

Chapter 6

1Brethren, if a man be overtaken in a fault,¹ ye which are spiritual, restore such an one in the spirit of meekness;² considering thyself, lest thou also be tempted.³

2Bear ye one another's burdens,⁴ ⁱⁱ and so fulfil the law of Christ.

3For if a man think himself to be something, when he is nothing, he deceiveth himself.⁵

4But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.⁶

5For every man shall bear his own burden.⁷

6Let him that is taught in the word communicate⁸ unto him that teacheth in all good things.

7Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8For 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.⁹

¹ "Fault" – compare with James 5:16. The new versions change the latter to the more Catholic-friendly "confess you *sins*" instead of "confess your *faults*". Dr. Peter S. Ruckman observes, "Here, the word "paraptoma" (Gk., "fault") has been translated as "trespass" in the RV, ASV, RSV, and New ASV. The same word, however, has been translated as "sins" in James 5:16 to match the Jesuit edition of the Roman Catholic Bible of 1582, which uses James 5:16 as a proof text for the confessional!" (*Ruckman, page 158*)

² Restoration should always be the goal of church discipline – not punishment or revenge. As redeemed sinners, it isn't our job to punish believers. God chastens his own children according to his own will (Prov. 3:11-12, Heb. 12:5-13). Church discipline was first commanded by the Lord Jesus Christ himself in Mat. 18:15-20). When the Corinthians failed to do this, Paul rebuked them (1 Cor. 5:1-13). They took this to heart and exercised church discipline against the transgressing brother. As a result, he repented, and Paul advocated for his restoration personally (2 Cor. 2:5-11).

³ "Wherefore let him that thinketh he standeth take heed lest he fall," (1 Cor. 10:2). Always remember – but for the grace of God, there go I.

⁴ Gromacki tries to help us out to avoid a contradiction between verses 2 and 5 by appealing to "the original Greek." Of course, the plain English speaks with himself. As brothers and sisters, we are to help each other out during difficult seasons and thus "bear one another's burdens." However, this ought to be a permanent thing, for each man is accountable for himself and responsible to "bear his

own burden." See? We figured that out together on our own with a Strong's Concordance or a Greek lexicon.

⁵ A good cross reference for this passage is Prov. 25:14.

⁶ Be faithful and be *yourself*. The result is God's blessings and your delight. God didn't call you to imitate your favorite preacher or Bible teacher. He called you to be YOU.

⁷ The apostle here is reminding the Galatians, that, while we may "bear one another's burdens," that doesn't relieve an individual

⁸ "Communicate" here has to do with *giving* (see Phil. 4:14, 1 Tim. 6:18). The one who has benefited from the spiritual teachings of the one has taught him the word of God ought to "communicate" (*give*) unto the one who has taught him (see 1 Cor. 9:14). This is further confirmed in 1 Tim. 5:17-18.

⁹ Verses 7-8 are often attributed to *sin*, which is fine if you are making a *spiritual* application. But that is not the *doctrinal* context of the passages. Verse 6 established that Paul was talking about *money*. Verses 7-8 continue that thought by reminding the reader that we will give account about *how we spend our money*. If we sow to the flesh (drunkenness, drugs, pornography, gluttony, creature comforts to an excess, etc.), we shall reap corruption in the flesh now and give account later at the Judgment Seat of Christ. But if we sow to the Spirit (tithes and offerings, missions, gospel literature, or any other thing that furthers the kingdom of God), then we shall reap life everlasting. This doesn't mean that we are earning eternal life by any means. *It is the eternal reward of*

9And let us not be weary in well doing:¹⁰ for in due season we shall reap, if we faint not.

10As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.

11Ye see how large a letterⁱⁱⁱ I have written unto you with mine own hand.¹¹

12As 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.

13For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

14But 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.¹²

15For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.¹³

17From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.¹⁴

18Brethren, the grace of our Lord Jesus Christ¹⁵ *be* with your spirit. Amen.

ⁱ Ruckman, Peter S. *The Bible Believers Commentary Series – Galatians, Ephesians, Philippians, and Colossians*. ©1997, Bible Baptist Bookstore, Pensacola, Florida.

ⁱⁱ Gromacki, Robert G. *New Testament Survey, Ed. 18*. ©1993, Baker Book House, Grand Rapids, Michigan. Pages 239-40.

ⁱⁱⁱ Ironside, Harry A. *Romans and Galatians: An Ironside Expository Commentary*. Originally printed in 1928 and 1941. Reprinted in 2006 by Kregel Publications, Grand Rapids, Michigan.

the lives we reap that are saved by those we have helped to be saved.

¹⁰ The cross reference is 2 Thes. 2:13, but a good companion verse is Prov. 24:10.

¹¹ Most new Bible versions say, “you see with what large letters” instead of “how large a letter.” Even many well-known, fundamental commentators correct the A.V. text on this (*Ironside, page 233*). Whether Paul was talking about *the size of the font* that he wrote with or *the length of the letter*, the indication is the same – in *either case* this problem could be attributed to his *eyesight* (see 4:15), which is likely “the thorn in the flesh” that he spoke of in 2 Cor. 12:7-10). When in doubt, always stick with the Authorized Version over the criticism of any “expert” or “scholar.”

¹² Compare with 2:20 for this “crucifixion.” This is not a literal crucifixion, but rather a spiritual surrender to Christ.

¹³ Dr. Ruckman notes, “The entire body of Christ is intended, but rather saved Jews who were teaching salvation by grace apart from circumcision for this was the doctrinal conclusion reached by the assembly at Jerusalem in Acts 15,” (*Ruckman, page 169*).

¹⁴ Jesus told Paul that he was going to suffer (Acts 9:15) and suffer he *did* (2 Cor. 12-33).

¹⁵ This “grace” is the token of everyone of Paul’s epistles and is clearly defined in 2 Cor. 8:9. This benediction is not found in any of the so-called “General Epistles,” *but it is found at the end of Hebrews* – which is internal evidence that Paul is the author of this otherwise anonymous book.