



# GALATIANS

VERSE-BY-VERSE



SESSION 18 | GALATIANS 6:7-18

## GALATIANS 6:1-10 | PRACTICAL INSTRUCTION

- Verses 1-6 included on session 17
- Verses 7-8 –
  - It is important to connect verse 7 with verse 8 and not with verse 6.
    - Paul is giving a “bullet list” of practical instructions, and verse 7 is unrelated to verse 6.
    - By connecting verse 7 to verse 6 many unscrupulous preachers have manipulated their students into giving beyond their means.
  - When connected to verse 8, the two verses speak of where we “plant” our lives.
    - If we plant into the flesh, we will reap that which the flesh can provide: **corruption**.
    - When we plant into the Spirit, we reap that which the Spirit provides: **life everlasting**.
    - This verse is not teaching that if we plant fleshly things we will go to hell but if we plant spiritual things we will go to heaven, for that would be works-based salvation, which would be so opposite of the message of the letter. Rather, the teaching is that we *plant our lives* into the spiritual rather than placing our trust in the physical.
- Verse 9 –
  - In the previous “bullet point,” Paul was talking about where we plant our lives (in the flesh or in the Spirit). Now he writes about our **well doing**, that is, in doing good [deeds, things, works].
  - The word translated **well** is an adjective, thus modifies an assumed noun. I am uncertain why the KJV chose to translate as an adverb (they translated as *good* 12 of 15 usages in the New Testament).
  - Paul is clearly talking about *things* we do in this verse, and it is in that way disconnected from the previous verse. Doing good thing also has a harvest, but not **life everlasting**, as in verse 8. There is no indication nor guarantee that **due season** is soon, nor even in this lifetime, though typically good works are repaid in kind in short season.
- Verse 10 –
  - The word **therefore** confirms that verse 9 is talking about *good deeds*. Here the word translated **good** is also an adjective, but a different word than in verse 9.
  - Our good works should be **especially unto them who are of the household of faith**. Many churches turn this on its head and take a “beat up the members, do good to the passers-by.”

## GALATIANS 6:11-18 | PAUL’S CLOSING REMARKS

- Verse 11 –
  - It was customary in ancient letters for the author to take the quill at the end of the letter and write a personal note. Here, Paul gives a summary of his message in the letter.
  - For further study on this practice: <https://academic.logos.com/why-did-paul-mention-his-large-handwriting-in-galatians-exclusive-interview-with-steve-reece/>
- Verse 12 –
  - Paul here hits at the *reason* the Judaizers were compelling circumcision: *if they did not, they would suffer persecution for the cross of Christ*.

- That is, the Judaizers wanted to make their Jewish friends and traditions happy rather than allow the mystery of the Gospel to be spread.
    - Recognize that the mystery did not forbid Jews from continuing in circumcision (consider Timothy, Acts 16:1-3), but did not allow Gentiles to be circumcised. The Judaizers would not even allow this freedom for Gentiles because it would undermine their standing in the Jewish community.
  - To **make a fair shew** is the word εὐπροσώπεω [euprosōpeō], literally, *good toward showing*.
    - That is, they wanted to “look good.”
    - This is pretty strong language, as Paul says, “It is just for show.” This is the truth (for Gentiles) because circumcision is neither a sign nor a seal of any covenant for the Gentile.
- Verse 13 –
  - This is a “below the belt” punch by Paul. He is calling out the hypocrisy of the Judaizers.
    - They don’t really keep the law, but they also don’t want to look bad among the Jewish elite.
    - Paul did not mind calling this out for what it was: *self-glorifying hypocrisy*.
  - This is true of all legalistic movements.
    - Do Seventh Day Adventists obey Sabbath Law? Not at all!
    - Do non-pork-eating Hebrew Roots groups live kosher lives? Not even close.
    - Legalisms are always about *appearances*.
- Verse 14 –
  - If we are going to boast in something, let it be **the cross of our Lord Jesus Christ**. That is, we **glory** in His work, not ours.
  - When we do this, the world holds no charms (it is **crucified unto me**) and furthermore, I am no longer a “gift to the world,” for I [am crucified] **unto the world**.
- Verse 15 –
  - In the case of the Galatians the “Judaizing” issue was circumcision. Just about any legalistic issue could be substituted and the truth remain. What matters is that we are **a new creature** (see 2 Cor. 5:17)
- Verse 16 –
  - Paul pronounces a benediction of **peace** and **mercy** upon those who **walk according to this rule, and upon the Israel of God**.
  - What is **this rule**? It is the *rule* that only “new creature” status matters. That is, those who walk according to this rule are those who understand *the mystery* at work, and do not mix the Gospel of the circumcision with that of the uncircumcision (Gal. 2:7).
  - Who is this **Israel of God**? It is the believing remnant of Israel, the group that is under Peter’s Gospel of Galatians 2:7. There is **Israel after the flesh** (1 Cor. 10:18) but, according to Romans 9:6, **they are not all Israel, which are of Israel**. It is the **chosen generation** (1 Pet. 2:9) that is the **Israel of God**.
  - Some create a *new Israel* that is separate from the old Israel, using this verse. Such a conclusion is totally unfounded, and ignores the rule that Scripture interprets itself.
- Verses 17-18 –
  - The statement, **henceforth let no man trouble me** seems to say, “I’ve said my piece, I’ve made up my mind, I won’t dwell on this any longer.” Sometimes it is liberating to come to a place where we reject **doubtful disputations** (Rom. 14:1).
  - Paul doesn’t need nor require any more marks of the flesh, for he has **the marks of the Lord Jesus**, likely a reference to the physical scars of his persecutions as the one who shared the mystery (unlike the Judaizers, v. 12). To envision Paul’s marks, see 2 Corinthians 11:23-25.
  - Paul closes his letter, simply, with a prayer for grace.