

# Galatians

## Practical: Defense of Liberty [5:1-6:10]

- Excludes Circumcision [5:1-6]

- For freedom Christ has set us free!

Τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσεν·

- The beginning of verse one is literally, “For freedom Christ has set us free.”
- The NASB translators added the words “It was” and “that” in an attempt to make this read more smoothly, but that actually detracts from the emphasis that Paul intended.
- Because this seems like an abrupt beginning for a new topic of discussion, some scholars put this phrase with the final verse of chapter four.
- That verse then becomes, “So then, brethren, we are not children of a bondwoman, but with the freedom of the free woman, Christ set us free.”
- However, I believe that this phrase is Paul’s profound and succinct summary of the argument he has been making against the bondage being imposed by the Judaizers.
- Therefore, I think this belongs at the beginning of chapter five.
- The phrase “For freedom” is Τῇ ἐλευθερίᾳ (Tē eleutheria) which is in the dative and would typically be translated “by/in freedom”.
- However, this is not being used as a dative of means here.
- We must understand Τῇ ἐλευθερίᾳ (Tē eleutheria) in its connection to the verb ἠλευθέρωσεν (ēleutherōsen) which means “set free”.
- Although unusual, Paul’s intent here seems to be to describe the goal/purpose of Christ setting us free, similar to τῇ ἐλπίδι (tē elpidi) in Rom 8:24.

- Therefore, keep standing firm and do not be constrained again by a yoke of slavery.

στήκετε οὖν καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε

- The word “therefore” is οὖν (oun) which means “then/therefore” and should be capitalized here.
- The phrase “keep standing firm” is a present tense imperative of στήκω (stēkō) which means “to be firmly committed in conviction or belief”.
- The translation “keep standing firm” is used here by the NASB to communicate the continuous action of the present tense.
- It is implied in this verse that Paul wants them to stand firm in the freedom they have in Christ.
- The phrase “be subject to” is a present passive imperative of ἐνέχω (enechō) which means “be loaded down with” or “be constrained by”.
- Interestingly, this verb in the active voice means “bear ill-will” [Mark 6:19; Luke 11:53].
- We will use the translation “be constrained by” here.
- The word “yoke” is from ζυγός (zugos) which means “frame used to control working animals”.

- In the N.T. this word describes the bearing of burdens [Matt 11:28-30] or, as here, the constraints of slavery [1 Tim 6:1].
- Here Paul is describing the bondage to the Mosaic Law that the Judaizers were intending to impose upon them.
- He adds the word “again” here because we were all under bondage prior to salvation [Gal 4:3].
- Take notice! I, Paul, say to you that if you receive circumcision, Christ will be of no benefit to you.  
 Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν ὅτι ἐὰν περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει.
  - The word “Behold” is Ἴδε (Ide) which means “Look!”, “See!” or “Take notice!”.
  - We will translate this as “Take notice!”.
  - Paul includes ἐγὼ (egō) here, adding emphasis through the phrase “I, Paul”.
  - This calls attention to his apostolic authority [2 Cor 10:1; Eph 3:1; Col 1:23; 1 Thess 2:18].
  - The word “if” in this verse is a 3<sup>rd</sup>-class conditional meaning “maybe yes, maybe no”.
  - This tells us that the Galatians had not yet been convinced by the Judaizers to get circumcised.
  - The phrase “receive circumcision” is a passive of περιτέμνω (peritemnō) which means “circumcise”.
  - The passive can be translated as “are circumcised” or “receive circumcision” as it is here.
  - The phrase “be of ... benefit” is from ὠφελέω (ōphelēō) which means “benefit” or “be of use to”.
  - The basic meaning of this word is to provide assistance, help or aid.
  - The phrase “Christ will be of no benefit to you.” refers to the loss of daily spiritual benefits (blessings) that come when believers walk in the abundant life of freedom we have in Christ.
- And I testify again to every man who receives circumcision,  
 μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ
  - The phrase “I testify again” may refer to something Paul said during his 1<sup>st</sup> Missionary Journey visit.
  - It also may refer to the quotation of Deut 27:26 back in Gal 3:10.
  - The phrase “every man who receives circumcision” refers to men who are circumcised before their salvation and afterwards, even though Paul’s concern is for those who get it done afterwards.
- that he is under obligation to keep the whole Law.  
 ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι.
  - The phrase “under obligation” is ὀφειλέτης (opheiletēs) which means “indebted”, “liable for” or “under obligation”.

- This can refer to monetary debt [Matt 18:24], but often refers to a moral obligation [Rom 1:14; 8:12].
- The phrase “keep the whole Law” is literally “do the whole Law” and describes following all of the requirements of the Law.
- You have been alienated from Christ, you who are trying to be justified by Law; κατηργήθητε ἀπὸ Χριστοῦ, οἵτινες ἐν νόμῳ δικαιοῦσθε,
  - The word “severed” is from καταργέω (katargeō).
  - This word can mean “abolish”, “use up”, “nullify”, “render powerless”, etc., but in this context, it means “alienated” or “estranged”.
  - The phrase “seeking to be justified” is from δικαιοῦ (dikaioō) which we have seen throughout this letter.
  - This is literally “are justified” or “would be justified”.
  - The NASB used this translation to try to give Paul’s meaning here.
  - We will translate this as “trying to be justified”.
  - The word “law” is talking about the Mosaic Law.
  - We will translate this as “Law” accordingly.
- you have fallen away from grace. τῆς χάριτος ἐξέπεσατε.
  - The word “fallen” is from ἐκπίπτω (ekpiptō) which means “drift off course” or “fall”.
  - This word is used here in the sense of going from a favorable condition to a worse condition.
  - We will translate this as “fallen away” here.
  - In order to fall away from something, you had to be there in the first place.
  - These are believers who were recipients of the grace of God in their salvation and had benefitted from grace after salvation, but now they were opting for a system of works instead.
- For we, by means of the Spirit, through faith, eagerly wait for the hope of righteousness. ἡμεῖς γὰρ πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα.
  - The phrase “through the Spirit” is a dative of πνεῦμα (pneuma) which means “spirit”.
  - This is a dative of means here and we will translate this as “by means of the Spirit”.
  - The phrase “by faith” is interesting here.
  - The NASB places it as a modifier of the main verb.
  - The KJV and NKJV place it as a modifier of the noun “righteousness”.
  - The word order would suggest that the NASB placement is correct, but word order is not as significant in the Koine Greek as it is in English.
  - The KJV and NKJV placement fits Paul’s theme throughout this letter of justification by faith.
  - However, the final phrase of verse 6 (faith working through love) supports the NASB placement.

- We will stick with the placement used by the NASB, but will translate ἐκ πίστεως (ek pisteōs) as “through faith”.
- The phrase “waiting for” is from ἀπεκδέχομαι (apekdechomai) which means “await eagerly”.
- We will add the word “eagerly” here [Rom 8:19, 23, 25; 1 Cor 1:7; Phil 3:20; Heb 9:27-28].
- The word “hope” is from ἐλπίς (elpis).
- This word does not describe wishfulness, but instead describes confident expectation.
- For in Christ Jesus neither circumcision nor uncircumcision has any significance,  
ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει οὔτε ἀκροβυστία
  - The phrase “in Christ Jesus” describes the position of believers in contrast to being “in Adam” prior to salvation [1 Cor 15:22].
  - This is not the same as abiding in Christ [Jn 15:5].
  - The phrase “means anything” is from ἰσχύω (ischuō) which means “be valid” or “be in force”.
  - We will translate this as “has any significance”.
- but instead faith expressing itself through love is what matters.  
ἀλλὰ πίστις δι’ ἀγάπης ἐνεργουμένη.
  - The word “But” is ἀλλὰ (alla) which marks a sharp contrast with what precedes.
  - We will translate this “but instead” here.
  - The word “working” is from ἐνεργέω (energeō) which means “work”, “function” or “be effective”.
  - This word is used to describe the way that faith expresses itself outwardly.
  - We will translate this as “expressing itself” here.
  - The word “love” is from ἀγάπη (agapē) which means “affection” or “love”.
  - This word describes a selfless, integrity-based love which believers are capable of expressing as they mature in the faith.
  - This entire phrase is in contrast to circumcision and uncircumcision which mean nothing.
  - Therefore, we will add the phrase “is what matters” to make this clear.

- Principles of Galatians 5:1-6
  - Jesus was born under the Law [Gal 4:4], but He has set us free from sin [John 8:31-36] and from the Law that arouses sin [Rom 7:4-13; 8:1-2].
  - The freedom that we now have as believers is a significant theme in the N.T. [Rom 6:18, 22; 2 Cor 3:17; Jas 1:25; 2:12; 1 Pet 2:16] and particularly so in this letter [Gal 2:4; 5:1, 13].
  - The importance of believers standing firm in their faith is also a significant theme in the N.T. [1 Cor 16:13; Phil 1:27; 4:1; 1 Thess 3:5-8; 2 Thess 2:15].
  - The ability to stand firm does not come from the energy of the flesh, but from the Lord [Rom 14:4].
  - If we fail to stand firm and forsake the freedom we have in Christ, we also forsake His daily blessings.
  - These daily blessings include...
    - Christ living in and through us [Gal 2:20-21].
    - Clothing ourselves with Christ [Rom 13:14].
    - Our walk of faith [2 Cor 5:7].
    - Walking in the Light [1 John 1:5-7].
    - Effective fellowship [Phlm 4-6].
  - If someone chooses to abandon grace and attempt to be justified by the Law, all of the requirements of the Law must be kept [Rom 2:25; Jas 2:10-11].
    - This is a fall from grace which alienates us from the abundant life we have in Christ [Gal 5:4].
    - Seeking to achieve righteousness in this way results in filthy rags [Rom 10:3-5; Isa 64:6].
  - Falling from grace prevents us from functioning in faith, hope and love [Gal 5:5-6; 1 Cor 13:13].
  - We are able to function in faith, hope and love when we are filled with the Spirit who indwells us [2 Cor 1:21-22; 5:5; Eph 1:13-14; 5:18].
  - Legalistic observance w/o faith is empty, but faith working through love is powerful [1 Thess 1:2-3].

- Hindrance to Liberty [5:7-12]

- You were progressing well; who hindered you from following *the tenets of* the truth?  
Ἐτρέχετε καλῶς· τίς ὑμᾶς ἐνέκοψεν [τῇ] ἀληθείᾳ μὴ πείθεσθαι;
  - The word “running” is from τρέχω (trechō) which means “run”, “rush” or “progress”.
  - We will translate this as “progressing”.
  - The word “hindered” is from ἐγκόπτω (egkoptō) which means “thwart” or “hinder”.
  - This word means to make progress slow or difficult [Ro 15:22; 1 Th 2:18; 1 Pet 3:7].
  - The word “obeying” is from πείθω (peithō) which means “convince” or “persuade”.
  - In the passive this word means “be persuaded”, “be convinced”, “follow” or “obey”.
  - We will translate this word as “following”.
  - The phrase “the truth” refers to the tenets of the faith regarding the liberties we have in Christ.
  - To capture this meaning, we will add the phrase “the tenets of” to the translation.
- This persuasion *did not come* from Him who calls you.  
ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς.
  - The word “persuasion” is πεισμονή (peismonē) which means “persuasion”.
  - This is a hapax legomena, but is derived from πείθω (peithō) which, as we saw in verse 7, can mean “persuade”.
  - The phrase “Him who calls you” refers to God as the one who calls us.
  - Paul made it clear that, since God has called us to a life of grace and freedom (v. 13), the notion to follow the Mosaic Law did not come from Him.
- A little leaven leavens the whole lump *of dough*.  
μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ.
  - Paul quotes a proverb here about matters that seem small tending to become large concerns.
  - Paul quotes this proverb again in 1 Cor 5:6.
  - This tells us that the influence of the Judaizers had not yet persuaded all of the believers in Galatia.
  - The word “leaven” is ζύμη (zumē) which means “fermented dough” or “leaven”.
  - Jesus used this word to describe the influential and dangerous teaching of the Pharisees and Sadducees [Matt 16:6-12].
  - This negative sense of leaven is seen in almost every other occurrence in the N.T.
  - The only exception is Jesus’ teaching on the rapid growth of the kingdom of believers in Matt 13:33 and Luke 13:20-21.
  - The word “lump” is φύραμα (phurama) which means “lump” or “batch of dough”.
  - This word can describe a lump of clay used by a potter [Rom 9:21], but is almost always used of a lump of dough in the N.T. as it is here [Rom 11:16].
- I myself have confidence regarding you in the Lord that you will adopt no other view;  
ἐγὼ πέποιθα εἰς ὑμᾶς ἐν κυρίῳ ὅτι οὐδὲν ἄλλο φρονήσετε.
  - The word “I” is ἐγὼ (egō).

- In Koine Greek, the verb provides this subject, so when it is explicitly included it adds emphasis.
- We will translate this as “I myself”.
- The phrase “have confidence” is from *πείθω* (*peithō*) which saw back in verse 7.
- Here this word is active, not passive, so it means “be confident in”, “trust in” or “depend on”.
- This verb is in the perfect tense showing the confidence that Paul had in the past regarding the Galatian believers and that his confidence in them continues despite his concerns.
- The phrase “in you” is literally “to/toward you”.
- The best way to translate this phrase in this context is “regarding you”.
- The phrase “in the Lord” gives us the basis for Paul’s past and present confidence.
- As believers, they were in Christ and He would be at work in their hearts [2 Th 3:5].
- The phrase “adopt ... view” is from *φρονέω* (*phroneō*) which means “form an opinion”.
- As we see so often in the Bible, believers are to be thoughtful in their walk of faith.
- but the one who is disturbing you will bear his judgment, whoever he is.  
ὁ δὲ ταρασσὼν ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἐὰν ᾤ.
- The phrases “the one who is disturbing you” and “whoever he is” make it clear that Paul did not know the identity of the individual who was spreading false teaching in the Galatian churches.
- Verse 12 makes it clear that there was a group of people troubling the Galatian believers.
- This individual was likely the leader of this group of Judaizers.
- The phrase “will bear his judgment” could refer to church discipline, but it seems more likely that this is connected to Paul’s very strong statements from Gal 1:8-9.
- But I, brethren, if I still preach circumcision, why am I still persecuted?  
Ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώκομαι;
- Here again we find the pronoun *Ἐγὼ* (*Egō*) which adds emphasis.
- The NASB translation already has the appropriate emphasis, so we do not need to add “myself” here.
- Once again, Paul addresses the Galatians as “brethren” calling attention to the fact that they were his brothers and sisters in Christ.
- He does so here to grab their attention.
- The word “if” here is a second-class conditional – if and it is not true.
- We can infer from this that the Judaizers had falsely accused Paul of supporting circumcision.
- The point being made here is this: if the Judaizers were right that Paul still taught that believers need to be circumcised, then why were they at odds with him and persecuting him?

- If that were the case, then the offense of the cross has been eliminated.  
 ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ.
  - The word “Then” is ἄρα (ara) which means “then”, “as a result” or “consequently”.
  - This word is used to introduce what would be true if circumcision were still a valid concept, so we will translate this as “If that were the case, then”.
  - The phrase “stumbling block” is σκάνδαλον (skandalon) which means “trap”, “offense” or “cause for stumbling”.
  - This word is describing the offense that the cross of Christ is to the Jews [1 Cor 1:23].
  - The word “abolished” is from καταργέω (katargeō) which means “wipe out” or “abolish”.
  - We saw this word back in verse 4 where it was used in the sense of being alienated from Christ.
  - We will translate this word as “eliminated” here.
- I wish that those who are disturbing you would even castrate themselves!  
 Ὅφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς.
  - The phrase “I wish that” is ὅφελον (ophelon) which means “O that” or “Would that”.
  - The best way to express this in modern English is “I wish that” [1 Cor 4:8; 2 Cor 11:1; Rev 3:15].
  - The word “troubling” is from ἀναστατόω (anastatoō) which means “disturb” or “upset”.
  - We will translate this as “disturbing” here.
  - The phrase “mutilate themselves” is from ἀποκόπτω (apokoptō) which means “cut off”.
  - Paul is saying that the Judaizers should just keep cutting and castrate themselves.
- Principles of Galatians 5:7-12
  - It is important in the Christian life of faith to run well (make good progress) [1 Cor 9:24-27; Heb 12:1-2].
  - Things which could hinder our walk of faith are often out of our control, but what we allow to persuade us is entirely within our control [Acts 17:1-4; 18:4-6; 19:8-9; 21:11-14; 26:25-29; 27:9-11; 28:23-24; Phil 1:21-26; 2 Tim 1:12].
  - We must be careful to protect ourselves from the leaven of false teaching which can easily permeate the entire church [1 Cor 5:6-8].
  - One very important way to do that is for teachers to communicate the truth of God’s word and be confident that believers will adopt the doctrines of truth and reject false teaching [Phil 3:13-15].
  - Those who teach false doctrines will face judgment from God [2 Pet 2:1-3].
  - The message that Christ completed salvation on the cross is an offense (stone of stumbling) to the Jews [Rom 9:30-33; 1 Cor 1:22-24; 1 Pet 2:6-8].
  - If you add works to the grace gospel, then the message is no longer offensive [Rom 11:6].



- Liberty and Fulfilling the Law [5:13-15]
  - For you yourselves were called to freedom, brethren;  
 Ὑμεῖς γὰρ ἐπ’ ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί.
    - The word “you” is given explicitly here even though it is implicit in the main verb.
    - To express this emphasis, we will add the word “yourselves” here.
    - The word “called” is from καλέω (kaleō) which means “call” or “invite”.
    - As born-again believers, God has invited us to live a life of freedom.
    - The word “freedom” is from ἐλευθερία (eleutheria) which means “freedom” or “liberty”.
    - This is the same word we saw back in the verse 1 declaration, “For freedom Christ has set us free!”.
    - Paul once again refers to the Galatian believers as “brethren” – his brothers and sisters in Christ.
    - In verse 11 he did so to grab their attention, but here he does so to associate himself with them in the call to freedom.
  - only *do* not *turn* your freedom into an opportunity for the flesh,  
 μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί,
    - The word “only” is μόνον (monon) which means “only” or “alone”.
    - This word is used here to limit the action or state designated by the main verb (you were called).
    - The verb is sometimes omitted after μόνον (monon) is used this way (see Gal 2:10).
    - Thus, with the negative μὴ (mē), the phrase “do not turn” is implied.
    - The word “opportunity” is from ἀφορμή (aphormē) which means “occasion” or “opportunity”.
    - This word was originally a military word meaning “base of operations”.
    - Over time ἀφορμή (aphormē) came to mean “the necessary resources” to carry out an operation.
    - In the Koine Greek it was also commonly used to mean “opportunity” [Rom 7:8; 2 Cor 11:12; 1 Tim 5:14] or “occasion” [2 Cor 5:12].
    - The phrase “the flesh” is a reference to the sin nature which resides in the flesh.
    - This phrase will be used seven times throughout the larger section of Galatians 5:13-6:10 where the flesh is contrasted with the Spirit.
  - but instead through love continually serve one another.  
 ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις.
    - The word “But” is ἀλλὰ (alla) which marks a sharp contrast with what precedes.
    - We will translate this “but instead” here.
    - The phrase “through love” describes the active nature of ἀγάπη (agapē) love in the life of the believer.
    - It is within this sphere of love that we are to carry out everything we do in our Christian walk.

- The word “serve” is from δουλεύω (douleuō) which means “serve” or “obey”.
- Our mindset should be to be subject to one another in the fear of Christ [Eph 5:21], but this verse tells us that we are called to service.
- This is a present active imperative meaning our service is to be continual.
- We will add the word “continually” here to express that meaning.
- For the whole Law is fulfilled in one statement,  
ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται, ἐν τῷ·
  - The phrase “the whole Law” describes all of the commandments contained within the Mosaic Law.
  - The Judaizers were demanding compliance with the Law, so Paul is explaining how the Law is fulfilled in this age of grace and freedom.
  - The word “fulfilled” is from πληρόω (plēroō) which means “fill”, “complete” or “fulfill”.
  - This word is used here to describe how the righteous demands of the Law are met by those who are not under the Law.
  - The word “word” is from λόγος (logos) which means “word”, “declaration” or “statement”.
  - We will translate this word as “statement” here.
  - The phrase “in the statement” is a phrase used to simply introduce the O.T. quotation.
  - We will omit this from our translation here.
- “YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.”  
*ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.*
  - Paul then quotes from Lev 19:18.
  - This is one of the verses that Jesus quoted in His answer regarding the foremost commandment [Mark 12:28-31].
- But since you bite and devour one another, take care that you are not consumed by one another.  
*εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπ’ ἀλλήλων ἀναλωθῆτε.*
  - The word “if” is a first-class conditional here meaning “if, and it is true”.
  - We will translate this word as “since” here.
  - The words “bite” and “devour” describe infighting that was occurring among the Galatian believers.
  - The Judaizers had been successful in creating dissention in the Galatian churches.
  - The word “consumed” is from ἀναλίσκω (analiskō) which means “destroy” or “consume”.
  - This is a play on words here given that biting and devouring will lead to consuming.
  - In verse 13 Paul emphasized the biblical principle “through love continually serve one another”.
  - Here he highlights the negative “one another” dynamics that were actually taking place.

- Principles of Galatians 5:13-15
  - Prior to our salvation, all of us were slaves of sin [Rom 6:20; Eph 2:1-3].
  - When we are saved, we are set free from the bondage of sin [Rom 6:17-18].
  - As believers, we have the indwelling of the Spirit [Gal 4:6] and the associated liberty [2 Cor 3:17].
  - God calls us to live a life of freedom consistent with the liberty we already positionally possess.
  - However, these freedoms are not given to us so we can indulge the flesh [1 Pet 2:16].
  - Nor are we to abuse our freedoms by causing a fellow believer to stumble [1 Cor 8:9].
  - Instead, our freedoms should be used to serve one another in the sphere of love [1 John 3:16-18].
  - This is the example that Christ Himself set for us to follow [Matt 10:43-45; John 13:14-15; Acts 20:35].
  - The goal in serving other believers should be to build them up in their faith [Rom 15:1-3].
  - The goal in serving unbelievers is to win them for Christ [1 Cor 9:19-23].
  - If all we think, say and do is governed by ἀγάπη love, the Law will be fulfilled in us [Rom 13:8-10].
  - In this age of grace, we are no longer under the Mosaic Law [Rom 6:14], but we do well to fulfill the Royal Law [Jas 2:8].
  - In a healthy congregation, ἀγάπη love is the order of the day [1 Cor 13:1-8a].
  - If dissensions are allowed to creep in, believers will bite and devour one another [1 Cor 1:10-13].
  - This type of infighting is often the result of sin natures being allowed to run amok [Jas 3:14-16; 4:1-3].
  - When such dissensions, factions and disputes are allowed to fester, a church can self-implode.
  - It is critical for the leadership of the church to recognize when such problems arise and address these issues through progressive church discipline [Matt 18:15-17].

- Bearing Spiritual Fruit [5:16-26]

- Now I say, walk by means of the Spirit, and you will definitely not carry out the lust of the flesh.

Λέγω δέ, πνεύματι περιπατεῖτε καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε.

- The phrase “But I say” is Λέγω δέ (Legō de) which is the exact same phrase we saw in Gal 4:1.
- We will translate this phrase “Now I say” here also.
- In Gal 4:1 this phrase was used to introduce an illustration, whereas here Paul is tying this together with his statements about love in Gal 5:13b-14.
- The word “walk” is from περιπατέω (peripateō) which means “go about” or “walk around”.
- This word is often used figuratively in the N.T. of the way in which we conduct our lives.
- This figurative use of περιπατέω (peripateō) stems from the Hebrew word הָלַךְ (hawlak).
- We see this usage of הָלַךְ (hawlak) in verses such as Gen 5:22-24; 6:9; 17:1; 48:15; Exod 16:4; etc.
- Except for a few instances in the Johannine letters [1 John 2:6; 2 John 4, 6; 3 John 3-4], this figurative use of περιπατέω (peripateō) is exclusive to Paul in his writings.
- Examples: Rom 6:4; 8:4; 13:13; 14:15; 1 Cor 3:3; 7:17; 2 Cor 4:2; 5:7; 10:2-3; 12:18; Eph 2:2, 10; 4:17; 5:2, 8, 15; Phil 3:17-18; Col 2:16; 3:7; 4:5; 1 Thess 2:12; 4:1, 12.
- This figurative use of περιπατέω (peripateō) is wonderful because of the way in which it describes the step-by-step, one-step-at-a-time way in which we live out our lives.
- Because of the familiarity that we all have with this verse, we will leave the translation as “walk” here, understanding that it means “live out your life”.
- The phrase “by the Spirit” is the dative of πνεῦμα (pneuma) which means “spirit”.
- This is a dative of means, so we will translate this as “by means of the Spirit” here.
- The phrase “you will not carry out” is οὐ μὴ (ou mē) plus the subjunctive of τελέω (teleō).
- This is the strongest negative that can be used in the Greek language.
- To capture this emphatic meaning, we will translate this as “you will definitely not carry out”.
- The word “desire” is from ἐπιθυμία (epithumia) which means “desire”, “craving” or “lust”.
- We will translate this as “lust” here.
- As we saw back in Gal 5:13, the phrase “the flesh” refers to the sin nature which resides in the flesh.
- This continues the contrast Paul is developing between the Spirit and the flesh in this section of Galatians [vv. 5:13-6:10].

- For the flesh has desires contrary to the Spirit, and the Spirit contrary to the flesh;  
 ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός,
  - The phrase “sets its desire” is from ἐπιθυμέω (epithumeō) which means “have a desire” to do something.
  - This is a cognate of ἐπιθυμία (epithumia) in v.16.
  - Because the second half of this verse implies this verb being applied to the Spirit, the translation of “lust” we used in v.16 does not fit here.
  - We will translate this as “has desires” here.
  - The phrases “against the Spirit” and “against the flesh” are both κατὰ (kata) plus the genitive.
  - This construction means “against” or “contrary to” and we will translate as “contrary to” here.
- for these are enemies of one another,  
 ταῦτα γὰρ ἀλλήλοις ἀντίκειται,
  - The phrase “are in opposition to” is from ἀντίκειμαι (antikemai) which means “be opposed” to someone.
  - This word describes an opponent, adversary or enemy [Luke 13:17; 21:14-15; 1 Cor 16:8-9; Phil 1:27-28; 2 Thess 2:3-4; 1 Tim 5:14].
  - We will translate this “are enemies of” here.
- with the result that you may not do the things that you want to do.  
 ταῦτα γὰρ ἀλλήλοις ἀντίκειται,
  - The phrase “so that” is ἵνα (hina) which is often used to introduce a purpose clause.
  - This word is used here in reference to a result, so we will translate this as “with the result that”.
  - The phrase “you may not do” is μὴ (mē) plus the subjunctive of ποιέω (poieō) which means “do”.
  - This construction is a doubtful assertion that indicates the possibility of failure due to poor volitional choices.
  - The word “please” is from θέλω (thelō) which means “wish for”, “desire” or “want”.
  - To better express this, we will give this a verbose translation of “want to do” here.
- But since you are being led by the Spirit, you are not under the Law.  
 εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον.
  - The word “if” in this verse is a 1<sup>st</sup>-class conditional meaning “if, and it is true”.
  - We will translate this as “since” here.
  - The word “led” is a present passive indicative of ἄγω (agō) which means “lead”.
  - To emphasize the continuous action of the present tense, we will translate this as “being led” here.
  - In the midst of his development of the contrast between the flesh and the Spirit, Paul gives one more exhortation to the Galatian believers regarding the fact that they are no longer subject to the Mosaic Law.

- Now the products of the flesh are evident, which are: sexual immorality, moral impurity, debauchery,  
φανερὰ δὲ ἐστὶν τὰ ἔργα τῆς σαρκός, ἅτινὰ ἐστὶν πορνεία, ἀκαθαρσία, ἀσέλγεια,
  - The word “deeds” is from ἔργον (ergon) which means “deed”, “action” or “accomplishment”.
  - This word is used here of things that are produced by the sin nature within the flesh.
  - The word “evident” is from φανερός (phaneros) which means “visible” or “plainly seen”.
  - This word tells us that it should be obvious to everyone what is produced by the flesh.
  - The word “immorality” is πορνεία (porneia) which means “fornication” or “sexual immorality”.
  - We will translate this as “sexual immorality”.
  - The word “impurity” is ἀκαθαρσία (akatharsia) which means “vile” or “morally impure”.
  - We will translate this as “moral impurity”.
  - The word “sensuality” is ἀσέλγεια (aselgeia) which means “lasciviousness” or “unbridled lust”.
  - We will translate this as “debauchery”.
- idolatry, sorcery, enmities, discord, jealousy, outbursts of anger, disputes, dissensions, εἰδωλολατρία, φαρμακεία, ἔχθραι, ἔρις, ζήλος, θυμοί, ἐριθειᾶι, διχοστασίαι,
  - The word “idolatry” is εἰδωλολατρία (eidōlolatria) which means “idolatry” or “image-worship”.
  - This applies to any kind of false god including money, fame, power, etc.
  - The word “sorcery” is φαρμακεία (pharmakeia) which means “sorcery”, “magic” or “witchcraft”.
  - This includes administering drugs or poisoning as part of sorcery, magical arts, witchcraft, etc.
  - The word “enmities” is from ἔχθρα (echthra) which means “enmity” or “hostility”.
  - This word describes general antagonism directed toward other people.
  - The word “strife” is ἔρις (eris) which means “strife”, “contention” or “discord”.
  - We will translate this as “discord”.
  - The phrase “outbursts of anger” is from θυμός (thumos) which means “anger” or “wrath”.
  - This word is used to describe anger being expressed outwardly.
  - The word “disputes” is from ἐριθεία (epitheia) which means “strife” or “contentiousness”.
  - This word describes contentiousness which is rooted in selfish ambition.
  - The word “dissensions” is from διχοστασία (dichostasia) which means “dissension”.
  - This word describes the state of being in divisive opposition.

- heresies, envying, drunken sprees, excessive partying, and things like these, αἵρέσεις, φθόνοι, μέθαι, κῶμοι καὶ τὰ ὅμοια τούτοις,
  - The word “factions” is from αἵρεσις (hairesis) which means “faction” or “heretical sect”.
  - Given what was going on in the Galatian churches, Paul is highlighting the heresies of the Judaizers.
  - The word “envying” is from φθόνος (phthonos) which means “envy” or “jealousy”.
  - Paul typically uses ζῆλος (zēlos) for jealousy (as he did in v. 20) and φθόνος (phthonos) for envy.
  - The word “drunkenness” is from μέθη (methē) which means “dissipation” or “drunkenness”.
  - When associated with κῶμοι (kōmoi) as it is here, this word describes a drunken spree.
  - The word “carousing” is from κῶμος (kōmos) which means “revelry” or “carousing”.
  - This word describes excessive partying.
  - The phrase “and things like these” is a catch-all phrase, so if your favorite sin is not in Paul’s list, you can include it here [1 Tim 1:8-10].
- of which I tell you in advance, just as I have previously warned you, ἃ προλέγω ὑμῖν, καθὼς προεῖπον
  - The phrase “of which” is the plural, neuter pronoun ἃ (ha).
  - This word refers back to the entire list of products of the flesh in vv. 19-21.
  - The word “forewarn” is from προλέγω (prolegō) which means “tell in advance”.
  - This word doesn’t really imply a warning, so it should simply be translated “tell (you) in advance” [2 Cor 13:2; 1 Thess 3:4].
  - The word “forewarned” is from προεῖπον (proeipon) which means “tell beforehand” or “warn”.
  - This word is not always used for a warning, but it is obvious that is how Paul is using this word here.
- that those who consistently engage in such things will not inherit the kingdom of God. ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν θεοῦ οὐ κληρονομήσουσιν.
  - The phrase “those who practice” is from πράσσω (prassō) which means “do” or “accomplish”.
  - This describes people whose lives are characterized by an activity here.
  - In order to capture this meaning, we will translate this as “those who consistently engage in” here.
  - The phrase “such things” once again refers back to the list of products of the flesh in vv. 19-21.
  - The phrase “will not inherit the kingdom of God” describes not being in heaven with God for all of eternity future.
  - 1 Cor 6:9-11 helps us understand this statement.

- But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ὁ δὲ καρπὸς τοῦ πνεύματος ἐστὶν ἀγάπη χαρὰ εἰρήνη, μακροθυμία χρηστότης ἀγαθωσύνη, πίστις
  - The word “fruit” is καρπός (karpos) which means “fruit”.
  - This word can describe literal fruit [1 Cor 9:7] or be used figuratively [Heb 12:11; Jas 3:17-18].
  - This is clearly a figurative use describing what is produced by the Spirit [Eph 5:9; Phil 1:11; 4:17].
  - Paul uses this word in contrast to the ἔργον (ergon) of the flesh in v. 19.
  - This contrast highlights what is produced by the energy of the flesh (sin and human good) as opposed to what is manifest in the believer through the divine power of the Spirit.
  - Another contrast is that this word is singular while ἔργον (ergon) was plural.
  - The sin nature will produce one or more sins, while the Spirit produces all of the qualities listed here.
  - The fruit of the Spirit is manifest in believers when they walk by means of the Spirit [v. 16].
  - The products of the flesh result when believers give in to the lusts of the flesh [Jas 1:13-15].
  - The word “love” is ἀγάπη (agapē) which means “love” or “affection”.
  - This is one of five types of love that can be expressed in the Koine Greek.
  - Love based upon compatibility is φίλος (philos).
  - Brotherly love is φιλαδελφία (philadelphia).
  - Familial love is στοργή (storgē).
  - Romantic/sexual love is ἔρως (erōs).
  - The ἀγάπη (agapē) love mentioned here is a selfless, integrity-based love.
  - This love is to be expressed toward all people, including our enemies and others we do not like.
  - This word being placed at the beginning of this list places emphasis on ἀγάπη (agapē) love.
  - The fruit of the Spirit is borne within the operational sphere of ἀγάπη (agapē) love.
  - The word “joy” is χαρὰ (chara) which means “gladness” or “joy”.
  - This word describes happiness which comes from God and is not dependent upon circumstances.
  - The word “peace” is εἰρήνη (eirēnē) which means “peace” or “harmony”.
  - Paul’s use of this word is based upon the meaning of שָׁלוֹם (shalōm) in the Hebrew.
  - This word can be used to describe harmony between two individuals (i.e. peace with God).
  - Here this word is describing the inner tranquility of the believer that comes from God [Phil 4:7].



- The word “patience” is μακροθυμία (makrothumia) which means “forbearance” or “patience”.
- This word describes the ability to bear up under provocation here, not simply “waiting”.
- The word “kindness” is χρηστότης (chrēstotēs) which means “generosity” or “kindness”.
- This word describes kindness in action through being helpful and generous toward others.
- The word “goodness” is ἀγαθωσύνη (agathōsunē) which means “goodness” or “generosity”.
- This word describes a righteous moral quality displayed in a concern for the welfare of others.
- The word “faithfulness” is πίστις (pistis) which means “faith” or “faithfulness”.
- This word describes the faithful walk of the believer which can only come from God who is faithful.
- gentleness, self-control; there is no law that prohibits such things.  
πραΰτης ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος.
  - The word “gentleness” is πραΰτης (prautēs) which means “considerateness” or “gentleness”.
  - This word is based in humility and in no way describes weakness of any kind.
  - The phrase “self-control” is ἐγκράτεια (egkrateia) which means “self-control”.
  - This word describes restraint of one’s emotions, impulses, or desires.
  - The placement at the end of this list is done in contrast to the drunken sprees and excessive partying mentioned at the end of the list of products of the flesh [v. 21].
  - The phrase “against such things there is no law” means that no law prohibits the qualities listed.
  - Though law in general is mentioned, the Mosaic Law is clearly in view here.
  - This is a somewhat snarky comment from Paul directed toward the Judaizers.
  - This statement also makes it clear that this list is not a set of legalistic prescriptions.
  - In other words, believers cannot make themselves acceptable before God by trying to exhibit these qualities as a product of human effort.
  - These qualities are manifest in us by the Spirit.
- Now those who belong to Christ Jesus have crucified the flesh with its passions and lusts.  
οἱ δὲ τοῦ Χριστοῦ [Ἰησοῦ] τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις.
  - The phrase “those who belong to Christ Jesus” is literally “those of Christ Jesus”.
  - The idea of belonging to Him is implicit here, so this is a good translation.
  - The word “Jesus” is a text question here as it is not in all of the manuscripts.
  - As with more than 99% of all text questions, the meaning of the verse does not change either way.

- The phrase “have crucified” is an aorist of σταυρόω (stauroō) which means “crucify”.
- This word is used here in the sense of the flesh being disempowered because of this crucifixion.
- The notion of believers crucifying the flesh is due to their association with Christ and His crucifixion.
- The sin nature has not been eradicated, but it has been judged and rendered powerless.
- The word “passions” is from πάθημα (pathēma) which means “suffering” or “misfortune”.
- This word refers to “suffering” 14 times in the N.T. [Rom 8:18; 2 Cor 1:5-7; Col 1:24; 1 Pet 1:10-11].
- However, this word can also mean “feelings” or “passions”.
- This word is used in that sense only here and in Rom 7:5 where it refers to sinful passions.
- The word “desires” is from ἐπιθυμία (epithumia) which means “desire”, “craving” or “lust”.
- We will translate this as “lusts” similar to the way we did back in v. 16.
- Since we are *spiritually* alive by means of the Spirit, let us also behave in accordance with the Spirit.  
 Εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν.
  - The word “if” is a first-class conditional here meaning “if, and it is true”.
  - We will translate this word as “since” here.
  - The word “live” is from ζάω (zaō) which means “live” or “be alive”.
  - This word is used of the spiritual life we now have by grace through faith in Jesus Christ, so we will translate this as “are spiritually alive”.
  - The phrase “by the Spirit” is a dative of πνεῦμα (pneuma) which means “spirit”.
  - This is a dative of means, so we will translate this as “by means of the Spirit”.
  - The word “walk” is from στοιχέω (stoicheō) which means “agree with”, “follow” or “conform”.
  - This word means to live in accordance with someone or something considered to be a standard for one’s conduct.
  - Therefore, we will translate “walk by the Spirit” as “behave in accordance with the Spirit”.
- Let us not become arrogant, provoking one another, envying one another.  
 μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκαλοῦμενοι, ἀλλήλοις φθονοῦντες.
  - The phrase “Let us not become” is a hortatory subjunctive.
  - By using this form of command Paul includes himself with the recipients.
  - The word “boastful” is from κενόδοξος (kenodoxos) which means “conceited”, “arrogant”, or “boastful”.
  - We will translate this as “arrogant”.

- The word “challenging” is from προκαλέω (prokaleō) which means “challenge”, or “provoke”.
- This word means to call someone out, so we will translate this as “provoking”.
- Principles of Galatians 5:16-26
  - At the moment of salvation, every born-again believer is given the indwelling of the Holy Spirit [Rom 8:9; 1 Cor 3:16; 2 Cor 1:21-22; Eph 1:13-14].
  - This grace blessing for believers in the current dispensation of the Church was not given to O.T. saints [1 Sam 6:14; Psalm 51:11].
  - At the moment of salvation, we were also made spiritually alive by means of the Spirit [Titus 3:5].
  - Given that, it follows that we should live our lives by means of the Spirit [Col 2:6].
  - When we live our lives by means of the Spirit, we absolutely will not carry out the lust of the flesh.
  - This is one of the many grace provisions God has given to allow us to maintain fellowship with Him...
    - Confession of sin [1 John 1:9; Psalm 32:3-5].
    - Putting on the Lord Jesus Christ [Rom 13:14].
    - Laying aside the old self [Eph 4:22; Col 3:8-9].
    - Renewing of the mind [Eph 4:23; Rom 12:2].
    - Putting on the new self [Eph 4:24; Col 3:10].
    - Receiving the word implanted [Jas 1:21].
    - Laying aside sin and encumbrances [Heb 12:1].
    - Fixing our eyes on Jesus [Heb 12:2-3].
    - Walking by means of the Spirit [Gal 5:16].
    - Putting spiritual qualities into use [2 Pet 1:4-10].
  - We need to understand that something not good (the sin nature) dwells within our flesh [Rom 7:18].
  - When we live according to the flesh, we cannot please God in anything we do [Rom 8:5-8].
  - Therefore, it is critical to abstain from fleshly lusts which wage war against the soul [1 Pet 2:11].
  - Our spiritual life is a continual battle between the flesh and the Spirit, and, as a result, we may do things that we do not want to do [Rom 7:14-25].
  - Temptations may come our way, but it is when we give in to the temptations that we sin [Jas 1:13-15].
  - God will not allow us to be tempted beyond what we are able to bear [1 Cor 10:13].
  - Relying upon the Holy Spirit and the word of God implanted in our souls is critical during times of temptation in order to avoid sin [Luke 4:1-13].
  - Relying upon the leading of the Spirit is critical in ascertaining the specific details of the will of God for our lives [Rom 8:14].

- This leading comes from the Spirit within our souls and gives us the opportunity to volitionally respond and then put into action.
- The leading of the Spirit will never contradict the word of God [John 14:26; 16:14].
- When we are walking in accordance with the Spirit, the Law is fulfilled in us [Rom 8:3-4].
- The sin nature in the flesh produces...
  - Sexual immorality [Matt 15:19; 1 Cor 6:13, 18].
  - Moral impurity [Eph 4:17-19; Rom 6:19].
  - Debauchery [2 Pet 2:18-19; Jude 4].
  - Idolatry [Col 3:5; 1 Cor 10:14].
  - Sorcery [Deut 18:10-13].
  - Enmities [Eph 2:13-16; Jas 4:4].
  - Discord [1 Cor 1:11; 3:2-3; Titus 3:9].
  - Jealousy [Acts 5:17; 13:45; Jas 3:14-16].
  - Outbursts of anger [Eph 4:31; Col 3:8].
  - Disputes [2 Cor 12:20].
  - Dissentions [Rom 16:17].
  - Heresies [2 Pet 2:1].
  - Envy [Titus 3:3; 1 Pet 2:1-2].
  - Drunken spree [Luke 21:34; Rom 13:13].
  - Excessive partying [1 Pet 4:3].
- The indwelling Holy Spirit produces...
  - Love [Rom 5:1-5; 1 Cor 13:13; Col 3:12-14].
  - Joy [Rom 14:16-17; 15:13; 1 Thess 1:6].
  - Peace [John 16:33; Phil 4:6-7; Col 3:15].
  - Patience [Eph 4:1-3; Col 1:9-12; 1 Tim 1:15-16].
  - Kindness [2 Cor 6:4-10; Titus 3:4-7].
  - Goodness [Rom 15:14; 2 Thess 1:11-12].
  - Faithfulness [Matt 23:23; 1 Cor 4:17; 1 Tim 3:11].
  - Gentleness [2 Tim 2:24-26; Jas 3:13; 1 Pet 3:15].
  - Self-control [Acts 24:24-25; 2 Pet 1:5-7].
- Neither of these lists is exhaustive, so “things like these” applies to both.
- Positionally, we have been crucified with Christ [Gal 2:20], our flesh has been crucified [Gal 5:24], and the world has been crucified [Gal 6:14].
- That positional reality should motivate us to behave accordingly [Rom 6:5-6, 11-14].
- Spiritual maturity should never be a basis for boasting [1 Co 1:30-31; 2 Co 10:17-18; Phil 2:1-4].

- Liberty and Responsibility [6:1-10]

- Brethren, even if a person is overtaken by any transgression,  
 Ἀδελφοί, ἐὰν καὶ προλημφθῇ ἄνθρωπος ἐν τινὶ παραπτώματι,
  - Paul once again refers to the Galatian believers as “brethren” – his brothers and sisters in Christ.
  - He does so here as he begins to point out a number of important spiritual life matters.
  - The word “if” in this verse is a 3<sup>rd</sup>-class conditional meaning “maybe yes, maybe no”.
  - People might not get caught up in sin, but Paul addresses the very real possibility that they will.
  - The word “anyone” is ἄνθρωπος (anthropos) which means “person” or “human being”.
  - This refers to someone of either sex, so we will translate this as “a person”.
  - The word “caught” is from προλαμβάνω (prolambanō) which means “surprise” here.
  - The idea is to be caught off-guard and thus be ensnared by someone or something.
  - To capture this meaning, we will translate this as “overtaken”.
  - The word “in” is ἐν (en) which can mean either “in” or “by”.
  - The translation “overtaken” means this word is used in the sense of “by” here.
  - The word “trespass” is from παράπτωμα (paraptōma) which means “offense” or “sin”.
  - The meaning stems from the imagery of making a false step and losing one’s footing.
  - This word means to violate moral standards, so we will translate this as “transgression”.
- you who are spiritual, restore such a one in a spirit of gentleness;  
 ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραΰτητος,
  - The phrase “you who are spiritual” refers to believers who are filled with the Spirit [Eph 5:18].
  - Paul had just highlighted the contrast between the flesh and the Spirit in chapter five.
  - Spiritual believers are walking by means of the Holy Spirit and producing His fruit.
  - In contrast, the believer who has been overtaken by transgression is fleshly (carnal) [1 Cor 3:1-3].
  - The word “restore” is from καταρτίζω (katartizō) which means “put in order” or “restore”.
  - This word is used of mending damaged fishing nets [Matt 4:21].
  - This word is used here of mending someone’s damaged spiritual walk.
  - This word is an active imperative meaning we are commanded to take action, but God restores.
  - The phrase “such a one” refers to the believer who has been overtaken by transgression.
  - This is the same phrase Paul used of a sinner in 1<sup>st</sup> and 2<sup>nd</sup> Corinthians [1 Cor 5:1-11; 2 Cor 2:6-8].

- The phrase “in a spirit of gentleness” describes how we are to restore our brother or sister.
- The word for gentleness (πραΰτης, prautēs) is the same one used in describing the fruit of the Spirit.
- *each one* carefully examining yourself, so that you too will not be tempted.  
σκοπῶν σεαυτὸν μὴ καὶ σὺ πειρασθῇς.
- The phrase “each one” is not in the original text but was added by the NASB translators.
- This was done because this verse changes from the plural “you” to the singular “you” here.
- The phrase “looking to” is from σκοπέω (skopeō) which means “pay careful attention to”.
- This word describes careful examination, so we will translate accordingly.
- The word “tempted” is from πειράζω (peirazō) which means “put to the test” or “tempt”.
- This word describes the temptation presented by the same sins which overtook the person as well as the temptation to look down on him/her.
- Bear one another’s difficult burdens, and thereby fulfill the law of Christ.  
Ἀλλήλων τὰ βάρη βαστάζετε καὶ οὕτως ἀναπληρώσετε τὸν νόμον τοῦ Χριστοῦ.
- The word “Bear” is from βαστάζω (bastazō) which means “carry” or “bear”.
- The meaning here is to help carry the load of others’ spiritual burdens.
- The phrase “one another’s” is emphasized here given the position of (Ἀλλήλων, Allēlōn) at the beginning of the sentence.
- This shows the importance of Christian fellowship.
- The word “burdens” is from βάρος (baros) which means “burden”.
- This word is used to describe particularly difficult burdens [Matt 20:12].
- The word “fulfill” is from ἀναπληρόω (anaplēroō) which means “make complete” or “fulfill”.
- This word describes carrying out an agreement or obligation.
- The phrase “the law of Christ” refers to the standard believers are held to during the stewardship of the Church.
- This is given in contrast to the Mosaic Law.
- Paul is instructing the Galatian believers to make dispensational distinctions.
- He is also teaching them that the freedoms we have in Christ should not be used for selfishness.
- For if anyone supposes that he is something when he is nothing, he deceives himself.  
εἰ γὰρ δοκεῖ τις εἶναι τι μηδὲν ὄν, φρεναπατᾷ ἑαυτόν.
- The word “if” in this verse is a 1<sup>st</sup>-class conditional.
- This construct typically means “if, and it is true”.
- Here, this is being used of a strong supposition.

- The word “thinks” is from δοκέω (dokeō) which means “think”, “suppose” or “consider”.
  - We will translate this as “supposes that” here.
  - The word “deceives” is from φρεναπατάω (phrenapataō) which means “deceive” or “lie to”.
  - This is a hapax legomena, but the cognate noun φρεναπάτης (phrenapatēs) is found in Titus 1:10.
  - In this verse and the one that follows, Paul is explaining how arrogant self-deception is the primary hindrance to bearing one another’s burdens and coming alongside other believers.
- But each believer must examine his own work,  
τὸ δὲ ἔργον ἑαυτοῦ δοκιμάζέτω ἕκαστος,
- The phrase “each one” is ἕκαστος (hekastos) which means “each” or “every”.
  - This is in the masculine, referring to people in general, but Paul is referring to believers here so we will translate this as “each believer”.
  - The word “examine” is from δοκιμάζω (dokimazō) which means “examine” or “put to the test”.
  - This word describes a test that is intended to prove (or approve) that something is worthy.
  - The word “work” is ἔργον (ergon) which means “work” or “deed”.
  - This is the word used to describe our works [Eph 2:10] that will be evaluated at the Judgment Seat of Christ [1 Cor 3:12-15].
- and then he will have a basis for confident assertions in regard to himself alone, and not in regard to another.  
καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἔξει καὶ οὐκ εἰς τὸν ἕτερον·
- The word “then” is τότε (tote) which means “then”.
  - This word describes what follows after a believer examines his own work.
  - The word “boasting” is καύχημα (kauchēma) which means “expression of pride”.
  - This word can have a negative sense [1 Cor 5:6].
  - Here καύχημα (kauchēma) is coupled with the article τὸ (to) which means “a basis for pride”.
  - Confidence, not arrogance is emphasized here.
  - The end of this verse states that we are to examine our works as they stand alone before God, not in comparison to other people’s works.
- For each believer will bear his own load.  
ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει.
- As we saw before, the phrase “each one” is ἕκαστος (hekastos) which means “each” or “every”.
  - Once again this is in the masculine, so as we did before we will translate this as “each believer”.

- The phrase “will bear” is from βαστάζω (bastazō) which means “carry” or “bear”.
- This is the same word we saw in verse 2 regarding bearing one another’s burdens.
- The word “load” is φορτίον (phortion) which means “load” or “burden”.
- This is very different from βάρος (baros) in verse 2 which describes very difficult burdens.
- This word is describing the day-to-day common load (burdens) that we all must bear.
- The one who receives instruction in the word of God is to share all good things with the one who gives instruction to him.

Κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς.

- The phrases “The one who is taught” and “the one who teaches” are both participles of κατηχέω (katēcheō) which means “instruct”.
- The first is in the passive voice meaning one who receives instruction, whereas the second is in the active voice meaning one who gives instruction.
- This is not receiving any type of instruction – this is receiving instruction in the word.
- This is clearly referring to the word of God.
- The word “share” is from κοινωνέω (koinōneō) which means “contribute” or “share”.
- This is the word used for Christian fellowship.
- What is to be shared is “all good things”.
- This certainly involves spiritual benefits but includes financial support as well.
- Do not be deceived, God is not mocked; for whatever a person sows, this he will also reap.

Μὴ πλανᾶσθε, θεὸς οὐ μυκτηρίζεται. ὃ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει.

- The word “deceived” here is from πλανάω (planaō) which means “deceive” or “mislead”.
- The basic meaning of this word is “to wander” and is the root of where we get our word “planet”.
- The admonition here is to not allow yourself to wander away from what you know is right.
- This is referring to being misled as opposed to lying to yourself as we saw in verse 3.
- The word “mocked” here is from μυκτηρίζω (muktērizō) which means “treat with contempt”.
- In Luke 23:35 this word is found in the active voice and is translated as “sneering”.
- Here this word is in the passive voice, so “mocked” is a good translation.
- This verse begins a sowing and reaping passage.
- If we rightly divide the word of God, we understand that this is not a passage about salvation which is by grace through faith [Eph 2:8-9], not by sowing.
- The phrase “a man” is ἄνθρωπος (anthropos) which means “human” or “person”.
- We will translate this as “a person”.



- For the one who sows to his own flesh will from the flesh reap spiritual deterioration,  
ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ ἐκ τῆς σαρκὸς θερίσει φθοράν,
  - The first sowing example is a person who sows to his own flesh.
  - We do this by yielding to our sin nature resulting in operational death [Rom 6:16a].
  - The result of sowing to the flesh is reaping “corruption”.
  - The word “corruption” is φθορά (pthora) which means “deterioration” or “corruption”.
  - The basic meaning of φθορά (pthora) is the breakdown of organic matter.
  - We will translate this as “spiritual deterioration”.
- but the one who sows to the Spirit will from the Spirit reap eternal life.  
ὁ δὲ σπείρων εἰς τὸ πνεῦμα ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον.
  - The second sowing example is a person who sows to God the Holy Spirit.
  - We do this by yielding to the Spirit resulting in operational righteousness [Rom 6:16b].
  - The result of sowing to God the Holy Spirit is reaping eternal life.
  - Because this is a sowing and reaping passage, we know this is not talking about salvation.
  - Eternal life is used here as in 1 Tim 6:12 which speaks of living in accordance with eternal life.
  - This verse describes bearing fruit in accordance with eternal life.
- Let us not lose heart in doing good, for in due time we will reap if we do not grow weary.  
τὸ δὲ καλὸν ποιῶντες μὴ ἐγκακῶμεν, καιρῷ γὰρ ἰδίῳ θερίσομεν μὴ ἐκλυόμενοι.
  - The phrase “Let us not lose heart” is μὴ (mē) plus the subjunctive of ἐγκακέω (egkakeō).
  - This is a hortatory subjunctive where Paul includes himself in the admonition.
  - The phrase “doing good” refers to good deeds which God prepared for us [Eph 2:10].
  - This is possible when we are sowing to the Spirit as in the previous verse.
  - The phrase “in due time” is the dative of καιρός (kairos) plus ἴδιος (idios).
  - This phrase is idiomatic describing God’s perfect timing for the individual.
  - The phrase “we will reap” is the reaping of the fruit of eternal life described in the previous verse.
  - The phrase “grow weary” describes becoming weary and no longer doing good.
- So then, while we have opportunity, let us do good to all people,  
Ἄρα οὖν ὥς καιρὸν ἔχομεν, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας,
  - The word “while” is ὥς (hōs) which means “as”.
  - This means we are to do good “as we have opportunity” in our day-to-day lives.
  - The phrase “let us do good” is another hortatory subjunctive where Paul includes himself.
  - The phrase “to all people” tells us that our good deeds will affect all people – including unbelievers.

- and especially to those who are of the household of the faith.  
 μάλιστα δὲ πρὸς τοὺς οἰκεῖους τῆς πίστεως.
  - The word “especially” is μάλιστα (malista) which means “most of all” or “especially”.
  - This means that, while we are to do good to all people, there should be a special emphasis in doing good to fellow believers.
  - The phrase “the household of the faith” appears only here in the N.T.
  - However, Eph 2:19 tells us that this encompasses all the saints (believers) and is described there as the household of God.
- Principles of Galatians 6:1-10
  - When we are in fellowship, walking in the Light [1 John 1:7] by means of the Spirit [Gal 5:16], it is incumbent upon us to come alongside other believers who have been overtaken by sin.
  - This is important regardless of who the believer might be (pastor, deacon, elder, etc.) and should be done in a spirit of gentleness [2 Tim 2:24-26].
  - This spirit of gentleness does not preclude admonishing the fellow believer to stop committing the sin(s) which overtook him [John 8:3-11].
  - However, we must carefully examine ourselves in such a circumstance so as not to be tempted either by the sin(s) which overtook the fellow believer or “holier than thou” arrogance [1 Cor 10:12].
  - As part of the body of Christ, we should bear one another’s difficult burdens and not just please ourselves [Rom 15:1; 1 Thess 5:14].
  - By doing so, we will fulfill the law of Christ [1 Cor 9:20-21], also known as the law of the Spirit of life in Christ Jesus [Rom 8:2] and the law of liberty [Jas 1:25; 2:12] and the royal law [Jas 2:8].
  - This is the law we live under as believers in the dispensation of the Church, not the Mosaic Law.
  - The law of Christ is rooted in grace [Rom 6:15] and freedom [Gal 5:1; 2 Cor 3:17].
  - It is implicit in the fulfillment of the law of Christ that we have the same attitude of humility as Christ Himself [Phil 2:5-8].
  - A proper mental attitude of humility recognizes that we are nothing on our own, but everything in Christ [1 Cor 3:7; 2 Cor 3:4-5; 12:11].
  - When we view ourselves the way we ought to [Rom 12:3, 16], we have a basis for boasting (making confident assertions) in the Lord [Jer 9:23-24; 1 Cor 1:26-31; 2 Cor 10:17-18].
  - While we should bear one another’s difficult burdens, each believer is supposed to bear the load of his own daily walk, of which he will give an account [Rom 14:12; 1 Cor 3:8].
  - Jesus has promised us that the burden He lays upon us is light [Matt 11:29-30].

- Sharing with other believers is Christian fellowship in action [Rom 12:10-13; Phil 4:15].
- An integral part of the Christian life is sharing in the sufferings of Christ [Rom 8:16-17; 2 Cor 1:5; Phil 3:8-11; 1 Pet 4:12-13].
- However, we should avoid sharing in the sins of others [1 Tim 5:22; 2 John 10-11].
- Sowing and reaping passages are never related to our salvation which the Scripture clearly states is by grace through faith [John 3:16; Eph 2:8-9].
- Sowing and reaping passages teach believers about decisions/actions and the consequences that result [Job 4:8; Hos 8:7; 2 Cor 9:6].
- Sowing to the flesh results in vanity [Prov 22:8] and spiritual deterioration [1 Cor 3:1-3].
- Sowing to the Spirit results in temporal blessings in accordance with the eternal life we already possess as believers [John 3:36; 17:3; 1 Cor 15:56-58; Gal 5:16, 22-23; 2 Pet 1:3-11; ...].
- Therefore, we should endeavor to do good by sowing to the Spirit, doing the works which God prepared for us [Eph 2:10].
- In the process, we should avoid losing heart [Luke 18:1-8; 2 Cor 4:16-18; Eph 3:13] and becoming weary [2 Thess 3:13; Heb 12:1-3].
- As we go throughout our days, God will provide opportunities for us to do good works for others, but we must not shirk our responsibility [Prov 3:27].
- Our doing for others is a function of the love of God working in us [1 John 3:16-18].
- The good works which we do will benefit all people, but especially our fellow believers.