

GALATIANS

CHAPTER SIX

1. Whose responsibility is restoring the man overtaken in trespass?

“Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one” (Galatians 6:1). Spiritual people help their brethren out of sin (James 5:19-20) because those souls matter (Luke 15) and they are facing severe condemnation (2nd Peter 2:20-22; Hebrews 10:26-31). Those unwilling to engage in this cannot be accurately described as spiritual.

The wayward must confess their faults (1st John 1:9) and repent of their sins and pray for forgiveness (Acts 8:22)

2. How should restoration be approached?

“In a spirit of gentleness” (Galatians 6:1). This is a command to the restorer, not the backslider. The restorer needs to impart the same forbearance the Lord does, being merciful and patient (2nd Timothy 2:24-26). While this ought to be so, the backslider needs to be receptive to correction even if the one offering it fails to be gentle.

3. What concern should the restorer be cognizant of during the process?

“Considering yourself lest you also be tempted” (Galatians 6:1). One who hasn't yet mastered himself regarding a certain temptation is not qualified to help others struggling with the same problem.

4. How may the law of Christ be fulfilled?

“Bear one another’s burdens, and so fulfill the law of Christ” (Galatians 6:2). Although we can think of many applications to the concept of burden bearing, what the context points to is the restoration of the wayward. It refers to lifting up those with moral infirmity.

5. How might one deceive himself?

“For if anyone thinks himself to be something, when he is nothing, he deceives himself” (Galatians 6:3).

6. Whose work ought one to examine?

“But let each one examine his own work, and then he will have rejoicing in himself alone, and not in another” (Galatians 6:4). While a disciple aids a struggling brother or sister, he must avoid comparisons between himself and the one who is weak. The weaker brother will only be discouraged and the stronger brother will think too much of himself, overlooking his own shortcomings.

7. Reconcile the command to *“Bear one another’s burdens”* with the statement that *“Each one shall bear his own load.”*

“For each one shall bear his own load” (Galatians 6:5) does not contradict *“Bear one another’s burdens”* (Galatians 6:2). While Christians are duty-bound to help each other, we will be held personally accountable in judgment (2nd Corinthians 5:10).

8. What should be shared between teacher and student?

“Let him who is taught the word share in all good things with him who teaches” (Galatians 6:6). Having listed the *“fruit of the Spirit”* (5:22-25) in contrast (5:16-17) to

the “works of the flesh” (5:19-21), and having told “spiritual” people to restore those in “trespass” (6:1), Paul is telling the restored brother, “him who is taught the word,” to have “fruit of the Spirit” in common “with him who teaches.” The once wayward soul who is now restored needs to start acting like he’s been restored.

9. What would amount to self-deception and mockery of God?

“Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap” (Galatians 6:7). Believing that consequences do not follow actions is to lie to self and to God.

10. What will be harvested after sowing to the flesh or Spirit, respectively?

“For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life” (Galatians 6:8). Sinful behavior results in death, whereas righteous behavior leads to eternal glory (Romans 8:13).

11. Why must fatigue be overcome?

“And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart” (Galatians 6:9). We have a grand goal to be obtained in the hereafter, but losing heart keeps us from getting there.

12. When opportunity presents, what should be done?

“Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith” (Galatians 6:10). Good is to be done, and the good in context is correcting sinners and getting back to righteous behavior. Any sinners

should be corrected, but priority is always placed on fellow believers who stray (Luke 15:4-7).

To regard the good-doing here as anything other than correcting sinners and the subsequent good behavior expected of Christians is to ignore the word “*therefore*,” which directly connects verses 1 and 10.

13. Why is Paul’s penmanship relevant?

“See with what large letters I have written to you with my own hand!” (Galatians 6:11).

Several possibilities exist regarding the size of his handwriting, and none are certain, but, given his earlier hint at visual impairment (4:15), it could be that he is acknowledging his physical infirmity (4:13), now on display as he autographs the epistle (cf. 1st Corinthians 16:21; Colossians 4:18; 2nd Thessalonians 3:17), after a scribe did most of the writing heretofore (cf. Romans 16:22; 1st Peter 5:12).

Another consideration is that he is enlarging his writing for emphasis, however, it seems his wording has been emphatic enough throughout the epistle.

14. What was the motive for those who would compel the Galatians to be circumcised?

“As many as desire to make a good showing in the flesh, these would compel you to be circumcised, only that they may not suffer persecution for the cross of Christ. For not even those who are circumcised keep the law, but they desire to have you circumcised that they may boast in your flesh” (Galatians 6:12-13). They intended to

avoid suffering by claiming to be likeminded with the Jews, so they show off that these Christians were circumcised, too. They were trying to please the wrong people.

15. What should a Christian boast about?

“But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world” (Galatians 6:14). The rule is that pride is sin (Proverbs 16:18) and the exception is pride in Christ. Other things we can be thankful for, count ourselves blessed concerning, and be pleased about, such as our children or our patriotism, but pride is not right.

16. Is circumcision relevant in Christ?

Not at all. *“For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation”* (Galatians 6:15). If it is treated as a necessity, then it is sinful (5:2-3), but if recognized as a matter of indifference (5:6), then it just does not matter.

17. Whom did Paul pronounce peace and mercy upon?

“And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God” (Galatians 6:16). Mercy and peace are bestowed on those who live according to the doctrine Paul has been teaching in this epistle, not to anyone else.

18. Identify *“the Israel of God.”*

After specifying that peace and mercy belong to those who are unconcerned about circumcision, Paul is, definitively, not blessing the physical lineage of Jacob who would, mostly, still be imposing circumcision! At present, the Israel of God, rather

than the Israel of man, would be the heirs of the promises to Abraham, and Paul has gone to great lengths in this epistle to prove who those heirs are – those obedient to the gospel (Galatians 3:7-9, 29; 4:28).

19. Why were the brethren to quit harassing the apostle?

“From now on let no one trouble me, for I bear in my body the marks of the Lord Jesus” (Galatians 6:17).

Unlike circumcision, which was a mark of descent from Abraham, Paul bore in his body the marks of Jesus, wounds he had actually suffered in persecution (2nd Corinthians 4:10; 6:4-5; 11:23-30), which, Jesus said, would befall His apostles (Luke 11:49).

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