

3/22/26

**Benefits Of The New Creature**  
**Gal. 6:16-18**

We come to the closing study of Galatians, which has emphasized our justification by faith alone in the finished work of Jesus Christ, through grace.

Paul, the apostle of the Gentiles has made it very clear that Jewish law, ritual and ceremony could only condemn the Galatians because it was adding to Christ or denying the work of Christ.

So Paul closes with a benediction to the Galatians addressing three groups. Gal. 6:16-18

- I. The believers in Christ. vs. 16
- II. The believers departing from Christ. vs. 17
- III. The brethren in Christ. vs. 18

**I. Paul addressed the believers in Christ. vs. 16**

**A.** The apostle Paul identified the believer with those who walk according to a specific standard. vs. 16a

\* “And as many as walk according to this rule.”

- 1. The number of individuals are indicated, “as many”.
  - a. The phrase as many “hosos” means whatever number, no number is stated.
  - b. The reason being is that the focus is not a particular number of people, as much as

the complete compliance to the standard being indicated.

- 2. The standard is identified by the phrase, “as walk according to this rule.”
  - a. The word walk “stoicheo” means to draw up in line, an indicative future active, and appears five times in the New Testament.
    - 1) Regarding the law. Acts 21:24
    - 2) Regarding the faith. Rom. 4:12
    - 3) Regarding the Holy Spirit. Gal. 5:25
    - 4) Regarding the new creation. Gal. 6:16
    - 5) Regarding the level of our maturity. Phil. 3:16
  - b. The phrase “according to this rule” indicates the particular standard to walk.
    - 1) The Greek word is “kanon” meaning reed, a measuring rod, found 4 other times in the New Testament. 2Cor. 10:13, 15, 16; Phil. 3:16
    - 3) We get our word canon from it and in Classical Greek meant a straightedge of a ruler used by masons and carpenters.
  - c. This standard or measure points back to the previous verse. a new creation.
    - 1) Those who walk in the Spirit, those led by the Spirit and those who live in the Spirit. Gal. 5:16, 18, 25
    - 2) Those who give evidence of the power of the cross, crucified with Christ. Gal. 2:20

- 3) Those who have forsaken their sinful lifestyle of the past. Gal. 4:8-9
- 4) Those who stand fast in the liberty and resist sin. Gal. 5:1, 7
- 5) Those who glory only in the cross of Christ. Gal. 6:14a
- 6) Those crucified to the world and the world to them. Gal. 6:14b
- 7) Those who line up with a new creation, that is the result of the cross of Christ, not circumcision. Gal. 6:15
- 8) The new creation is the gospel in a nutshell to summarize the entire letter.

**B.** The apostle Paul indicated that the believers who walks according to this rule, a new creation, receive a blessing. vs. 16b

\* “Peace and mercy be upon them.”

1. Paul says the believer has access to personal peace.
  - a. The word peace “eirene”, means rest or quietness, denoting a state of being opposite to war.
    - 1) The root word means to join together.
    - 2) The believer is joined with God in a state of peace, having a new heart and mind, as a son or daughter of God.
  - b. This peace is distinct from “peace with God”, through repentance and justification. Rom. 5:1

- 1) The peace is the benefit having been born-again into the family of God.
  - 2) The believer having been reconciled to God through the cross of Christ, are one with God.
  - 3) This peace is for the situations and circumstances of life that would want to take our eyes off the Lord and trust ourselves or doubt.
- c. The peace corresponds to the Hebrew Shalom.
    - 1) Peace is a result of grace. Gal. 1:3
    - 2) Peace is the evidence of love. Gal. 5:22
    - 3) Pursuing the things that make peace. Rom. 14:19
    - 4) Following peace with all men. Heb. 12:14
  - d. Therefore, the first blessing we experience by walking as a new creature.
    - 1) Is to be in a state of wholeness with God, ourselves and others.
    - 2) To be in a state of wholeness, in spite of circumstances or situations.
    - 3) The benediction peace and mercy is found usually in the reverse.
2. Paul says the believer has access to personal pity.
    - a. The word mercy “eleos”, is the outward manifestation of pity to one in misery or distress having compassion.

- 1) The Old Testament is filled with the mercy and compassion of God, descriptive of one of His attributes. Ex. 34:6; Deut. 13:17; Ps. 25:7
- 2) The believer though born-again, a new creation, is still in need of pity when in misery and distress.
- b. Mercy implies receiving less than we deserve because God pities us.
  - \* God is called the Father of mercies. 2Cor. 1:3
- c. God's mercy is described as:
  - 1) Tender. Ps. 25:6
  - 2) Great. Is. 54:7
  - 3) Sure. Is. 55:3
  - 4) New every morning. Lam. 3:22-23
  - 5) Abundant. 1Pet. 1:3

C. The apostle Paul described believers by an Old Testament term. vs. 16c

- \* "And upon the Israel of God."
1. Some say that the words "many" and "them" are the Christians and the Israel of God is the Jew, seeing two groups.
    - a. This destroys the entire argument of the epistle that God accepts a person only in Christ, not law. Gal. 3:24-25; 4:30-31
    - b. This interpretation contradicts the content of the epistle, one in Christ.
  2. Others say the words "many", "them" and "the Israel of God", are the same and

therefore the church is the new Israel, receiving all the promises of Israel.

- a. The objection is that this presupposes God has done away with Israel forever, but the Scriptures do not support it, this is called "Replacement Theology".
  - b. Paul says blindness in part has happened to Israel, until the fullness of the Gentile comes in, then God will deal with Israel redeeming the remnant. Rom. 11:24-27
  - c. The prophet Daniel prophesied that Israel would return in the last days confirming a covenant with the Antichrist. Dan. 9:27
  - d. John says God has 144,000 Jews as His witnesses during the Tribulation. Rev. 7:1-8
3. Still others think this was a self-designated term of Paul's Jewish-Christian opponents.
    - a. And what Paul was telling them was that they already had that "in Christ".
    - b. They were not second class citizens, but children of Abraham, a kind of rebuke or even ridicule.
    - c. The phrase does not appear in any of the Second Temple writing or in any of Paul's letters but is unique to Galatians.
  4. Yet others take the phrase to mean that the "Israel of God", speaks of those Jews who trusted or would trust in faith on Jesus, as their Messiah in fulfillment of the Old Testament prophecies.

- a. This equally would contradict the entire epistle of being one in Christ.
  - b. Addressing two groups.
5. I think the best interpretation is the one that is most obvious in context and makes sense to avoid nonsense, it simply refers to the justified person “in Christ, Jew or Gentile”.
- a. This seems to be and makes the most sense by the entire content of the epistle.
    - 1) The one gospel produces only one kind of people “Christ-like”, anything else is perversion of the gospel. Gal. 1:6-9
    - 2) The rebuke of Peter’s hypocrisy at Antioch by Paul, in view of the First Church council in Jerusalem, denies two groups. Gal. 2:1-21
  - b. The confirmation is in the epistle, Jew and Gentile being one.
    - 1) “And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, “In you all the nations shall be blessed.” Gal. 3:8
    - 2) “Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, “Cursed is everyone who hangs on a tree”), that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the

promise of the Spirit through faith.”  
Gal. 3:13-14

- 3) “There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.” Gal. 3:28
- c. The word “And”, can be translated “even”, making it much clearer that he is speaking of one group.

### Illustration

A group of children were interviewed by an American journalist in southern Sudan, in 1993, where Arab Muslims regularly raided their village and slaughtered Christians and many of their relatives had already been killed. The journalist asked, “Would you turn to Islam? Or would you prefer to die for Christ? If so, why?” They replied, “We will remain Christians because this is the truth.” (Jesus Freaks:120)  
\* The peace and mercy of God is all-sufficient!

### Application

1. The standard for a Christian as a new creation.
  - a. His word is the revelation of God, breathed out from God to equip us for every good work. 2Tim. 3:16-17
  - b. His word is the Inspired, Inerrant and Infallible. 2Pet. 1:19-21
  - c. His word is to be studied. 2Tim. 2:15
  - d. His word is to be obeyed. 1Pet. 1:2

- e. His word is to be proclaimed uncompromising in the power of the Spirit. 1Cor. 1:17-18; 2:1-2
- 2. The peace of God is part of our inheritance as we live in the fallen world opposed to the gospel of Jesus.
  - a. Jesus said, “These things I have spoken to you, that in Me you may have **peace**. In the world you will have tribulation; but be of good cheer, I have overcome the world.” Jn. 16:33
  - b. Paul said, “Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.” Phil. 4:6-7
- 3. The mercy of God is never withheld from the believer, so they are required to impart it also.
  - a. “We are to come boldly before God’s throne that we may obtain mercy and grace to help in time of need.” Heb. 4:16
  - b. “Mercy triumphs over judgment, but judgment is without mercy to the one who has shown no mercy.” Ja. 2:13
- 4. The common family identity is the new creation through the cross.
  - a. Not our nationality or culture.
  - b. Not our race or color.
  - c. Not our economics or education.
  - d. Not our sex.
    - \* “And have put on the new man who is renewed in knowledge according to the image of Him who created him, where there

is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave nor free, but Christ is all and in all.” Col. 3:10-11

*Paul addressed the believers in Christ!*

## II. Paul addressed the believers departing from Christ. vs. 17

- A. The apostle Paul identified the Gentiles who had caused him grief. vs. 17a
  - \* “From now on let no one trouble me.”
  - 1. The final reproof is given.
    - a. The expression, “from now on”, expresses finality over the issue of the law versus grace for justification.
      - \* You might translate it, henceforth from this point on.
    - b. This is an imperative command, “let no one trouble me”.
      - 1) Let no one, Gentile or Judaizer, continue to cause, present tense.
      - 2) The present imperative trouble “parecho, means to cause one to be unfavorable in a situation and suggests an action already in progress.
      - 3) The word is used of the woman who anointed Jesus, “Why do you trouble her?” Mk. 14:6

- 4) They should have been able to oppose the Judaizers, defending the gospel.
  - 5) The affront to the gospel and Paul by the Judaizers was taken very personal by Paul, but more so, the affront of those Galatians he had brought to Christ, who were embracing Judaism, he was the apostle of the Gentiles.
2. The epistle clearly pointed out the deception of the Galatians.
- a. “I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, which is not another; but there are some who trouble you and want to pervert the gospel of Christ.” Gal. 1:6-7
  - b. “O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified?” Gal. 3:1
  - c. “They zealously court you, but for no good; yes, they want to exclude you, that you may be zealous for them.” Gal. 4:17
  - d. “You ran well. Who hindered you from obeying the truth?” Gal. 5:7
  - e. “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.” Gal. 6:12

3. The epistle clearly pointed out also the opposition against Paul.
    - a. Regarding his apostleship being genuine. Gal. 1-2
    - b. Regarding his gospel as genuine. Gal. 1-2
    - c. Regarding his justification by faith. Gal. 3-4
    - d. Regarding his practice of love and grace. Gal. 5-6
- B.** The apostle Paul indicated to the Galatians embracing Judaism that he bore the identifying marks of his master. vs. 17b
- \* “For I bear in my body the marks of the Lord Jesus.”
1. The word bear “bastazo”, means to bear what is burdensome.
    - a. “I have confidence in you, in the Lord, that you will have no other mind; but he who troubles you shall bear his judgment, whoever he is.” Gal. 5:10
    - b. “Bear one another’s burdens, and so fulfill the law of Christ.” Gal. 6:2
    - c. “For each one shall bear his own load.” Gal. 6:5
    - d. “From now on let no one trouble me, for I bear in my body the marks of the Lord Jesus.” Gal. 6:17
  2. The word the marks “stigma”, denotes a tattooed mark or a mark burned in.

- a. The Galatians were well aware of the practice of marking people.
  - 1) Pagan slaves were branded, religious zealots tattooed themselves, as well as soldiers with the name of a deity.
  - 2) Slaves and soldiers were branded with their masters name or general.
  - 3) The word mark “stigma” was used for branding slaves in secular Greek.
- b. Some believers attempt to defend tattoos on their bodies using this text.
  - 1) Perhaps an “X” for Cristos, completely out of context.
    - \* “You shall not make any cuttings in your flesh for the dead, nor tattoo any marks on you: I am the LORD.” Lev. 19:28
  - 2) There is no Scriptural nor historical evidence that supports tattoos for a believer at all, this is not my opinion!
  - 3) If you are tattooed on your entire body before Christ, those were B.C. days, you are a new creature in Christ, you are my brother and sister.
  - 4) If you get a tattoo as a Christian, are you damned, no! but why would you follow the pagan cultural practice as a Christian?
- c. Paul refers to the physical scars he bore for the sake of Christ and the gospel, the marks that identified him with Christ in

contrast to the mark they were boasting about to escape persecution, the mark of circumcision.

- 1) Paul was stoned at Lystra. Acts 14:19; 2Cor. 12:1-6
- 2) Paul and Silas were beat with rods at Philippi. Acts 16:22
- 3) Paul was beat in the temple. Acts 21:31
- 4) Paul says, “I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of Christ, for the sake of His body, which is the church.” Col. 1:24
- 5) Paul is condemning their boasting in the mark of circumcision, which they were pointing to as their identify for children of Abraham. Gal. 6:15
  - a) It was only the seal of the Abrahamic covenant.
  - b) The true circumcision was of the heart, not made with hands. Rom. 2:28-29; Col. 2:11

### Illustration

Ye call me Master and obey me not;  
 Ye call me Light and see me not;  
 Ye call me Way and walk not;  
 Ye call me Life and desire me not;  
 Ye call me Wise and follow me not;  
 Ye call me Fair and love me not;

Ye call me Rich and ask me not;  
 Ye call me Eternal and seek me not;  
 Ye call me Gracious and trust me not;  
 Ye call me Noble and serve me not;  
 Ye call me Mighty and honor me not;  
 Ye call me just and fear me not;  
 If I condemn you BLAME ME not! -Unknown

### Application

1. There are many who trouble those who teach the simple gospel of faith or attempt to deceive those who have believed the gospel to other weird doctrines.
  - a. Those that deny the humanity or deity of Jesus.
  - b. Those that deny the humanity and deity of Jesus at the same time, in the Incarnation.
  - c. Those that deny the Trinity or gifts of the Spirit.
  - d. Those who deny the justification of the believer by grace through faith, alone, apart from works.
  - e. Those who deny the Inerrancy of Scripture.
  - f. Those who deny the Second Coming of Christ.
    - \* Peter says, “As also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures. You therefore, beloved, since you know this beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked; but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him *be* the

glory both now and forever. Amen.” 2Pet. 3:16-18

2. The promise of God is that as Christians we will suffer in this world.
  - a. The life of Jesus is the primary example, the First Century church is the second example.
  - b. The history of the church throughout the ages is the third example.
  - c. The suffering church in the majority of the world is the fourth example.
    - \* Paul said, “Yes, and all who desire to live godly in Christ Jesus will suffer **persecution.**” 2Tim. 3:12
3. The gospel should never be candy-coated or simply presented as some easy escapism from the problems and difficulties of life.
  - a. Listen to Luke’s record of the words of Paul to new converts, “And when they had preached the gospel to that city and made many disciples, they returned to Lystra, Iconium, and Antioch, strengthening the souls of the disciples, exhorting them to continue in the faith, and saying, “We must through many tribulations enter the kingdom of God.” Acts 14:21-22
  - b. Paul told the Corinthians about his sufferings, “Are they ministers of Christ? --I speak as a fool--I am more: in labors more abundant, in stripes above measure, in prisons more frequently, in deaths often. From the Jews five times I received forty stripes minus one. Three times I was beaten with rods; once I was

stoned; three times I was shipwrecked; a night and a day I have been in the deep; in journeys often, in perils of waters, in perils of robbers, in perils of my own countrymen, in perils of the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and toil, in sleeplessness often, in hunger and thirst, in fastings often, in cold and nakedness-- besides the other things, what comes upon me daily: my deep concern for all the churches. Who is weak, and I am not weak? Who is made to stumble, and I do not burn with indignation? If I must boast, I will boast in the things which concern my infirmity. The God and Father of our Lord Jesus Christ, who is blessed forever, knows that I am not lying.” 2Cor. 11:23-30

- 4) Paul took no credit for his suffering, “But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us. We are hard pressed on every side, yet not crushed; we are perplexed, but not in despair; persecuted, but not forsaken; struck down, but not destroyed-- always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body. For we who live are always delivered to death for Jesus’ sake, that the life of Jesus also may be manifested in our mortal flesh. So then death is working in us, but life in you. And since we have the same spirit of faith,

according to what is written, “I believed and therefore I spoke,” we also believe and therefore speak, knowing that He who raised up the Lord Jesus will also raise us up with Jesus, and will present us with you. For all things are for your sakes, that grace, having spread through the many, may cause thanksgiving to abound to the glory of God. Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day. For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory, while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal.” 2Cor. 4:7-18

*Paul addressed the believers departing from Christ!*

### III. Paul addressed the brethren in Christ. vs. 18

- A. Paul the apostle called them brethren, belonging to the same family. vs. 18a  
\* “Brethren”.
1. The word brethren “adelphos”, as we have seen, means a brother or near kinsman.
    - a. The root means womb, they were born of the same womb, born of God.
    - b. Born of the Spirit and the Word.
  2. Nine of the twelve times it is found in the epistle, it refers to the believing Galatians.

- a. Paul uses it as a term of endearment and affection.
  - b. Paul saw himself as one with them, Jew or Gentile in Christ because they are sons of Abraham and children of Promise. Gal. 3:29; 4:19, 28
  - 3. One time for Paul's companions. Gal. 1:2
    - a. Timothy.
    - b. Silas.
    - c. Others.
  - 4. One other time to James, the Lord's brother. Gal. 1:19
    - a. Having the same mother.
    - b. Having a different father, Joseph.
  - 5. One time for the false brethren. Gal. 2:4
    - \* The Judaizers.
- B.** Paul the apostle commended them to the grace of God. vs. 18b
- \* "The grace of our Lord Jesus Christ be with your spirit. Amen."
  - 1. The grace of God is synonymous with the gospel.
    - a. The word grace "karis", as you know means the unmerited favor of God.
    - b. Rom. 16:20; Phil. 4:23; 2Tim. 4:22
  - 2. The epistle began and ends with grace.
    - a. We are called into the grace of Christ. Gal. 1:4
      - \* Saved by grace though faith... Eph. 2:8

- b. We are commended to the grace of God. Gal. 6:18
  - c. Grace is the usual benediction at the end of Paul's letters. 1Cor. 16:23; 2Cor. 13:14; Eph. 6:24; Phil. 4:23; Col. 4:18; 1Thess. 5:28; 2Thess. 3:18; 1Tim. 6:21; 2Tim. 4:22; Tit. 3:15; Philemon 25
3. The grace is of our Lord Jesus Christ.
- a. The title Lord "kurios", means to whom a person belongs, refers to one's master.
    - 1) His title of honor and respect.
    - 2) His title of supreme master to command over one's life.
  - b. The name Jesus "Iesous" indicates His humanity.
    - 1) The name means Yahweh is salvation.
    - 2) A real man as all other, yet without sin.
  - c. The title Christ "Cristos", refers to His deity.
    - 1) He was and is the God who became man to justify sinful man.
    - 2) He is the only One, there is no other.
4. The grace of Jesus was directed to be with their spirit.
- a. The word for spirit is "pneuma", which can mean wind, breath or the true essence of man.
  - b. Man is an inferior trinity of body, soul and spirit.
  - c. Man at the fall became spiritually dead.

- d. Man through the new birth is made alive by the Holy Spirit and therefore is in constant need of the grace of God to live, walk and do warfare in the Spirit.
- 5. The apostle re-affirms what he has stated in his benediction.
  - a. The word “amen” means, so be it.
  - b. One could translated, “may it be fulfilled.
  - c. The origin is from the Hebrew.
  - d. It is the only word that is pronounced and understood in every human language.

### Illustration

Anne Askew of England was imprisoned in 1546 and tortured for her faith. Placed on a cruel rack, her joints and bones were pulled out of place. She fainted from the pain, but when she regained consciousness, she preached for two hours to her tormentors. On the day of her execution, she was carried out to the stake in a chair because her bones were dislocated, and she couldn't walk. At the last moment, she was offered the king's pardon, if she would recant, She said: “I did not come here to deny my Lord and Master.” She died praying for her murderers in the midst of the flames. (Jesus Freaks:83)

### Application

- 1. Grace is said to be:
  - a. All abundant. Rom. 5:15-20
  - b. All sufficient. 2Cor. 12:9
  - c. Manifold. 1Pet. 4:10
  - d. Rich. Eph. 2:4-5

- e. Undeserved. 1Tim. 1:12-16
- 2. The believer is to:
  - a. Stand in grace. Rom. 5:2
  - b. Be strong in grace. 2Tim. 2:1
  - c. Grow in grace. 2Pet. 3:18
  - d. Speak with grace. Eph. 4:29
  - e. Called to inherit grace. 1Pet. 3:7
- 3. The believer must remember we begin in grace and continue in grace till Jesus takes us home that is why Paul asked some important questions to the Galatians.
  - a. “This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith?” Gal. 3:2
  - b. “Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh?” Gal. 3:3
  - c. “Have you suffered so many things in vain--if indeed it was in vain?” Gal. 3:4
  - d. “Therefore He who supplies the Spirit to you and works miracles among you, does He do it by the works of the law, or by the hearing of faith?” Gal. 3:5
  - e. “I do not set aside the **grace** of God; for if righteousness comes through the law, then Christ died in vain.” Gal. 2:21
  - f. “You have become estranged from Christ, you who attempt to be justified by law; you have fallen from **grace**.” Gal. 5:4

*Paul addressed the brethren in Christ!*

**Conclusion**

Paul closed with a benediction to the Galatians addressing three groups.

- I.** Paul addressed the believers in Christ!
- II.** Paul addressed the believers departing from Christ!
- III.** Paul addressed the brethren in Christ!