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Galatians 6

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Galatians 6.

Topics.

- Those who are spiritual should restore anyone caught in transgression.
- Bear one another's burdens, and so fulfil the law of Christ.
- Each one will have to bear their-own load.
- Whatever we sow, that will we also reap.
- Paul's only boast was in the cross of the Lord Jesus Christ.
- The world has been crucified to Paul and Paul to the world.
- Circumcision counts for nothing, but a new creation.
- Paul bears on his body the marks of Jesus.

The previous chapter: in the previous chapter Paul told the Galatian brothers and sisters that God's righteousness is a gift and that Christ has set them free from the law so they should not again submit themselves to a yoke of slavery. He warned them that whoever believes they can be justified by the law severs themselves from Christ and told them if they are going to live in the Spirit they should also walk in the Spirit since those who are in Christ have crucified the flesh.

NOTE: for information concerning people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

GALATIANS 6:1-2

Those who are Spiritual should Restore Anyone Caught in Transgression.

- **Galatians 6:1-2:** Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted. ²Bear one another's burdens, and so fulfil the law of Christ.

These words of Paul's are full of enormous comfort, mercy, compassion and grace, Paul is saying if any brother or sister is found in any transgression those who are spiritual (meaning strong and mature in the faith) should do all they can to not only help them, but to help them in a spirit of love, (i.e., kindness, mercy, grace and compassion). Sadly, in some religious circles some leaders who increase in the glorious knowledge of the Bible, instead of becoming more graceful, merciful and compassionate become more legalistic, dogmatic and judgmental. Paul clearly understood that many who enter the family of God enter it with all kinds of emotional hurts, mindsets, different levels of morality, selfishness, ego's, pride and cravings and all sorts of past baggage and therefore will need nurturing as they grow from spiritual birth and through spiritual childhood until they also become spiritually strong and secure in their walk and in their faith. When Paul wrote his first letter to the Corinthian brothers and sisters he could not teach them the meat of the word (prophecy, God's promises, Christ second coming etc.,) because he viewed them as spiritual infants who he could only feed on milk (1 Cor. 3:1-2) (babies need milk to survive) which refers to doctrines that teach right behaviour i.e., showing compassion, kindness, grace to each other contrasted to gossiping and exalting each other, being jealous, contentious and causing divisions. Paul even though he was horrified at the ungodly behaviour within the Galatian church always spoke to them

in love and always saw them as brothers and sisters in Christ, he never questioned their faith simply because they were acting in a human manner (1 Cor. 3:3-4), but rather in patience and love taught them the right way to behave not only toward their brothers and sisters in Christ, but also toward those outside the Kingdom of God.

Keep watch on yourself, lest you too be tempted: Paul's words, "Keep watch on yourself, lest you too be tempted" are a clear warning that we are all susceptible to being tempted. This does not only refer to sexual and worldly temptations, but to any action that transgress the Royal Law (Jas. 2:8) and Christ's command, Love thy neighbour as thyself (Mark 12:31). This means beware of the temptation to gossip, backbite, be jealous or envious of others, the temptation to be exalted, considered important or spiritually superior and the temptation to use home-groups and Bible discussions as a platform to show off the Bible knowledge one has or use prayer groups as a place to display how well one has memorised Scripture and how well one can quote it.

Temptations will always appeal to our selfishness
our ego and our pride lust and greed

Bear one another's burdens, and so fulfil the law of Christ: the calling for all brothers and sisters in Christ is to "Bear one another's burdens" (v2) not only means be patient, understanding tolerant and empathetic toward each other, but also encourage one another when suffering hardships and sorrows and in doing this we, "Fulfil the law of Christ" (v2) which refers once again to the Royal law (Jas 2:8) and Christ's command, love your neighbour as yourself (Mark 12:31). This means do not deliberately do harm to other humans. No sane person deliberately does things to inflict pain on themselves, loving others as you love yourself is not about feeling some warm and fuzzy emotion towards others, it is about not hurting others as you would not hurt yourself. The thing God hates the most is when we do harm to another person, physically, financially, sexually, verbally, mentally, emotionally or spiritually and the thing God loves the most is when we do good to others. It is interesting to notice that the major crime that God points out in Noah's time and one of the main reasons for the flood was because of all the violence in the land. Leviticus chapter nineteen makes it clear that our neighbour is every other person, showing that the law requires justice to all people. The six commandments regarding mankind should be applied to everyone and we must abide by them ourselves. To love in the biblical sense is not an emotional attitude, but the keeping of these laws in relation to our neighbour. This is the general law of justice, beyond that; our conduct is to be regulated by relationship. We must render honour and justice to all people wherever due, but we have a particular responsibility to care for our families and those who belong to Christ.

GALATIANS 6:3

Whoever thinks they are Something, Deceives Themselves.

- **Galatians 6:3:** For if anyone thinks he is something, when he is nothing, he deceives himself.

The words, "If anyone thinks he is something (v3) is another reason why we should be humble, kind and tender hearted to those who have erred since it is those who have the highest estimate of themselves that are blind to their own corrupted fallen nature with its sinful aberrations and dysfunctions of self, ego and pride and are therefore most likely to be deceived from knowing their own true nature and the Spirit of God, which means that the words "When he is nothing" (v3) refers to people who not only think themselves to be something, but in spiritual matters consider themselves to be above their brothers and sisters in Christ. It refers to those who present themselves outwardly to others as being holy and religious and having a deeper communion with God than others, but who

are within lifted up with vain self-conceit and not only have a harsh heart and an overbearing persona, but also lack integrity, moral worth and charity and thereby mentally deceive their own heart (Jas 1:26) not understanding their own fallen character and the lower nature of mankind. Self-conceit must be laid aside in every brother and sister in Christ since it is one of the chief hindrances to patience, kindness, tolerance and empathy not only towards other brothers and sisters in Christ, but also toward those outside the Kingdom of God.

GALATIANS 6:4-5

Each One Will Have to Bear Their-Own Load.

- **Galatians 6:4-5:** But let each one test his own work, and then his reason to boast will be in himself alone and not in his neighbour. ⁵For each will have to bear his own load.

The phrase, "His reason to boast will be in himself alone and not in his neighbour" carries the sentiment that those who rely on the popular applause of the multitude and are dependent on the fickle praise of the world for their comfort and self-worth. Those who can only be happy when others smile and admire them and are miserable when they are frowned upon is a person who can have no security for enjoyment and happiness since it is dependent on the applause and praise of others. Whereas those who find in themselves a source of pure joy for happiness in the grace of God and by having a conscience that is approved of because of their honest desire and effort to live a life that honours God and the name of Christ (howbeit not perfectly) will have happiness because the source of their joy comes from within and is not dependent upon others.

The secret to eternal happiness: the secret to eternal happiness consists in having a good conscience toward God and trusting in faith and the grace of God to cover the sinful dysfunctions and aberrations that dwell within and in believing in the hope of eternal life and everlasting glory. When these are central to the mind and the heart, they become the source of life that wells up from within like springs of living water carrying within their drops the source of spiritual and perpetual joy that no-one can deprive a brother or sister in Christ from. Their money may be taken and their house robbed, but no-one can steal from them the spiritual comforts that they carry within their unfailing source of happiness. Whether pursuing a career or raising a family, whether abroad or at home the same source of happiness abides with them. It remains with them in solitude, at work and in society, it is their companion when in health, and when surrounded by friends, and it is no less their companion when their friends leave them and when they lie upon a bed of death such is the hidden glory of Christ dwelling by faith and God's grace in the heart.

Each will have to bear their own load: Paul warns us that, "Each will have to bear his own load" (v5) meaning not one of us will be judged according to what anyone else has done or said, because we will all stand before Christ individually and be judged according to our own character, our own works and our own life. Every brother and sister in Christ should examine themselves according to the life and teachings of Christ and form a fair and impartial estimate of their own character, according to their real nature and not by comparing themselves with another who may be weaker or less instructed than themselves. No brother or sister in Christ should ever compare themselves with others or use another human as their standard since all of us are flawed by the corruption of sin, not one of can stand before Christ and boast we are without sin and therefore we deceive ourselves if we think we can measure our worth by anyone other than Christ he is the only standard any Christian can use to examine themselves by. It is certain any brother or sister who exalts themselves and forms an improper and over exaggerated estimate of their own character will be sure to be disappointed, but the person who examines themselves and who forms a humble, modest, unassuming and unpretentious estimation of their own character will be overjoyed.

Share all Good things with Your Teacher.

- **Galatians 6: 6:** One who is taught the word must share all good things with the one who teaches.

Some teach that Paul in this verse is saying that those who are being taught should contribute and provide all financial aid needful for the comfort and need of the one who is ministering to them since they have given up their time to proclaim the Gospel. They reason that since no-one expects that a school teacher should give up their time to teach our children without being paid for it we should not expect any teacher of the Gospel to give up their time without being financially supported. Though it is not against the teaching of the New Testament for teachers to be financially supported it is entirely foreign to the context and the thought that flows through this chapter. To use this verse in this manner isolates the verse from the ones prior to it and following it since the context prior to this verse refers to transgressions, self-exaltation, conceit and bearing one another's burdens, and the verses following it talk about doing-good to everyone (v10).

Therefore, it is more likely Paul is saying that the student should share all good things with the one who teaches them so that there would be a common unity and participation in every good thing spoken or experienced between those being taught and the one teaching. The disciple should share everything with the teacher that is good, that encourages, that is honourable and that promotes salvation in Christ. Paul's motivation for making such a statement may well be motivated by the fact that his relationship with the Galatian brothers and sisters had been unsettled by the Judaizing teachers who were teaching that they must add circumcision, Moses laws of purification and Jewish customs and traditions to their faith in Christ to be saved. Added to this the Galatian brothers and sisters at this time were esteeming the false Jewish teachers and heeding their words more than they were heeding the teachings of Paul. Paul was the teacher of the Galatian brothers and sisters, they should have in turn been encouraging, honouring and sharing their lives with Paul, but instead were being influenced by very powerful Jewish leaders to turn against him.

GALATIANS 6:7-9

Whatever we Sow, that will we also Reap.

- **Galatians 6:7-9:** Do not be deceived: God is not mocked, for whatever one sows, that will he also reap. ⁸For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life. ⁹And let us not grow weary of doing good, for in due season we will reap, if we do not give up.

The word flesh refers to self, ego, pride, lust and greed etc., it is carnally minded, meaning it is always minded to satisfy the demands of self. Walking according to the flesh is living a lifestyle of; adultery, orgies, unlawful sex, drunkenness, sorcery and idolatry, throwing fits of anger and finding reasons to argue and quarrel it is being envious and jealous of others and deliberately causing strife and such like.

Today the word flesh is replaced by terms such as: the lower nature which is controlled by self, ego and pride, it is that part of us that says, "me first." In contrast to the flesh is the Spirit which refers to the higher nature within us, that godly nature that is not only God focused but also others focused and desires to honour God and the name of the Lord Jesus Christ. Walking in the Spirit means showing mercy, grace, kindness, patience, forgiveness compassion and love toward others. It is that part of us that considers God and cares about the well-being of others.

A brief overview contrasting the flesh (the old nature) and the Spirit (the new nature)

The flesh: is attracted to sin

The Spirit: is attracted to righteousness.

The flesh: is not with Christ

The Spirit: is with Christ always.

The flesh: is condemned already

The Spirit: is justified already.

The flesh: is sinful always

The Spirit: is righteous always (by faith).

The flesh: is fed by the power of the flesh

The Spirit: is fed by the power of Christ.

The flesh: will die forever

The Spirit: will live forever.

The character of the flesh: is carnally minded meaning, it is always minded and motivated to satisfy the demands of self, ego and pride and fulfill their desires, it is sensuous with cravings inciting to sin and never satisfied. It is opposed to God and the higher divine nature within it and will therefore never subject itself to God's law.

The fruit or works of the flesh: refer to unlawful sex, adulteries, rivalries quarrels, contentions, strife division, uprising, controversies, arguments, quarrels, discord, strife, contention, rebellion and riots etc.

Living in the flesh: means living a lifestyle that involves sexual immorality, orgies, idolatry, envy, jealousy, anger, rivalries, quarrelling, rebellion, taking drugs, drunkenness, and causing arguments, quarrels and strife.

Setting the mind on the flesh: is to be solely focused on the things self, ego and pride crave and yearn for. It not only embraces the idea of being mentally consumed by the things of the world and all it has to offer i.e., riches, wealth, material possessions, its many extravagant luxuries and inventions, parting, drinking and sexual freedom, but also includes such things as craving the applause and praises of people, the lust to have power and control over others and the longing to be elevated and exalted as someone important or famous etc.

NOTE: this does not mean that it is wrong to enjoy the non-sinful wonders and enjoyment of the world that God has given to us. Setting the mind on the flesh is about placing self, ego and pride etc., on the throne of our hearts and minds and making the good things of the world the number one priority in our lives it is about fulfilling the cravings of self, ego and pride etc., and desiring the enjoyments of the world over and above God and the Lord Jesus Christ and his teachings.

We will reap if we do not give up: the words, "Let us not grow weary of doing good, for in due season we will reap, if we do not give up" (v9) are in the context of reaping corruption with reaping eternal life if we do not give up our faith (v7-8) so the fruit of what we reap from what we sow refers to either reaping eternal death (corruption) or eternal life. For all mankind there are two types of sowing, one to the flesh, and the other

to the Spirit. Sowing to the flesh in this context means to deny Christ and live solely to satisfy-self, ego and pride etc., and the words, "Reap corruption" (v8) means those who live in this manner will die eternally whereas those who have faith in Christ and live to honour God and the name of Christ and do good to others will reap an immortal body (contrasted to corruption) eternal life and everlasting glory.

GALATIANS 6:10

Let us not Grow Weary of Doing-Good.

- **Galatians 6:10:** So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith.

Since doing-good leads to eternal life Paul tells the Galatian brothers and sisters and by extension all who are in Christ to do-good. This is the calling of every brother and sister in Christ it means show kindness, mercy, compassion, and grace and love not only to our brothers and sisters in Christ, but also to those outside the Kingdom of God. The best testimony we can be to Christ is not by attending as many religious meetings as we can or by being a walking Bible encyclopaedia and knowing every detail of the Scriptures, but rather by helping others whenever we have the opportunity whether they are in the family of Christ or outside of it.

GALATIANS 6:11

See what Large Letters I am Writing to you with My Own Hand.

- **Galatians 6:11:** See with what large letters I am writing to you with my own hand.

Some say the word "What large letters" (v11) refer to the printing of the letters because of Paul's poor eyesight (Gal 4:15), but when it is understood that at various times Paul dictated his letters and had others write them for him and the words, "What large letters" are read in the full context of the verse "See what large letters I am writing to you with my own hand" (v11) it is clear they refer to the length of the letter and the fact he wrote this letter himself.

GALATIANS 6:12-14

Jews Feared Being Persecuted for the Cross of Christ.

- **Galatians 6:12-14:** It is those who want to make a good showing in the flesh who would force you to be circumcised, and only in order that they may not be persecuted for the cross of Christ. ¹³For even those who are circumcised do not themselves keep the law, but they desire to have you circumcised that they may boast in your flesh. ¹⁴But far be it from me to boast except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world.

The cross of Christ and those who proclaimed it were offensive to the Jews because they preached that Christ's death and resurrection did away with the need for circumcision which to the Jewish mind was the highest standard of righteousness because the LORD had said to Abraham:

- This is my covenant, which you shall keep, between me and you and your offspring after you: Every male among you shall be circumcised and it shall be a sign of the covenant between me and you. He who is eight days old among you shall be circumcised. Every male throughout your generations both he who is born in your house and he who is bought with your money, shall surely be circumcised. So shall my covenant be in your flesh an everlasting covenant any uncircumcised male shall be cut off from his people because he has broken my covenant." (Gen. 17:10-14). (Abraham circumcised Ishmael and all the men of his household) (Gen. 17:23-27).

This is one of the reasons, that the cross was offensive to a Jews, and those who proclaimed Christ's death and resurrection since they taught that sinners could be saved to eternal life without being circumcised. The words, "That they may not be persecuted for the cross of Christ" (v12) shows that the Jews who were teaching the Galatian brothers and sisters that they needed to add circumcision to their faith in Christ to be saved were not imposing this upon them because they cared about their spiritual well-being, but because they feared being persecuted by Jewish leaders who held greater authority and power. While the words, "Even those who are circumcised do not themselves keep the law" reveals two things:

1. That the Jewish leaders corrupting the Galatian brothers and sisters were living hypocritical and self-righteous lives since though they no-doubt were circumcised there were many other laws that they were not keeping.
2. It shows that they had no understanding of law since it proclaims if anyone is going to live by the law they must keep all the law, if they break any part of it they are guilty of breaking all of it and therefore declared by the law, guilty, condemned and sentenced to eternal death which means even if they were circumcised it counts for nothing unless they could uphold every other law. This truth shines a brilliant spotlight on the royal grandeur and majesty of the Lord Jesus Christ the Son of God, the only man to ever fulfil the perfect standard of God's holy law, and shines a light on the beauty, glory and splendour of the Gospel which sets us free from the bondage of the law proclaiming that all who have faith in Christ are saved not because of self-effort but because of their faith and by the grace of God in Christ Jesus.

Certain Jews desired to boast in the Galatians flesh: the words, "That they may boast in your flesh" (v13) once again shows that these Jews enticing the Galatian brothers and sisters that they must be circumcised to be saved are not motivated by any compassion for their spiritual well-being, but by their own pride and ego since the more men they circumcise the more they are able to boast to other Jews of the many new converts they have added to the Jewish faith and thereby receive the applause and praise of their peers.

Paul's only boast was in the cross of the Lord Jesus Christ: Paul's statement, "Far be it from me to boast except in the cross of our Lord Jesus Christ" (v14) means that he is not going to boast in any merit of his own no matter how good or in any spiritual gift he has since he is fully aware that is only by God's grace in Christ that he is free from the condemnation of the law and its legal right to proclaim him guilty and sentence him to eternal death.

Paul clearly understood the words of John who wrote:

- If we say we have no sin, we deceive ourselves, and the truth is not in us, but if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us (1 John 1:8-10).

This is the reason Paul was not going to boast or trust in any form of self-effort to attain to righteousness to be saved to eternal life other than his faith in Christ and God's grace. Some glory in their conformity to religious laws, rules traditions, others in their zeal and passion of their faith or their talents and their learning, but the chief glory and supreme boast of every brother and sister in the Lord should only be in, The cross of Christ for to it we owe all our joys and eternal hopes.

The world has been crucified to Paul, and Paul to the world: the world in the following verse, "The world has been crucified to me, and I to the world" (v14) does not only refer to the secular world but also embraces religion without Christ. Paul's past world was not the things of this secular world (i.e. wealth, success, riches, material possessions, etc.), his passion was not for these things, but rather his heartfelt zeal was set

on the Jewish religious world he had been born into. Paul had been circumcised, had accurate training in the knowledge of the Scriptures and Jewish law, was possessed with a zeal that surpassed his Jewish equals and his life under the law was blameless as far as conformity to the Jewish religion required and in which he had been trained (Phil. 3:4-8). This is the world that meant everything to Paul, until he met Christ, since that moment everything Paul had loved, was passionate about and expertly trained in was not only crucified to him but he willingly counted it all as loss in comparison to the surpassing worth of knowing Christ Jesus the Lord (Phil. 3:8) not one iota of his past religious life had any hold over him.

The practical application today: the words, "The world has been crucified to me, and I to the world" if applied to brothers and sisters in Christ today means two things: -

1. That the things of this secular world (i.e., wealth, success, riches, material possessions, fame and power etc.), should not be the driving force or motivating power of our minds and our hearts.
2. That any past religious laws, rules, rites, customs, traditions or spiritual experiences we may have had that were outside of Christ should not only be laid aside, but have absolutely no hold over us.

GALATIANS 6:15-18

Circumcision Counts for Nothing, but a New Creation.

- **Galatians 6:15-18:** Neither circumcision counts for anything, nor uncircumcision, but a new creation. ¹⁶And as for all who walk by this rule, peace and mercy be upon them, and upon the Israel of God. ¹⁷From now on let no one cause me trouble, for I bear on my body the marks of Jesus. ¹⁸The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

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Neither circumcision nor uncircumcision and by extension any form of law keeping to make ourselves righteous and worthy of eternal life is not only powerless to achieve such a high and heavenly goal but also counts for nothing since it is futile, thus the majestic and glorious words, "but a new creation" (v15) referring to the following eternal and awe inspiring words that Paul wrote to the Ephesian brothers and sisters in Christ:

- Therefore remember that at one time you Gentiles in the flesh, called "the uncircumcision" by what is called the circumcision (Jews), which is made in the flesh by hands— ¹²remember that you (Gentiles) were at that time separated from Christ, alienated from the *COMMONWEALTH OF ISRAEL* and *STRANGERS* to the *COVENANTS* of *PROMISE*, having no hope and without God in the world. ¹³But now in Christ Jesus you (Gentiles) who once were far off (from God) have been brought near by the blood of Christ. ¹⁴For he himself is our (Jews and Gentiles) peace, who has made us both *ONE* and has broken down in his flesh the dividing wall of hostility ¹⁵by abolishing the law of commandments and ordinances, that he (Jesus) might create in himself *ONE NEW MAN* (or Nation) in place of the two (Jews and Gentiles), so making peace, ¹⁶and might reconcile us (Jews and Gentiles) both to God in *ONE BODY* through the cross, thereby killing the hostility (between the Jews and Gentiles). ¹⁷And he (Jesus) came and preached peace to you (Gentiles) who were far off (from God) and peace to those who were near (Jews). ¹⁸For through him (Jesus) we both (Jews and Gentiles) have access in *ONE SPIRIT* to the Father. ¹⁹So then you (Gentiles) are *NO LONGER* strangers and aliens, but you are *FELLOW CITIZENS* with the *SAINTS* (the Jews) and members of the *HOUSEHOLD* of God, ²⁰built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone ²¹in whom the *WHOLE STRUCTURE* being joined together (Jews and Gentiles) grows into a holy temple in the Lord. ²²In him you (Jews and Gentiles) also are being built together into a *DWELLING PLACE* for *GOD* by the Spirit (Ephesians 2:11-22).

Gentiles were separated from Christ, alienated from the, Commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus they have been brought to God by the blood of Christ. Jesus has made Jews and Gentiles both one by abolishing the law of commandments and ordinances so that Jesus might create in himself one new man (Nation) in place of the two (Jews and Gentiles). In Jesus both Jews and Gentiles are being built together into a dwelling place for God by the Spirit. Christ is the Head of this new nation and its Jewish and Gentile citizens are now equal in status before God because in Christ we are all brothers and sisters in the same eternal family that God is now establishing in the Lord Jesus Christ throughout all nations of the world.

The practical application of what this means to you: if you belong to Christ, all the future and eternal promises God made to Israel also apply to you. The book of Revelation states:

- When Christ returns in glory every eye will see him, even those who pierced him and all the tribes of the earth (Rev. 1:7).

And in Revelation chapter five we are told that:

- Christ was slain, and by his blood he ransomed people for God from every tribe and language and people and nation (i.e., Jews and Gentiles) and he has made them a kingdom and priests to God and they shall reign on the earth (Rev. 5:9-10).

Peace and mercy be upon the Israel of God: the words, "All who walk by this rule, peace and mercy be upon them, and upon the Israel of God" (v16) teach us three things:

1. That the true Israel of God is not those who are the natural offspring of Abraham but those who have faith in the Lord Jesus Christ.
2. Jews should never think they are right with God just because they are direct descendants of Abraham and keep Moses laws of purification, religious Jewish customs and traditions nor should Gentiles think they are saved simply because they are born into a Christian family, attend church every week and keep its religious customs and traditions.
3. To find peace in God both Jews and Gentiles must stop trusting in their own self-effort to attain righteousness and trust in their faith in the Lord Jesus Christ and in God's grace this is the secret to finding peace in God since it is the only way to cease from the bondage of the law and the futile struggle of self-effort which only leads to condemnation and mortal and eternal death.

Paul bears on his body the marks of Jesus: Paul's words, I bear on my body the marks of Jesus (v17) literally refer to his countless beatings (often near death) the five times he was whipped with thirty-nine lashes the three times he was beaten with rods and of course the time he was stoned (2 Cor 11:23-28). Marks in the body in this context can figuratively refer to any physical or emotional hurt a brother or sister suffers for their faith in the Lord Jesus Christ.

Paul's sufferings prove his devotion: considering all the suffering Paul experienced and endured for God and the Lord Jesus Christ it clearly shows he was not in the ministry for his own gain since neither a self-serving person nor a fearful person would continue to endure such hardships and dangers in serving another in their own strength as Paul did. His sufferings clearly manifests the amazing power and glory of God that was working in his life and shows that God's love dwelling within by far superseded any form of selfish ambition, ego and pride and not only surpassed the riches and wealth of this world but also was far more precious than his own well-being and his own life (2 Cor. 15:23-28).

Paul beautifully sums the entire chapter up in his final farewell words:

- May the grace of our Lord Jesus Christ be with your all.

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.

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