

977. Do we have a right to place a time limit on the germination of spiritual seed?
978. Does God work on time? Cf. Gal. 4:4
979. Paul says "we shall reap." Is this to mean certainty?
980. Who will see to it that a harvest will come?
981. What if this were not a dependable universe at all?
982. What condition does God put on our harvest?
983. Define *faint not*.
984. What kind of people grow weary?
985. Give scriptures that urge faithfulness, steadfastness, etc.
986. Who will win if we faint?
987. Do you think that the devil is present in the heat of the harvest to cause you to faint?
988. Does this verse suggest that we have opportunity, or that we have to make it?
989. To whom should good work be directed?
990. Who should especially receive our goodness?
991. Does the good Samaritan story fit here? Compare I John 3:16, 17 in regard to good work.
992. Who is included in the household of faith?

#### D. CONCLUSION

1. Token of Authorship. (Cf. II Thess. 3:17) 6:11

#### TEXT 6:11-13

**(11) See with how large letters I write unto you with mine own hand. (12) As many as desire to make a fair show in the flesh, they compel you to be circumcised; only that they may not be persecuted for the cross of Christ. (13) For not even they who receive circumcision do themselves keep the law; but they desire to have you circumcised, that they may glory in your flesh.**

## PARAPHRASE 6:11-13

11 Ye see how large a letter I have written to you with my own hand. By this ye may understand my anxiety to preserve you in the true faith of the gospel.

12 As many of your teachers as wish to appear fair in the eyes of their unbelieving brethren, by their attachment to the law, these strongly persuade you to be circumcised, not because they think circumcision necessary to salvation, but only that they may not be persecuted by the unbelieving Jews, for preaching salvation through a crucified Messiah.

13 These hypocrites do not enjoin circumcision on any conscientious motives; for not even do the circumcised themselves keep the law of Moses; but they wish you to be circumcised, merely that they may boast, among the unbelieving Jews, of having persuaded you to receive that rite in your flesh.

## COMMENT 6:11

**See with how large letters I write unto you with mine own hand**

1. The closing words written in his own handwriting would prove its authorship.
2. Some think *large* refers to the length and not the size of the letters.
3. The motives of the Judaizers compared with that of the Apostles. 6:12-16

## COMMENT 6:12

**As many as desire to make a fair show**

1. Jewish religion carried some respectability.
2. It didn't demand very much—Christianity was so strict.
3. If they had presented the Cross with its simplicity, they would have offended their unbelieving countrymen.

**only that they may not be persecuted for the cross of Christ**

1. Catholic Bible: "That they may not suffer persecution for the Cross."
2. It would be a temptation to the weak Christian to swing over to Judaism to escape the persecution.
3. This would make him credited among his brethren.

### COMMENT 6:13

**For neither they who are circumcised keep the law**

1. They professed Judaism—not from a desire to conform to the will of God but because Judaism was popular.
2. These are the kind of teachers you have, they do not keep the law—all of it.

**but desire to have you circumcised that they may glory in your flesh**

1. It is not for the sake of their righteousness, although that impression is given.
2. They force it on them that they may glory in their submission.
3. The false teachers persuaded them from insincere motives.

### STUDY QUESTIONS 6:11-13

993. Did Paul make a mistake when he spoke of *largeness* in verse 11 and then wrote a small letter to the Galatians?
994. Did it refer to the length of the letter or the size of his handwriting?
995. Why did Paul want them to see his own handwriting?
996. What is meant by fair show?
997. Was early Christianity interested in respectability as are the major denominations today?
998. What would a fleshly show refer to?
999. What is meant by *constrain*?
1000. Would weak Christians give over to a false teaching to

avoid persecution or pressure?

1001. Were those who demanded circumcision faithful to all the law?
1002. Were the "show-offs" persuaded that circumcision was essential for salvation?
1003. What accusation does Paul make here?
1004. Why would they want some to keep part of it when they were not enthusiastic enough to keep all of it?
1005. How would their troublemakers glory in the flesh of their proselytes?
1006. Could it mean that they would glory in their submission?
1007. If we submit to false teaching with sincere motives, does that make it right?

#### TEXT 6:14-16

**(14) But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world. (15) For neither is circumcision anything, nor uncircumcision, but a new creature. (16) And as many as shall walk by this rule, peace be upon them, and mercy, and upon the Israel of God.**

#### PARAPHRASE 6:14-16

14 But let it never happen to me to boast, except in salvation through the cross of our Lord Jesus Christ, by which the world is crucified to me—is rendered incapable, either of alluring me by its pleasure, or of terrifying me by its frowns—and I am crucified to the world: I am rendered incapable of its sinful practices, and sinful pleasures.

15 I boast in the cross of Christ, as the only foundation of my hope of salvation, and as the great principle of my sanctification: Because, under the gospel, neither circumcision nor uncircumcision is of any avail towards our acceptance with

God, but the being a new creature.

16 Now as many of the believing Gentiles as walk by this rule, seeking acceptance with God, not by circumcision, but by becoming new creatures, may peace be their portion in this life, and pardon at the day of judgment. The same blessing I wish on the believing Jews.

### COMMENT 6:14

#### **But far be it from me to**

1. Paul had much right to glory.
  - a. Glory in his noble fleshly birth. Phil. 3:4, 5; II Cor. 11:18
  - b. Glory in his religious attainments. Phil. 3:4, 5
  - c. Glory in his zeal. Phil. 3:6
    - 1) Few men travelled farther to preach.
    - 2) Few had had more converts.
    - 3) Few had established more churches.
  - d. Cf. Rom. 15:17, I Cor. 9:16, II Cor. 5:12, II Cor. 12:1-9.
2. God deserves all the glory when His children accomplish something worthwhile.
  - a. A Christian can do great things for God if he does not worry about who gets the credit.
  - b. God gives the increase to seed sown faithfully.
3. Evidently some gloried in their wicked ways among the Galatians, even against the cross.

#### **save in the cross of our Lord**

1. Glory in the salvation that is found in the cross, not circumcision.
2. We can rejoice that we are permitted to suffer for it.
  - a. "Blessed are ye." Matt. 5:11, 12
  - b. "We also rejoice in our tribulations." Rom. 5:3

#### **through which the world hath been crucified unto me**

1. The world is dead to Paul—no life—no attraction.
2. He could condemn the world.

3. Monks in monasteries believed that they were crucifying the world unto themselves, but the monasteries became dens of iniquity.

**and I unto the world**

1. The world condemns him.
2. Paul could say "I detest the world"—but it detests us.
3. We despise the world—but it despises us also.

COMMENT 6:15

**but a new creature**

1. New birth is the important thing.
2. The new man counts; circumcision is not in it.
3. Some characteristics of the new creation are:
  - a. A new spirit.
  - b. A new will.
  - c. A new attitude.
4. Cf. Col. 3:10; Gal. 3:27

COMMENT 6:16

**As many as shall walk by this rule**

1. *This rule*—refers to the teaching concerning the new creation.
2. Man is saved by the cross of Jesus—not circumcision.

**peace be upon them, and mercy**

1. Such people as abide by this, enjoy the peace, favor, and forgiveness of God.
2. These are fruit of the Spirit and Paul desires these for them.

**upon the Israel of God**

1. The true Christians are the Israel of God—as distinguished from the Israel according to the flesh.
  - a. Rom. 2:29

b. Rom. 4:12

2. Obedience to Christ made them a part of the true Israel.  
Cf. Phil. 3:3; Col. 2:11; Rom. 3:29-30

### WORD STUDY 6:16

“Walk by this rule” could be expressed literally as “get in line with this measuring rod” (*canon* — KAH non).

When the early church was guided to affirm the genuineness and inspiration of the books of the New Testament, the 27 books which measured up became known as the Canon. The Christian must likewise measure up to the standard God has set for him, specifically, that he must become a new creature (6:15).

### STUDY QUESTIONS 6:14-16

1008. What does Paul mean by *far be it from me*?  
1009. Define *glory*.  
1010. In what realm did Paul feel that he could glory?  
1011. How could one glory in the cross?  
1012. Should we glory in the privilege of salvation?  
1013. Would this exalt us or humble us?  
1014. Paul has taught the crucifixion of himself. Does he mean that the world is crucified too?  
1015. Does he mean that the world is dead as far as attractiveness to him is concerned?  
1016. What does he mean, “I unto the world?”  
1017. Does the world in its pleasure want the Christian dead to it?  
1018. Through what was the world crucified unto Paul?  
1019. Is verse 15 like a previous verse?  
1020. Who makes ritual of no consequence?  
1021. What does it mean to be in Christ?  
1022. How do we become new creatures?

1023. Is circumcision in this process, according to Paul in this verse?  
 1024. What really counts?  
 1025. What rule is referred to here?  
 1026. How inclusive is *as many*?  
 1027. Is Paul pronouncing "peace" or teaching that new creatures will have it?  
 1028. Define *mercy*.  
 1029. Whose mercy are they to have—Paul's or God's?  
 1030. Who are the Israel of God?  
 1031. Does this mean fleshly Israel or spiritual Israel?  
 1032. Are you then an Israelite?

3. A refutation of the charges by the Judaizers 6:17

TEXT 6:17, 18

**(17) Henceforth let no man trouble me; for I bear branded on my body the marks of Jesus. (18) The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.**

PARAPHRASE 6:17, 18

17 Henceforth, let no one give me trouble, by calling my commission, my doctrine, or my faithfulness in question: For I bear the marks of the Lord Jesus's servant in my body.

18 May the love of our Lord Jesus Christ be always felt in your mind, brethren. Amen.

COMMENT 6:17

**Henceforth let no man trouble me**

1. "Let no man give me trouble." (Catholic Bible)
2. Put an end to your troubles—your contentions. Turn back

to the pure doctrine and all will be well.

3. Church trouble is the kind that Christians ought not to have.

**I bear branded on my body the marks of Jesus**

1. One who has suffered for Jesus like Paul, can see only foolishness in the mark of circumcision.
2. This probably refers to marks on his body from persecution.
  - a. "God hath set forth us the apostles last of all, as men doomed to death: for we are made a spectacle unto the world, both to angels and men." I Cor. 4:9
  - b. "In stripes . . . in deaths . . . beaten . . . stoned." II Cor. 11:23-25

4. Benediction 6:18

COMMENT 6:18

**Brethren**

1. This is a contrast to "Foolish Galatians."
2. Paul felt the letter would make brethren of them.

**The grace of our Lord Jesus Christ be with your spirit**

1. The grace of God can only work with the spirit of man.
2. This is his benediction upon them.
3. If their spirit would work in harmony with the grace of God, they could be restored to grace.

**Unto the Galatians written from Rome (King James)**

1. This part does not appear in the best manuscripts.
2. The Syriac says, "The end of the epistle to the Galatians which was written from Rome."
3. The Ethiopic says, "To the Galatians."
4. The Vulgate says nothing additional.
5. The Arabic says, "Written from the city of Rome by Titus and Luke."

## STUDY QUESTIONS 6:17, 18

1033. Does this verse imply that the false teachers had bothered Paul?
1034. Does it mean that his erring brethren were bothering him?
1035. Is this an exhortation to follow truth or suggesting to them to let him forget them?
1036. Is he comparing his sufferings, beating, stripes, etc., to shame them for submitting to circumcision?
1037. What are the marks of Jesus upon him?
1038. Did anyone use a branding iron on him?
1039. Does Paul claim them as Christians even though they have fallen from grace?
1040. Is it possible that he counted on the letter to restore them, so that by the time they had read this far, they would be brethren again?
1041. Are the final words considered a benediction?
1042. How could he wish grace upon them, when he has accused them of being out of it?
1043. If Paul believed in the power of the word, could he not believe that this divine epistle would restore them?
1044. What did he mean *with your spirit*?

## QUESTIONS ON GALATIANS, CHAPTER SIX

Choice:

1. If a man be overtaken in any trespass
  1. excommunicate him
  2. let him alone so he can conquer it
  3. restore such a one in gentleness
2. Bear ye one another's burdens
  1. so yours will be lighter
  2. so fulfill the law of Christ
  3. so the person will not be overpowered
3. Whatsoever a man soweth

1. that shall he also reap
2. the same will sprout
3. will blossom in the spring
4. will have to go fight weeds
4. Let us not be weary
  1. in well doing
  2. because you can't work if tired
  3. because the apostles were not wearied
5. We should do good to those of the household of faith
  1. when we're in the mood
  2. providing we shall receive good from him
  3. when we have opportunity
6. Paul gloried
  1. in the Cross of Christ
  2. in his great popularity
  3. in the fact that he had learned to write at the feet of Gamaliel
7. At the close of the epistle Paul pleads with them to give him
  1. a great offering from the heart
  2. no more trouble
  3. acceptance of the law
8. In the latter part of Galatians Paul is speaking
  1. more kindly
  2. more doctrinally
  3. more sternly
9. The result of sowing spiritual things is
  1. a trouble-free life
  2. many friends
  3. life everlasting
10. Paul said
  1. he bore in his body the marks of Jesus
  2. the Galatians would be overcome by the Romans
  3. he could preach superior to others
11. The one that is taught in the word should
  1. listen carefully
  2. takes notes

## A P P E A L

3. communicate unto him that teacheth
12. Paul speaks concerning his handwriting—
  1. he was left handed
  2. he apologized for poor writing
  3. he wrote with large letters
13. Paul says we shall reap in due season
  1. if we live that long
  2. if we faint not
  3. if we sowed good seed
14. The good that we do should be directed
  1. to bring in the best returns
  2. in order to hit the target
  3. especially to the household of faith
15. This chapter is
  1. primarily doctrinal
  2. somewhat in the line of exhortation
  3. almost identical to the first

## SPECIAL STUDY

### THE WORKS OF THE FLESH AND THE FRUIT OF THE SPIRIT

#### 5:19

“Adultery” is found only in the KJV, since it is missing in the oldest and best Greek manuscripts. The sin itself is prohibited by the more general word “fornication.”

“Fornication” (*porneia* — por NY ah) includes all forms of unlawful sexual activities, from adultery to homosexuality to prostitution. In New Testament times sexual standards among the Greeks and Romans were quite low. The Roman author Seneca noted that “Chastity is simply proof of ugliness,” and that “innocence is not rare, it is non-existent.” Gibbons has recorded that “of the first fifteen Emperors, Claudius was the