

The story so far...

- Paul has thoroughly demonstrated the futility and ineffectiveness of Religion as a means to get right with God.
- In contrast, Paul has clearly presented that the Gospel of the Grace of God is based on Relationship...
- ... and is total and complete in its ability:
 - to deliver man from this present world
 - and its bondage to the **'works of the flesh'**
 - (which all have inherited from Adam)
 - and present us faultless before the throne of God through the same Spirit indwelling us that was in Christ Jesus!
 - That we might bring forth the **Fruit of the Spirit**

Four Contrasts

Chapters 5 & 6

1) Liberty	vs.	Bondage	5:1–15
2) The Spirit	vs.	The Flesh	5:16–26
3) Others	vs.	Self	6:1–10
4) God's Glory	vs.	Man's Approval	6:11–18

The Fruit of the Spirit

The Works of the Flesh

The Battle

“For we naturally love to do evil things that are just the opposite from the things that the Holy Spirit tells us to do; and the good things we want to do when the Spirit has his way with us are just the opposite of our natural desires. These two forces within us are constantly fighting each other to win control over us, and our wishes are never free from their pressures”.

J B Phillips: The Living Bible

Stand Fast!

- 6 x Paul reiterates this messages to his hearers, all in relation to our walk in the Spirit
- 1 Corinthians 16:13-14
- Galatians 5:1
- Philippians 1:27
- Philippians 4:1
- 1 Thessalonians 3:8
- 2 Thessalonians 2:15
- The Greek word 'Steko' lit. means 'to persevere'

A historical map of the Roman Empire, showing various provinces and regions. The map is rendered in a dark, muted color palette with some yellow highlights. The text 'The Epistle to the Galatians' is overlaid in a bright yellow, bold, sans-serif font. The word 'Galatians' is significantly larger than the other words. The background map shows the Mediterranean Sea, the Black Sea, and various Roman provinces like Syria, Cilicia, and Galatia.

The Epistle to the Galatians

Chapter 6

Brethren, if a man be **overtaken** in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

Galatians 6:1

- Paul deals with a case of a Christian who is caught in a sin, or “caught by a sin.”
- The thought is that of someone running from sin but sin, being faster, overtakes and catches him.
- Notice the absence of judgmentalism and need for meekness

Brethren, if a man be overtaken in a fault, ye which are **spiritual**, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

Galatians 6:1

- You who are walking in the Spirit (not-carnal)

Brethren, if a man be overtaken in a fault, ye which are spiritual, **restore** such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

Galatians 6:1

Gr. *katartizo*: a medical term used for the setting of a broken bone.

- We have to tenderly deal with a brother or sister who has been overcome by sin
- Remember, they are still part of the body!

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the **spirit of meekness**; considering thyself, lest thou also be tempted.

Galatians 6:1

- The Fruit of the Spirit includes meekness
- Meekness can be defined as 'gentle under provocation'
- Others actions may take us by surprise and provoke wrath or anger when discovered
- Meekness therefore draws on self-control, gentleness, kindness and of course love!

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; **considering thyself,** lest thou also be tempted.

Galatians 6:1

- None of us are immune from the pressures of sin – see Hebrews 12:1
- ‘But for the grace of God’ 2 Corinthians 1:12
- There is no place a ‘holier than thou’ attitude within a fellowship

Be Not High-minded!

For by the grace given me I say to every one of you:
Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith God has given you.

Just as each of us has one body with many members, and these members do not all have the same function,

so in Christ we who are many form one body, and each member belongs to all the others.

Romans 12:3-5

Be Not High-minded!

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

1 Corinthians 1:12

Bear ye one another's burdens, and so fulfil the law of Christ.

Galatians 6:2

- This is the bedrock of the Church
- [A one-sentence summary of 1 John, Philemon, James etc.]
- The fulfilling of the law is to Love thy neighbor...
- ...but to *'bear one another's burdens'* is that love in action!
- This should not be a chore but the outworking of love we have for one another

cf. 5:14; John 13:34

Bear ye one another's burdens, and so fulfil the law of Christ.

Galatians 6:2

- Notice the wonderful irony here!
- Paul tells us that we will fulfill the law of Christ by yielding to the Spirit and walking by faith!
 - No work on our part
 - We rest on the completed work of Christ
- Whereas the legalists and Judaizers who strive to keep the Law fail!
 - They continually try to do good works

Bear ye one another's **burdens**, and so fulfil the law of Christ.

Galatians 6:2

- **Gr. *baros***: weight, fullness
- It is not just referring to practical burdens, but also spiritual burdens we carry:
 - Repeated temptations to sin
 - Accountability!
 - Repeated temptations to discouragement
 - Encouragement!
 - Anguish over unsaved loved ones
 - Uniting in Prayer!
 - Confusion over circumstances that look from the outside that God was not in them
 - Looking to Jesus!

For if a man think himself to be something, when he is nothing, he deceiveth himself.

Galatians 6:3

- We are all susceptible to such burdens
- We must never allow a presupposed 'standard of righteousness' to exist in our lives (that will then see ourselves as superior)
- We must not be purposely blind to another's condition, for we may soon ourselves be the ones in need!
- The remedy for self-conceit is found in **v.4...**

But let every man **prove** his own work, and then shall he have rejoicing in himself alone, and not in another.

Galatians 6:4

- Everyone is told to test (**Gr. dokimazo**) his own actions. **cf. 1 Peter 1:7**
- 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 comfort in what God has done in and through his life **cf. Rom. 12:3**

For every man shall bear his own burden.

Galatians 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 (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.

For every man shall bear his own burden.

Galatians 6:5

- It is the “burden” Jesus assigns to His followers **cf. Matt. 11:30**
cf. Rom 15:1; 1 John 3:16,17
- But do not neglect your personal responsibilities: **Rom 12:6-8**
- Christians are members of Christ’s body, and a Christian in sin weakens the body.
 - If a person does not submit to restoration, then the measures of discipline outlined in **Matt 18** and **1 Cor 5** must be considered.

Let him that is taught in the word **communicate**
unto him that teacheth in all good things.

Galatians 6:6

Gr. *koinoneo* to come into communion or fellowship with, to become a sharer, be made a partner

- One responsibility of each believer is to shoulder the financial support of the pastor-teachers in the fellowship.

Rom 15:27

- 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.

1 Cor 9:7-14

Let him that is taught in the word communicate unto him that teacheth in all good things.

Galatians 6:6

- 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.*

Be not deceived; God is not **mocked:** for
whatsoever a man soweth, that shall he also
reap.

Galatians 6:7

- These verses elaborate on the previous exhortation:
- First, a solemn warning is sounded that God cannot be mocked. No man can snub (**Gr. *mukterizo***; lit., “turn up the nose at”) God whose rule, “a man reaps what he sows,” is immutable.
- *Each sower decides what his harvest will be.*

*For he that soweth to his flesh shall of the flesh
reap corruption; but he that soweth to the Spirit
shall of the Spirit reap life everlasting.*

Galatians 6:8

- 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.
- Even worse, he will develop appetites that will prove ever more difficult to control...

For he that soweth to his flesh shall of the flesh
reap corruption; but he that soweth to the Spirit
shall of the Spirit reap life everlasting.

Galatians 6:8

- “Every good tree bringeth forth good fruit;
but a corrupt tree bringeth forth evil fruit.”
Matthew 7:16,17
- Sow the wind, and you reap the whirlwind:
Hos 8:7
- Men who sow wickedness, reap the same.
(Eliphaz) Job 4:8

*For he that soweth to his flesh shall of the flesh
reap corruption; but he that soweth to the Spirit
shall of the Spirit reap life everlasting.*

Galatians 6:8

- 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.

*For he that soweth to his flesh shall of the flesh
reap corruption; but he that soweth to the Spirit
shall of the Spirit reap life everlasting.*

Galatians 6:8

- 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.

And let us not be weary in well doing: for in due season we shall reap, if we faint not.

Galatians 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 ultimate harvest is certain.
- “We:” Paul included himself as he no doubt contemplated his frustrating labors on behalf of the Galatian Christians!

And let us not be weary in well doing: for in due season we shall reap, if we faint not.

Galatians 6:9

- 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 Cor 5:10

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Galatians 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.)
- The benevolence of Christians should not be restricted, *but believers are to have the priority.*

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Galatians 6:10

- As in a home, family needs are met first, then those of the neighbors. **1 Tim 5:8**
- This passage then speaks clearly about Christian social responsibility, but it should be noted that it is addressed to individual believers. **cf. Rom. 12:17-21**

Conclusion

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

Four Contrasts

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The Fruit of the Spirit

The Works of the Flesh

Ye see how **large a letter** I have written unto you
with mine own hand.

Galatians 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
- [This did not refer to the length of the epistle but to the size of the letters he inscribed. He may have been afflicted with ophthamalia]
cf. 4:13-15; 2 Cor 12:7; Acts 23:2-5

As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

Galatians 6:12

- 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;

As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

Galatians 6:12

- The Judaizers who insisted that circumcision was necessary for salvation **cf. Acts 15:1**
in summary:
2) were afraid of persecution **6:12b**

As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

Galatians 6:12

- The Judaizers who insisted that circumcision was necessary for salvation **cf. Acts 15:1**
in summary:
 - 3) wanted to boast about the number of Galatians they hoped to win over to circumcision as a religious and merit-earning rite **6:13**

For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

Galatians 6:13

- 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.

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.

Galatians 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.

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.

Galatians 6:14

- 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.

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.

Galatians 6:14

- 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.

Three Crucifixions

- 1) The crucifixion of Christ: the **Basis**
- 2) The crucifixion of the world: the **Result**
- 3) The crucifixion of self: the **Victory**

*By the cross of Christ,
we are reckoned dead:*

- 1) to the Law;
- 2) to the world;
- 3) to self...

For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

Galatians 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

*And as many as walk according to this rule, peace
be on them, and mercy, and upon the
Israel of God.*

Galatians 6:16

- This reference has been the source of much misunderstanding.
 - This is [the only] passage produced by the “Covenant” theologians to support the view that the Church is “spiritual Israel,” or that Gentile believers become spiritual Jews.
 - Their tenacity seems derived from their attempt to support their Amillennial eschatology.

“Israel of God”

- While some believe that “Israel of God” is the church, the evidence does not support such a conclusion.
 - 1) The repetition of the preposition (*epi* “upon” or “to”) indicates two groups are in view. This blessing is pronounced on believing Galatians *and* on believing Jews.
 - 2) All the 74 other occurrences of the term “Israel” in the New Testament refers to Jews and national Israel. It is absurd to therefore suggest that “Israel” here is to mean Gentile Christians.

“Israel of God”

- 3) Paul elsewhere referred to two kinds of Israelites—believing Jews and unbelieving Jews:
- “Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel.”

Rom. 9:6

“Israel of God”

- The two Israels in **Romans 9-11** are not physical Israel and the Church, but believing Israel and blinded Israel.
- The nation as a whole had been blinded ‘until the fullness of the gentiles have come in’ **Rom 11:25**.
- But Paul also speaks of a “Remnant,” who had believed and accepted Christ as their Messiah - the “Israel of God” in **Galatians 6:16**.

“Israel of God”

- The Book of Galatians is concerned with Gentiles who were attempting to attain their salvation through the law.
- The ones deceiving them were Judaizers, who were Jews demanding adherence to the Law of Moses.
- To them, a Gentile convert had to convert to Judaism before he qualified for salvation through Christ.

“Israel of God”

- In **verse 15**, Paul states that the important thing for salvation is faith, resulting in the new man. He also mentions two elements: circumcision and uncircumcision.
 - (These two groups—Jews and Gentiles—were already mentioned by these very terms in **2:7-9**.)
- In **verse 16**, Paul now pronounces a blessing on members of the two groups who would follow this rule of salvation through faith alone.

“Israel of God”

- The first group is “*them*”—the *uncircumcision*, the Gentile Christians to, and of whom, he has devoted most of this epistle.
- The second group is the “*Israel of God*”—the *circumcision*—the Jewish believers who, in contrast with the Judaizers, followed the rule of salvation *by grace through faith alone*.

“Israel of God”

- 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.

“Israel of God”

- The Covenant theologians, in order to make them both the same group, have juggle with the Greek text and ignore the context
- [For a definitive study of this subject, see the 1000 page analysis: **Arnold G. Fruchtenbaum**, *Israelology: The Missing Link in Systematic Theology*, Ariel Ministries Press, Tustin CA 1993.]

From henceforth let no man trouble me: for I bear in my body the **marks** of the Lord Jesus.

Galatians 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” (*Gr. stigmata*) meant signs of ownership such as were branded on slaves and cattle.

*From henceforth let no man trouble me: for I bear
in my body the marks of the Lord Jesus.*

Galatians 6:17

- 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.

Brethren, the grace of our Lord Jesus Christ *be*
with your spirit. Amen.

Galatians 6:18

- Note: Paul closes without any personal salutations!?!... **cf. 6:9!**
- However, Paul ended as he began, expressing his heartfelt desire that the grace of God would be their abiding portion **cf. 1:3**

Brethren, the grace of our Lord Jesus Christ *be*
with your spirit. Amen.

Galatians 6:18

- And, uniquely among all of Paul's epistles, he ends with a reminder of his love for them, calling them brothers...

Conclusion(s)

- Justification: eternally secure
- Sanctification: not by keeping the Law
- Rewards: for faithfulness
 - Behavior matters
 - Gal 2:20
 - Hab 2:4
 - Cf. Epistle to the Romans
 - Cf. Epistle to the Hebrews

The Law

- The **Law** is perfect:
 - that is why imperfect men cannot keep it.
- The **Law** is holy:
 - that is why sinners are condemned by it.
- The **Law** is just:
 - therefore cannot show mercy to the guilty.
- The **Law** prohibits;
 - **Grace** *invites* and *gives*.
- The **Law** condemns the sinner;
 - **Grace** *redeems* the sinner.

The Law

- The **Law** reveals sin;
 - **Grace** *atones* for sin.
- By the **Law** is the knowledge of sin;
 - By **Grace** is *redemption* from sin.
- The **Law** was given by Moses;
 - **Grace** and truth came by Jesus Christ.
- The **Law** demands obedience;
 - **Grace** *bestows and gives power to obey.*
- The **Law** says do and do not;
 - **Grace** says *“It is done.”*

The Law

- The **Law** says, Continue to be holy;
 - **Grace** says, “*It is finished.*”
- The **Law** curses;
 - **Grace** *blesses.*
- The **Law** slays the sinner;
 - **Grace** makes the sinner *alive.*
- The **Law** shuts every mouth before God;
 - **Grace** opens the mouth to praise God.
- The **Law** condemns the best man;
 - **Grace** saves the worst man.

The Law

- The **Law** says, pay what you owe;
 - **Grace** says, *I freely forgive you all.*
- The **Law** says “The wages of sin is death”;
 - **Grace** says, *“The gift of God is eternal life.”*
- The **Law** says, “The soul that sinneth it shall die”;
 - **Grace** says, *“Believe and live.”*
- The **Law** was done away in Christ;
 - **Grace** abides *forever.*
- The **Law** puts us under bondage;
 - **Grace** sets us in the *liberty* of the sons of God.

Romans 12:1



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