-filled people you are.

p. 112

Luther says:

IF we carefully weigh the words of the Apostle we perceive that he does not speak of doctrinal faults and errors, but of much lesser faults by which a person is overtaken through the weakness of his flesh. This explains why the Apostle chooses the softer term “fault.” To minimize the offense still more, as if he meant to excuse it altogether and to take the whole blame away from the person who has committed the fault, he speaks of him as having been “overtaken,” seduced by the devil and of the flesh. As if he meant to say, “What is more human than for a human being to fall, to be deceived and to err?” This comforting sentence at one time saved my life. Because Satan always assails both the purity of doctrine which he endeavors to take away by schisms and the purity of life which he spoils with his continual temptations to sin, Paul explains how the fallen should be treated. Those who are strong are to raise up the fallen in the spirit of meekness.

p. 237

Luther says:

“Brethren,” he says, “if any man be overtaken with a fault, do not aggravate his grief, do not scold him, do not condemn him, but lift him up and gently restore his faith.

p. 238

MacArthur says:

The first responsibility of a spiritual believer who seeks to restore a fallen brother is to help pick him up. When a person stumbles, his first need is to get up, and often he needs assistance in doing it. An integral part of church discipline, therefore, is helping a fallen brother get back on his feet spiritually and morally.

p. 177

MacArthur says:

A **spiritual** believer who humbly seeks to **restore** a sinning brother, however, is not speaking against him but serving him in the best possible way.

A pastor once commented, “I have often thought that if I ever fall into a *paraptōma* [**trespass**], I will pray that I don’t fall into the hands of those censorious, critical judges in the church. Let me fall into the hands of the barkeepers, streetwalkers, or dope peddlers, because such church people would tear me apart with their long, wagging, gossipy tongues, cutting me to shreds.”

Only **spiritual** believers have the wisdom or the right to discipline fellow believers, just as only spiritual believers have the right to leadership in the church . . .

pp. 178-79

MacArthur says:

It was also used of setting a broken bone or putting a dislocated limb back in place. That is the figure used by the writer of Hebrews in calling on believers to “strengthen the hands that are weak and the knees that are feeble, and make straight paths for your feet, so that the limb which is lame may not be put out of joint, but rather be healed” (Heb. 12:12-13).

p. 179

MacArthur says:

6:1 overtaken. Lit. “caught,” which may imply the person was actually seen committing the sin or that he was caught or snared by the sin itself. **you . . . spiritual.** Those believers who are walking in the Spirit (*see note on 5:16*), filled with the Spirit (*see notes on Eph. 5:18-20; Col. 3:16*), and evidencing the fruit of the Spirit (*see notes on 5:22, 23*). **restore.** Sometimes used metaphorically of settling disputes or arguments, it literally means “to mend” or “repair,” and was used of setting a broken bone or repairing a dislocated limb . . .

p. 1677

McGee says:

There is a danger of not really wanting to restore him. We would much rather criticize and condemn him. However, the believer does not lose his salvation when he sins. If a Christian is overtaken in a fault, a spiritual Christian is to restore that one in the spirit of meekness. Meekness is one of the fruits of the Spirit.

p. 193

McGee says:

The word used for “restore” in this verse is a verb which means “to set a broken bone.” If a fellow falls down and breaks his leg, what are you going to do? Are you going to walk off and leave him in pain? God says, “You who are spiritual set the broken bone. Get him back on his feet again.” It is to be done in the spirit of meekness.

p. 193

Patrick & Lowth say:

. . . *In the spirit of meekness,*] 2 Tim. ii. 24, that so they may not provoke them to fly off to Judaism (v. 26), whom they should restore to a right understanding of their Christian liberty, and to a freedom from that yoke of bondage.

p. 742

Pinnock says:

How does this work out in a practical situation? Paul gives us an example (v. 1). Here we have a person who has made a mistake. He may be speaking of a Judaizer who has realized the error of his ways and is penitent. In such a case, the spiritual person will not stand aside and take delight in the repentant sinner's mistake. Rather, he will be the first to move in and seek to help. The verb "restore" can mean mending a ripped net or setting a fractured bone. We are to help the person get back on the right track. The fruit of the Spirit in the lives of those walking by the Spirit will show up in this kind of action. Self-giving love is the sign of the fulness of the Spirit. We should be gentle in doing it because we are prone to making mistakes ourselves.
pp. 81-82

Radmacher, Allen & House say:

6:1 Any trespass probably recalls the sinful "works of the flesh" in 5:19-21. **Overtaken** means to be caught off guard, perhaps at a vulnerable point. A believer devastated by sin needs to be approached with **gentleness** (5:23) by fellow believers. Those not controlled by the Holy Spirit would tend to boast by comparing themselves to the fallen believer (vv. 3, 4). Even as a doctor can catch a disease from treating a patient, so one restoring a fallen sinner can **be tempted** to fall into sin. That danger is well worth **considering**.
p. 1528

Ridderbos says:

As opposed to self-exaltation, the apostle, resuming an ingratiating manner, asks for gentleness and sympathy even towards those who have been caught in an act of sin. This idea, at least, seems best to give the thought of Paul's *to be overtaken in any trespass*. In other words, a very serious offense is assumed. A person (a member of the church, that is) is caught hard upon the act of sin. His guilt is manifest, and he stands ashamed. It is such an instance that must bring to light what walking by the Spirit is. Such is the force of *ye, who are spiritual*. This is not being said in levity, irony, or flattery; it is said to point to the criterion of being spiritual. In such an instance one may not exalt himself, but must help the sinner to leave his evil way, and to bring him back into the status of believers. Presumably *the spirit of gentleness* does not refer to the Holy Spirit Himself, but a human spirit directed by Him (cf. 5:22). The corrective effort must be made in gentleness and friendliness. This is necessary not only with a view to the sinner who is involved, but is in agreement also with the vigilance which everyone must maintain over himself.

p. 212

Simpson says:

Now, if you have received the free grace of God, you will be very tender to those who have sinned and fallen. It is the immature Christian who is harsh and fond of judging. A ripe, mellow, and mature Christian is like his Master, ready for forgive, able to help and lift up the fallen. How beautifully every word here used tells for gentleness and tenderness!

p. 33

Simpson says:

3. You are to restore him. You are not to punish him and make him feel how mean he is. God's purposes are remedial, restorative, and gracious. He wants you to be workers together with Him, and even if you have to resort to discipline, let the end always be restoration. Let everything tend to the uplifting of that within him which alone can save him, the spirit of confidence and hope, that which will see the bright side rather than the dark, not the Accuser, but the Restorer.

p. 34

Simpson says:

4. You which are spiritual are to do this. You cannot do this unless you have the Holy Ghost, unless you have been sanctified from your self-confidence and received the broken spirit which is the surest mark of a deeply spiritual life.

p. 34

Simpson says:

5. But it is to be done in a “spirit of meekness,” not in harshness and superiority, “considering thyself lest thou also be tempted.” John Newton used to say when he saw a reeling drunkard, “There goes John Newton but for the grace of God.” If you remember that, it will make you humble and helpful; you might have fallen too, but for the grace of God. You never know what you owe to restraining grace.

p. 35

Vos says:

. . . *meekness*, a submissive spirit toward God and man—not weakness but controlled strength . . .

p. 108

Vos says:

Brethren sets the tone for this section. Spiritually motivated people in the fellowship of believers have a responsibility to help the erring brother. There is no question about the guilt of the alleged sinner, for *overtaken* means caught in the very act, and a *fault* is a serious lapse.

pp. 109-10

Wiersbe says:

The legalist is not interested in bearing burdens. Instead, he *adds* to the burdens of others (Acts 15:10). This was one of the sins of the Pharisees in Jesus' day: "For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers" (Matt. 23:4). The legalist is always harder on other people than he is on himself, but the Spirit-led Christian demands more of himself than he does of others *that he might be able to help others*.

Paul presented a hypothetical case of a believer who is suddenly tripped up and falls into sin. The word *overtaken* carries the idea of being surprised, so it is not a case of deliberate disobedience. Why did Paul use this illustration? *Because nothing reveals the wickedness of legalism better than the way the legalists treat those who have sinned*. Call to mind the Pharisees who dragged a woman taken in adultery before Jesus (John 8). Or the Jewish mob that almost killed Paul because they *thought* he had defiled the temple by bringing in Gentiles (Acts 21:27ff.). (Legalists do not need facts and proof; they need only suspicions and rumors. Their self-righteous imaginations will do the rest.) So, in this paragraph, Paul was really contrasting the way the legalist would deal with the erring brother, and the way the spiritual man would deal with him.

p. 142

Wiersbe says:***Faithfully Restore Them***

The word translated "restore" in Galatians 6:1 also means "to set a broken bone." How gentle and loving we must be when we seek to help fallen brothers or sisters, for what we do will affect them and the body of Christ.

p. 771

Wuest says:

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. 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.

p. 163

Wuest says:

The word *fault* is from *paraptoma*. 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 (*stoicheo*) 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* in 3:19 (*transgressions*), where he spoke of sin as a wilful stepping beyond the limits imposed by law.

p. 165

Wuest says:

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 *katartizo*. 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. It is used by Paul usually in a metaphorical sense of setting a person to rights, of bringing him into line.

p. 165

(Morning and Evening by Charles H. Spurgeon) Peabody, Massachusetts: Hendrickson. Copyright – Unknown.

Strict walking is much despised in these days, but rest assured, dear reader, it is both the safest and the happiest. He who yields a point or two to the world is in fearful peril; he who eats the grapes of Sodom will soon drink the wine of Gomorrah. A little crevice in the sea-bank in Holland lets in the sea, and the gap speedily swells till a province is drowned. Worldly conformity, in any degree, is a snare to the soul, and makes it more and more liable to presumptuous sins.

p. 485

(The Life You've Always Wanted by John Ortberg) Grand Rapids, MI: Zondervan. Copyright – John Ortberg, 1997, 2002.

Those experiences from one day are typical of the thoughts that inhabit my mind time after time. My mind is like—to use a wonderful image from Henri Nouwen—a banana tree filled with monkeys constantly jumping up and down. It is rarely still or quiet. All these thoughts, like so many chimps, clamor for attention: “How can I get ahead? Is someone trying to hurt me? How will I handle this problem?”

These thoughts are just a little soiled. I have some much darker thoughts that resemble big clods of dirt. The Desert Fathers had a word for them: *logismoi*. This Greek word refers to the false thoughts and desires that lead us to sin and despair. They are subtle and relentless. In an image less charming than Nouwen’s monkeys, one ancient writer, John Climacus, compared the *logismoi* to maggot eggs that incubate in the soil of our fallenness.

What I lack is precisely “purity of heart.” I do not will one thing. One moment I want to hear from God; the next I want to use what I have heard to impress people with how spiritual I am.

These *logismoi* are the infernal counterparts to Scripture. They equip us for bad works. They make corrupt words and actions inevitable. They also make it difficult to meditate or reflect on Scripture.

p. 180

(365 Days of Hope: Encouragement for Those Facing Loss, Pain, and Disappointment by Joni Eareckson Tada and Dave & Jan Dravecky) Federal Way, WA: World Vision. Copyright– Joni Eareckson Tada, Dave Dravecky, and Jan Dravecky, 2005.

To realize God's presence is the one sovereign remedy against temptation.
—François de la Mothe Fénelon
(August 21)

(Grace Notes: Daily Readings with a Fellow Pilgrim by Philip Yancey) Grand Rapids, MI: Zondervan. Copyright– Someone Cares Charitable Trust, 2009.

Reading François Mauriac's words did not end my struggle with lust. But I must say beyond all doubt that I have found his analysis to be true. The love God holds out to us requires that our faculties be cleansed and purified before we can receive a higher love, one attainable in no other way. That is the motive to stay pure. By harboring lust, I limit my own intimacy with God.
p. 200

v. 2 Keep on bearing one another's burdens, and so observe perfectly the law of Christ.

The NET Bible translates verse 2:

Carry one another's burdens, and in this way you will fulfill the law of Christ.

Peterson paraphrases verse 2:

Stoop down and reach out to those who are oppressed. Share their burdens, and so complete Christ's law.

***The Bible Knowledge Commentary* titles this next section and says:**

TOWARD THE CHRISTIAN WHO IS BURDENED (6:2-5).

6:2. A serving Christian lends a helping hand with heavy loads (barē; cf. comments on v. 5). Though the principle would apply to all burdens the context has special reference to the heavy and oppressive weight of temptation and spiritual failure. While the "spiritual" do the work of restoring, all believers are to become involved by prayer and encouragement. This, wrote Paul, will fulfill (anaplērōsete) **the law of Christ**, that is, the principle of love (cf. 5:14; John 13:34).

The **FOURTH RESPONSIBILITY** within the body that Paul asks of us is:

CHALLENGE #4:

“KEEP ON BEARING ONE ANOTHER’S BURDENS.”

First of all, the erring brother experiences compassion and forgiveness as those deficiencies within his life are covered by the others within the body.

Secondly, it is then our responsibility within the body of Christ as a Christian to manifest our love and forgiveness by coming alongside and helping to carry the load—the burdens which are too heavy for him to bear.

SIMEON was pressed into service to bear the cross of Christ because the Savior was pressed down beneath its load.

This is a description of many people—personal burdens too heavy to bear alone.

When we are walking with the Lord and we are functioning properly in our relationships to each other, when we encounter experiences such as these, it is our personal responsibility to enable the brother to go through an impossible task because we have helped to lift his load.

The **“BURDEN”** is a burden of love rather than the law. It is the love of Christ, rather than the law of Moses.

These are burdens that come from without. Burdens of:

A CRISIS,

AN EMERGENCY,

A TIME OF SORROW, and

PERSONAL PROBLEMS that each of us have in the body of Christ.

(Improving Your Serve by Charles R. Swindoll)

I admire the honesty of the man who wrote these words:

I am like James and John.

Lord, I size up other people
 in terms of what they can do for me;
 how they can further my program,
 feed my ego,
 satisfy my needs, give me strategic advantage.

I exploit people
 ostensibly for your sake,
 but really for my own sake.

Lord, I turn to you
 to get the inside track
 and obtain special favor,
 your directions for my schemes;
 your power for my projects;
 your sanction for my ambitions;
 your blank check for whatever I want.

I am like James and John.

Change me, Lord.
 Make me a man who asks of you and of others,
 what can I do for you?

pp. 94-95

What is interesting is that none of the disciples had volunteered for that lowly task . . . so the room was filled with proud hearts and dirty feet. Interesting, those disciples were willing to fight for a throne but not a towel. Things haven't changed a lot since then, by the way.
 p. 163

It was **John Claypool** who, after the experience of the physical death of his little daughter, shared the following thoughts as he began to preach his sermon:

(Tracks of a Fellow Struggler by John Claypool)

But all of this is only one side of the picture. Long before this happened to me, I had come to the conclusion, that it was the nature of God to speak to us in the language of events, and that it was the nature of the Church for human beings to share with each other what they thought they had heard God say in the things that had happened to them. There is no evading the fact that I have just been through a dark place, but it has not been totally black or without its flashes of light. Therefore, difficult as it may be, there is something I want to share with you, my family in Christ. Please do not expect any great homiletical masterpiece. Do not look for any tightly reasoned, original creation. Rather, see me this morning as your burdened and broken brother, limping back into the family circle to tell you something of what I learned out there in the darkness.

p. 8

(Don't Fake It, Say It With Love by Howard Hendricks)

I heard a remarkable dream a man had, rather wild, but with a fantastic message. People were sitting along both sides of a sumptuous banquet table covered with delicious foods of every variety. But everyone had a baffling problem. Their arms were bound to boards and they could not get it in their mouths. Can you imagine anything more frustrating? Finally one guest swung his arm to the fellow across the table, and put his food in the other man's mouth. The second fellow returned the favor and in no time everyone at the banquet was enjoying a delicious meal. That is your privilege as a Christian to feed others and to receive from others.

p. (unknown)

Our verse says:

“KEEP ON BEARING ONE ANOTHER’S BURDENS, AND SO OBSERVE PERFECTLY THE LAW OF CHRIST.”

The local church should be a community of concerned people

Paul uses a **PRESENT IMPERATIVE** here to open this verse:

“KEEP ON BEARING ONE ANOTHER’S BURDENS.”

It is something that should be going on all the time, everyday.

Anders says:

6:2. When we help carry the crushing burden of the one who has fallen in sin, we fulfill **the law of Christ** which is the principle of love (compare 5:14; John 13:34). When a fellow believer succumbs to temptation, it is not our place to judge and condemn him (Matt. 7:1-6). Rather, we are to make sure he knows we love him and want to help him overcome his weakness and grow spiritually.

p. 78

Barclay says:

Twice in this passage Paul speaks about bearing burdens. There is a kind of burden which falls on a man which comes from the chances and the changes of life; it comes to him from outside; some crisis, some emergency, some sorrow may descend upon him. It is fulfilling the law of Christ to help everyone who is up against it. But there is a burden which a man must bear himself. The word which Paul uses is the word for the soldier’s pack. There is a duty which none can do for us and a task for which we are personally responsible. There are things which no one, however kind, can do for us, and which, however much we want to, we cannot push off on to someone else.

pp. 58-59

Barker & Kohlenberger say:

Here Paul deliberately returns to the thought of love being the fulfillment of the law, for the “law of Christ” is the new commandment (Jn 13:34) fulfilled in part by such actions. The burdens we do impose on ourselves should be the burdens of mutual sympathy.

p. 744

Bartlett says:

If you are so bent upon carrying heavy loads, why not get under the burden of love instead of the intolerable weight of legalism which the Judaizers are trying to saddle upon you? Such in substance is the apostle’s exhortation to his readers. Replace the fetters of law with the bondage of love. Let the love of rite give way to the right of love.

p. 117

Calvin says:

The weaknesses or sins, under which we groan, are called *burdens*. This phrase is singularly appropriate in an exhortation to kind behaviour, for nature dictates to us that those who bend under a burden ought to be relieved. He enjoins us to *bear* the burdens. We must not indulge or overlook the sins by which our brethren are pressed down, but relieve them,—which can only be done by mild and friendly correction.

p. 173

De Haan says:

Instead of discouraging those who are weak and burdened, we are to “bear their burdens.” And doing this, we fulfil the law of Christ, for love is the fulfilling of the law. A holier-than-thou attitude of criticism is the evidence of legality; forgiveness and forbearance are the evidences of grace.

p. 177

De Haan says:

Is this a contradiction? It would almost seem so until we point out that the word “burden” in verse 1, is not the same as the word in verse 5. In the verse, “Bear ye one another’s burdens,” the original is “baros” and the lexicon gives the meaning as “a heavy load or a weight.” But in verse 5 the word is “phortion” and my concordance defines it as “a task or a service to be done.” The weights or loads we are to help one another bear must be viewed in the light of the preceding verse (Gal. 6:1), where we are admonished to restore a weak brother overtaken in a fault. Instead of condemning such, and discouraging them, we are to assist them and help in overcoming the fault. We that are strong ought to bear the infirmities of the weak (Rom. 15:1). It includes instructing young believers, encouraging stumbling saints. It would include comforting the bereaved and afflicted, visiting the sick and lonely, assisting those who are in financial straits, counseling and advising in perplexities, guidance in the Word, and prayer for new converts. There are thousands of burdened souls whom we can help by prayer, encouragement, material assistance, and helpful counsel. How can we lift the burden of the forgotten souls in chronic sickness, in old age, and in poverty! This we believe to be the force of “bear ye another’s burdens, and so fulfil the law of Christ.” This burden-bearing is not a legal obligation, but it goes far beyond the demands of the law. It is motivated by grace and love, and is the obedience to the new law of liberty.

p. 178

Dunnam says:

The Christian walk is a shared journey. We do not walk alone; others walk with us. In this section Paul is giving us some guidance for our journey together. We will come back to verse 1, but let’s begin with verse 2: *“Bear one another’s burdens, and so fulfill the law of Christ.”*

p. 120

Eadie says:

. . . “One another’s burdens do ye bear.” This verse broadens the sphere of duty enjoined in the previous verse; or it presents that duty in a form not specialized as in the first verse: the spirit that restores a fallen brother should pervade ordinary Christian relations.
p. 435

Fergusson says:

The apostle first enlargeth the former exhortation, both as to the persons exhorted, (for now he exhorteth not only those who are spiritual, but all of them,) and also as to the duty exhorted unto, which is extended not only to an endeavour of reclaiming those who were overtaken in a fault, but also, to the tolerating and bearing patiently with the sins and infirmities of others, until they be amended, and the sinner reclaimed; which sins are designed by the name of a burden; partly because some such sins are a burden and weight to the sinner himself, either by reason of his grief and sorrow for them, if he be a penitent, Acts ii. 37; or by reason of that vexation and trouble which some sins, as wrath, malice, and envy, do bring to the natural spirits even of the impenitent sinner . . .
p. 102

Hendriksen says:

2. Bear one another’s burdens, and so fulfil the law of Christ. This does not merely mean “Tolerate each other,” or “Put up with each other.” It means: “Jointly shoulder each member’s burdens.” Everybody should put his shoulder under the burdens under which this or that individual member is groaning, whatever these burdens may be. They must be carried jointly. Though the term “one another’s burdens” is very general, and applies to every type of oppressing affliction that is capable of being shared by the brotherhood, it should be borne in mind, nevertheless, that the point of departure for this exhortation (see on 6:1) is the duty to extend help to the brother so that he may overcome his spiritual weaknesses.
pp. 232-3

Henry says:

We are here directed *to bear one another's burdens, v. 2*. This may be considered either as referring to what goes before, and so may teach us to exercise forbearance and compassion towards one another, or a more general precept it directs us to sympathize with one another under the various trials and troubles that we may meet with. So we shall *fulfil the law of Christ*. This is to act agreeably to the law of his precept, which is the law of love, and it would also be agreeable to his pattern and example, which have the force of a law to us. Though as Christians we are freed from the law of Moses, yet we are under the law of Christ; and therefore, instead of laying unnecessary burdens upon others, it must more become us to fulfil the law of Christ by bearing one another's burdens.

p. 1846

Hogg & Vine say:

The believer is to remember that he is in the world not for what he can get out of it but for what good he can do in it, for what help he can render while he is here. So was it with Christ, so must it be with the Christian . . .

p. 313

Ironside says:

Then we have a precious word as to that mutual concern for others which should ever characterize believers: "Bear ye one another's burdens, and so fulfil the law of Christ." The law of Christ is the law of love, and love seeks to help others in their distress and share the load with them.

p. 216

Jamieson, Fausset & Brown say:

Since ye desire "the law," then fulfil the law of Christ, which is not made up of various minute observances, but whose sole "burden" is "love" . . .

p. 1276

Lenski says:

2) This thought of correcting a brother who has fallen into some transgression leads Paul to broaden his admonition. There are many other burdens which we ought to help each other to bear. **The burdens of each other keep bearing and thus fulfil the law of Christ.** Support each other in every way. Weakness, ignorance, inexperience, difficult surroundings, grief, affliction, etc., are some of these burdens. This is the blessedness of Christian fellowship that each is not left to bear his load alone, others will help him to bear it. When many come to the support of one, he will be helped, indeed.
p. 299

Lightfoot says:

'If you must needs impose *burdens* on yourselves, let them be the burdens of mutual sympathy. If you must needs observe a *law* let it be the law of Christ.'
p. 216

Lovett says:

BURDENS. If it's law you want, says Paul, don't serve the Jewish Law, as the Judaizers advocate, but submit to the Law of Christ. Instead of shouldering the burden of legalism, get under each other's burdens and fulfill the Law of love. That, in itself, sums the whole Jewish Law. Paul doesn't mean for his counsel on burden-sharing to be limited to moral burdens only, as per the man trapped in a sin, but also those burdens caused by shifting circumstances, i.e., sickness and misfortune. The one who thinks himself too spiritual to assist a brother in trouble or in need, is deceived. Blinded by conceit, he may claim to be Spirit-filled, but he isn't, for the Spirit moves godly men to help each other. God's estimate of spirituality has more to do with the way one pays his bills, speaks to his wife, raises his children and serves his employer than with a stand on doctrinal issues or emotional experiences.
p. 74

Luther says:

The Law of Christ is the Law of love. Christ gave us no other law than this law of mutual love: “A new commandment I give unto you, That ye love one another.” To love means to bear another’s burdens. Christians must have strong shoulders to bear the burdens of their fellow-Christians. Faithful pastors recognize many errors and offenses in the church, which they oversee. In civil affairs an official has to overlook much if he is fit to rule. If we can overlook our own shortcomings and wrong-doings, we ought to overlook the shortcomings of others in accordance with the words, “Bear ye one another’s burdens.”

Those who fail to do so expose their lack of understanding of the law of Christ. Love, according to Paul, “believeth all things, hopeth all things, endureth all things.” This commandment is not meant for those who deny Christ; neither is it meant for those who continue to live in sin. Only those who are willing to hear the Word of God and then inadvertently fall into sin to their own great sorrow and regret, carry the burdens which the Apostle encourages us to bear.

p. 239

MacArthur says:

The second responsibility of a spiritual believer who seeks to restore a fallen brother is to help hold him up once he is back on his feet. It is not enough simply to help him turn from his sin and then leave him alone. It is immediately after a spiritual victory that Satan often makes his severest attacks on God’s children.

Christians are continually (present tense) to **bear one another’s burdens**. **Bear** has the thought of carrying with endurance, and **burdens** is from *baros*, which refers to heavy loads that are difficult to lift and carry. Used metaphorically, as here, it represents any difficulty or problem a person has trouble coping with. In its context the reference suggests **burdens** that tempt a sinning believer to fall back into the trespass from which he has been delivered.

p. 180

MacArthur says:

6:2 *Bear one another's burdens.* Burdens are extra heavy loads, which here represent difficulties or problems people have trouble dealing with. *Bear* connotes carrying something with endurance. ***the law of Christ.*** The law of love which fulfills the entire law . . .
p. 1677

McGee says:

There are in the Scriptures eleven different words that are translated by our one English word *burden*. This means there are different kinds of burdens. There are some burdens that you can share; there are burdens that you must bear and you cannot share them with anyone. That is a very simple but a very satisfactory answer.

Now burdens are those things that we all have in common. All of us have burdens. Not all of us have wealth, but we have burdens. Not all of us have health, but we have burdens. Not all of us have talents, but we have burdens. Some of us lack even physical members—not all of us can see, not all of us can hear, not all of us have arms and legs, and certainly not all of us have good looks. We say that we all have the same blood, but it is not the same; it comes in different types. We do not have very much in common, but we all have burdens.
p. 194

Pinnock says:

Now Paul enunciates the principle he has just illustrated. “Bear one another’s burdens, and so fulfil the law of Christ.” All of us have burdens, and God does not mean for us to carry them alone. Some people try to. They think it is a sign of fortitude to bear them and not bother other people with them. This is not a Christian attitude. We have been united to Christ in one body so that we can minister to one another.
p. 82

Pinnock says:

The “law of Christ” is a striking phrase. The Galatian controversy over law must have led Paul to adopt this terminology. He is referring of course to the new commandment which Christ gave us (John 13:34; 15:12). Loving one another is the way to fulfil what God requires of us. We are called to be burden bearers. We live under a new kind of obligation—the unspectacular, even mundane, ministry of sharing people’s burdens.
p. 82

Radmacher, Allen & House say:

6:2 The law of Christ referred to here is probably the summation of the law: “Love your neighbor” (5:14; Matt. 22:39; John 13:34, 35). The term **fulfill** suggests that choosing to **bear** another Christian’s **burdens** (or restore another Christian from burdensome sin, v. 1) is precisely what **Christ** expects of all believers. The Greek word for *burdens* refers to something beyond the normal capacity to carry, as opposed to a “load” (v. 5), which is what a person could be expected to carry.
p. 1528

Ridderbos says:

The *burdens* apparently in the first place refers to whatever oppresses man spiritually, threatens to induce him to sin, or to keep him in sin. This is pictured as a burden because one goes bowed under its weight and fears that he will succumb to its pressure. In the bearing of such a burden the Galatians must help and support each other.
p. 213

Simpson says:

“Bear ye one another’s burdens, and so fulfil the law of Christ.” If you receive the spirit of the Master and have been the beneficiary of His free grace, you will learn that the law of Christ is the law of burden bearing, the law of sacrifice, and the law of loving helpfulness. You will recognize the fact that God has adjusted your life so as to bring into it the opportunities and occasions for the ministry of unselfishness, love, and helpfulness to others. And so it comes to pass that when the poor, the destitute, the helpless, and the suffering are brought into contact with your life and meet you with their need, it is not an accident or a misfortune. It is the providence of God, the school of love, and the law of Christ, and He puts them there for your training and for an opportunity for you to dispense the grace that He has given to you.

p. 36

Simpson says:

John Wesley used to spend a large amount of money in helping those less fortunate than himself. On one occasion a poor minister received a very loving letter from him containing the words, “Trust in the Lord, and do good, . . . and verily thou shalt be fed.” The good founder of Methodism said, “I felt impressed to write and call your attention tot his great promise,” etc. He enclosed a five-pound note, but said nothing of this in his letter. The answer from this minister has happily been preserved. “My dear Mr. Wesley, how can I sufficiently thank you for your letter and gift. I have often read that verse and many expositions of it, but this is the best expository note I have ever seen.”

p. 37

Wiersbe says:

The Spirit-led believer approaches the matter in a spirit of meekness and love, while the legalist has an attitude of pride and condemnation. The legalist does not need to “consider himself” because he pretends he could never commit such a sin. But the believer living by grace realizes that no man is immune from falling. “Let him that thinketh he standeth take heed lest he fall” (1 Cor. 10:12). He has an attitude of humility because he realizes his own weaknesses.

But there is a second contrast: He knows the love of Christ in his own heart. “The law of Christ” is “Love one another” (John 13:34; 15:12). Paul has already discussed the “law of love” (Gal. 5:13-15), and now he is applying it. “Tender loving care” is not a modern invention, because Paul is urging it on believers in this passage. How much we appreciate it when the doctor uses tenderness as he sets a broken bone. And how much more should we use “tender loving care” when we seek to restore a broken life.

p. 143

Wuest says:

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

p. 209

**(Signs of Life: Back to the Basics of Authentic Christianity by David Jeremiah)
Nashville, TN: Thomas Nelson. Copyright– David Jeremiah, 2007.**

Some years ago, I read a satirical piece that brought this truth home to me:

I was hungry, and you formed a humanities club and discussed my hunger. I was imprisoned, and you crept off quietly to your chapel in the cellar and prayed for my release. I was naked, and in your mind you debated the morality of my appearance. I was sick, and you knelt and thanked God for your health. I was homeless, and you preached to me the spiritual shelter of the love of God. I was lonely, and you left me alone to pray for me. You seem so holy, so close to God, but I'm still very hungry and lonely and cold.³

That's not biblical faith.

3. Charles Allen, *You Are Never Alone* (Old Tappan: Revell, 1978), 143-144.
p. 8

v. 3 For if a man is thinking himself to be something when he is nothing, he is deceiving himself.

The NET Bible translates verse 3:

For if anyone thinks he is something when he is nothing, he deceives himself.

Peterson paraphrases verse 3:

If you think you are too good for that, you are badly deceived.

***The Bible Knowledge Commentary* says:**

6:3-4. Something must be laid aside if a believer is to be a burden-bearer and that is conceit, an attitude that breeds intolerance of error in others and causes one to think he is above failure.

Paul in his thinking picks up what he has had to say in:

Galatians 5:26 (DAV)

Let us stop becoming vain-glorious, provoking one another, envying one another.

Usually a man who thinks he is something becomes quite vain-glorious about it. He is a man who is only interested in himself and has great difficulty in being constructively involved in the lives of others.

There are blind spots in his life that continue to be there simply because he is unwilling to open up in a fellowship of believers and to be helped constructively along the path to fruitfulness by letting someone else minister to his needs.

John speaks about this in:

3 John 9 (NASB)

I wrote something to the church; but Diotrephes, who loves to be first among them, does not accept what we say.

Paul goes on to say that **“HE IS DECEIVING HIMSELF”**—certainly not other members in the body of Christ, nor the Lord, but only **“HIMSELF.”**

Barker & Kohlenberger say:

3 Two errors might keep believers from fulfilling this role of mutual sympathy. The first is conceit, i.e., Christians thinking themselves to be more important than they are. The implication seems to be that if Christians neglect or refuse to bear another’s burdens, it is because they think themselves above it. But this is to be self-deceived, for, measured by God’s standards, no one amounts to anything. A positive statement of the same principle occurs in Ro 12:3.
p. 744

Jamieson, Fausset & Brown say:

Self-conceit, the chief hindrance to forbearance and sympathy towards our fellow men, must be laid aside. **something**—possessed of some spiritual pre-eminence, so as to be exempt from the frailty of other men. **when he is nothing**—The *Greek* is subjective: “Being, if he would come to himself, and look on the real fact, nothing” . . .
p. 1276

Lenski says:

Self-satisfied, such a man thinks that he is something and needs to help from his brethren in bearing any burdens he may have, he himself being capable enough. Thus also he will have no heart for his burdened brethren. For what makes us tender and helpful, meek and kindly toward others is the realization that we ourselves are nothing and that we, too, need our brethren. Satisfaction with self makes poor helpers for those in need of fraternal support.
p. 300

Radmacher, Allen & House say:

6:3, 4 Anyone who concludes that he is **something** special, through shortsighted self-comparison with those who seem to have fallen, truly **deceives himself**. Instead of examining and judging others, a Christian should always examine **his own work** to see if he is closely following Christ’s example . . .
p. 1528

Paul is addressing the whole issue of **PRIDE** when it comes to ministering and helping others. It is the manifestation here of an **UNBROKEN WILL**. It is the manifestation of **SELFISHNESS**.

It is a picture of **PERFORMANCE VS. RELATIONSHIP**.

It is a picture of **LAW VS. GRACE**.

v. 4 But his own work let each one put to the test, and then to himself alone he will have a ground for glorying and not to the other one.

The NET Bible translates verse 4:

Let each one examine his own work. Then he can take pride in himself and not compare himself with someone else.

Peterson paraphrases verse 4:

Make a careful exploration of who you are and the work you have been given, and then sink yourself into that. Don't be impressed with yourself. Don't compare yourself with others.

The Bible Knowledge Commentary says:

The remedy for self-conceit is found in verse 4—everyone is told to **test** (dokimazetō; cf. 1 Peter 1:7) **his own actions**. This means that rather than **comparing himself** with others he should step back and take an objective look at himself and his accomplishments. **Then he can take pride in himself** over what God has done in and through his life (cf. Rom. 12:3). The Greek word kauchēma, rendered “pride,” means personal exultation, not sinful pride.

The **FIFTH RESPONSIBILITY** that the apostle underscores within the body of Christ is:

CHALLENGE #5:

“BUT HIS OWN WORK LET EACH ONE PUT TO THE TEST.”

Put the things that you are doing **“TO THE TEST”** and then to yourself, not to others, will you have a **“GROUND FOR GLORYING”** lest you provoke them to envy you over that which is a triumph in your own life.

1 Thessalonians 4:11 (NASB)

and to make it your ambition to lead a quiet life and attend to your own business and work with your hands, just as we commanded you;

2 Corinthians 10:17-18 (NASB)

But he who boasts, let him boast in the Lord. For not he who commends himself is approved, but whom the Lord commends.

Many of the problems within the body of Christ would be solved if we would learn to shut up and to mind our own business and to do faithfully that which the Lord has asked us to do.

Just as the Lord is going to put our works as believers to the test when we appear before Him at the Judgment Seat of Christ, so in anticipation of that time we ought to be testing our own works to see whether they are wood, hay and stubble; or gold, silver, and precious stones. What the Apostle Paul is asking of us here is that we prepare ourselves for the final examination by a lot of little pop quizzes along the way.

Philippians 2:3 (NASB)

Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself;

What Paul is asking us to do here is to **CRITICIZE OURSELVES**—put ourselves to the test rather than to spend our time criticizing others.

2 Corinthians 13:5 (NASB)

Test yourselves to see if you are in the faith; examine yourselves! Or do you not recognize this about yourselves, that Jesus Christ is in you—unless indeed you fail the test?

Psalms 139:23-24 (NIV)

Search me, O God, and know my heart;
test me and know my anxious thoughts.
See if there is any offensive way in me,
and lead me in the way everlasting.

Psalms 26:2-3 (NIV)

Test me, O Lord, and try me,
examine my heart and my mind;
for your love is ever before me,
and I walk continually in your truth.

Henry says:

By our own work is chiefly meant our own actions or behaviour. These the apostle directs us to prove, that is, seriously to examine them by the rule of God's word. Instead of being forward to judge and censure others, it would much more become us to search and try our own ways; our business lies more at home than abroad, with ourselves than with other men. The best way to keep us from being proud of ourselves is to prove our own selves: the better we are acquainted with our own hearts and ways, the less liable shall we be to despise and the more disposed to compassionate and help others.
p. 1846

Hogg & Vine say:

The present passage is another form of the same exhortation to that rigorous self-judgment which is repeatedly urged upon believers in view of the natural tendency to sit in judgment upon others. But whereas self-judgment is profitable to godliness, judgment of others is a usurpation of the functions of the Lord Jesus . . .
pp. 316-17

MacArthur says:

6:4 *examine*. Lit. "to approve something after testing it." Believers first must be sure their lives are right with God before giving spiritual help to others . . .
p. 1677

Vos says:

Verse 4 gives a remedy for self-conceit: "Let every man put to the test continuously his own work." Work is external and can be tested objectively or at least dispassionately. "His own work" puts emphasis on its own intrinsic value. When compared with another's, his work might come off well; when tested on its own merits it may win no seal of approval.
p. 111

(Life is Like Licking Honey Off a Thorn: Reflections on Living Wisely in this World of Pain and Joy by Susan Lenzkes) Grand Rapids, MI: Discovery House. Copyright– Susan L. Lenzkes, 2002.

Because God Gave Me Herb

MANY A MAN CLAIMS TO HAVE UNFAILING LOVE, BUT A FAITHFUL MAN WHO CAN FIND?
PROVERBS 20:6

- My heart found a home outside its own skin.
- I know that faithfulness is a man, not just a word.
- I had a dearly loved friend by my side for thirty-two years.
- I am the mother of three incredibly unique and precious children.
- I know how it feels to share laughter, tears, unspoken thoughts, intimacy, change, struggles, and inside jokes that go way back.
- I've experienced the luxury of being cherished and nourished.

- I know that greeting cards are recyclable, and brown paper bags a superior gift wrap.
- I've learned to respect, and even delight in the differences.
- I have learned that, given enough time and love, tact can be acquired.
- I learned that salsa is breakfast food.
- I discovered that "engineer" is not a profession, but a personality type.
- I know how many miles a full bladder can still go.

- I've come to understand that flowers aren't as important as faithfulness.
- I've learned that God loves a woman very well through a godly man.
- I've shared the challenge to grow and become.
- I am a better, stronger person, even separated from him, than I ever would have been without him.
- I am rich with shared memories.
- I will be eternally grateful.
- Because God gave me Herb, and then took him home before me, part of my heart is already in heaven.

"The LORD gave and the LORD has taken away, may the name of the LORD be praised."
Job 1:21

Precious in the sight of the LORD is the death of the saints. Psalms 116:15

Tribute I shared at Herb's Memorial Service on March 3, 1995.
pp. 149-50

v. 5 For each shall bear his own burden.

The NET Bible translates verse 5:

For each one will carry his own load.

Peterson paraphrases verse 5:

Each of you must take responsibility for doing the creative best you can with your own life.

***The Bible Knowledge Commentary* says:**

6:5. The Christian does in fact test himself by carrying **his own load**. This does not contradict verse 2 because the reference there is to heavy, crushing, loads (*barē*)—more than a man could carry without help. In this verse a different Greek word (*phortion*) is used to designate the pack usually carried by a marching soldier. It is the “burden” Jesus assigns to His followers (cf. Matt. 11:30). There are certain Christian responsibilities or burdens each believer must bear which cannot be shared with others. Jesus assured His disciples that such burdens were light.

The **SIXTH THING** Paul admonishes us to do is:

CHALLENGE #6:

“BEAR HIS OWN BURDEN.”

This is not in conflict with verse 2. This is simply bearing our part of the work, doing faithfully our part of the service. It is the use of our spiritual gift to the edification and the building up of other believers.

2 Timothy 1:6 (NASB)

And for this reason I remind you to kindle fresh the gift of God which is in you through the laying on of my hands.

A scriptural contrast will help us here in the Gospel of Mark.

Mark 2:3 (NASB)

And they came, bringing to Him a paralytic, carried by four men.

Here these fellows were bearing another's burden.

Mark 2:11 (NASB)

“I say to you, rise, take up your pallet and go home.”

Here now he is capable of bearing **“HIS OWN BURDEN.”**

This is the word used for the **SOLDIER'S PACK**. Each of us has a responsibility to which we are accountable and we cannot shove it off on someone else.

Vos points out:

There is no contradiction between verses 5 and 2; different Greek words appear in the two verses. Rendall observes that the word used here designated the pack usually carried by a porter or soldier on the march, and Christ used it to describe the burden He lays on each of His disciples (Mt 11:30). Commentators appear to be almost unanimous in finding in this verse a reference to the day of judgment when each will be held responsible for his own life and work (Ro 14:12). *For* seems to look back to verse 4. When a man's work is put to the test finally, he must bear the Lord's evaluation of it. How much wood, hay, and stubble will be consumed? Will there be a "well done"? It does not seem necessary to relegate this burden-bearing entirely to the future, however. There are burdens involving the onus of sin, personal suffering, and responsibility of service that no one can share. Perhaps it would be useful to underscore the latter; we cannot slide out from under our personal Christian responsibilities—whether to live a life characterized by the fruit of the Spirit, or rendering spiritual service.

p. 112

Let us say that we are going on an outpost camping trip into the mountains and each of us has a pack to carry, or a burden to bear, which is our share. Now let us say that I fell and sprained my ankle so bad that I was unable to continue. This would necessitate someone within the body sharing my burden for a time until we could get help.

There is an old fable that tells us the story of how the bird got his wings. The story goes something like this:

God made birds in the beginning wingless. And He laid the wings before them and commanded them saying, "Come take up these burdens and bear them." And as they were obedient to His command, the burdens, or weights, became wings.

(source unknown)

Isaiah 40:31 (NIV)

but those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint.

Burdens can become a tombstone hung around our necks, or the weights to keep the diver down as he looks for precious pearls.

Psalm 55:2 (NIV)

hear me and answer me.
My thoughts trouble me and I am distraught

Proverbs 16:3 (NIV)

Commit to the Lord whatever you do, and your plans will succeed.

Anders says:

We exhibit a permissible, good pride, or gratitude to the Lord, when we are **carrying our own load** well. *Load* means “backpack” and signifies the responsibilities that each of us carries around. It is also the common term for the cargo a ship is designed to carry. It is improper for us to compare ourselves to a sinning Christian and to feel superior to him. Rather, we are to look at the normal, day-to-day responsibilities each of us carries around and feel a permissible good pride when we are fulfilling them responsibly.

p. 79

Barker & Kohlenberger say:

5 In other words, the duty of each Christian is to carry his or her own load. There is no contradiction between this verse and v.2, for different words are used for what one is to bear. The word in v.2 (GK 983) means “heavy burdens”—those that are more than one person should carry. The word in this verse (GK 5845) denotes a person’s “pack.” Each Christian has his or her own work to do, so let each one take pride in how they do it.

p. 744

Bartlett says:

This verse is not, as some may be inclined to think, a contradiction of what Paul has just written in verse two. The fact that Christians are to share one another's burdens does not warrant the individual believer in getting out from under the duties that devolve upon him personally as a follower of the Master; nor does it afford him ground for laying the blame for his own sins of omission and commission upon the shoulders of other Christians. Alas for those who never give others a higher grade than D, nor themselves a lower grade than A in the school of life!

p. 119

De Haan says:

He is speaking here of WORK, personal work, a personal task which no one else can do for him. It is his own personal responsibility. The word "burden" is the same as the word used in Matthew 11:30. Jesus in this verse is talking about service. The invitation of Matthew 11:28 is to sinners:

Come unto me, all ye that labour and are heavy laden (Matt. 11:28).

This is Christ's invitation to the unsaved to come and receive the free gift of life. But in the next verse we have an invitation, NOT to the sinner, but to the SAINT. It is Christ's call to those who have already come to Him for salvation, to now come AFTER Him for service. It deals with a yoke, the symbol of toil, service and work.

Take my yoke upon you, and learn of me . . . (Matt. 11:29).

It is then that Jesus says:

For my yoke is easy, and my BURDEN is light (Matt. 11:30).

The burden here is associated with the yoke of service, obedience and submission. Now the word "burden" in Galatians 6:5 is the same word as in Matthew 11:30. It refers to personal discipleship and service. And of this Paul says no one else can substitute for you. It is your own individual personal responsibility for service. Each one of us has a job to do which we only can do.

pp. 180-81

Dunnam says:

In this setting the load each of us must bear on our own is the task of self-examination and self-correction. The standard of measurement for our lives is known only by us, for that standard is the calling of Christ to us, the apostolic action He requests of us.

p. 124

Hendriksen says:

Responsibility cannot be transferred. Each man will be judged in accordance with his own deeds (Jer. 17:10; 32:19; Ezek. 18:20; Matt. 16:27; Rom. 2:6; Rev. 2:23; 20:13). Works do not save anyone. That truth has been emphasized over and over again in this epistle. Nevertheless, the “reward” will be measured out in harmony with each man’s works. These works will show the degree in which each man has been true to his trust, the extent to which grace has been operative in his life. *Burdens* should be carried jointly, but *the load of responsibility* differs for each individual, and in the Judgment Day the manner in which brother *A* has assumed his responsibility will not make things easier or harder for brother *B*. The latter, too, will have to carry his own load.

pp. 234-5

Ironside says:

It is a recognized principle of Scripture that each man must bear his own responsibility, and this is the meaning of verse 5, where the word “burden” suggests something quite different to its use in verse 2.

p. 216

Lenski says:

For each one will carry his own cargo (Acts 27:10 has this noun) without reference to any other person. “Will carry” matches “will have” in v. 4, both refer to the final judgment. “Their works do follow them,” Rev. 14:13.

p. 301

Lightfoot says:

Each man has certain responsibilities imposed on him individually, which he cannot throw off.
p. 217

Luther says:

Before the judgment throne of Christ everybody will have to bear his own burden. As it is, the praise of men stops when we die. Before the eternal Judge it is not praise that counts but your own conscience.

True, the consciousness of work well done cannot quiet the conscience. But it is well to have the testimony of a good conscience in the last judgment that we have performed our duty faithfully in accordance with God's will.
p. 242

MacArthur says:

Paul's command **for each one to bear his own load** seems to contradict what he has just said about bearing one another's burdens (v. 2). But he uses a different term here. *Phortion (load)* refers to anything that is carried, and has no connotation of difficulty. It was often used of the general obligations of life that a person is responsible to **bear on his own**.

For a Christian, **load** can refer to "his deeds in the body, according to what he has done, whether good or bad," for which he will give account "before the judgment seat of Christ" (2 Cor. 5:10; 1 Cor. 3:12-15). His **load** can also refer to fulfilling his personal calling and ministry for the Lord. Jesus assures His followers that the "load" [*phortion*] of service He gives them "is light" (Matt. 11:30). In either case, every believer is accountable to **bear his own load**, even the light one Christ gives him, and to answer for his faithfulness in so doing when he faces Him.
pp. 181-82

MacArthur says:

6:5 bear his own load. This is not a contradiction to verse 2. *Load* has no connotation of difficulty; it refers to life's routine obligations and each believer's ministry calling (cf. Matt. 11:30; 1 Cor. 3:12-15; 2 Cor. 5:10). God requires faithfulness in meeting those responsibilities.
p. 1677

McGee says:

What Paul is doing in this sixth chapter of Galatians is dividing burdens into two classes: burdens which we can share, and burdens which we must bear, and cannot share.
p. 194

McGee says:

The word *burden* here is the Greek *phortion*, meaning "a load to be borne." This word is used to speak of a ship's cargo. Actually, it is used to speak of a child in the womb—only the mother could bear it, you see. This is a load that is impossible to share. While I never recommend J. B. Phillips' *New Testament in Modern English* as a translation (it should not be called a translation), it is a most excellent explanation. Many times it throws light on a passage of Scripture. He gives this paraphrase of Galatians 6:5: "For every man must 'shoulder his own pack.'" That's it. Each man must shoulder his own pack. There is an old bromide: "To every man his work." And another, a rather crude one, "Every tub must sit on its own bottom." In other words, there are burdens today that you and I cannot share.

Every life, in one sense, is separated, it is isolated, it is segregated, it is quarantined from every other life.
p. 196

Patrick & Lowth say:

. . . This every man is concerned to do; viz. to make his own work good, and approved in the sight of God: for another man's greater sins will not excuse thee from bearing the burden of thy own.

p. 742

Radmacher, Allen & House say:

6:5 Each Christian must bear (6:2) his own load so as not to overload, or unduly “burden” (6:2), other believers. While it is a priority to “do good,” particularly to other Christians (6:10), there are limits of time and other resources that must be considered.

p. 1528

Wiersbe says:

There is no contradiction between Galatians 6:2 and 5, because two different Greek words for *burden* are used. In Galatians 6:2 it is a word meaning “a heavy burden,” while in Galatians 6:5 it describes “a soldier’s pack.” We should help one another bear the heavy burdens of life, but there are personal responsibilities that each man must bear for himself. “Each soldier must bear his own pack.” If my car breaks down, my neighbor can help drive my children to school, but he cannot assume the responsibilities that only belong to me as their father. That is the difference. It is wrong for me to expect somebody else to be the father in our family; that is a burden (and a privilege) that I alone can bear.

p. 145

Wuest says:

. . . for each shall bear his own private burden.

p. 209

There are actually **FOUR LOADS** that each of us must carry individually as believers and they cannot be shared:

1. **SUFFERING,**
2. **DEATH,**
3. **JUDGMENT**—at the Judgment Seat of Christ, and
4. **SIN.**

v. 6 Moreover, let the one who is being taught the word have a share with the one who is teaching in all good things.

The NET Bible translates verse 6:

Now the one who receives instruction in the word must share all good things with the one who teaches it.

Peterson paraphrases verse 6:

Be very sure now, you who have been trained to a self-sufficient maturity, that you enter into a generous common life with those who have trained you, sharing all the good things that you have and experience.

The Bible Knowledge Commentary titles verses 6-9 and then says:

TOWARD THE PASTOR-TEACHER (6:6-9).

6:6. One responsibility of each believer is to shoulder the financial support of the pastor-teachers in the church. Perhaps the Judaizers had influenced some of the believers to slack off in their support of the teachers, a special group who were giving their full time to this ministry and who were reimbursed for their labors (cf. 1 Cor. 9:7-14). This concept of voluntary giving to provide for the Lord's servants was revolutionary since Jews were taxed for the support of their priests and Gentiles paid fees, made vows, etc., to sustain their religions. The admonition is clear that as a teacher shares the good things of **the Word** of God, a believer is to reciprocate by sharing **all good things with his instructor**.

Here is the **SEVENTH ADMONISHMENT:**

CHALLENGE #7:

“MOREOVER, LET THE ONE WHO IS BEING TAUGHT THE WORD HAVE A SHARE WITH THE ONE WHO IS TEACHING IN ALL GOOD THINGS.”

It is difficult to tell from the context whether Paul means that we are to share all good things in the realm of spiritual fellowship, or whether we are to share in financial matters. It is obvious that Paul had no problem sharing the needs of the poor saints in Jerusalem and to teach faithful stewardship.

In this situation the church is disturbed quite a bit already and I wonder if Paul is mentioning financial needs here. If so, it could possibly have stirred them up even more.

As the word is being taught, it is the responsibility of the hearers to share the burden of financial responsibility of those who are being taught spiritual truth.

I really believe that he is talking about financial responsibility because of what he had to say about giving to the Corinthian assembly in both of his letters— 1 Corinthians and 2 Corinthians.

1 Corinthians 16:1-3 (NASB)

Now concerning the collection for the saints, as I directed the churches of Galatia, so do you also. On the first day of every week let each one of you put aside and save, as he may prosper, that no collections be made when I come. And when I arrive, whomever you may approve, I shall send them with letters to carry your gift to Jerusalem;

2 Corinthians 9:6-7 (NASB)

Now this I say, he who sows sparingly shall also reap sparingly; and he who sows bountifully shall also reap bountifully. Let each one do just as he has purposed in his heart; not grudgingly or under compulsion; for God loves a cheerful giver.

(Honest to God? Becoming an Authentic Christian by Bill Hybels) Grand Rapids: Zondervan Books. Copyright - Bill Hybels, 1990.

Another result of financial freedom is that we place ourselves in a position to receive the true riches. Luke 16:11 says, “So if you have not been trustworthy in handling worldly wealth, who will trust you with true riches?”

What are these “true riches”? People. Jesus is saying that if we can’t handle money, which is earthly and temporal, how can we be trusted to impact people who are God’s image-bearers and have eternal and infinite value to Him?

That inspires me! I want to pass the money management test so I can be entrusted with the privilege of influencing people for all eternity. I want to be free to offer my time, energy, *and resources* to others.

pp. 165-66

(The Crisis of Caring: Recovering the Meaning of True Fellowship by Jerry Bridges) Colorado Springs, CO: Navpress. Copyright - Jerry Bridges, 1985.

In Romans 12:13 Paul said, “Share with God’s people who are in need.” John Murray offered a very instructive interpretation of this verse:

It is true that if we comply with this exhortation we shall distribute and impart our possessions to meet the needs of the saints. But though this is implied as a consequence the precise thought does not appear to be that of [sharing with the saints] but that of participating in or sharing the needs of the saints. . . . The meaning, therefore, would be that we are to identify ourselves with the needs of the saints and make them our own.

Charles Hodge, in his commentary on Romans, adopted a similar interpretation, saying that we are to regard the needs of the other saints as our own because we are, in fact, members of the same Body.

p. 133

(The Spirit of the Disciplines: Understanding How God Changes Lives by Dallas Willard) San Francisco: Harper and Row. Copyright - Dallas Willard, 1988.

Such a one was Mrs. Katharina Bovey, memorialized on the wall of Westminster Abbey in these words:

It pleased God to bless her with a considerable estate, which, with a liberal hand guided by wisdom and piety, she employed to His glory and the good of her neighbors. Her domestic expenses were managed with a decency and dignity suitable to her fortune; but with a frugality that made her income abound to all proper objects of charity, to the relief of the necessitous, the encouragement of the industrious and the instruction of the ignorant. She distributed not only with cheerfulness but with joy, which upon some occasions of raising or refreshing the spirit of the afflicted, she could not refrain from breaking forth into tears flowing from a heart thoroughly affected with compassion and benevolence.

p. 207

(If God is in Charge . . . by Stephen W. Brown) Nashville, TN: Thomas Nelson Publishers. Copyright - Stephen W. Brown, 1983.

Lois Cheney's book *God Is No Fool* contains an example of this kind of emotional decision:

Once, a man said, "If I had some extra money, I'd give it to God, but I have just enough to support myself and my family." And the same man said, "If I had some extra time, I'd give it to God, but every minute is taken up with my job, my family, my clubs, and what have you—every single minute." And the same man said, "If I had a talent, I'd give it to God, but I have no lovely voice; I have no special skill; I've never been able to lead a group; I can't think cleverly or quickly, the way I would like to."

And God was touched,
 And although it was unlike him,
 God gave that man money, time, and a glorious talent.
 And then he waited, and waited, and waited. . . .
 Then after a while, he shrugged his shoulders,
 And he took all those things right back from the man,
 The money, the time, and the glorious talent.

After a while, the man sighed and said, "If I only had some of that money back, I'd give it to God. If I only had some of that time, I'd give it to God. If I could only rediscover that glorious talent, I'd give it to God."

And God said, "Oh, shut up."

And the man told some of his friends, "You know, I'm not so sure that I believe in God anymore."

p. 56

Barker & Kohlenberger say:

The second area to which Paul seeks to apply the life of the Spirit in a practical way is the use of money; indeed, few things more clearly disclose the priorities of the heart than this. While many commentators hesitate to relate this entire section to the use of money, and while it is true that the section as a whole goes beyond that topic, at least three factors indicate that Paul was thinking primarily of money.
p. 744

Barker & Kohlenberger say:

Three uses of money are mentioned: (1) the support of the teacher in a Christian congregation, (2) the use of money to build up the life of the Spirit rather than to feed the flesh, and (3) the spending of money to help others, particularly Christians. The principle that ties all three points together is that enunciated in the proverb: reaping is in proportion to sowing.
p. 744

Barker & Kohlenberger say:

To support the Lord's servants is not, however, a grim duty. Instead, Paul speaks of it as mutual sharing. As the teacher shares the good things of the word, so the congregation is to share all good things with the teacher (cf. Ro 15:27).
p. 744

Lenski says:

The one who instructs has the good things; the one being instructed is to proceed to participate in them, in "all" of them. The riches are with the teacher of the Word, the poverty is with the pupil, and the pupil is to institute "fellowship" with the teacher so that he, the pupil, may be enriched.
p. 303

MacArthur says:

The Greek can be translated, “Let him who receives instruction share with him who gives instruction in all good things,” and such a rendering seems appropriate.

Share is from *koinōneō*, which has the basic idea of sharing equally. It is the verb form of the noun commonly translated “fellowship.” Paul is talking about mutuality, not of one party serving or providing for the other but of both parties sharing together. **The one who is taught the word** and the one **who teaches** have a common fellowship and should **share all good things** together.

The most common term for material things that are favorable, or good, is *kalos*. But **good things** translates the plural of *agathos*, which is used in the New Testament primarily of spiritual and moral excellence. Paul uses this word in describing the gospel itself, the “glad tidings of good things” (Rom. 10:15). The writer of Hebrews uses it in the same way, of “the good things to come” of which “Christ appeared as a high priest” (Heb. 9:11) and of which the law was “only a shadow” (10:1).

Under this interpretation, the sharing of **all good things** is the third step in the restoration of a fallen believer. The spiritual Christian who has picked up and held up his fallen brother also builds him up in **the word**, in whose **good things** they fellowship together.

p. 182

Music to My Ears

At the prodding of my friends, I am writing this story. My name is Mildred Hondorf. I am a former elementary school music teacher from DesMoines, Iowa.

I've always supplemented my income by teaching piano lessons—something I've done for over 30 years. Over the years I found that children have many levels of musical ability. I've never had the pleasure of having a protégé though I have taught some talented students.

However, I've also had my share of what I call “musically challenged” pupils. One such student was Robby. Robby was 11 years old when his mother (a single Mom) dropped him off for his first piano lesson. I prefer that students (especially boys!) begin at an earlier age, which I explained to Robby.

But Robby said that it had always been his mother's dream to hear him play the piano. So I took him as a student. Well, Robby began with his piano lessons and from the beginning I thought it was a hopeless endeavor. As much as Robby tried, he lacked the sense of tone and basic rhythm needed to excel. But he dutifully reviewed his scales and some elementary pieces that I require all my students to learn.

Over the months he tried and tried while I listened and cringed and tried to encourage him. At the end of each weekly lesson he'd always say, “My mom's going to hear me play someday.” But it seemed hopeless. He just did not have any inborn ability. I only knew his mother from a distance as she dropped Robby off or waited in her aged car to pick him up. She always waved and smiled but never stopped in.

Then one day Robby stopped coming to our lessons. I thought about calling him but assumed, because of his lack of ability, that he had decided to pursue something else. I also was glad that he stopped coming. He was a bad advertisement for my teaching!

Several weeks later, I mailed to the student's homes a flyer on the upcoming recital. To my surprise Robby (who received a flyer) asked me if he could be in the recital. I told him that the recital was for current pupils and because he had dropped out, he really did not qualify. He said that his Mom had been sick and unable to take him to piano lessons but he was still practicing. “Miss Hondorf . . . I've just got to play!” he insisted.

I don't know what led me to allow him to play in the recital. Maybe it was his persistence or maybe it was something inside of me saying that it would be all right. The night for the recital came. The high school gymnasium was packed

with parents, friends and relatives. I put Robby up last in the program before I was to come up and thank all the students and play a finishing piece. I thought that any damage he would do would come at the end of the program and I could always salvage his poor performance through my “curtain closer.”

Well, the recital went off without a hitch.

The students had been practicing and it showed. Then Robby came up on stage. His clothes were wrinkled and his hair looked like he’d run an eggbeater through it. “Why didn’t he dress up like the other students?” I thought. “Why didn’t his mother at least make him comb his hair for this special night?”

Robby pulled out the piano bench and he began. I was surprised when he announced that he had chosen Mozart’s Concerto #21 in C Major. I was not prepared for what I heard next. His fingers were light on the keys, they even danced nimbly on the ivories. He went from pianissimo to fortissimo . . . from allegro to virtuoso. His suspended chords that Mozart demands were magnificent! Never had I heard Mozart played so well by people his age. After six and a half minutes, he ended in a grand crescendo and everyone was on their feet in wild applause.

Overcome and in tears I ran up on stage and put my arms around Robby in joy. “I’ve never heard you play like that Robby! How’d you do it?”

Through the microphone Robby explained: “Well Miss Hondorf . . . remember I told you my Mom was sick? Well, actually she had cancer and passed away this morning. And well . . . she was born deaf so tonight was the first time she ever heard me play. I wanted to make it special.”

There wasn’t a dry eye in the house that evening. As the people from Social Services led Robby from the stage to be placed into foster care, I noticed that even their eyes were red and puffy and I thought to myself how much richer my life had been for taking Robby as my pupil.

No, I’ve never had a protégé but that night I became a protégé . . . of Robby’s. He was the teacher and I was the pupil. For it is he that taught me the meaning of perseverance and love and believing in yourself and maybe even taking a chance in someone and you don’t know why.

Robby was killed in the senseless bombing of the Alfred P. Murray Federal Building in Oklahoma City in April of 1995.

(source unknown)

v. 7 Stop leading yourselves astray. God is not being sneered at: whatever a man is sowing, this also he will reap.

The NET Bible translates verse 7:

Do not be deceived. God will not be made a fool. For a person will reap what he sows,

Peterson paraphrases verse 7:

Don't be misled: No one makes a fool of God. What a person plants, he will harvest.

***The Bible Knowledge Commentary* says:**

6:7-8. These verses elaborate on the previous exhortation. First, a solemn warning is sounded that **God cannot be mocked**. No man can snub (myktērizetai, lit., “turn up the nose at”) God whose rule, **a man reaps what he sows**, is immutable.

This verse begins with a **PRESENT NEGATIVE IMPERATIVE** and so it is legitimate to translate this:

“STOP LEADING YOURSELVES ASTRAY.”

The **EIGHTH ADMONISHMENT** of the Apostle Paul is to recognize:

CHALLENGE #8:

“WHATEVER A MAN IS SOWING, THIS ALSO HE WILL REAP.”

I have chosen this verse, along with verse 8, as the **KEY VERSES** for this last study:

12. You Were Running Well UNTIL: Body Function Failed

Pinnock points out:

Paul has applied the sowing and reaping principle to three spheres of the Christian life. The teacher who sows God's Word should reap a living from it. The believer who sows to the Spirit will reap eternal communion with God. The Christian philanthropist who sows good deeds will reap a good crop when the day of judgment comes. In none of these spheres is God mocked. The principle of sowing and reaping invariably operates.
p. 85

Pinnock says further:

The sowing and reaping principle applies also to the moral realm. What we become morally depends on what we sow. Sowing to the flesh means encouraging and pampering it, instead of crucifying it. Then if we do not grow in holiness, we should not be surprised. Holiness is a harvest that we reap. What we become depends largely on how we behave day after day. If we entertain impure thoughts, allow ourselves to become angry, wallow in self-pity, we are sowing to the flesh. Our character is formed by our conduct. Sowing to the Spirit, or sowing in the field of the Spirit, would be to cultivate our knowledge and experience of the things of God. As we foster good habits of devotion and prayer, as we busy ourselves in the work of the Lord, we are sowing to the Spirit.
p. 84

The **BIG QUESTION** is:

ARE WE LIVING IN THE FLESH OR LIVING IN THE SPIRIT?

Daniel Webster said:

The most awful thing he knew was the recognition of his accountability to God.
(source unknown)

Romans 14:12 (NASB)

So then each one of us shall give account of himself to God.

2 Corinthians 5:10 (NASB)

For we must all appear before the judgment seat of Christ, that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.

Hebrews 10:31 (NASB)

It is a terrifying thing to fall into the hands of the living God.

THOUGH the mills of God grind slowly,
Yet they grind exceeding small;
Though with patience he stands waiting,
With exactness grinds he all.

Henry Wadsworth Longfellow

<http://theotherpages.org/poems/2000/1/long52.html>

They are all yours:

MONEY,

STRENGTH,

YOUTH,

MANHOOD,

HOME,

OCCUPATION,

FRIENDS, and

LOVE.

But only for a little while, for the reaping day will come.

While enjoying a glorious sunrise the other morning, running with one of my friends, I told him as a result of the experience, I felt like one of the questions on the computer printout for the Judgment Seat of Christ is going to be:

“How many sunrises did you see?”

(A View From the Porch by Ludlow Porch)

Some people just do not function well early. I happen to be one of those people. As a matter of fact, my heart absolutely refuses to hit a lick till about 10:15 every morning. But still the legend of early rising being good continues to live. The fanatics say things like “the early bird gets the worm.” That’s okay if you like worms.

I can tell you, funseekers, after doing an early morning radio show for a year and getting up every day at 4:30 A.M., I came to one inescapable conclusion:

If a sunrise was so great, the Lord would have had it happen around 3:30 in the afternoon, so more folks could see it.

p. 43

What people commonly call their fate is mostly their own foolishness.

Psalm 126:5-6 (NIV)

Those who sow in tears
 will reap with songs of joy.
 He who goes out weeping,
 carrying seed to sow,
 will return with songs of joy,
 carrying sheaves with him.

Anders says:

Mocked means “to turn up one’s nose” or “treat with contempt.” One who turns up his nose at God and sneers at him doesn’t change this immutable “law of the harvest.” Disregarding God’s counsel, we will always suffer. Each of us by our thoughts, attitudes, and actions is constantly planting for a future reaping.
 p. 79

Barclay says:

Paul then goes on to state a grim truth. He insists that in the end life holds the scales with an even and a scrupulous balance. If a man allows the lower side of his nature to dominate him, in the end he can expect nothing but a harvest of trouble. But if a man keeps on always walking the high way, and always doing the fine thing, he may have to wait long, but in the end God repays.
 p. 59

Gutzke says:

This is the “Law of the Harvest.” It states, so far as the whole universe is concerned, that God sees to it that things will remain consistent with themselves. Nobody living is going to plant oats and get wheat. “Be not deceived.” Nobody needs to fool himself or let anybody else fool him; he need not be under any kind of illusion.

The gospel makes it clear to the sinner that he can come before God in his sins: “Though they be as scarlet, they shall be as white as snow.” All his sins will be forgiven. God has cast all his sins behind His back. This is wonderful, but it is not a casual thing. All this is true for people who believe in the Lord Jesus Christ, but it should be kept in mind very clearly that it is not true for anybody else.

p. 155

Henry says:

Many are apt to excuse themselves from the work of religion, though at the same time they may make a show of it. Hereby they may possibly impose upon others, yet they do but deceive themselves if they think to impose upon God. As he cannot be deceived, so he will not be mocked. *Whatsoever a man soweth that shall he also reap.* Our present time is seed-time: in the other world there will be a great harvest. We shall reap then as we sow now.

p. 1846

Jamieson, Fausset & Brown say:

God is not mocked—The *Greek* verb is, literally, to sneer with the nostrils drawn up in contempt. God does not suffer Himself to be imposed on by empty words: He will judge according to works, which are seeds sown for eternity of either joy or woe.

p. 1276

Lovett says:

HARVEST. Not only is it true that a man can only get back what he sows, he must get it from the same field in which he sows. Yet many Christians believe they can sow to the flesh, i.e., live to suit themselves in this life and still reap a joyous harvest for heaven. It just won't work. God's Law will not bend to the whims of men. Those investing their lives in earthly things such as fame, families and fortune, will reap a harvest that is useless in eternity. Even worse, they will watch it go up in smoke at the Judgment (1 Cor. 3:15). The man who sows to the Spirit, (his new nature), investing himself in others in Jesus' Name, will reap a crop in heaven which he may enjoy forever. A man's two natures are like two fields. The crops are being sown in this life, to be reaped at death.

p. 76

Wuest says:

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 . . .

p. 209

Wuest says:

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.

p. 172

(Game Day Decisions: Devotions for Athletes by Elliot Johnson) Grand Island, NE: Cross Training Publishing. Copyright – Cross Training Publishing, 2000.

MUHAMMED ALI was one of the greatest athletes of the 20th century. He knew the “Law of the Harvest,” realizing that he would reap in the ring what he sowed in training. “Before I get in the ring,” he said, “I have already won or lost [the match] out on the road. The real part is won or lost somewhere far away from witnesses—behind the lines, in the gym, and out there on the road long before I dance under those lights.”

All of us reap what we sow. It’s called the “Law of the Harvest.” God cannot be mocked. The word “mocked” means “to turn up the nose in contempt.” We can live to please our old evil nature by spending much time and money on pleasure, comforts, and self-promotion, or we can live to please the Spirit of God.

p. 39

(My Utmost For His Highest by Oswald Chambers) Grand Rapids, MI: Discovery House. Copyright– Oswald Chambers Publications Association, 1992.

If you received the witness of the Spirit before the reality and truth that comes from obedience, it would simply result in sentimental emotion. But when you act on the basis of redemption, and stop the disrespectfulness of debating with God, He immediately gives His witness. As soon as you abandon your own reasoning and arguing, God witnesses to what He has done, and you are amazed at your total disrespect in having kept Him waiting. If you are debating as to whether or not God can deliver from sin, then either let Him do it or tell Him that He cannot. Do not quote this or that person to Him. Simply obey Matthew 11:28, “Come to Me, all you who labor and are heavy laden . . .” *Come*, if you are weary, and *ask*, if you know you are evil (see Luke 11:9-13).

The Spirit of God witnesses to the redemption of our Lord, and to nothing else. He cannot witness to our reason. We are inclined to mistake the simplicity that comes from our natural commonsense decisions for the witness of the Spirit, but the Spirit witnesses only to His own nature, and to the work of redemption, never to our reason. If we are trying to make Him witness to our reason, it is no wonder that we are in darkness and uncertainty. Throw it all overboard, trust in Him, and He will give you the witness of the Spirit. (October 22)

(My Utmost For His Highest by Oswald Chambers) Grand Rapids, MI: Discovery House. Copyright– Oswald Chambers Publications Association, 1992.

Thomas answered and said to Him, “My Lord and my God!” (John 20:28).

Jesus said to her, ‘Give Me a drink’” (John 4:7). How many of us are expecting Jesus Christ to quench our thirst when we should be satisfying Him! We should be pouring out our lives, investing our total beings, not drawing on Him to satisfy us. “You shall be witnesses to Me . . .” (Acts 1:8). That means lives of pure, uncompromising, and unrestrained devotion to the Lord Jesus, which will be satisfying to Him wherever He may send us.

Beware of anything that competes with your loyalty to Jesus Christ. The greatest competitor of true devotion to Jesus is the service we do for Him. It is easier to serve than to pour out our lives completely for Him. The goal of the call of God is His satisfaction, not simply that we should do something for Him. We are not sent to do battle for God, but to be used by God in His battles. Are we more devoted to service than we are to Jesus Christ Himself? (January 18)

v. 8 Because the one sowing unto his own flesh, from his flesh shall reap decay; But the one sowing unto the Spirit, from the Spirit shall reap life eternal.

The NET Bible translates verse 8:

because the person who sows to his own flesh will reap corruption from the flesh, but the one who sows to the Spirit will reap eternal life from the Spirit.

Peterson paraphrases verse 8:

The person who plants selfishness, ignoring the needs of others—ignoring God!—harvests a crop of weeds. All he'll have to show for his life is weeds! But the one who plants in response to God, letting God's Spirit do the growth work in him, harvests a crop of real life, eternal life.

The Bible Knowledge Commentary says:

Each sower decides what his harvest will be. If a person **sows to please his sinful nature**, that is, if he spends his money to indulge the flesh, he **will reap** a harvest that will fade into oblivion. On the other hand if he uses his funds to support the Lord's work, or **sows to please the Spirit**, and promotes his own spiritual growth, he **will reap** a harvest that will last forever. Though a broader application of the principle is legitimate it seems clear that Paul was dealing primarily with the question of financial support of Christian workers in the Galatian churches.

This verse **TAKES US BACK** to:

Galatians 5:16-17 (DAV)

But I am saying, walk by means of the Spirit and you will by no means fulfill the desire of the flesh. For the flesh is constantly having a strong desire to suppress the Spirit. And the Spirit is constantly having a strong desire to suppress the flesh. For these are opposed to one another, in order that you may not do the things that you desire to do.

You have the words:

“FLESH” mentioned **TWICE** and

“SPIRIT” mentioned **TWICE**.

“[THE] FLESH SHALL REAP [DEATH and] DECAY. BUT THE ONE SOWING UNTO THE SPIRIT, FROM THE SPIRIT SHALL REAP LIFE ETERNAL.”

(The Spirit of the Disciplines: Understanding How God Changes Lives by Dallas Willard) San Francisco: Harper and Row. Copyright - Dallas Willard, 1988.

To depart from righteousness is to choose a life of crushing burdens, failures, and disappointments, a life caught in the toils of endless problems that are never resolved. Here is the source of that unending soap opera, that sometimes horror show known as normal human life. The “cost of discipleship,” though it may take all we have, is small when compared to the lot of those who don’t accept Christ’s invitation to be a part of his company in The Way of life.

p. 2

In Galatians 5 we have already looked at the:

“works of the flesh” and fruitage of the Spirit.

Now we here have the **ULTIMATE PURPOSE** for the end results:

now we can **SOW TO THE “FLESH”** and **“REAP DECAY”** or
“[SOW] UNTO THE SPIRIT” and **“REAP LIFE ETERNAL.”**

It is my prayer that you might be so challenged to walk daily **“by means of the Spirit and not to fulfill the desires of the flesh.”**

Eadie says:

The continued and wilful indulgence of our unrenewed nature becomes its own penalty, as it does not realize the end of its being, and unfitting itself for blessedness, sinks and darkens into ruin; but the work of the Spirit of God, fostered within us and consciously elevated into predominant and regulative influence, ripens surely into blessedness. The process in both cases is a certain one . . . as certain as that between sowing and reaping; and the identity of the harvest with the seed sown is emphatically marked . . .

p. 448

Lightfoot says:

According as you sow, thus will you reap. If you plant the seed of your own selfish desires, if you sow the field of the flesh, then when you gather in your harvest, you will find the ears blighted and rotten. But if you sow the good ground of the Spirit, you will of that good ground gather the golden grain of life eternal.’

p. 218

MacArthur says:

everlasting life. This expression describes not only a life that endures forever but, primarily, the highest quality of living that a person can experience . . .
p. 1678

McGee says:

Reaping “life everlasting” includes the fruit of the Spirit in this life and the glorious prospect of the future.
p. 199

Radmacher, Allen & House say:**IN FOCUS “flesh”**

(Gk. *sarx*) (5:19, 24; 6:8, 12, 13; Rom. 7:18; 8:3, 13) Strong’s #4561: In Greek literature, the word *sarx* usually meant nothing more than the human body. It was also used this way in the NT (John 1:14; Rev. 17:16; 19:18, 21). However, Paul often used the word to denote the entire fallen human being—not just the sinful body but the entire being, including the soul and mind, as affected by sin. Thus, Paul often pitted the “flesh” against the “Spirit” as being two diametrically opposed forces. The unbeliever can live only in the flesh, but the believers can live in the flesh or in the Spirit. Paul repeatedly encourages the believers to overcome the deeds of the flesh by living in the Spirit.
p. 1527

(Lectures to My Students by C. H. Spurgeon) Carlisle, PA: Banner of Truth Trust. Copyright– Unknown, 2008.

Who can bear the weight of souls without sometimes sinking to the dust? Passionate longings after men's conversion, if not fully satisfied (and when are they?), consume the soul with anxiety and disappointment. To see the hopeful turn aside, the godly grow cold, professors abusing their privileges, and sinners waxing more bold in sin – are not these sights enough to crush us to the earth? The kingdom comes not as we would, the reverend name is not hallowed as we desire, and for this we must weep. How can we be otherwise than sorrowful, while men believe not our report, and the divine arm is not revealed?
p. 182

(Morning and Evening by Charles H. Spurgeon) Peabody, Massachusetts: Hendrickson. Copyright – Unknown.

Do you desire to speak for Jesus—how can you unless the Holy Ghost touch your tongue? Do you desire to pray? Alas! what dull work it is unless the Spirit maketh intercession for you! Do you desire to subdue sin? Would you be holy? Would you imitate your Master? Do you desire to rise to superlative heights of spirituality? Are you wanting to be made like the angels of God, full of zeal and ardour for the Master's cause? You cannot without the Spirit—*"Without me ye can do nothing."* O branch of the vine, thou canst have no fruit without the sap! O child of God, thou hast no life within thee apart from the life which God gives thee through His Spirit! Then let us not grieve Him or provoke Him to anger by our sin. Let us not quench Him in one of His faintest motions in our soul; let us foster every suggestion, and be ready to obey every prompting. If the Holy Spirit be indeed so mighty, let us attempt nothing without Him; let us begin no project, and carry on no enterprise, and conclude no transaction, without imploring His blessing.
p. 652

(Between a Rock and a Grace Place: Divine Surprises in the Tight Spots of Life by Carol Kent) Grand Rapids, MI: Zondervan. Copyright– Carol Kent, 2010.

The only way to live in this adventure—with all its danger and unpredictability and immensely high stakes—is in an ongoing, intimate relationship with God.

John Eldredge

p. 169

John 10:10 (NASB)

The thief comes only to steal, and kill, and destroy; I came that they might have life, and might have it abundantly.

v. 9 Now, Let us not lose heart in doing that which is good, for at its proper season we shall reap if we are not being exhausted.

The NET Bible translates verse 9:

So we must not grow weary in doing good, for in due time we will reap, if we do not give up.

Peterson paraphrases verse 9:

So let's not allow ourselves to get fatigued doing good. At the right time we will harvest a good crop if we don't give up, or quit.

The Bible Knowledge Commentary says:

6:9. But Christians may become discouraged with spiritual sowing because the harvest is often long in coming. In the face of this reality the apostle charged the Galatians **not to become weary or give up** because the **harvest** is sure. (Paul included himself as he no doubt contemplated his sometimes frustrating labors on behalf of the Galatian Christians.) The reaping will come at God's **proper time**, which may be only in part in this life and in full in the life to come at the judgment seat of Christ.

2 Chronicles 15:7 (NIV)

But as for you, be strong and do not give up, for your work will be rewarded."

This is the NINTH ADMONITION:

CHALLENGE #9:

"LET US NOT LOSE HEART IN DOING THAT WHICH IS GOOD."

“[DO] NOT LOSE HEART” here and give in to the Judaizers’ demands:

“FOR AT ITS PROPER SEASON WE SHALL REAP.”

2 Thessalonians 3:13 (NASB)

But as for you, brethren, do not grow weary of doing good.

Vince Lombardi said:

Fatigue makes cowards of us all.
(source unknown)

FAILURE TO PREPARE IS PREPARATION FOR FAILURE.

Bud Williams said:

Real champions are not always perfect in all that they do, but they have learned that those who are tough get going when the going gets tough.
(source unknown)

(Tough Times Never Last, but Tough People Do! by Robert H. Schuller) New York: Bantam Books. Copyright - Robert Harold Schuller, 1983.

I recall seeing this slogan on a calendar in that bank: “*Great people are ordinary people with extraordinary amounts of determination.*”
p. 24

(Tough Times Never Last, but Tough People Do! by Robert H. Schuller) New York: Bantam Books. Copyright - Robert Harold Schuller, 1983.

Sir Edmund Hillary, who attempted to scale Mount Everest, lost one of the members of his team in the failed effort. He returned to a hero's welcome in London, England, where a banquet held in his honor was attended by the lords and ladies and powerful people of the British Empire. Behind the speakers' platform were huge blown-up photographs of Mount Everest. When Hillary arose to receive the acclaim of the distinguished audience, he turned around and faced the mountain and said, "Mount Everest, you have defeated me. But I will return, And I will defeat you. *Because you can't get any bigger and I can.*"

p. 204

(The Seven Habits of Highly Effective People: Restoring the Character Ethic by Stephen R. Covey) New York: Simon and Schuster. Copyright - Stephen R. Covey, 1989.

Look at the word *responsibility*—"response-ability"—the ability to choose your response. Highly proactive people recognize that responsibility. They do not blame circumstances, conditions, or conditioning for their behavior. Their behavior is a product of their own conscious choice, based on values, rather than a product of their conditions, based on feeling.

Because we are, by nature, proactive, if our lives are a function of conditioning and conditions, it is because we have, by conscious decision or by default, chosen to empower those things to control us.

In making such a choice, we become reactive. Reactive people are often affected by their physical environment. If the weather is good, they feel good. If it isn't, it affects their attitude and their performance. Proactive people can carry their own weather with them. Whether it rains or shines makes no difference to them. They are value driven; and if their value is to produce good quality work, it isn't a function of whether the weather is conducive to it or not.

Reactive people are also affected by their social environment, by the "social weather." When people treat them well, they feel well; when people don't, they become defensive or protective. Reactive people build their emotional lives around the behavior of others, empowering the weaknesses of other people to control them.

The ability to subordinate an impulse to a value is the essence of the proactive person. Reactive people are driven by feelings, by circumstances, by conditions, by their environment. Proactive people are driven by values—carefully thought about, selected and internalized values.

pp. 71-72

(Terry Fox: His Story by Leslie Scrivener)

Having seen him, we knew something of courage and compassion. To some he became a symbol of unity, and he spurred a heart-thumping national pride. Politicians debating the patriation of the BNA Act or the price of Canadian oil were berated by their constituents for not being able to bring the country together the way Terry had. Perhaps it was because Terry had crossed the nation with a maple leaf on his chest, and had spoken openly of being a proud Canadian.

The simplicity of his dream fascinated us. It was the dream of a young man, innocent enough to believe he could make the world a better place, wise enough to do it modestly. Although, according to George Woodcock, Canadians “suspect the sheer gigantic irrationalism of the heroic, for we like to consider ourselves a reasonable people,” we made Terry a hero. We did that because he met the requirements of heroism: he had made our world a finer place by his presence and he had sacrificed himself for a cause. Though his obsession may have struck some as being irrational, there was little of the giant about him—except, perhaps, the vastness of his dream. We felt comfortable accepting Terry as a hero because he was ordinary enough for us to see something of ourselves in his struggle. It would be nice to think that our own wills could triumph over adversity as Terry’s had.

Terry was refreshing, too, because he represented old-fashioned values at a time when most of us had had enough of modern narcissism and indulgence. Duty, dedication, and honour—qualities more fitting to Victorian than contemporary social values—were his trademark. Perhaps that’s why Terry was such a welcomed phenomenon in the summer of 1980. His heroism was within our reach, and any of us—old or young, rich or poor, successful or struggling—could aspire to the attitude of excellence he displayed.

Through it all—from the isolation in the bleak hills of Newfoundland to the uproar in southern Ontario—Terry remained guileless. Yet he had heart enough to weep, without shame, when a little girl, a cancer victim like himself, honoured him with a spring flower.

p. 173

(Terry Fox: His Story by Leslie Scrivener)

Prime Minister Trudeau, addressing the House of Commons, summed up the feeling of Canadians: “It occurs very rarely in the life of a nation that the courageous spirit of one person unites all people in the celebration of his life and in the mourning of his death.”

Terry, he said, gave far more to his country than his country was able to give to him. “Canadians wanted desperately for Terry to live to win his personal battle against the ravages of cancer. Yet it does not occur to any of us to look upon his death as a defeat or failure . . . we do not think of him as one who was defeated by misfortune but as one who inspired us with the example of the triumph of the human spirit over adversity.”

p. 175

Philippians 3:12-14 (NASB)

Not that I have already obtained it, or have already become perfect, but I press on in order that I may lay hold of that for which also I was laid hold of by Christ Jesus. Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus.

(Between a Rock and a Grace Place: Divine Surprises in the Tight Spots of Life by Carol Kent) Grand Rapids, MI: Zondervan. Copyright– Carol Kent, 2010.

. . . Oswald Chambers said: “Faith is deliberate confidence in the character of God whose ways you may not understand at the time.”

p. 43

Arthur says:

Now, Beloved, walk in the righteous freedom that is yours in Christ Jesus. Don't let anyone put you under the yoke of bondage. Instead take His yoke upon you and learn of Him. Truth sets you free!

p. 43

Henry says:

A further caution, *not to be weary in well doing, v. 9*. There is in all of us too great a proneness to this; we are very apt to flag and tire in duty. *In due season we shall reap, if we faint not*. There is a recompense of reward in reserve for all who sincerely employ themselves in well doing. Though our reward may be delayed, yet it will surely come.
p. 1846

Lovett says:

WEARY. See how in this verse we are to DO good, not just FEEL good as we serve Christ. Feeling has nothing to do with it. The faith-life is not for sissies or those who serve when they feel like it. God wants soldiers who refuse to give up when tired or the way is rough. A man can get tired IN the Lord's service, but woe to the one who gets tired OF it. Believers today appear content to give the Lord a few hours a week, when in fact they owe Him their entire lives. And as for financial support, He usually receives less than a waiter's tip. Paul asks God's people to sacrifice themselves, knowing the harvest in heaven will be that much greater. The more laborious the sowing, the bigger the crop one will enjoy in eternity.
p. 77

Patrick & Lowth say:

. . . In the proper time of recompense: for the encouragement Christ gives unto the works of charity is this, "Thou shalt be recompensed at the resurrection of the just," Luke xiv. 14.
p. 742

Wuest says:

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.
p. 210

(A Lifetime of Wisdom: Embracing the Way God Heals You by Joni Eareckson Tada) Grand Rapids, MI: Zondervan. Copyright— Joni Eareckson Tada, 2009.

You can transact life-shaping business with God when you're along with Him. Look at the record:

Jacob was alone when he crossed the Jabbok and spent the night wrestling with the Angel of the Lord.

Moses was alone when the Lord revealed Himself through the burning bush, giving an old man a fresh vision for life and a great work to accomplish.

Joshua was alone when he met a warrior angel prior to the attack on Jericho.

Manoah's wife was alone in the field when the angel of the Lord appeared to her and gave her news about the baby she was to bear—a boy named Samson.

Isaiah was alone when he received his commission from the Lord, saw the Lord high and lifted up, and tasted the burning coals of holiness on his tongue.

Elisha was alone when the mantle of the prophet fell across his shoulders.

Paul was alone in the Arabian desert when the Lord gave him personal instructions about preaching the Word.

Mary was alone when the angel brought her the message that she would give birth to the Savior.

John was alone—exiled—on the island of Patmos when he received his matchless revelation of things to come.

If you need a word from the Lord—direction, help, hope—set aside time to be alone with Him. Expect Him to speak to you. Guidance and real fellowship only come in those times of solitude, in an hour when you say to the Lord, "I need You."

p. 65

(Building High Commitment in a Low-Commitment World by Bill Hull) Grand Rapids, MI: Fleming H. Revell. Copyright - Bill Hull, 1995. 202 pp.

All this is done under the guise of a great harvest. “Look at the people we are reaching. Can’t you see the good we are doing?” There is good in a quicker harvest, but since it has no roots, the product is defective. Christians harvested in this manner will not reproduce, and multiplication is lost.

This method, I believe, breaks faith with spiritual laws of sowing and reaping. The Epistle to the Galatians teaches that a person reaps what he sows. We can reap a rich and good harvest or a plethora of negatives. The exhortation is “Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up” (Gal. 6:9).

Farmers must follow the laws of sowing and reaping. They cannot “cram” like a student, get lucky and strike it rich in the lottery, go on a crash program for weight loss to get into the swimsuit, or increase workouts to prepare for the first game. They must cultivate the ground, till it, and sow the seed. Then they water, spray, protect, and wait and pray. In its proper time there will be a harvest.

Much of contemporary spirituality is trying to have a microwave harvest. The proponents advocate the “greenhouse” approach. Like agrarian scientists, they use the latest tools, technology, and techniques to create a quicker and larger harvest. But in the end nothing can be successful and sustained unless it submits to the basic physical laws of the farm.

p. 67

(Fear Not: For I Am With You Always by Max Lucado) Nashville, TN: Thomas Nelson. Copyright– Max Lucado, 2009.

Mark it down. You will never go where God is not.
 You may be transferred, enlisted, commissioned,
 reassigned, or hospitalized, but—brand this truth on
 your heart—you can never go where God is not.

EVERY DAY DESERVES A CHANCE

p. 17

(Between a Rock and a Grace Place: Divine Surprises in the Tight Spots of Life by Carol Kent) Grand Rapids, MI: Zondervan. Copyright– Carol Kent, 2010.

Most important, every day is an opportunity to unwrap more of the ultimate gift: God's grace. In my own hardest places I have encountered the kind of grace that enables me to praise God for eyes to see the pain of others, a heart of compassion to respond, and a determination to provide tangible help to those who are caught between a rock and a hard place of their own. I am discovering that God works best through broken people who know they do not have all the answers. He can use people who have exhausted their own resources and finally realize that negotiating the tight spots of life is not something they do by themselves.

As I continue to face hard circumstances I can't fix, I am given a choice: I can allow myself to be broken in pieces by bashing my will against the obstacle I think is in the way . . . or by faith I can lean into the Rock and find a place of safety and rest—a grace place that will save me from myself and give me everything I need to move forward on the road.

p. 41

v. 10 So then as we are having opportunity, let us be working that which is good to all but above all to those of the household of the faith.

The NET Bible translates verse 10:

So then, whenever we have an opportunity, let us do good to all people, and especially to those who belong to the family of faith.

Peterson paraphrases verse 10:

Right now, therefore, every time we get the chance, let us work for the benefit of all, starting with the people closest to us in the community of faith.

The Bible Knowledge Commentary titles this verse and then says:

TOWARD ALL MEN (6:10).

6:10. Christians have a measure of responsibility **to all people to do good**, when the occasions arise. When Jesus fed the 5,000, both saved and unsaved participated. So the benevolence of Christians should not be restricted, except that believers are to have the priority. As in a home, family needs are met first, then those of the neighbors.

This passage then speaks clearly about Christian social responsibility, but it should be noted that it is addressed to individual believers. The church is not an agency for social work, though individual Christians are charged to minister in this way as they are able and have opportunity (cf. Rom. 12:17-21).

This is the **TENTH** and **FINAL ADMONITION**:

CHALLENGE #10:

“LET US BE WORKING THAT WHICH IS GOOD TO ALL, BUT ABOVE ALL TO THOSE OF THE HOUSEHOLD OF THE FAITH.”

This is another way of expressing verse 2 of this chapter:

“Keep on bearing one another’s burdens, and so observe perfectly the law of Christ.”

This is the **CHALLENGE** of the Apostle Paul that we be involved constructively in working that which is good which will be of help and encouragement to others within the body of Christ.

This is **COMPASSION IN ACTION** when we move out and show our love for others by helping them to bear their load or burden.

Gutzke points out on this verse:

This shows the twofold nature of the spiritual life, and the fashion of its occurrence. There cannot be any omission of either aspect. If the believer omits the worship, his service will not amount to anything. If he omits the service, his worship will not amount to anything. Each of these aspects must have its part, or both will shrivel and die. Both are needed. So first, the Christian will remember the first great commandment: "Thou shalt love the Lord thy God." This will mean worship. Second, he will remember the second great commandment: "Thou shalt love thy neighbor as thyself." This will mean service. The believer must have them both and in that order: first the worship and then the service. First a person gets right with God; then he serves his fellow man.

On occasion there is some confusion because people who have never accepted Christ are encouraged to serve. That is like telling a person who has never entered the water to swim. It is obvious that if one is going to swim, he must first get into the water. It is then that he can learn to swim. So it is with living the Christian life. First, a person becomes a Christian: accepts Christ. Then having accepted Christ, the believer serves.

It may help to picture the cross as one thinks of this truth. The cross has two beams: a vertical beam and a cross bar, a horizontal beam. Both are needed. If there is only the horizontal bar, it becomes merely a wooden beam lying on the ground. If there is only the vertical, it would be merely a post. There would not be a cross. To have the cross, there must be both the vertical that goes straight up to God, and the horizontal that goes to the people among whom one is living. In thinking of the cross, it is helpful to remember it is the vertical which points to God that holds the other one up. This indicates that the first thing is to get right with God; and then, second, be right with other men.

p. 162

(The Crisis of Caring: Recovering the Meaning of True Fellowship by Jerry Bridges) Colorado Springs, CO: Navpress. Copyright - Jerry Bridges, 1985.

We have examined koinonia as the living expression of our objective relationship with God and with all other believers. We have seen that fellowship is a caring community and a partnership in the gospel, a sharing with one another spiritually and a caring for each other materially. Suffering together, serving one another, and using our spiritual gifts for the benefit of the entire Body are all conscious expressions of true biblical fellowship.

p. 189

(Tough Times Never Last, but Tough People Do! by Robert H. Schuller) New York: Bantam Books. Copyright - Robert Harold Schuller, 1983.

In the *Reader's Digest*, December 1982, a marvelous little piece of philosophy appeared that may be helpful at this point. It is entitled "Anyway."

People are unreasonable, illogical and self-centered.
Love them anyway.

If you do good, people will accuse you of selfish ulterior motives.
Do good anyway.

If you are successful, you will win false friends and true enemies.
Succeed anyway.

Honesty and frankness make you vulnerable.
Be honest and frank anyway.

The good you do today will be forgotten tomorrow.
Do good anyway.

The biggest people with the biggest ideas can be shot down by the smallest people with the smallest minds.
Think big anyway.

People favor underdogs but follow only top dogs.
Fight for some underdogs anyway.

What you spent years building may be destroyed overnight.
Build anyway.

Give the world the best you have and you'll get kicked in the teeth.
Give the world the best you've got anyway.

p. 181-82

Paul, with verse 10, finishes giving us our **RESPONSIBILITIES**.

Now, in these last verses, we have the **CONCLUSION** of the letter.

Baxter says:

Note that arresting metaphor in chapter vi. 10, “*The household of the faith.*” The Christian Church is the household of “the faith.” This cannot be too strongly emphasised today, for the present breakdown in Christian faith is deplorable. One of the gravest misconceptions just now is that a Christian church is merely an association of persons brought together by similarity of humanitarian ideals, or by any other purely human sympathies, instead of its being a fellowship of faith, of *the* faith, of that faith which is based on certain unique facts and centred in certain great Divine truths. Nor let us forget that the true Church is a “*household.*” The true Church is a *family*, with family relationships, and family affinities, and family privileges, and family obligations. Nor let us forget the separative implication of this metaphor. This “household of the faith” is clearly marked off from the rest of men and women. “As we have opportunity” we are to “do good unto all men,” but “*especially* to them who are of the household of the faith.” What joyous places our churches would be if this idea of the “household” and the family were really lived out among the Lord’s people!

p. 157

Lenski says:

Verse 9 is negative: let us not grow tired, not be exhausted. So we now have the positive: do with energy. The emphasis is on “while we have opportunity” (the correct reading has the indicative and not the subjunctive as in Westcott and Hort). The idea is, however, not a reference to special opportunities which come now and again, “the good” then being some material help extended by us in charity. No; this is an ever-present *kairos*, “season” or opportunity; . . . “now while.” In place of “the excellent thing” whose spiritual excellence is contained in itself we now have “the good thing,” *heilbringend* (C.-K. 4), spiritually beneficial to others who are also named. This articulated neuter singular is classic and equal to an abstract noun; the article is generic (R. 763), all the good is a unit. In v. 6 we have the plural; it is characteristic of Paul to change from the plural to the singular.

It is true, v. 10 looks back to v. 6, but not in the way so commonly supposed, namely that in v. 6 we dispense material gifts to our teachers and now in v. 10 to all men in general and especially to our fellow believers. Quite otherwise: we are first to make ourselves participants with our teachers in all the spiritually good things they have to offer us. This is to be the *source* of our enrichment. Then we are to dispense our spiritual wealth to others with all tireless energy so that they may share it with us.

pp. 310-11

MacArthur says:

6:10 *opportunity*. This Greek word refers to a distinct, fixed time period, rather than occasional moments. Paul's point is that the believer's entire life provides the unique privilege by which he can serve others in Christ's name. ***especially . . . the household of faith.*** Our love for fellow Christians is the primary test of our love for God . . .
p. 1678

Simpson says:

“As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.” It will reach out to your whole life, and if you are large-hearted in your relation to God, you will be just as magnanimous in your service for men. You will watch for opportunities, and they will come. God brings them to the hearts that watch, and He hides them from those who are not willing. It is not necessary that you should go and make some field. “If you want a field of service, you can find it anywhere.” A dozen times a day the opportunities will come in your business, in your home, among your friends, upon the street, and you will be always in uniform, a light will be in your face, a touch in your hand, a message in your eye, not much, but oh, so gracious. Free grace has filled you with Christ's love, and it is a joy to pour it out in blessing.
p. 43

**(The Me I Want to Be: Becoming God’s Best Version of You by John Ortberg)
Grand Rapids, MI: Zondervan. Copyright– John Ortberg, 2010.**

Why does God allow difficult people in my life?

What other kind are there?

If God were to get rid of all the difficult people in the world—if he were to remove everybody with quirks, flaws, ugliness, and sin—you would get awfully lonely.

We always wish that God would give us a life without difficult people in it. But how many great characters in the Bible had difficult people in their lives? Moses had Pharaoh, Elijah had Jezebel, Esther had Haman, Jacob had Laban, David had Saul, John the Baptist had Herod. Even Jesus had Judas. If God loves you and wants to shape you, he will send some difficult people your way. But take heart. You are the difficult person he is sending to shape somebody else!

If we can learn to have rivers of living water still flowing through us in these relationships, we will be unstoppable.

p. 204

**(The Beautiful Fight: Surrendering to the Transforming Presence of God Every Day of Your Life by Gary Thomas) Grand Rapids, MI: Zondervan.
Copyright– Gary L. Thomas, 2007.**

So what will draw new disciples in a world that, at best, says “Ho hum” to the historical claims of Jesus’ deity and, at worst, views our evangelism with hostility? Isn’t it true that most evangelism today runs up against the wall of “Well, that’s just *your* opinion”? In a world busy dropping the truth of absolutes and eager to wear the clothes of intellectual and moral relativism, what will take us beyond opinion to making a compelling case for faith? *Beginning to live compelling lives that can be explained only by the truth of what we believe.*

Charles Spurgeon wrote about this issue many years ago: “We cannot force truth on men, but we can make our teaching clear and decided, *and make our lives consistent with our words.* Truth and holiness are the surest antidotes to error and unrighteousness.”¹³

13. Charles Spurgeon, *Spiritual Parenting* (New Kensington, Pa.: Whitaker House, 1995), 127, emphasis added

p. 29

**(A Year With Jesus: Daily Readings and Meditations by Eugene H. Peterson)
San Francisco, CA: HarperCollins. Copyright– Eugene H. Peterson,
2006.**

Gracious God, thank you for using me just as I am, for not waiting until I'm an expert Christian before you let me witness to your presence and lordship in my life. Keep me in readiness for the word and act that will direct another to you, through Jesus. Amen.

p. 352

v. 11 You see with what large letters I am writing to you with my own hand.

The NET Bible titles these final verses and then translates verse 11:

Final Instructions and Benediction

See what big letters I make as I write to you with my own hand!

Peterson paraphrases verse 11:

Now, in these last sentences, I want to emphasize in the bold scrawls of my personal handwriting the immense importance of what I have written to you.

The Bible Knowledge Commentary titles this final section and then says:

Conclusion (6:11-18).

As Paul brought the Galatian letter to a close, he again emphasized some of the great issues discussed throughout the epistle. The conclusion contains both a summary and final statement of the issues the apostle felt so strongly about.

The Bible Knowledge Commentary titles verse 11 and then says:

Paul's autograph (6:11).

6:11. At this point Paul took the pen from his scribe and wrote the rest of the letter himself, a practice he often followed (cf. 1 Cor. 16:21; Col. 4:18; 2 Thes. 3:17). The **large letters** he used probably did not refer to the length of the epistle as some have suggested but to the size of the letters he inscribed. It may be that Paul wrote the conclusion in capital letters after the rest of the epistle was penned mostly in lowercase letters. While it has often been suggested that he did so because he was afflicted with weak eyesight, it is more likely, given the tone of the letter, that the apostle sought in this way to give a final emphatic thrust to his message.

Paul did not dictate this letter. He wrote it with his own hand. Due to his poor eyesight, he wrote quite large. This also helps us to see the strong feelings that Paul must have had about this situation. To write them in his own hand, tells us of the urgency of the matter.

Barclay says:

ORDINARILY Paul only added his signature to the letter which the scribe wrote to his dictation; but in this case his heart is running over with such love and anxiety for the Galatians that he writes this whole last paragraph. "See," he says, "in what large letters I am writing in my own handwriting." The large letters may be due to three things. (a) This paragraph may be written large because of its importance, as if it were printed in heavy type. (b) It may be written large because Paul was unused to wielding a pen and it was the best that he could do. (c) It may be that Paul's eyes were weak, or that the blinding headache was on him, and all he could produce was the large sprawling handwriting of a man who can hardly see.

p. 61

Barker & Kohlenberger say:

11 There can be little doubt that Paul took the pen in his own hand at this point and that he did so for at least two purposes: (1) to authenticate the letter, as he seems also to have done on other occasions (cf. 1Co 16:21; Col 4:18; 2Th 3:17), and (2) to emphasize his main points. There is less agreement about the meaning of the words "large letters," though most now see this as referring to the size of his letters. But why write in large letters? It is generally assumed that Paul increased the size of his letters for emphasis, much as in contemporary printing a paragraph is italicized or set in boldface. Another possibility is that Paul's large letters were due to poor eyesight (cf. 4:15; perhaps also his "thorn in the flesh" in 2Cor 12:7).

p. 745

Gaebelein says:

Verse 11 tells us that he had written this letter with his own hand and that in large letters. It seems as if the energy of the Holy Spirit came upon him in such a degree that he had to dispense with the usual amanuensis he employed. Then he reverts to the great controversy once more. These false teachers, the proselytizing teachers, wanted to boast with the Galatians, but he knew only one boasting or glorying, “in the cross of our Lord Jesus, whereby the world is crucified unto me, and I unto the world.” The cross meant everything to him and thus it should be with every believer, saved by grace.
p. 230

Ironside says:

THERE is something about verse 11 that I think lets us right into the heart of the apostle Paul. He was some distance away from Galatia when word came to him that Judaizing teachers had come in among the different assemblies, and were teaching the believers that unless they were circumcised and kept the law they could not be saved. He saw that this meant to step down from the truth of grace altogether. The believer does not obey in order to be saved, but because he is saved. He delights to glorify the One who has redeemed him, and his obedience springs from a heart filled with gratitude to that One who gave His life for him. He does not try to make himself fit or to keep himself fit for heaven. The apostle was so much disturbed by what he heard that he sat right down and penned this letter. It glows with the white heat of his burning zeal for the gospel of God. As we have already remarked, it was not a usual thing for men to write their own letters in those days. Letter-writing was a distinct occupation, as it is still in the different cities of the East; and if a man had a good deal to do he would engage one of these professional letter-writers just as here and now a man who has much correspondence engages a stenographer. He would not attempt to handle it all himself. And so ordinarily the apostle dictated his letters to various persons. They wrote them out, and he signed them and sent them on. But in this case apparently he had no amanuensis close at hand, and he was so stirred in his spirit, that he felt he could not lose a moment in getting a letter off, and so sat right down and wrote it himself.
pp. 221-22

MacArthur says:**E. Conclusion (6:11-18)**

6:11-17 This closing section of the letter is Paul's final rhetorical attack against the Judaizers' doctrine (*see notes on 1:7-9*) and motives. It is also a positive statement of his own godly motives in preaching the true gospel.
p. 1678

MacArthur says:

6:11 *with what large letters.* This can be interpreted in two ways: (1) Paul's poor eyesight forced him to use large letters (cf. 4:13, 15); or (2) instead of the normal cursive style of writing used by professional scribes, he used the large, block letters (frequently employed in public notices) to emphasize the letter's content rather than its form. It was a visible picture that contrasted his concern with the content of the gospel for the Judaizers' only concern: appearances. The expression served as a transition to his concluding remarks.
p. 1678

Machen says:

This concluding section, if not the whole epistle, was written with Paul's own hand. V. 11. In his other letters Paul dictated everything but a brief closing salutation.
p. 205

Wiersbe says:

It was Paul's custom, after dictating a letter, to take the pen and write his own farewell. His standard signature was "The grace of our Lord Jesus Christ be with you" (1 Thess. 5:28; see 2 Thess. 3:17-18). But so concerned was Paul that the Galatians get the message of this letter that he took the pen and wrote *an entire concluding paragraph* with his own hand. "Look at the large letters I write with my own hand!"

Why did Paul write this paragraph, and why did he use such large letters? The Holy Spirit inspired him to add these closing words to give one more contrast between the legalists and the Spirit-led Christians, to show that the Spirit-led believer lives for the glory of God, not for the praise of man. And he wrote in large letters for emphasis: "DON'T MISS THIS!"

Some Bible students believe that Paul's thorn in the flesh (2 Cor. 12:7-10; Gal. 4:14-15) was some kind of eye trouble. This would mean that he would have to write in large letters so that he himself would be able to read what he had written. Whether or not that is true, Paul was making it clear that he had something important to write in conclusion, that he was not simply going to end the letter in some conventional manner.

p. 153

v. 12 As many as are desiring to make a fair show in the flesh, these are trying to compel you to receive circumcision only in order that they might not be persecuted for the cross of Christ.

The NET Bible translates verse 12:

Those who want to make a good showing in external matters are trying to force you to be circumcised. They do so only to avoid being persecuted for the cross of Christ.

Peterson paraphrases verse 12:

These people who are attempting to force the ways of circumcision on you have only one motive: They want an easy way to look good before others, lacking the courage to live by a faith that shares Christ's suffering and death.

The Bible Knowledge Commentary titles verses 12 & 13 and then says:

Paul's adversaries (6:12-13).

6:12-13. The Judaizers who insisted that circumcision was necessary for salvation (cf. Acts 15:1), in summary, (1) were only men-pleasers (cf. Gal. 1:10) seeking **to make a good impression outwardly**; (2) were afraid of persecution (6:12b); . . .

Here Paul gives the **REASONS** the Judaizers want to have the Galatians under legal bondage:

1. **“[THEY ARE] DESIRING TO MAKE A FAIR SHOW IN THE FLESH.”**

This for the **PURPOSE**:

2. **“THAT THEY MIGHT NOT BE PERSECUTED FOR THE CROSS OF CHRIST.”**

It is more comfortable and convenient to go this way rather than to suffer in picking up the cross and following Christ.

Machen says:

In the closing section, Paul lays the alternative once more before his readers. The Judaizers have worldly aims, they boast of worldly advantages; but the true Christian boasts of nothing but the cross. Christianity, as here portrayed, is not the gentle, easy-going doctrine that is being mistaken for it today. It is no light thing to say, “The world hath been crucified unto me, and I unto the world.” But the result is a new creature!

p. 206

Patrick & Lowth say:

I have shown (note on v. 11) that this was the great stumbling-block of the Jews, partly because their law pronounced a curse on those that “hanged on a tree” (see note on 1 Cor. i. 23); partly because the cross, and sufferings of Christ on it, was the foundation of the doctrine of justification by faith in his blood, of the cessation of the ceremonial law, and the removal of the partition-wall betwixt the Jew and gentile (Col. ii. 14. 16) . . .

p. 743

Vos says:

In verses 12 and 13 Paul scores the insincerity of Judaizing agitators. They try to “put on a good front” or make a display of religious zeal in the flesh, that is, in outward things such as religious rites. In parading the works of the flesh they were sowing to the flesh (v. 8). “They are compelling you [continuous action] to be circumcised,” for a very specific reason: “lest they should suffer persecution for the cross of Christ.” They were not concerned about the welfare of believers or the glory of God but only about their own safety and reputation. p. 117

v. 13 For not even those who are having themselves circumcised are themselves keeping the law, but they are desiring you to be circumcised in order that in your flesh they may glory.

The NET Bible translates verse 13:

For those who are circumcised do not obey the law themselves, but they want you to be circumcised so that they can boast about your flesh.

Peterson paraphrases verse 13:

All their talk about the law is gas. They themselves don't keep the law! And they are highly selective in the laws they do observe. They only want you to be circumcised so they can boast of their success in recruiting you to their side. That is contemptible!

The Bible Knowledge Commentary couples verses 12 & 13 together and under verse 12 we noted that in summary:

[They] (1) were only men-pleasers (cf. Gal. 1:10) seeking **to make a good impression outwardly**; (2) were afraid of persecution (6:12b); . . .

The Bible Knowledge Commentary says here in verse 13:

[They] (3) wanted to **boast** about the number of Galatians they hoped to win over to circumcision as a religious and merit-earning rite (v. 13). The legalists knew the offense of the Cross would be softened if they openly proclaimed justification by faith *and works* (i.e., circumcision) and if they could claim conversions to that position in Galatia.

The Judaizers are not keeping the law and their only purpose is “to make a fair show in the flesh” so that they might **ESCAPE PERSECUTION**.

Now the **THIRD THING** that he says is they want this so that:

3. **“IN YOUR FLESH THEY MAY GLORY.”**

In these **TWO VERSES**, the Apostle Paul reveals the **HIDDEN MOTIVES** in the hearts of the Judaizers who are behind this trend toward legalism:

1. verse 12—“to make a fair show in the flesh,”
2. verse 12—they want to **ESCAPE PERSECUTION**, and
3. verse 13—they want **GLORY IN YOUR FLESH**.

v. 14 But far be it from me to be glorying except in the cross of our Lord Jesus Christ, through whom to me the world has been crucified and I to the world.

The NET Bible translates verse 14:

But may I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.

Peterson paraphrases verse 14:

For my part, I am going to boast about nothing but the Cross of our Master, Jesus Christ. Because of that Cross, I have been crucified in relation to the world, set free from the stifling atmosphere of pleasing others and fitting into the little patterns that they dictate.

The Bible Knowledge Commentary titles verses 14-16 and then says:

Paul's boast (6:14-16).

6:14. The contrast is vivid as Paul declared his boasting to be **in the Cross of our Lord Jesus Christ**. For the Judaizers the Cross was an object of shame; for Paul it was the object of glorying. They gloried in the flesh; he gloried in the Savior. The “Cross” speaks of the atonement of Christ with which Paul was identified (cf. 2:20) and by which **the world was crucified to Paul and he to the world**. The world system with all its allurements, fleshly displays, and religions of human effort was cast aside by Paul. He looked at the world as if it were on a cross—and the world looked at Paul as though he were on a cross.

Paul's only "glory" is in "the cross of Christ." It was Paul's only message to the Corinthians in:

1 Corinthians 2:2 (NASB)

For I determined to know nothing among you except Jesus Christ, and Him crucified.

James 4:4 (NASB)

You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God.

1 John 2:15 (NASB)

Do not love the world, nor the things in the world. If anyone loves the world, the love of the Father is not in him.

THE CROSS AND OVERCOMING

(Selected Reprint from Standard Bearer, March, 1976)

The world that crucified my Lord
 makes overtures to me
 And offers pleasures and rewards
 if I will faithless be.
 But when in Jesus' death I died
 The world to me was crucified.

The world that crowned my Lord with thorns
 would crown me with success
 If I would walk with one who scorns
 the crown of righteousness.
 But I will never cast away the crown
 I hope for "in that day."

The world that set my Lord at naught
 would bid me make a name
 By selling what His life-blood bought
 for wealth and ease and fame.
 But I of these desire no part;
 My name is written on His heart.

The world that pierced His hands and feet
 and smote my Saviour's side,
 Would tempt me with some vain conceit
 to pander to my pride.
 But all earth's vanities are dross
 To those who glory in the Cross.

(<http://www.obicollege.com/standard/2009/MarApr09/MarApr09.pdf>)

Philippians 3:7-8 (NASB)

But whatever things were gain to me, those things I have counted as loss for the sake of Christ. More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish in order that I may gain Christ,

Anders says:

In contrast to the Judaizers, Paul had pure motives. Paul's motive was to brag, not about himself or his merits, but about the **cross of our Lord Christ**. The Judaizers gloried in the flesh (circumcision), but Paul gloried in Christ.

The **world was crucified to Paul and he to the world**. He looked at the world as if it were on a cross; that is, he considered the world as good as dead and he as good as dead to the world.

p. 80

Bartlett says:

Here we have one of the greatest personal testimonies to be found on the pages of the New Testament. The very wording of this statement by the apostle suggests that there are many things other than the cross of Christ in which men commonly glory, and in which, from a purely human standpoint, he himself might be expected to glory. May all of us learn to glory, not in the toys of earth, but in the cross of Christ; not in the allurements of the world, but in the atonement of the Lord; not even in what we do for Christ, but in what He does for us.

pp. 124-25

De Haan says:

Paul wraps up his argument with a picture of three crucifixions in this verse:

1. The crucifixion of Christ—the basis.
2. The crucifixion of the world—the result.
3. The crucifixion of self—the victory.

Our salvation rests on the crucifixion of Christ. Our position resting on this foundation is guaranteed by the world being crucified to us, and victory comes when we are crucified unto the world. The Cross is the place of death. By the Cross of Christ, we are reckoned to be dead:

1. To the law.
2. To the world.
3. To self.

p. 183

Eadie says:

The Saviour is named “our Lord Jesus Christ”—the full name adding solemnity to the adjuration, and . . . giving believers like himself a community of interest in Him.

By . . . some understand suffering endured for Christ, as in the phrase, taking up one’s cross (Luther, Grotius, Koppe, Rosenmüller),— a view alike superficial and out of harmony with the context. The “cross,” as it is understood by the majority of interpreters, means the atoning death of the Son of God, in that “suffering, humiliation, and here more specially self-abnegation which is essentially involved in the idea of it” (Elliott).

p. 465

Gutzke says:

For a Christian, the most wonderful thing in the world is the fact that Christ Jesus came to die for him. Everything else pales into insignificance before this tremendous fact, that the Son of God came to lay down His life for the salvation of this sinner. It is normal in a person’s thinking to place different values on things and on various ideas and events. When a person puts God before everything else, then his heart and mind will be full of peace and joy. The natural man is inclined to esteem most valuable that which is his own. This comes naturally.

p. 169

Hogg & Vine say:

Here “me” is emphatic; let others save themselves from persecution by disloyalty to the true gospel of Christ if they would, whatever the consequences might be to him, his own purpose to proclaim it was fixed.

to glory,—*kauchaomai*, cp. *Thessalonians*, pp. 85, 221.

save in the cross of our Lord Jesus Christ,—at the close of v. 12, where he deals with those who despised it, it was sufficient for the Apostle to describe the Cross in the briefest way, it is the Cross of Christ. Here, speaking of his own fixed purpose, his heart kindles with passionate devotion, and his exultation finds expression in the full title, it is the Cross of the Lord Jesus Christ!

p. 335

Ironside says:

In opposition to all this human effort Paul sets the cross of our blessed Saviour: “But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.” When he said these words he was not thinking just of the wooden instrument on which Jesus died, and he certainly was not thinking of a cross on a steeple of a church, or on an altar of a church, nor yet of a cross dangling from a chain at the waist or throat, or worn as an ornament. When he wrote of “the cross of our Lord Jesus Christ,” he was thinking of all that is involved in the crucifixion of the blessed Saviour on that tree. The cross of Christ is the measure of man’s hatred to God.

p. 227

Lenski says:

“The cross of our Lord Jesus Christ” as Paul’s one boast and glory is most comprehensive. We see this when he makes it exclude Judaistic circumcision and thus all legalism. When we today adopt Paul’s great wish for ourselves we forget those old Judaizers. They have long ago faded from the life of the Christian Church. Oppositions to the cross bearing others names, using other legalistic tenets, dissolvents of newer kinds, have replaced the Judaizers. Against all of them we vow allegiance to the cross with Paul’s words.

p. 317

Lightfoot says:

14. ‘For myself—God forbid I should glory in anything save in the cross of Christ. On that cross I have been crucified to the world and I the world has been crucified to me. Henceforth we are dead each to the other. In Christ Jesus old things have passed away. Circumcision is not and uncircumcision is not. All eternal distinctions have vanished. The new spiritual creation is all in all.’

p. 223

Lovett says:

CROSS. Whereas the Judaizers gloried in circumcision (because it enabled them to acknowledge Christ yet escape the stigma of His cross), Paul gloried in the cross. He counted it an honor to bear the stigma of Christ. Humanly, he enjoyed rank among the Jews, was likely the best educated man of his day, and bore the title of apostle. But all these he regarded as mere toys of the earth compared to the towering majesty of the cross. The cross was the dividing point of his life. Not only is time divided into B.C. and A.D., but so is the Christian. The cross, like a huge surgical knife, slices a man's life into two parts: that which is yet a part of the world (old nature) and that which lives in the Spirit (new nature). Calvary is the great spiritual watershed of one's life. pp. 79-80

MacArthur says:

6:14 *boast except in the cross.* The Greek word for *boast* is a basic expression of praise, unlike the English word, which necessarily includes the aspect of pride. Paul glories and rejoices in the sacrifice of Jesus Christ (cf. Rom. 8:1-3; 1 Cor. 2:2; 1 Pet. 2:24). ***the world.*** The evil, satanic system (*see notes on 1 John 2:15, 16; 5:19*). ***crucified to me, and I to the world.*** The world is spiritually dead to believers, and they are dead to the world . . . p. 1678

McGee says:

Between Paul and the world there was a cross. That should be the position of every believer today. That will have more to do with shaping your conduct than anything else. You will not boast about the fact that you are keeping the Sermon on the Mount, or that you belong to a certain church, or that you are a church officer, or a preacher, or a Sunday school teacher. You will not be able to *boast* of anything. You will just *glory* in the Cross and the One who died there. p. 202

Spurgeon says:

The Galatians, and all others to whom his name was familiar, well knew how truly he spoke; for the manner of his life as well as the matter of his teaching had supplied evidence of this assertion, which none of his foemen could gainsay. There had not been in all his ministry any doctrine that he extolled more highly than this of “Christ crucified”; nor any experience that he touched on more tenderly than this “fellowship with Christ in His sufferings”; nor any rule of conduct that he counted more safe than this following in the footsteps of His who “endured the cross, despising the shame, and is set down at the right hand of the throne of God.” His example accorded with his precept. God grant, of His grace, that there may always be with us the like transparent consistency.

p. 333

Spurgeon says:

On the other hand, I earnestly entreat you to observe how he seems to contrast the glory of the person with the shame of the suffering; for it is not simply the death of Christ, nor of Jesus, nor of Jesus Christ, nor of *the* Lord Jesus Christ, but of “*our Lord Jesus Christ.*” Every word tends to set forth the excellence of His person, the majesty of His character, and the interest which all the saints have in Him. It *was* a cross, but it was the cross of our Lord: let us worship Him! It was the cross of our Lord Jesus the Saviour: let us love Him! It was the cross of our Jesus Christ the anointed Messiah: let us reverence Him! Let us sit at His feet and learn of Him! Each one may say, “It was the cross of *my* Lord Jesus Christ”; but it sweetens the whole matter, and gives a largeness to it when we say, “It was the cross of *our* Lord Jesus Christ.”

p. 334

Spurgeon says:

In the cross of Christ we glory, because we regard it as a matchless exhibition of the attributes of God. We see there the love of God desiring a way by which He might save mankind, aided by His wisdom, so that a plan is perfected by which the deed can be done without violation of truth and justice. In the cross we see a strange conjunction of what once appeared to be two opposite qualities—justice and mercy. We see how God is supremely just; as just as if He had no mercy, and yet infinitely merciful in the gift of His Son. Mercy and justice in fact become counsel upon the same side, and irresistibly plead for the acquittal of the believing sinner.

p. 335

Spurgeon says:

We glory in it, next, as the manifestation of the love of Jesus. He was loving inasmuch as He came to earth at all; loving in feeding the hungry, in healing the sick, in raising the dead. He was loving in His whole life; He was embodied charity, the Prince of philanthropists, the King of kindly souls. But oh, His death!—His cruel and shameful death—bearing, as we believe He did, the wrath due to sin, subjecting Himself to the curse, though in Him was no sin—this shows the love of Christ at its highest altitude, and therefore do we glory in it, and will never be ashamed to do so.

p. 335

Spurgeon says:

We glory in the cross, moreover, because it is the putting away of sin. There was no other way of making an end of sin, and making reconciliation for iniquity. To forgive the transgressions without exacting the penalty would have been contrary to all threatenings of God. It would not have appeased the claims of justice, nor satisfied the conscience of the sinner. No peace of mind can be enjoyed without pardon, and conscience declares that no pardon can be obtained without an atonement.

p. 335

Wiersbe says:

Jesus Christ is mentioned at least forty-five times in the Galatian letters, which means that one third of the verses contain some reference to Him. The person of Jesus Christ captivated Paul, and it was Christ who made the cross glorious to him. In his early years as a Jewish rabbi, Paul had much to glory in (Gal. 1:13-14; Phil 3:1-10); but after he met Christ, all his self-glory turned to mere refuse. The legalists did not glory in the cross of Christ *because they did not glory in Christ*.

p. 157

(Fear Not: For I Am With You Always by Max Lucado) Nashville, TN: Thomas Nelson. Copyright– Max Lucado, 2009.

Suppose you could relive your life without any guilt, lust, vengeance, insecurity, or fear. Would you be different?

God changes the man by changing the mind. And how does it happen? As Christ dominates your thoughts, he changes you from one degree of glory to another until—hang on!—you are ready to live with him.

Heaven is the land of sinless minds. Absolute trust. No fear or anger. Shame and second-guessing are practices of a prior life. Heaven will be wonderful, not because the streets are gold, but because our thoughts will be pure.

So what are you waiting on? Give God your best thoughts and see if he doesn't change your mind.

NEXT DOOR SAVIOR

p. 24

**(Morning and Evening by Charles H. Spurgeon) Peabody, Massachusetts:
Hendrickson. Copyright – Unknown.**

Oh, noble and pleasant employment to be for ever gazing at our sweet Lord Jesus! Is it not unspeakably delightful to view the Saviour in all His offices, and to perceive Him matchless in each?—to shift the kaleidoscope, as it were, and to find fresh combinations of peerless graces? In the manger and in eternity, on the cross and on His throne, in the garden and in His kingdom, among thieves or in the midst of cherubim, He is everywhere “altogether lovely.” Examine carefully every little act of His life, and every trait of His character, and He is as lovely in the minute as in the majestic. Judge Him as you will, you cannot censure; weigh Him as you please, and He will not be found wanting. Eternity shall not discover the shadow of a spot in our Beloved, but rather, as ages revolve, His hidden glories shall shine forth with yet more inconceivable splendour, and His unutterable loveliness shall more and more ravish all celestial minds.

p. 287

(Morning and Evening by Charles H. Spurgeon) Peabody, Massachusetts: Hendrickson. Copyright – Unknown.

“He humbled Himself.”—Philippians ii. 8.

JESUS is the great teacher of lowliness of heart. We need daily to learn of Him. See the Master taking a towel and washing His disciples' feet! Follower of Christ, wilt thou not humble thyself? See Him as the Servant of servants, and surely thou canst not be proud! Is not this sentence the compendium of His biography, “He humbled Himself”? Was He not on earth always stripping off first one robe of honour and then another, till, naked, He was fastened to the cross, and there did He not empty out His inmost self, pouring out His life-blood, giving up for all of us, till they laid Him penniless in a borrowed grave? How low was our dear Redeemer brought! How then can we be proud? Stand at the foot of the cross, and count the purple drops by which you have been cleansed; see the thorn-crown; mark His scourged shoulders, still gushing with encrimsoned rills; see hands and feet given up to the rough iron, and His whole self to mockery and scorn; see the bitterness, and the pangs, and the throes of inward grief, showing themselves in His outward frame; hear the thrilling shriek, “My God, my God, why hast Thou forsaken Me?” And if you do not lie prostrate on the ground before that cross, you have never seen it: if you are not humbled in the presence of Jesus, you do not know Him. You were so lost that nothing could save you but the sacrifice of God's only begotten. Think of that, and as Jesus stooped for you, bow yourself in lowliness at His feet. A sense of Christ's amazing love to us has a greater tendency to humble us than even a consciousness of our own guilt. May the Lord bring us in contemplation to Calvary, then our position will no longer be that of the pompous man of pride, but we shall take the humble place of one who loves much because much has been forgiven him. Pride cannot live beneath the cross. Let us sit there and learn our lesson, and then rise and carry it into practice.

p. 311

v. 15 For neither circumcision is anything or uncircumcision but a new creation.

The NET Bible translates verse 15:

For neither circumcision nor uncircumcision counts for anything; the only thing that matters is a new creation!

Peterson paraphrases verse 15:

Can't you see the central issue in all this? It is not what you and I do—submit to circumcision, reject circumcision. It is what God is doing, and he is creating something totally new, a free life!

***The Bible Knowledge Commentary* says:**

6:15. In view of the Cross of Christ and a believer's new position with respect to the world, no outward religious symbol or lack of it **means anything** as a way of salvation (cf. 5:6). The only thing that matters is to be a part of the **new creation** by the new birth (cf. 2 Cor. 5:17).

Galatians 5:6 (DAV)

For in Christ Jesus neither circumcision is of any power nor uncircumcision, but faith operating through love.

2 Corinthians 5:17 (NASB)

Therefore if any man is in Christ, he is a new creature; the old things passed away; behold, new things have come.

It is not legalistic observance that is important but the Divine Architect making a new creation that is the most important matter.

LES PYE has been such a joy to me. Over the last couple of years I have been involved in his spiritual pilgrimage. He tells his own story:

I was a hypocrite. I acted like a Christian, but I was not. I have likened my thoughts to that of a camera that would not focus. Therefore, all my views were fuzzy and unclear. I looked in all the wrong places, such as, Judaism and even Islamic cults.

While listening to Don Anderson preach one day, it all suddenly became clear. I prayed silently for Christ to come into my heart and He did. Right then, my lens was in focus.

I have never had a doubt since that day. My life has changed so much so that I can hardly believe that I could ever have doubted. He changed my life and my wife and associates see the difference in me and testify to it. I love my Lord and I know He loves me and has forgiven me.

Les says he wants the following message on his **TOMBSTONE**:

It took a long time but I found Him.

Barclay says:

And so Paul once again lays it down with all the intensity of which he is capable that circumcision and uncircumcision do not matter; what matters is that act of faith and trust in Christ which opens a new life to a man and which creates him all over again.

p. 62

Hogg & Vine say:

The new things that the gospel brings for present obedience and realization are:

a new covenant,	Matt. 26. 28;
a new commandment,	John 13. 34;
a new creative act,	here;
a new creation,	2 Cor. 5. 17;
a new man, i.e., a new character of manhood, spiritual and moral, after the pattern of Christ,	Eph. 4. 24;
a new man, i.e., “the Church which is His (Christ’s) body”,	Eph. 2. 15.

The new things that are to be received and enjoyed hereafter are:

a new name, the believer’s,	Rev. 2. 17;
a new name, the Lord’s,	Rev. 3. 12;
a new song,	Rev. 5. 9;
a new Heaven and a new earth	Rev. 21. 1;
the new Jerusalem,	Rev. 3.12;21.2;

p. 337

Lucado says:

Paul sums up his timeless message to the Galatians in 6:15: “It is not important if a man is circumcised or uncircumcised. The important thing is being the new people God has made” (NCV). While few modern believers struggle with the issue of circumcision, we constantly battle other legalistic pressures. Always there is the temptation to fall back into a rule-keeping mind-set—that subtle, insidious way of thinking that says, “I must follow certain religious rules if I want God’s approval.” To this Paul says, “No! The spiritual life that pleases God (and satisfies our own souls) is being the new creatures that God has made us to be” (see 2 Corinthians 5:17). We live by grace. We grow by following the leading of God’s Spirit, who lives in us. True spirituality isn’t imposed from without; it bubbles up and overflows from within.

p. 118

Wuest says:

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.*
p. 179

(Seeking Him by Nancy Leigh DeMoss & Tim Grissom with Life Action Ministries) Chicago, IL: Moody Publishers. Copyright – Life Action Ministries, 2004.

“Holiness is a most beautiful and lovely thing. We drink in strange notions of holiness from our childhood, as if it were a melancholy, morose, sour and unpleasant thing; but there is nothing in it but what is sweet and ravishingly lovely.”

—Jonathan Edwards

p. 113

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Day 5: Making It Personal

In several of his epistles, the apostle Paul shares an important insight about the life-long process of pursuing holiness:

²²Put off your old self, which belongs to your former manner of life and is corrupt through deceitful desires, and . . . ²³be renewed in the spirit of your minds, and . . . ²⁴put on the new self, created after the likeness of God in true righteousness and holiness. (Ephesians 4:22–24)

As “new creatures” in Christ, we are to “put off” anything and everything that is a part of our old, corrupt flesh—sinful habits, wrong attitudes, impure motives, and so on. But it’s not enough just to “put off” the old life. In its place, by God’s grace and by the power of His Holy Spirit, we must actively “put on the new self”—those qualities of the Life of Christ within us.

Below is a list of some things every child of God needs to “put off,” along with corresponding qualities we are to “put on” in their place. Prayerfully read through the entire list and *put a check next to each item that God reveals you have a particular need to “put off.”* Don’t hurry through this exercise—ask God to use it to reveal specific areas in your life that are not holy.

When you are finished, spend time alone with God in confession and prayer, using this list as a guide. In the days ahead, take time to read and meditate on the Scripture verses that relate to the items you have checked, and begin to *put on* the contrasting qualities in their place.

Put off . . . Put on . . .

- | | | |
|--------------------------|--|---|
| <input type="checkbox"/> | 1. Lack of love
(1 John 4:7–8, 20) | 1. Love (John 15:12) |
| <input type="checkbox"/> | 2. Judging (Matt. 7:1–2) | 2. Let God search my heart
(John 8:9, 15:22) |
| <input type="checkbox"/> | 3. Bitterness, unforgiveness
(Heb. 12:15) | 3. Tenderhearted, forgiving
(Eph. 4:32) |

- | | | | | |
|--------------------------|-----|---|-----|---|
| <input type="checkbox"/> | 4. | Selfishness (Phil. 2:21) | 4. | Self-denial (John 12:24) |
| <input type="checkbox"/> | 5. | Pride (Prov. 16:5) | 5. | Humility (James 4:6) |
| <input type="checkbox"/> | 6. | Boasting or conceit
(1 Cor. 4:7) | 6. | Esteeming others
(Phil. 2:3) |
| <input type="checkbox"/> | 7. | Stubbornness
(1 Sam. 15:23) | 7. | Brokenness (Rom.6:13) |
| <input type="checkbox"/> | 8. | Disrespect for authority
(Acts 23:5) | 8. | Honor authority
(Heb. 13:17) |
| <input type="checkbox"/> | 9. | Rebellion (1 Sam. 15:23) | 9. | Submission (Heb. 13:17) |
| <input type="checkbox"/> | 10. | Disobedience
(1 Sam. 12:15) | 10. | Obedience (Deut. 11:27) |
| <input type="checkbox"/> | 11. | Impatience
(James 1:2–4) | 11. | Patience (Heb. 10:26) |
| <input type="checkbox"/> | 12. | Ungratefulness
(Rom. 1:21) | 12. | Gratitude (Col. 3:15–17) |
| <input type="checkbox"/> | 13. | Covetousness
(Luke 12:15) | 13. | Contentment ((Heb. 13:5) |
| <input type="checkbox"/> | 14. | Discontentment
(Heb. 13:5) | 14. | Contentment (1 Tim. 6:8) |
| <input type="checkbox"/> | 15. | Murmuring, complaining
(Phil. 2:14) | 15. | Praise (Heb. 13:15) |
| <input type="checkbox"/> | 16. | Jealousy (Gal. 5:26) | 16. | Trust (1 Cor. 13:4) |
| <input type="checkbox"/> | 17. | Strife, contention
(Prov. 13:10) | 17. | Peace (James 3:17) |
| <input type="checkbox"/> | 18. | Retaliation (Prov. 24:29) | 18. | Return good for evil
(Rom. 12:19–20) |
| <input type="checkbox"/> | 19. | Anger (Prov. 29:22) | 19. | Self-control (Gal. 5:22–23) |
| <input type="checkbox"/> | 20. | Wrath (James 1:19–20) | 20. | Soft answer (Prov. 15:1) |

- | | | | |
|--------------------------|---|--------------------------|--|
| <input type="checkbox"/> | 21. Easily irritated
(1 Cor. 13:5) | <input type="checkbox"/> | 21. Not easily provoked
(Prov. 19:11) |
| <input type="checkbox"/> | 22. Hatred (Matt. 5:21–22) | <input type="checkbox"/> | 22. Love (1 Cor. 13:3) |
| <input type="checkbox"/> | 23. Gossip (1 Tim. 5:13) | <input type="checkbox"/> | 23. Edifying speech (Eph 4:29) |
| <input type="checkbox"/> | 24. Evil speaking
(James 4:11) | <input type="checkbox"/> | 24. Good report (Prov. 15:30) |
| <input type="checkbox"/> | 25. Critical spirit (Gal. 5:15) | <input type="checkbox"/> | 25. Kindness (Col. 3:12) |
| <input type="checkbox"/> | 26. Lying (Eph. 4:25) | <input type="checkbox"/> | 26. Speaking the truth
(Zech. 8:16) |
| <input type="checkbox"/> | 27. Profanity (Prov. 4:24) | <input type="checkbox"/> | 27. Pure speech (Prov.15:4) |
| <input type="checkbox"/> | 28. Idle words (Matt. 12:36) | <input type="checkbox"/> | 28. Words that minister grace
(Eph. 4:29) |
| <input type="checkbox"/> | 29. Wrong Motives
(1 Sam. 16:7) | <input type="checkbox"/> | 29. Spiritual motives
(1 Cor. 10:31) |
| <input type="checkbox"/> | 30. Evil thoughts
(Matt. 15:19) | <input type="checkbox"/> | 30. Pure thoughts (Phil. 4:8) |
| <input type="checkbox"/> | 31. Complacency (Rev. 3:15) | <input type="checkbox"/> | 31. Zeal (Rev. 3:19) |
| <input type="checkbox"/> | 32. Slothfulness (Prov. 18:9) | <input type="checkbox"/> | 32. Diligence (Prov. 6:6–11) |
| <input type="checkbox"/> | 33. Hypocrisy (Job 8:13) | <input type="checkbox"/> | 33. Sincerity (1 Thess. 2:3) |
| <input type="checkbox"/> | 34. Idolatry (Deut. 11:16) | <input type="checkbox"/> | 34. Worshiping God only
(Col. 1:18) |
| <input type="checkbox"/> | 35. Left first love (Rev. 2:4) | <input type="checkbox"/> | 35. Fervent devotion (Rev. 2:5) |
| <input type="checkbox"/> | 36. Lack of rejoicing always
(Phil. 4:4) | <input type="checkbox"/> | 36. Rejoice (1 Thess. 5:18) |
| <input type="checkbox"/> | 37. Worry, fear (Matt. 6:25-32) | <input type="checkbox"/> | 37. Trust (1 Peter 5:7) |
| <input type="checkbox"/> | 38. Unbelief (Heb. 3:12) | <input type="checkbox"/> | 38. Faith (Heb. 11:1, 6) |

- | | | | | |
|--------------------------|-----|--|-----|--------------------------------------|
| <input type="checkbox"/> | 39. | Neglect of Bible study
(2 Tim. 3:14–17) | 39. | Bible study, meditation
(Ps. 1:2) |
| <input type="checkbox"/> | 40. | Prayerlessness
(Luke 18:1) | 40. | Praying (Matt. 26:41) |
| <input type="checkbox"/> | 41. | No burden for the lost
(Matt. 9:36–38) | 41. | Compassion, witnessing
(Acts 1:8) |
| <input type="checkbox"/> | 42. | Procrastination
(Prov. 10:5) | 42. | Diligence (Prov. 27:1) |
| <input type="checkbox"/> | 43. | Inhospitable
(1 Peter 4:9) | 43. | Hospitality (Rom. 12:13) |
| <input type="checkbox"/> | 44. | Cheating (2 Cor. 4:2) | 44. | Honesty (2 Cor. 8:21) |
| <input type="checkbox"/> | 45. | Stealing (Prov. 29:24) | 45. | Working, giving (Eph. 4:28) |
| <input type="checkbox"/> | 46. | Lack of moderation
(Prov. 11:1) | 46. | Temperance (1 Cor. 9:25) |
| <input type="checkbox"/> | 47. | Gluttony (Prov. 23:21) | 47. | Discipline (1 Cor. 9:27) |
| <input type="checkbox"/> | 48. | Wrong friends (Ps 1:1) | 48. | Godly friends (Prov. 13:20) |
| <input type="checkbox"/> | 49. | Temporal values
(Matt. 6:19–21) | 49. | Eternal values
(2 Cor. 4:18) |
| <input type="checkbox"/> | 50. | Love of money, greed
(1 Tim. 6:9–10) | 50. | Love of God
(Matt. 6:33) |
| <input type="checkbox"/> | 51. | Stinginess (1 John 3:17) | 51. | Generosity (Prov. 11:25) |
| <input type="checkbox"/> | 52. | Moral impurity
(1 Thess. 4:7) | 52. | Moral purity
(1 Thess. 4:4) |
| <input type="checkbox"/> | 53. | Fornication (1 Cor. 6:18) | 53. | Abstinence (1 Thess. 4:3) |
| <input type="checkbox"/> | 54. | Lust (1 Peter 2:11) | 54. | Pure desires (Titus 2:12) |
| <input type="checkbox"/> | 55. | Adultery (Matt. 5:27-28) | 55. | Marital fidelity
(Prov. 5:15-20) |

- | | | | | |
|--------------------------|-----|---|-----|--|
| <input type="checkbox"/> | 56. | Pornography (Ps. 101:3) | 56. | Pure thoughts (Phil. 4:8) |
| <input type="checkbox"/> | 57. | Immodest dress
(Prov. 7:10) | 57. | Modesty (1 Tim. 2:9) |
| <input type="checkbox"/> | 58. | Flirtation (Prov. 7:21) | 58. | Gentle, quiet spirit
(1 Peter 3:4) |
| <input type="checkbox"/> | 59. | Worldly entertainment
(Prov. 21:17) | 59. | Spiritual pursuits
(Gal. 5:16) |
| <input type="checkbox"/> | 60. | Bodily harm
(1 Cor. 3:16–17) | 60. | Glorifying God in my body
(1 Cor. 6:20) |
| <input type="checkbox"/> | 61. | Drunkenness (Prov. 20:1) | 61. | Sobriety (Prov. 23:30–32) |
| <input type="checkbox"/> | 62. | Following the crowd
(Prov. 1:10) | 62. | God-fearing (Prov. 3:7) |
| <input type="checkbox"/> | 63. | Witchcraft, astrology,
horoscopes (Deut. 18:10-12) | 63. | Worship of God
(Deut. 6:5) |
| <input type="checkbox"/> | 64. | Gambling
(Prov. 28:20, 22) | 64. | Good stewardship
(Luke 16:11) |
| <input type="checkbox"/> | 65. | Preferential treatment
(James 2:1–9) | 65. | Loving neighbor as self
(Luke 6:27–36) |

pp 116-19

I think it would be appropriate for us to take a few moments and sing that great old hymn:

Take Time to Be Holy

Take time to be holy;
 Speak oft with thy Lord;
 Abide in Him always,
 And feed on His Word.
 Make friends with God's children;
 Help those who are weak,
 Forgetting in nothing
 His blessing to seek.

Take time to be holy;
 The world rushes on;
 Spend much time in secret
 With Jesus alone.
 By looking to Jesus,
 Like Him thou shalt be;
 Thy friends in thy conduct
 His likeness shall see.

Take time to be holy;
 Let Him be thy Guide;
 And run not before Him,
 Whatever betide.
 In joy or in sorrow,
 Still follow thy Lord
 And, looking to Jesus,
 Still trust in His Word.

("Take Time to Be Holy" words by William D. Longstaff, Hymn #155)

v. 16 And as many as by this rule are ordering their steps peace be upon them and mercy even upon the Israel of God.

The NET Bible translates verse 16:

And all who will behave in accordance with this rule, peace and mercy be on them, and on the Israel of God.

Peterson paraphrases verse 16:

All who walk by this standard are the true Israel of God—his chosen people. Peace and mercy on them!

The Bible Knowledge Commentary says:

6:16. Peace and mercy from God are available to those who walk according to **this rule**, that is, according to the message of salvation by grace through faith alone. This blessing is pronounced on believing Galatians and on believing Jews. (The NIV errs in trans. **even to the Israel of God** rather than “and upon the Israel of God” as in the NASB.) While some believe that “Israel of God” is the church, the evidence does not support such a conclusion. First, the repetition of the preposition (“upon” or “to”) indicates two groups are in view. Second, all the 65 other occurrences of the term “Israel” in the New Testament refer to Jews. It would thus be strange for Paul to use “Israel” here to mean Gentile Christians. Third, Paul elsewhere referred to two kinds of Israelites—believing Jews and unbelieving Jews (cf. Rom. 9:6). Lest it be thought that Paul is anti-Semitic, he demonstrated by means of this benediction his deep love and concern for true Israel, that is, Jews who had come to Christ.

Paul pronounced peace upon all those who are **“ORDERING THEIR STEPS”** by the rule that he has set out.

This **TAKES US BACK** to:

Galatians 5:25 (DAV)

If we are living by the Spirit let us also order our steps by the Spirit.

The nearer context would be:

Galatians 6:15 (DAV)

For neither circumcision is anything or uncircumcision but a new creation.

Let us then be:

“BY THIS RULE . . . ORDERING [OUR] STEPS.”

“PEACE BE UPON THEM AND MERCY EVEN UPON THE ISRAEL OF GOD.”

Paul has great heaviness for the condition of Israel.

Romans 9:2-3 (NASB)

that I have great sorrow and unceasing grief in my heart. For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh,

He has been quite severe in this letter to the Judaizers, to those who want to continue under legal bondage. But here he expresses, in his final words, his personal feelings by also asking that mercy might be granted **“UPON THE ISRAEL OF GOD.”**

MacArthur says:

The Israel of God refers to Jewish believers in Jesus Christ, to those who are spiritual as well as physical descendants of Abraham (Gal. 3:7) and are heirs of promise rather than of law (v. 18). They are the real Jews, the true Israel of faith, like those referred to in Romans 2:28-29 and 9:6-7.
p. 210

(Choosing to See: A Journey of Struggle and Hope by Mary Beth Chapman with Ellen Vaughn) Grand Rapids, MI: Revell. Copyright– Mary Beth Chapman, 2010.

I think I am realizing something through all of the craziness. Yes, God wants my quiet, and yes, God wants me to rest and hear Him and learn from Him. But all along, in the crazy last two weeks where I hardly had time to think, I realized that if I always think that I am going to finally get to that place where I am constantly trying to get—like in a quiet, picked-up house—then I'm wrong.

I need to choose to SEE Christ in every birthday party I drive to, every piano lesson that gets taught, every ballet tutu that gets twirled. God is with me. He isn't waiting until I die for me to be with Him. He isn't waiting until BB season is over or until I get completely healthy. He SEES me now. He is with me now. I know this is a simple realization, but it was big good news to me.

I don't want to forget . . . I want to remember . . . God was with Maria on May 21 and God is with Mary Beth on March 10. I would ask your prayers as I try and navigate all the things that pull after me. I love looking after my family, and I really try to put that circle around them that they come first. After that . . . it gets fuzzy.
p. 219

**(The Purpose of Christmas by Rick Warren) New York, NY: Simon & Schuster.
Copyright– Rick Warren, 2008.**

You've probably heard of the Serenity Prayer, which was made famous by Reinhold Niebuhr, but you may have not read the entire prayer. The first third of the prayer is often quoted and written on posters. But to experience the serenity mentioned in the first third of the prayer, you need to follow the steps laid out in the rest of the prayer:

*God grant me the serenity to accept the things
I cannot change; courage to change the things
I can; and the wisdom to know the difference.
Living one day at a time; enjoying one
moment at a time; accepting hardships as the
pathway to peace; taking, as He did, this
sinful world as it is, not as I would have it;
trusting that He will make all things right
if I surrender to His Will; that I may be
reasonably happy in this life and supremely
happy with Him forever in the next.*

pp. 105-6

v. 17 As for the rest, let no man furnish me trouble for I am bearing branded on my body the marks of Jesus.

The NET Bible translates verse 17:

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

Peterson paraphrases verse 17:

Quite frankly, I don't want to be bothered anymore by these disputes. I have far more important things to do—the serious living of this faith. I bear in my body scars from my service to Jesus.

The Bible Knowledge Commentary titles these last two verses and then says:

Paul's benediction (6:17-18).

6:17. Paul's calling as an apostle and the message he preached had been challenged by the Judaizers. He asked for an end to such **trouble**, and he offered as a final proof to his critics **the marks of Jesus** on his **body**. These "marks" (*stigmata*) meant signs of ownership such as were branded on slaves and cattle. Paul referred to the scars on his body, which were caused by persecution for Christ's sake (cf. 1 Cor. 4:11; 2 Cor. 4:10-11; 6:5, 9; 11:24-25), because they demonstrated he was a slave of Christ and not just a people-pleaser.

Paul had suffered much for the cause of Christ and he had marks to show for it.

2 Corinthians 11:23-27 (NASB)

Are they servants of Christ? (I speak as if insane) I more so; in far more labors, in far more imprisonments, beaten times without number, often in danger of death. Five times I received from the Jews thirty-nine lashes. Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, a night and a day I have spent in the deep. I have been on frequent journeys, in dangers from rivers, dangers from robbers, dangers from my countrymen, dangers from the Gentiles, dangers in the city, dangers in the wilderness, dangers on the sea, dangers among false brethren; I have been in labor and hardship, through many sleepless nights, in hunger and thirst, often without food, in cold and exposure.

Paul goes on to say in the next verse:

2 Corinthians 11:28 (NASB)

Apart from such external things, there is the daily pressure upon me of concern for all the churches.

Slaves have the names or the stamps of their owners on their bodies. So the Apostle Paul could say:

“I AM BEARING BRANDED ON MY BODY THE MARKS OF JESUS.”

This **TAKES US BACK** to:

Galatians 1:10 (DAV)

For am I now seeking the favor of men or of God or am I seeking to please men? If I still were pleasing men, a bondservant of Christ I would not be.

Lovett points out:

Paul suffered fiercely to bring Christ to the Gentiles. The Judaizers were usually not far behind him stirring up trouble and seeking to nullify his ministry. Consequently he had been “thrice beaten,” and lines showed in his body where he had 200 stripes laid on him per the custom in Jewish synagogues, plus his scars from stonings. He says those marks in his body prove he is a true slave of the Lord Jesus. The word brand-marks (Greek: stigmata) has reference to masters branding their slaves, a custom of the time. Paul begs his readers not to add to his afflictions by continuing to listen to the persecution-shunning false teachers. How those marks in Paul’s body condemn the luxury and ease of fashionable Christianity. It is still true today, “if a man will live godly in Christ Jesus, he will suffer persecution” (2 Tim. 3:12).
p. 81

It was Amy Carmichael who wrote:**Hast Thou No Scar?**

Hast thou no scar?
No hidden scar on foot, or side, or hand?
I hear thee sung throughout the land,
I hear them hail thy shining star,
Hast thou no scar? no scar?
Hast thou no wound?

Yet I was wounded by the archers, spent,
Leaned Me against a tree; and rent
By ravening beasts ‘round Me, I swooned:
Hast thou no wound? no wound?

No wound? no scar?
Yet, as the Master shall the servant be,
And pierced the feet that follow Me;
But whole? can he have followed far
Who has no wound nor scar?

(<http://www.hymnal.net/hymn.php/h/629>)

An authoress who once dined with Mary Schletser, the heroic missionary of Calabar, wrote about Mary's hands:

They were hardened and roughened by work in the past, and they were bleeding from work finished but now. The skin of the palms was gone; the nails were worn to the quick. That they were painful, it could be no doubt. But she only apologized for their appearance.
(source unknown)

Captain Beloved, battle wounds were thine,
Let me not wonder if some hurt be mine.
Rather, Oh Lord, let my deep wonder be
That I may share a battle wound with Thee.

Amy Carmichael

(source unknown)

John 20:21 (NASB)

Jesus therefore said to them again, "Peace be with you; as the Father has sent Me, I also send you."

(Grace Notes: Daily Readings with a Fellow Pilgrim by Philip Yancey) Grand Rapids, MI: Zondervan. Copyright– Someone Cares Charitable Trust, 2009.

I once heard a woman give a remarkable account of achievement. An early feminist, she gained renown in the male-dominated field of endocrinology. At the end of her story she said simply, "As I look back, this is what matter. I have loved and been loved, and all the rest is just background music."
p. 242

Anders says:

The marks of Jesus are all over Paul's body. The word *marks* was used of the brand that identified slaves or animals. Paul had often been beaten for the sake of Christ, even in Galatia itself (Acts 14:19). Some of those who would be reading this letter would recall how Paul had nearly died to get the message of the gospel to them. Paul's stonings and beatings as an apostle of the message of grace are his final proof that he is a true apostle. These markings are his signs that he was a slave of Christ and not of the law. These physical scars were Paul's final credentials of authenticity. These signs of ownership indicated that his motive was to please God regardless of the consequences. Paul would rather fight for truth and grace than switch to falsehood and the law. These marks are Paul's way of saying, "Here me well. I've earned the right to be heard, respected, and obeyed."

p. 81

Barclay says:

Most likely what Paul means is that the scars and marks of the things he had suffered for Christ are the brands which show him to be the slave of Christ. In the end it is not his apostolic authority that he uses as a basis of appeal; it is the wounds he bore for Christ's sake. Like Mr. Valiant-for-Truth Paul said, "My marks and scars I carry with me to be my witness to Him who will now be my rewarder."

And so after the storm and stress and tensivity of the letter there comes the peace of the benediction. Paul has argued and rebuked and cajoled but his last word is GRACE, for him the only word that mattered.

p. 62

Bartlett says:

Paul rejoiced in his suffering for Jesus and regarded the wounds he suffered as landmarks of Christ's ownership of him. And how many such marks there were upon the body of the heroic apostle who had faced such dangers and gone through such hardships for the sake of the Lord who was his all in all! In the church of today, it is to be feared, there are too many battle-scared soldiers and too few battle-*scarred* soldiers of the cross. Too few are prepared to stand for the Master at all cost. Something is seriously wrong if we are ashamed to own Him who owns us. The Lord's ownership precludes the world's ownership of us.

p. 127

Baxter says:

Even the postscript which Paul adds to this epistle is packed with striking sayings (vi. 11-18); but we call attention simply to the closing words: "From henceforth let no man trouble me; for I bear in my body the brands of the Lord Jesus." There were five classes of persons who were branded, i.e. *slaves* (as a mark of ownership), *soldiers* (as a mark of allegiance), *devotees* (as a mark of consecration), *criminals* (as a mark of exposure), and *the abhorred* (as a mark of reproach). The "marks" of the Lord Jesus in the body of Paul were all these five in one! And *what* were they? For part of the answer read 2 Corinthians xi. 23-8. (What a record!) Paul had been battered and bruised in ways which could not but leave permanent memorials in his poor body. Could he, for instance, have undergone that stoning at Lystra, after which he was dragged outside the city and left for dead, without bearing life-long effects? We do not know whether the five Jewish whippings would leave any abiding marks; but the three floggings by the Roman soldiers would plough lines which would remain for life. And besides these, there were those more barbarous violences which he suffered by the brutality of mobs, the ambush of enemies, and the assaults of robbers. Such had been his bodily hardships, and such must have been the effects, that by his appearance he would easily be taken for some deservedly wretched outcast, paying the penalty of his criminality.

pp. 157-8

Baxter says:

A second reason why Paul mentions these brand-marks here is found in his emphasis on the fact that they are “the brand-marks of *the Lord Jesus*.” He is drawing a contrast between the marks of Jesus, and the mark of Moses (circumcision: see verses 12-15). Circumcision is the mark of Moses and speaks of servitude to a legal system. “The marks of the Lord Jesus” are those of a glad, free, voluntary self-sacrificing service.

p. 158

Baxter says:

. . . “From henceforth let no man trouble me.” This Galatian epistle, as we have seen, is full of trouble. And all the trouble had come from the Judaistic fifth-columnists who were bent on perverting the young faith of Paul’s converts. But these false teachers were also attacking Paul himself, were discrediting his apostleship and even questioning his sincerity. The one trouble was bad enough; but that the battle-scarred hero should himself still be thus personally maligned and doubted was more than he could endure. In the words “From henceforth let no man trouble me, for I bear in my body the brand-marks of the Lord Jesus” there is something of touching appeal, that if these subversive teachers have any sense of honour or honesty at all they will at least drop this dastardly trick of destroying faith in Paul’s own sincerity, seeing that he has now suffered so much for the sake of his message. Paul felt, and rightly so, that he had received enough scars to place his loyalty as Christ’s servant and apostle beyond doubt. The very name of Jesus, so to speak, had become branded up and down his bruised and buffeted body.

And what do these brand-marks of Paul say to ourselves? They say three things: first, let us never be ashamed of bearing suffering or reproach for Jesus’ sake; second, let us not be afraid of bearing such marks on our bodies; and, third, let it be our daily prayer that we may bear the marks of the Lord Jesus on our *character*.

*Captain beloved, battle-wounds were Thine,
Let me not wonder if some hurt be mine;
Rather, O Lord, let my deep wonder be
That I may share a battle-wound with Thee.*

p. 159

Calvin says:

For I bear in my body the marks of the Lord Jesus. This accounts for his bold, authoritative language. And what were those marks? Imprisonment, chains, scourging, blows, stoning, and every kind of injurious treatment which he had incurred in bearing testimony to the gospel. Earthly warfare has its honours, in conferring which a general holds out to public view the bravery of a soldier.

p. 187

Eadie says:

. . . emphatic, “it is I who,” not . . . but . . . “not I have, but I carry them” (Chrysostom). The . . . are the brands printed upon slaves—and sometimes on captives and soldiers—burnt into them, to indicate their owners. Herod. vii. 233; Rev. vii. 3, xiii. 16, xiv. 1, 9, 11; Vegetius, *De Re Militari*, ii. 5; Sepencer, *De Leg. Heb* xx. 1; Deyling, *Observat. Sacr.* vol. iii. p. 423; Wetstein *in loc.* Slaves attached to temples were tattooed, bore brands upon them. Herod. ii. 113; Lucian, *De Dea Syr.* § 59. This practice in the worship of Cybele might be common in Galatia, though there is little probability that the apostle is referring to it. The genitive . . . is that of possession, not that of author (Gomar, Rückert). He bore on his body the brands of Christ his Master. Indelible marks on his person showed that he belonged to Jesus as His servant.

p. 472

Gaebelein says:

The expression simply means the trials and sufferings he underwent for Christ’s sake and which left their marks on his frail body (2 Cor. xi:24-33). What the Galatians needed the most is the final word of Paul to the Galatians. “The grace of our Lord Jesus Christ be with your Spirit, brethren.”

p. 230

Hogg & Vine say:

According to the word of the Lord to Ananias, Acts 9. 15, Paul was called 'to bear the name of the Lord' among the Gentiles; to this the Apostle adds that now he bears His branding marks as well. And he bears them not as a reproach is borne, but as a banner is carried by a standard bearer, with exulting pride that the honour has been conferred upon him. In this also Paul was no whit behind the Twelve; like them he rejoiced to be "counted worthy to suffer dishonour for the Name", Acts 5. 41.

p. 343

Ironside says:

What did he mean by that? His very body had been wounded many times for Jesus' sake, when those cruel stones fell on him at Lystra, when beaten with stripes his body was branded; but he glories in these things and says, "I bear in my body the marks of the Lord Jesus." Someone has said, "When we get home to heaven God is not going to look us over for medals but for scars." I wonder whether we have received any scars for Jesus' sake. Many of them are not physical scars, they are scars of the heart, but it is a great thing to have the brand-marks of the Lord Jesus.

p. 235

Lenski says:

Paul has reached the end of his epistle. **Henceforth let no one go on furnishing me troubles, for I on my part carry in my body the scarmarks of Jesus.** Paul is done with this trouble in Galatia. He considers the issue ended. So little does he expect any further danger from it that he will have no one extract further troubles from it for him. Paul was justified in this view. The Galatians must have taken a similar attitude, for we hear of no more Judaistic trouble for them or for Paul from them.

With “for” he assigns as the reason for thus calling the troubles from this quarter ended the fact that he is carrying in his body the scars that were inflicted by the Jews who hated him for successfully promulgating the great canon just stated in v. 15. He calls them the stigmata of Jesus, the marks the Jews inflicted on the body of Jesus. These scarmarks show the stand he has ever taken; they show to what extent he has already suffered for this canon. Let the Galatians think of these scars in Paul’s body and then they will stand as firmly as he does.

pp. 321-22

Lightfoot says:

St Paul closes the epistle, as he had begun it, with an uncompromising assertion of his office: ‘Henceforth let no man question my authority: let no man thwart or annoy me. Jesus is my Master, my Protector. His brand is stamped on my body. I bear this badge of an honourable servitude.’

p. 225

Lightfoot says:

The brands of which the Apostle speaks were doubtless the permanent marks which he bore of persecution undergone in the service of Christ . . .

p. 225

MacArthur says:

Every blow that Paul received was really a blow against **Jesus**, his Master and Savior. “The sufferings of Christ are ours in abundance,” he told the Corinthians (2 Cor. 1:5). The apostle was “always carrying about in the body the dying of Jesus, that the life of Jesus also [might] be manifested in [his] body” (4:10). To the Colossian church he wrote, “Now I rejoice in my sufferings for your sake, and in my flesh I do my share on behalf of His body (which is the church) in filling up that which is lacking in Christ’s afflictions” (Col. 1:24).

Whenever a Christian is persecuted for his faith, it is really Christ who is being persecuted through him. When Paul was on the way to Damascus to arrest and imprison Christians there, the Lord said to him, “Saul, Saul, why are you persecuting Me?” (Acts 9:4). Because Satan and his world system can no longer afflict Christ directly, they afflict Him indirectly by persecuting the church, His Body.

p. 211

Luther says:

“The marks on my body indicate whose servant I am. If I was anxious to please men, if I approved of circumcision and good works as factors in our salvation, if I would take delight in your flesh as the false apostles do, I would not have these marks on my body. But because I am the servant of Jesus Christ and publicly declare that no person can obtain the salvation of his soul outside of Christ, I must bear the badge of my Lord. These marks were given to me against my will as decorations from the devil and for no other merit but that I made known Jesus.”

pp. 250-51

MacArthur says:

6:17 marks. The physical results of persecution (scars, wounds, etc.) that identified Paul as one who had suffered for the Lord . . .

p. 1679

Ridderbos says:

Paul appeals to *the marks of Jesus* which he bears. Presumably these are the marks of suffering and affliction which had accrued to him in the service of the gospel. They are called marks *of Jesus*, not because Paul received the same wounds in his body which Jesus received, but because in these tokens his fellowship in suffering with Jesus becomes manifest (cf. 2 Cor. 4:10, Phil. 3:10, Rom. 8:17, 2 Cor. 1:5, and Col. 1:24). This demonstrates also that what the believers must suffer at the hands of the world's enmity is the same thing that Jesus had to undergo—not the same in its fruit, but in its nature. Incidentally, this suffering is more than an affliction for the sake of or in consequence of following Jesus. A certain transfer of suffering from Jesus to the believers takes place by virtue of the fellowship, the corporative and federal oneness existing between them. In this passage, the marks are especially the marks of Jesus, too, because they point to what happened to Jesus in his earthly life.
p. 228

Wiersbe says:

There was a time when Paul was proud of his mark of circumcision (Phil. 3:4-6), but after he became a believer, he became a “marked man” in a different way. He now glorified in the scars he had received and in the suffering he had endured in the service of Jesus Christ.
p. 159

Wuest says:

The marks (*stigma*) 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.
pp. 179-80

(Jesus Himself: The Story of the Resurrection – from the Garden Tomb to the Mount of Olives by Marcus L. Loane) Carlisle, PA: Banner of Truth Trust. Copyright– Marcus L. Loane, 2007.

While their eyes were still on the scars of the cross, he said, ‘As the Father has sent me, even so I am sending you’ (20:21). That word was for them all. He loved them all alike; there was no distinction between one and another. *And Peter:* Yes, Peter too; there was a special place for him in the heart of the Lord Jesus.

p. 34

(My Utmost For His Highest by Oswald Chambers) Grand Rapids, MI: Discovery House. Copyright– Oswald Chambers Publications Association, 1992.

The goal of faithfulness is not that we will do work for God, but that He will be free to do His work through us. God calls us to His service and places tremendous responsibilities on us. He expects no complaining on our part and offers no explanation on His part. God wants to use us as He used His own Son.

(December 18)

(Morning and Evening by Charles H. Spurgeon) Peabody, Massachusetts: Hendrickson. Copyright – Unknown.

OUR Lord would have all His people rich in high and happy thoughts concerning His blessed person. Jesus is not content that His brethren should think meanly of Him; it is His pleasure that His espoused ones should be delighted with His beauty. We are not to regard Him as a bare necessary, like to bread and water, but as a luxurious delicacy, as a rare and ravishing delight. To this end He has revealed Himself as the “pearl of great price” in its peerless beauty, as the “bundle of myrrh” in its refreshing fragrance, as the “rose of Sharon” in its lasting perfume, as the “lily” in its spotless purity.

p. 621

Your Biography

When D. L. Moody was moving into old age, he was asked to grant permission for his biography. Moody refused, saying, “A man’s life should never be written while he is living. What is important is how a man ends, not how he begins.”

For better or worse, I have failed to follow that dictum. My biography has been published. Yet I agree with Moody that the way our lives end is the crucial test of authentic discipleship. Only if we remain in a steadfast relationship with the Savior can we be confident not merely of entering heaven, but of obtaining the victor’s crown (1 Corinthians 9:25).

Paul was concerned about the possibility of being disapproved by his Lord (v.27). He was a redeemed believer who was serving the Lord, yet he feared that his service might prove to be wood, hay, and straw rather than gold, silver, and precious stones (1 Corinthians 3:12-13).

What will be the Lord’s appraisal of our lives? Will someone evaluating us be able to say honestly that we continued to bear fruit in old age? (Psalm 92:14). Whatever vocation we pursue, with the help of the Holy Spirit we may be “steadfast, immovable, always abounding in the work of the Lord” (1 Corinthians 15:58).

*Oh, may all who come behind us find us faithful,
May the fire of our devotion light their way;
May the footprints that we leave lead them to believe,
And the lives we live inspire them to obey. —Mohr*

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**For the ignorant, old age is as winter; for the learned,
it is a harvest. —Jewish proverb**

(From *Our Daily Bread*, Thursday, May 11, 2006)

(Lone Survivor: The Eyewitness Account of Operation Redwing and the Lost Heroes of Seal Team 10 by Marcus Luttrell with Patrick Robinson) New York, NY: Back Bay Books / Little, Brown & Company. Copyright— Marcus Luttrell, 2007.

When someone tells you he's in a SEAL team, you know you are in the presence of a very special cat. Myself, I was just born lucky, somehow fluked my way in with a work ethic bequeathed to me by my dad. The rest of those guys are the gods of the U.S. Armed Forces. And in faraway foreign fields, they serve their nation as required, on demand, and mostly without any recognition whatsoever.

They would have it no other way, because they understand no other way. Accolades just wash off them, they shy away from the spotlight, but in the end they have one precious reward—when their days of combat are over, they know precisely who they are and what they stand for. That's rare. And no one can buy it.

p. 59

(The Me I Want to Be: Becoming God's Best Version of You by John Ortberg) Grand Rapids, MI: Zondervan. Copyright— John Ortberg, 2010.

But nowhere do we see this idea displayed more prominently than in the Bible. God could have let Abraham stay in the comfort of Ur, Moses stay in the splendor of Pharaoh's courts, and Aaron stay in the safety of the crowd. He could have kept David away from Goliath; Shadrach, Meshach, and Abednego out of the fiery furnace; Daniel out of the lion's den; Elijah away from Jezebel; Nehemiah out of captivity; Jonah out of the whale; John the Baptist away from Herod; Esther from being threatened; Jeremiah from being rejected; and Paul from being shipwrecked. But he didn't. In fact, God used each of these trials to bring people closer to himself—to produce perseverance, character, and hope.

p. 236

(In the Arena by Isobel Kuhn) Littleton, CO: Overseas Missionary Fellowship International. Copyright– OMF International, 2006.

The sun went down in clouds,
The moon was darkened by a misty doubt,
The stars of heaven were dimmed by earthly fears
And all my little candle-flames burned out:
But while I sat in shadow, wrapped in night
The face of Christ made all the darkness light.

ANNIE JOHNSON FLINT

p. 110

v. 18 The grace of our Lord Jesus Christ be with your spirit brethren. Amen.

The NET Bible translates verse 18:

The grace of our Lord Jesus Christ be with your spirit, brothers and sisters. Amen.

Peterson paraphrases verse 18:

May what our Master Jesus Christ gives freely be deeply and personally yours, my friends. Oh, yes!

The Bible Knowledge Commentary says:

6:18. Paul's final word of benediction is noteworthy. While no greetings or personal salutations dim the solemnity of the epistle, the apostle ended as he began, expressing his heartfelt desire that **the grace of God** would be their abiding portion (cf. 1:3). And uniquely among all of Paul's epistles he ends with a reminder of his love for them, calling them **brothers**. How could the Galatians fail to respond in obedience to the persuasive and ultimately tender appeal found in this letter?

Paul ends his letter talking of his **SCARS** and he began it talking of his **APOSTLESHIP**.

The thrust of the whole letter has been **GRACE**, so he ends with that.

Ephesians 2:8-9 (NASB)

For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, that no one should boast.

2 Corinthians 3:18 (NASB)

But we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.

Ephesians 3:17 (NASB)

so that Christ may dwell in your hearts through faith; and that you, being rooted and grounded in love,

Eadie says:

And the last word . . . is unusually placed—placed last on purpose. After all his sorrow, amazement, censure, and despondency, he parts with them in kindness; after all the pain they had cost him, yet were they dear to him; and ere he lifts his hand from the parchment, it writes, as a parting love-token . . . p. 473

Lightfoot says:

. . . *'brothers,'* in an unusual and emphatic position; comp. Philem. 7. St Paul's parting word is an expression of tenderness . . . p. 226

Lovett says:

BRETHREN. After sounding his fears for his wayward Galatians, after delivering those scoldings and rebukes, the last thought of his heart is confidence. It was unusual for him to do so, but he put the word “brethren” at the end of his sentence, just before the solemn amen. Perhaps he means to call their attention to the fact that they are still his precious brothers even though he called them “stupid Galatians” earlier. By putting it at the end of the sentence, this would be the final word in their ears . . . “brethren.” As twilight closes the hustle and bustle of the day, so Paul closes his letter with a loving expression of brotherhood. His parting word is warm, calculated to woo the emotional Galatians.

p. 82

Pinnock says:

It is impressive that at the close of a hot and polemical epistle Paul should address the Galatians warmly as his brothers. The beginning of the letter was outstanding for its omission of all commendation and praise. Paul launched right away into a denunciation of the false teachers and their all-too-willing pupils. Later on Paul wondered whether a spell had not in fact been cast upon them. They were foolish indeed. He also refers to the fact that they now regard him as their enemy rather than their friend. So his calling them his brethren here is impressive. Despite the hard feelings, and even though they were wavering in their Christian commitment, Paul generously takes them to be his brothers. He visits them with tender affection despite their ill-treatment of him. His love for them does not fail, even though their doctrinal orthodoxy and their love for him are in doubt.

p. 93

Wiersbe says:

So, Paul comes to the end of his letter; and he closes just the way he began: GRACE! Not “the law of Moses,” but **THE GRACE OF OUR LORD JESUS CHRIST!**

No more need be said, because that says it all.

p. 161

(A Year With Jesus: Daily Readings and Meditations by Eugene H. Peterson)
 San Francisco, CA: HarperCollins. Copyright– Eugene H. Peterson,
 2006.

I reach out to you, Savior Christ, hardly knowing what I need much of the time, but knowing that I need you. And you are there, ready to change my emptiness into wholeness. Thank you for your love and compassion. Amen
 p. 141

(Seeking Him by Nancy Leigh DeMoss & Tim Grissom with Life Action Ministries) Chicago, IL: Moody Publishers. Copyright – Life Action Ministries, 2004.

What do we need God’s grace for?

The correct answer is: *everything!* From birth to regeneration through sanctification, all the way to ultimate glorification—from the cradle to the grave—we are utterly, absolutely, entirely, always dependent on His grace! God’s grace is His all-sufficient provision for every need we will ever have.
 p. 97

“Your worst days are never so bad that you’re beyond the reach of God’s grace. And your best days are never so good that you’re beyond the need of God’s grace.”

—Jerry Bridges

p. 101

There's an old hymn that I was introduced to the other day. I love the words. I think it is fitting for us to conclude this study with these words:

Before the Throne of God Above

(Charitie Bancroft, 1863)

Before the throne of God above
I have a strong, a perfect plea:
a great High Priest, whose name is Love,
who ever lives and pleads for me.

My name is graven on his hands,
my name is written on his heart;
I know that while in heaven he stands
no tongue can bid me thence depart.

When Satan tempts me to despair,
and tells me of the guilt within,
upward I look, and see him there
who made an end of all my sin.

Because the sinless Savior died,
my sinful soul is counted free;
for God, the Just, is satisfied
to look on him and pardon me.

Behold him there! the risen Lamb!
My perfect, spotless Righteousness,
the great unchangeable I AM,
the King of glory and of grace!

One with himself, I cannot die;
my soul is purchased by his blood;
my life is hid with Christ on high,
with Christ, my Savior and my God.

Words: Charitie Lees De Chenez (also Charitie Lees Bancroft, né Smith)
(1841-1923). Music: Breslau (As Hymnodes Sacer, 1625, Leipzig)

<http://www.oremus.org/hymnal/b/b042.html>

CONCLUSION:

What are some of the lessons we can learn from this particular study?

LESSON #1: The Lord has provided the church, the body of Christ, so that we might function effectively in our witness to a lost and dying world.

LESSON #2: The church, the body of Christ, provides us with an opportunity to exercise our spiritual gift or gifts, to have a level of accountability, to learn about loyalty, and to learn about integrity.

LESSON #3: There are ten areas of challenge presented by the apostle here in chapter 6. The first two were in the end of chapter 5. Challenge #1: “If we are living by the Spirit, let us also be ordering our steps by the Spirit” (Galatians 5:25). Challenge #2: “Let us stop becoming boastful or conceited, challenging one another, envying one another” (Galatians 5:26).

LESSON #4: Challenge #3: “Brethren, if however a man be overtaken in a sin, you who are the spiritual ones restore such a one in a spirit of gentleness, keeping an eye on yourself, lest you also should be tempted” (Galatians 6:1).

LESSON #5: Challenge #4: “Keep on bearing one another’s burdens” (Galatians 6:2).

LESSON #6: Challenge #5: “But his own let each one put to the test” (Galatians 6:4).

LESSON #7: Challenge #6: “Bear [our] own load” (Galatians 6:5).

LESSON #8: Challenge #7: “Let the one who is being taught the word be having a share with the one who is teaching in all good things” (Galatians 6:6).

LESSON #9: Challenge #8: “Whatever a man is sowing, this also he will reap” (Galatians 6:7).

LESSON #10: Challenge #9: “Let us not be losing heart while doing that which is good” (Galatians 6:9).

LESSON #11: Challenge #10: “Let us be working that which is good to all but especially to those of the house of the faith” (Galatians 6:10).

LESSON #12: The easiest person in the world to deceive is ourselves.

LESSON #13: Do not quit before you are finished.

LESSON #14: Use every opportunity you have to do good for others.

LESSON #15: Are you bearing any brand marks of Jesus in your flesh?

Anders says:

PRINCIPLES

- Love is bighearted not bigheaded.
- Legalism condemns while grace restores.
- You impress others with what you know. You impact others with how you love.
- Conceit is deceit. The one who toots his horn the loudest is usually in the deepest fog.
- Life is like a boomerang; what you throw is what returns to you.
- You harvest spiritually, mentally, relationally, and physically in direct proportion to what you plant. There are no miracle crops.
- Not only our deeds, but also our motives, are important.
- Spiritual change is an inside job begun with the new birth and sustained by a new power—the Holy Spirit.
- Scars for Christ here on earth produce stars from Christ there in heaven.

p. 82

Anders says:

The greatest practical demonstration of grace is love. Grace always shows itself in care and concern for others. When the legalistic Pharisees asked Jesus to name the greatest commandment, he told them the greatest commandment was to love God and others (Matt. 22:34-40). Paul reiterates the preeminence of love in his famous love chapter in 1 Corinthians 13. Therefore:

- You can dazzle us with your music.
- You can delight us with your humor.
- You can spellbind us with your speech.
- You can organize us with your administration.
- You can impress us with your giving.
- But you cannot change us without love!

A plaque hanging at a beachfront home echoes the shallow love of many people. It says, "If you think you don't have friends, buy a beach house." Another young man with a new ski boat said, "I have fair-weather friends. When the weather is fair, they come out." It's frustrating in an ever growing, impersonal world to want someone to love you unconditionally and faithfully and to hear them say either in word, attitude, or action:

- I'll love you as long as you make my heart flutter.
- I'll love you as long as you live up to my expectations.
- I'll love you as long as I need you.
- I'll love you as long as you look good to me.
- I'll love you as long as it's fun.
- I'll love you as long as I have a good reason.

Loving the lovely is a lot easier than loving the unlovely. It's much easier when it costs nothing. Yet Galatians teaches that God gives us the power through his Spirit to love others. When we are a new creation in Christ (Gal. 6:15), we have the power of the Holy Spirit (Gal. 5:16-26) to step outside of our own self-centeredness and to think of others. The goal is to go from self-centeredness to Christ-centeredness to ministry-centeredness. By the power of the Holy Spirit, we can love and serve others.
pp. 82-83

We have been studying together in the Galatian epistle:

“You Were Running Well.”

There was a time in your Christian life and experience when you had started well with the Lord, when you were really enthusiastic and excited about serving Him.

Then in the race something happened. There was a problem or a difficulty that came your way and the phrase which characterizes your Christian life at this point is “You Were Running Well.”

The apostle underscores in these twelve studies some of the problems that we can encounter that keep us from running well and hearing, “Well done thou good and faithful servant.”

Who can measure the joy, the feeling of fulfillment to leave this life and to go to be with the Lord, and to know that we have run well? That through the availability to God, He has produced within our lives, by the power of His Spirit, a new creation just like Jesus Christ. And that through the discipline of the Spirit, we have walked in a life which has brought forth fruit to the glory of God.

It is my prayer that as a result of these studies, this might be your ambition, your desire, and your goal that everything you do now is in light of the fact that one day you are going to meet the Master of the Universe.

1. **CHOSE,**
2. **CALLED,**
3. **CHANGED,** and
4. **CHARGED.**

May I challenge you with a:

CLEANSING,

COMMITMENT,

CONSISTENCY, and

CONCERN?

Maybe it is praying:

“Create in me a clean heart, O God. Renew a right spirit within me.”

Give me a towel and some dirty feet!

“Restore unto me the joy of my salvation”—both **VERTICAL** and **HORIZONTAL**.

(Hope Has Its Reasons: From the Search for Self to the Surprise of Faith by Rebecca Manley Pippert) San Francisco: Harper and Row, Publishers. Copyright - Rebecca Manley Pippert, 1989.

Martin Luther was right: If our hearts do not tremble, then we of all people have reason to tremble.

Let us now meditate on the passion of Christ. . . . The true contemplation is that in which the heart is crushed and the conscience smitten. Ponder the inexpressible and unendurable yearning that caused God’s son to suffer in this way and you will tremble. And the more you ponder, the deeper will you tremble. Take this to heart and doubt not that you are the one who killed Christ. Your sins certainly did. And when you see the nails driven through his hands, be sure it is you that is pounding. . . . The whole value of the meditation of the suffering of Christ lies in this: that we should come to the knowledge of ourselves and think and tremble. And if you are so hardened that you do not tremble, then you of all people have reason to tremble. Pray to God that he will soften your heart.

p. 142

(Welcome To The Family by Stephen Brown) Old Tappan, NJ: Fleming H. Revell Company, 1990.

Dwight L. Moody knew what he was talking about:

Someday you will read in the paper that D. L. Moody of East Northfield is dead. Don't you believe a word of it! At that moment I shall be more alive than I am now, I shall have gone up higher, that is all; out of this old clay tenement into a house that is immortal—a body that death cannot touch; that sin cannot taint; a body fashioned like unto His glorious body. I was born of the flesh in 1837. I was born of the Spirit in 1856. That which is born of the flesh may die. That which is born of the Spirit will live forever.

p. 152

2 Timothy 4:6-8 (NASB)

For I am already being poured out as a drink offering, and the time of my departure has come. I have fought the good fight, I have finished the course, I have kept the faith; in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.

Three Trees

Once there were three trees on a hill in the woods. They were discussing their hopes and dreams when the first tree said, "Someday I hope to be a treasure chest. I could be filled with gold, silver and precious gems. I could be decorated with intricate carving and everyone would see the beauty."

Then the second tree said, "Someday I will be a mighty ship. I will take Kings and queens across the waters and sail to the corners of the world. Everyone will feel safe in me because of the strength of my hull."

Finally the third tree said, "I want to grow to be the tallest and straightest Tree in the forest. People will see me on top of the hill and look up to my branches, and think of the heavens and God and how close to them I am reaching. I will be the greatest tree of all time and people will always remember me."

After a few years of praying that their dreams would come true, a group of woodsmen came upon the trees. When one came to the first tree he said, "This looks like a strong tree, I think I should be able to sell the wood to a carpenter," and he began cutting it down. The tree was happy, because he knew that the carpenter would make him into a treasure chest.

At the second tree the woodsman said, "This looks like a strong tree. I should be able to sell it to the shipyard." The second tree was happy because he knew he was on his way to becoming a mighty ship.

When the woodsmen came upon the third tree, the tree was frightened because he knew that if they cut him down his dreams would not come true. One of the woodsmen said, "I don't need anything special from my tree, I'll take this one," and he cut it down.

When the first tree arrived at the carpenters, he was made into a feed box for animals. He was then placed in a barn and filled with hay. This was not at all what he had prayed for.

The second tree was cut and made into a small fishing boat. His dreams of being a mighty ship and carrying kings had come to an end.

The third tree was cut into large pieces, and left alone in the dark.

The years went by, and the trees forgot about their dreams.

Then one day, a man and woman came to the barn. She gave birth and they placed the baby in the hay in the feed box that was made from the first tree. The man wished that he could have made a crib for the baby, but this manger would have to do. The tree could feel the importance of this event and knew that it had held the greatest treasure of all time.

Years later, a group of men got in the fishing boat made from the second tree. One of them was tired and went to sleep. While they were out on the water, a great storm arose and the tree didn't think it was strong enough to keep the men safe. The men woke the sleeping man, and He stood and said "Peace" and the storm stopped. At this time, the tree knew that it had carried the King of kings in its boat.

Finally, someone came and got the third tree. It was carried through the streets as the people mocked the man who was carrying it. When they came to a stop, the man was nailed to the tree and raised in the air to die at the top of a hill. When Sunday came, the tree came to realize that it was strong enough to stand at the top of the hill and be as close to God as was possible, because Jesus had been crucified on it.

The moral of this story is that when things don't seem to be going your way, always know that God has a plan for you. If you place your trust in Him, God will give you great gifts.

Each of the trees got what they wanted, just not in the way they had imagined.

We don't always know what God's plans are for us. We just know that His ways are not our ways, but His ways are always best.

Please keep this moving . . . Pass it on, so God may inspire more people on the way.

May your day be blessed. And until we meet again, may God cradle you in the palm of His hand.

(Received via email from Pat Burgess, December 11, 2010)