

**Galatians 5. 26 to 6. 10. Nassau. 21 April 2013.**

Our reading this evening spans from the last verse of Galatians 5 to verse 10 of chapter 6 ...

*Let us not become conceited, provoking one another, envying one another.*

*Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness (better, 'meekness'), considering yourself, lest you also be tempted.*

*Bear one another's burdens, and so fulfil the law of Christ.*

*For if anyone thinks himself to be something, when he is nothing, he deceives himself.*

*But let each one examine his own work, and then he will have rejoicing in himself alone ('then his boast will be in himself alone'), and not in another.*

*For each one shall bear his own load.*

*Let him who is taught the word share in all good things with him who teaches.*

*Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap.*

*For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life.*

*And let us not grow weary while (or 'let us not grow weary of') doing good, for in due season we shall reap if we do not lose heart.*

*Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith.*

First, we need to pick up the threads, and see how our section links with what has gone before.

The latter section of chapter 5 – verses 16-25 – is concerned with both life in the Spirit and the fruit of the Spirit. That passage began with an exhortation to 'walk in the Spirit' and ended with an exhortation to 'keep in step in' the Spirit. Personally, I see no reason to quarrel with Mr W. E. Vine's interpretation that verse 25 means 'to keep step with one another in submission of heart to the Holy Spirit'.<sup>1</sup>

This context undoubtedly provides us with a clue to the nature of our section this evening. From the last verse of chapter 5 down to verse 10 of chapter 6, Paul develops the theme of our relationships with one another. True, he does extend our duty to the doing of good to men in general.<sup>2</sup> But the passage is mainly concerned with our responsibilities to fellow-believers. Paul begins with the negative at the close of chapter 5 – how Christians *should not* treat each other – and turns to the positive at the beginning of chapter 6 – how Christians *should* treat each other.

First then, the negative.

The 'conceit' – or 'vainglory', 'empty-pride' – which Paul has in mind is the adopting of an attitude of superiority over others, and stands in contrast to the humility – to the 'lowliness of mind' – which genuinely considers others as better – as more excellent – than oneself.<sup>3</sup>

The word translated 'provoking' is different to that used by the writer to the Hebrews in chapter 10, when he exhorts us to 'provoke' – to stimulate, to stir up – one another to love and good works.<sup>4</sup> The word here means rather 'to challenge' one another, clearly stemming from one person's confidence that he is *superior* to others. Whereas the following expression, 'envying one another', points in the very opposite direction – to the feeling of someone who regards himself as *inferior* to others and who therefore envies them. All three expressions Paul uses here can be traced to the same unhealthy and carnal attitude – that of wanting to be thought much of by others.

But in the opening section of chapter 6, the apostle turns from the negative to the positive. It is not enough, he is saying, that we shun the desire to be thought much of by others – we must do much more than this. We must not only cease to do evil, we must learn to do good.<sup>5</sup>

Back in verses 13 and 14 of chapter 5, Paul had exhorted the Galatians (and us, of course) to love one another – indeed 'through love' to 'serve one another'. Paul now, as it were, zooms in from the general to the specific. It is, after all, easy to talk about loving each other in an abstract and general way – it is an altogether different (and

much harder) thing to get down to the nitty-gritty of tangible and concrete situations. So that, for example, if my brother falls into sin, I am to restore him ... if he is heavy-laden, I am to share and bear his burdens ... if he devotes himself tirelessly to instructing me in the faith, I am to support him financially.

The opening word 'brethren' sets the tone for the rest of our passage. Indeed, it is interesting to note that the whole of chapter 6 is a kind of spiritual sandwich – in that it both opens and closes with this very word. For, apart from his final 'Amen', Paul held the word 'brethren' right to the very end – verse 18 properly reading, 'the grace of our Lord Jesus Christ be with your spirit, brethren'.

Paul envisages someone '*caught by*' – 'taken by surprise, caught off guard' by – a 'trespass' or a 'fault' – a word used to describe any false step taken – any lapse or blunder. In verse 21 of the previous chapter, Paul solemnly warns that those who *practise* the works of the flesh shall not inherit God's kingdom, adding in verse 24 that those who belong to the Lord Jesus have crucified the flesh with its passions and desires. But, as we all know only too well, true Christians can, alas, easily be overtaken by the force of temptation and fall prey to one or other of the lusts and works of the flesh.

In the event that this happens to one of the saints, we are told here, first, *what* is to be done, second, *by whom* it is to be done, and, third, *how* it is to be done.

When I see this happen to one of my brothers or sisters, my business is (i) not to keep my distance, aloof and indifferent, (ii) still less to despise him or her and treat them as an enemy and outcast, and (iii) certainly not to gossip about the matter to others. If I consider myself as in any way 'spiritual' – as one who 'walks in the Spirit' – I must accept it as my duty to do all I can to 'restore' the fallen. This word 'restore' means to 'put in order', and thereby to bring someone or something back to his or its former condition.<sup>6</sup> It is used, for instance, outside of the Greek Bible in a surgical context for the setting of bones or joints which are dislocated. And I note that, within the New Testament, Matthew used it of mending fishing nets.<sup>7</sup> The word carries within it the idea therefore of repairing that which has been damaged. One of the marks of a Spirit-filled man, Paul is saying, is that he is a repairer of broken lives.

And it is worth noting in passing that the 'spiritual' man will, in the context of this passage, be one who makes it his practice to test and examine both himself and his own work before the Lord, and who therefore doesn't fall under the condemnation of our Lord Jesus as one who aspires to cast out the mote – the speck – possibly, given our Lord's earthly trade, the grain of sawdust – from his brother's eye, while cheerfully ignoring the plank of wood in his own.<sup>8</sup>

But, the apostle adds, be careful that you undertake any ministry of restoration 'in a spirit of meekness' – meekness being one of the nine graces which together make up the fruit of the Spirit.<sup>9</sup> The expression 'spirit of meekness' indicates a gentle and considerate attitude, and, according to Paul's words in 1 Corinthians 4, stands in marked contrast to the use of the disciplinary rod.<sup>10</sup> For we must always remember that the object in view in the situation envisaged here is not to put the fallen brother out of the church, but to lift him out of his sin.

And therefore the apostle makes it clear that the one who sets out to do the spiritual repair job must exercise great care as to the attitude in which he does so – there must be no harshness, nor, given that this verse follows directly on from the close of chapter 5, should there be any gloating, any air of superiority or smugness. For it is all too possible to do more harm than good if the repair man suffers from 'foot and mouth' disease – that is, that he has the unhappy knack of opening the one and putting the other in it! It is all too easy to either completely alienate the fallen party, or, and it is equally serious, to make him feel totally worthless and thereby to crush him completely.

But the spiritual repair man, Paul says, must 'consider' – must pay attention to – not only his fallen brother, but himself. Keep looking intently (as the tense of the word indicates) at, and to, yourself. And we mustn't miss the striking change from the plural ('you who are spiritual') to the singular ('considering yourself, lest you also be tempted') ... a change which makes the warning both more personal and more pointed.

For, just as it is possible for a doctor to catch a disease from treating a patient, so it is possible for somebody attempting to restore a fallen brother, himself to be tempted to fall into the very same sin.

Indeed, the would-be 'restorer' does well to reflect that he may face a similar temptation one day and may also fall. And we all do well to keep in mind the warning which Paul gave the Corinthians, in the context of going into idol temples and eating food offered to idols: 'let him that thinks he stands, take heed (be careful) lest he falls'.<sup>11</sup> None of us are as strong as we think we are – certainly not as strong as we should like others to think we are.

If in verse 1, Paul tells me to bear my brother's error and trespass on my heart and to try to help him; verse 2 tells me to bear his burdens on my shoulders. And whether we like to admit it or not, we all have burdens, but, thank God, He does not mean us to carry them alone.

If then the message of verse 1 is 'pick up the fallen', the message of verse 2 is 'hold up the burdened'. And that, not now and again, but keep on bearing, as the tense is. I suppose that, to some extent, this word (to bear<sup>12</sup>) is the key word of the closing section of Paul's letter. In verse 10 of the previous chapter, it is said of the one troubling them with his false teaching that he will 'bear his judgement'. Now the word is used to refer to bearing the burdens of others,<sup>13</sup> to each bearing his own load,<sup>14</sup> and, later, to himself (the apostle) bearing the brand-marks of the Lord Jesus.<sup>15</sup> Although the actual word is not used, as you know the section also includes the ideas of fruit bearing,<sup>16</sup> and of seed bearing.<sup>17</sup> But, in *our* verse, the word translated 'burdens' refers to excessive and oppressive weights, such as require great effort and toil to carry.<sup>18</sup>

When the apostle adds, 'and so fulfil the law of Christ', I suspect he is saying to the Judaisers of Galatia, 'So, you hanker after law, do you? Well, if you must have one, the law to go for is not that of Moses, for which many of you are so zealous, but that of Christ' – that of the principle of love which He both taught and exemplified – the rule and standard of His own life on earth ... especially, *perhaps*, His commandment that we 'should love one another' even as He loved us.<sup>19</sup>

For in this, as in all else, He (the Lord Jesus) is our perfect example. As the apostle wrote elsewhere, 'We that are strong ought to bear the infirmities of the weak, and not to please ourselves ... For Christ also pleased not Himself'.<sup>20</sup>

Indeed, when you analyse it, much of our Lord's public ministry was spent in restoring the erring<sup>21</sup> and in bearing the loads of others.<sup>22</sup> And, separately, I suppose it would be true to say that, in His public ministry, He was the *sickness-bearer*,<sup>23</sup> in His death, He was the *sin-bearer*,<sup>24</sup> that now He is the *burden-bearer*,<sup>25</sup> and that one day He will be the *glory-bearer*.<sup>26</sup>

And the burdens we should bear, Paul is saying by implication, are not the onerous duties of the law, but our neighbour's errors and weaknesses ... his disappointments, cares and sufferings. The Judaisers would have imposed on men's necks the yoke and burden of a law which they were unable to bear themselves – as Peter observed at the so-called Council of Jerusalem.<sup>27</sup> Our Lord Himself said that the Jewish lawyers imposed burdens grievous to be borne on the shoulders of others.<sup>28</sup> Paul is saying here that our business is not, as the Judaisers, to load burdens *onto* people, but, instead, to do all we can to share and to lift them *off from* people.

The opening word of verse 3<sup>29</sup> points us back to the exhortations of verses 1 and 2. For our conduct towards others is directly affected by our opinion of ourselves. Certainly the person setting out to restore the fallen is exposed to failure and even risk by a smug and self-confident spirit.<sup>30</sup> And, if someone refuses or fails to bear another's burdens, it may well be because he thinks himself above doing that – that such a thing is beneath his dignity.<sup>31</sup> And in one sense, we should all be prepared to say with Paul, 'I am nothing'.<sup>32</sup> There can be no doubt that false and inflated ideas of ourselves and of our own importance will disqualify us both from restoring the fallen and from affording sympathy and help to the burdened.

I find it thrilling that the converted Pharisee who wrote this epistle stands poles apart from the typical Pharisee portrayed in our Lord's parable of Luke 18, who was heard to pray, 'God, I thank you that I am not like other men ...'.<sup>33</sup> This Pharisee will be heard to say rather, 'By the grace of God I am what I am'.<sup>34</sup>

And, as the apostle teaches in verses 4 and 5, the spiritual man ... rather than contrasting both himself and his actions favourably with others ... the spiritual man will be deeply conscious of his own personal responsibility before the Lord for the work entrusted to him.

And we can hardly miss the connection between verse 4 and verse 5 – 'let *each* test *his own* work ... for *each* will bear *his own* load'. That is, instead of comparing ourselves with one another, we are to test (to try, to examine – a word used outside the Greek Bible of assessing and testing metals) ... we are to test our 'own work' because it is for that that we are responsible to God now, and it is for that that we must give account to Him in a future day.

As the apostle noted elsewhere, the man who is constantly comparing himself with others and measuring himself alongside them is 'without understanding'.<sup>35</sup> And, if any of us are tempted to measure ourselves alongside others, I suggest that we take the apostle himself as our benchmark – that we swallow a dose of 2 Corinthians 11 verses 23-28. I suspect it will cure us for life!

'For each will bear his own load'. When taken together with his exhortation in verse 2, Paul's words here form something of a paradox.<sup>36</sup> And yet the explanation is near at hand.

As we noted earlier, the word of verse 2 indicates an excessive weight, an oppressive burden which requires toil to carry. Whereas the word translated 'load' here<sup>37</sup> refers often to a load light enough to be easily carried. The word is used, for example, outside of scripture of a soldier's backpack. And, given Paul's frequent use of military metaphors and pictures of the Christian life, it is by no means impossible that his words here are to be understood in the sense

that 'each man must carry his own pack or kit'. As we have seen, verse 2 dealt with our *present* duty of sharing the burdens of others. Whereas, if I understand it correctly, verse 5 deals with our personal responsibility for our own actions – a responsibility which each of us will carry in particular when we stand to give account at the judgement seat of God and of Christ. For on 'that day' I will answer for myself alone.

I read that, on that day, *each* will then receive his *own* reward according to his *own* labour,<sup>38</sup> ... and that *each* will then have his *own* praise from God.<sup>39</sup>

Hopefully, you noticed the repetition of the word 'each' in the verses quoted both from here in Galatians 6 and from 1 Corinthians 3 and 4. Indeed, the same word is found in the other key references to that day of account – whether in Romans 14 ... 'we shall all stand before the judgement seat of God ... so everyone (*each*) will give account to God',<sup>40</sup> or in 2 Corinthians 5 ... 'we must all be manifested before the judgement seat of Christ; that everyone (*that each*) may receive back the things done through the body ...',<sup>41</sup> or in the Lord's own words reported in Revelation 22 ... 'behold, I am coming quickly, and my reward is with me, to render (to pay back) to *each* as his work is'.<sup>42</sup>

The reason then, Paul is saying, that I must focus on my own work is that one day I must stand to answer for myself – and for myself alone.

I have many times pondered the opening words of a verse of one of James Montgomery's hymns which we sing in my home assembly, but which verse is, for some reason, omitted in your book, Hymns for the Little Flock, 'How shall I meet those eyes?'<sup>43</sup>

It is a solemn thought indeed that *individually* we will have to meet His eyes. I cannot evade my own responsibility – I cannot transfer it to others, or get someone else to share it with me. Nobody can – or will – carry my 'load' – my 'pack' – for me on that day.

Verse 1 had set out the Galatians' duty to any brother or sister who had taken a false step; verse 2 had set out their duty to any brothers or sisters who carried a heavy burden. Now verse 6 sets out their duty to those who taught – or, more literally, 'gave instruction in' – the word. That is, not now their duty to those who needed their help, but to those who had been of spiritual help to them.

According to the first verse of 1 Corinthians 16, the Galatian Christians were heavily involved in contributing to Paul's relief fund for the poor believers in Judea. But this is something distinct and additional. And I must make it clear that our passage is not referring to someone like me, who has retired from a good secular job on a decent pension!

'Let him who is being instructed in the word', Paul says, 'go shares with him who instructs in all good things' – in all good things, that is, of this life – much as young Mary sang in the so-called Magnificat, 'the hungry He (God) has filled with good things',<sup>44</sup> and as Abraham declared to the rich man in Hades, 'remember that you in your lifetime received your good things'.<sup>45</sup>

The word which I have just quoted as 'go shares with' is the same as that used by the apostle when thanking the saints at Philippi for the material support which they had sent to him by the hand of Epaphroditus.<sup>46</sup> But here in Galatians 6, in one sense the sharing is reciprocal ... for just as he, the teacher, had shared spiritual things with them, so they were to share material things with him – in much the same way as Paul expressed the give-and-take relationship which existed (in theory at least) between him and the Corinthians; 'If we have sown spiritual things among you, is it a great thing if we reap material things from you?'<sup>47</sup> And so to verse 7. 'God is not mocked', Paul says – one meaning of the word being to deride somebody, to turn up the nose at somebody, to treat a person with contempt and disdain. And, if that is the sense here, Paul is saying that God does not permit anyone to sneer at Him. But the word can also mean – and often does – to fool or to outwit someone. And if that is sense here, Paul is saying that God is not hoodwinked. Men may deceive and fool themselves, he would be saying, but they cannot deceive and fool God. You have only to ask the young men who carried out Ananias and Sapphira for burial in Acts 5.

'Whatever a man sows, that shall he also reap' was an ancient proverb, reaching back, not only to the days of the Old Testament prophets,<sup>48</sup> but at least as far as the days of Eliphaz in the Book of Job.<sup>49</sup>

But what. we may well ask, does the saying mean in the context of Galatians 6? It is possible, I suppose, that the use of the words 'flesh' and 'Spirit' in verse 8 may suggest that Paul is reverting to the theme of the closing section of chapter 5,<sup>50</sup> and that he is referring to those who devote the whole of their time, energy and substance to gratifying themselves and to indulging the flesh – which lifestyle will, he would then be saying, result in their ultimate ruin and destruction – for such cannot inherit God's kingdom.<sup>51</sup>

But, for my part, I suspect that verses 7-8 are linked very closely to the *immediate* context. And I note that these verses follow on *immediately* from Paul's reference to a money matter in verse 6 – which raises the whole issue of

the Christian's use and stewardship of money. It is perhaps worth noting that in both of Paul's letters to Corinth, he makes full use of the image of sowing and reaping when writing about financial matters ... whether that of my responsibility to the poor and needy,<sup>52</sup> or, more relevantly, that of my responsibility for the support of the Lord's servants.<sup>53</sup> And, for what it is worth, I think it is most likely that here also Paul is referring primarily to a believer's use of his money and possessions.

If I am right, the apostle is saying that I can use my money and possessions to sow either to the flesh or to the Spirit. , If I spend all my money on my own physical needs<sup>54</sup> ... since this present material world is, as far as my contact with it is concerned, only temporary, ... if I spend all my money on myself and my physical needs in the present material world, the harvest which I reap will necessarily end at the same time as my life down here. But if I use my substance, for example, to encourage and to support the proclamation and the teaching of 'the word',<sup>55</sup> which has everything to do with the realm of the Spirit – that is, if I build for that 'other world' – then the harvest I will reap – the recompense I will receive – is going to extend into the region of eternal life.

The simple point is that you can't expect to get out at the end what you have not put in earlier. No farmer would ever expect to reap wheat if he has sown only cabbages. And neither can we expect to receive any recompense from the Lord for that which we haven't done. To put it bluntly, with my eye on verses 8 to 10 of 2 Timothy 4, I can't expect to share Paul's crown of righteousness if I have acted down here as Demas – in love with the present age! Paul makes it clear in 2 Corinthians 5<sup>56</sup> that we shall 'receive back' those things which we have done in the body. As he said to the Ephesians, 'Whatever good thing each does, the same shall he receive back from the Lord...'.<sup>57</sup>

But the words 'sowing and reaping' describe a general principle of wider – indeed of universal – application, and, consistent with that verse in Ephesians 6, this principle is related in verses 9 and 10 to 'doing good'. That is, Paul now cites another way in which we can sow to the Spirit – namely that of doing good to others. Not that this practice is a mile away from my use of my possessions and substance. And I note, not only in Galatians 6, but in 1 Timothy 6,<sup>58</sup> that Paul linked closely together the ideas of doing good and of giving generously to those in need ... 'charge those who are rich in the present age ... that they 'do good' (using more or less the same expression that we find in verse 10 of our chapter), that they be rich in 'good works' (using a similar expression to that in our verse 9), that they be generous and willing to 'share' (the word in verse 6 of our chapter).

Indeed, it is worth noting that the word 'good' is one of the connecting links which bind verses 6 to 10 together. We are exhorted to share 'good things'<sup>59</sup> ... not to grow weary of doing good,<sup>60</sup>... and to do good to all.<sup>61</sup> That is, we are to *share* good things in verse 6; to *sow* good things in verses 8 and 9; and to *do* good things in verse 10.

If we persevere in sowing that which is good, 'we shall reap', Paul says 'in due season'. I wouldn't deny that there are occasions when such sowing leads to reaping in a limited way during the present life. But I think that Paul has in mind here that, whether or not we see some benefit from our 'doing good' in the here and now, we can be confident that we certainly shall in the hereafter.

Some time ago I came across the following anecdote in Warren Wiersbe's commentary on 2 Corinthians. Mr Wiersbe tells of a faithful missionary couple who returned to the United States on the same ship that brought the then-President, Mr Roosevelt, home from a safari in Africa. Many reporters and photographers lined the New York dockside, waiting to see the President and interview him and, of course, take lots of pictures. But, shamefully, nobody turned up to welcome the veteran missionaries who had spent their lives serving the Lord in Africa.

That evening in a modest hotel room the couple reviewed the events of the day. The husband tended to be somewhat bitter. 'It isn't fair', he complained to his wife. 'Mr Roosevelt comes home from a hunting trip, and the whole country is out to meet him. We get home after years of service, and nobody is there to greet us.' His wife had the perfect answer ...**PP**...: 'Honey, we *aren't home yet*'.<sup>62</sup>

And it is then – when we are 'home' – that we shall reap ... always assuming, as Paul is careful to add, that we do 'not grow weary' and 'give up' ... whether on account of active opposition, on account of the demands and pressures of the work, on account of the seemingly overwhelming need, on account of the ingratitude of others – or whatever. And the man who urged the Galatians not to grow weary – not to lose heart – was able elsewhere to point to his own staying power in his ministry for God,<sup>63</sup> ... using the very word he used here.<sup>64</sup> This man was not for throwing in the towel!

But, if verse 9 is concerned with the 'why' of doing good – namely, the prospect of reaping that which we have sown – of receiving back that which we have done for the Lord – then verse 10 is concerned with the 'when' and the 'to whom'.

As to 'when', we should do good 'as we have opportunity', Paul says. And the word we translate 'opportunity' provides a direct link back to verse 9, for this word is the same as that rendered 'season' there. That is, just as,

according to verse 9, there is a proper time for reaping and for harvest, so, according to verse 10, there is a proper time for sowing.

As occasion serves – as opportunities present themselves – he says, we should ‘do (the normal word for ‘*work*’) *good* to all’ – which sits neatly alongside what he says to the Romans ... ‘love *works* no evil (‘no wrong’ – literally, ‘*no bad*’) to one’s neighbour’.<sup>65</sup> We could perhaps sum up both verses with the apostle’s words to the Thessalonians towards the close of his first letter, ‘See that no one repays anyone evil for evil (‘*bad for bad*’), but always pursue what is *good*, both to one another and to all’.<sup>66</sup>

Here in Galatians 6 Paul reverses those last words ... saying first, ‘Let us do good to all’, and then adding, ‘and especially to those of the household of faith’.

This exhortation of the apostle stands in marked contrast to the teaching of at least some of the Jewish leaders of our Lord’s day, ‘you shall love your neighbour and hate your enemy’.<sup>67</sup> Not so, says Paul ... ‘you should love and do good to *all men* (including your enemies), and *especially* to your fellow-Christians – and that because, on account of their faith in the Lord Jesus, they belong to the same spiritual household – to the same family – as you do’.

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## Endnotes

- <sup>1</sup> Expository Dictionary, article Walk, number 4 *stoicheō*.
- <sup>2</sup> Gal. 6. 10.
- <sup>3</sup> Phil. 2. 3.
- <sup>4</sup> Heb. 10. 24.
- <sup>5</sup> Isa. 1. 16-17.
- <sup>6</sup> *Katartizō* means to 'put in order' and so to 'restore to its former condition' (Arndt-Gingrich).
- <sup>7</sup> Matt. 4. 21.
- <sup>8</sup> Matt. 7. 3-5.
- <sup>9</sup> Gal. 5. 23.
- <sup>10</sup> 1 Cor. 4. 21.
- <sup>11</sup> 1 Cor. 10. 12.
- <sup>12</sup> *Bastazo*.
- <sup>13</sup> Gal. 6. 2.
- <sup>14</sup> Gal. 6. 5.
- <sup>15</sup> Gal. 6. 17.
- <sup>16</sup> Gal. 5. 22-23.
- <sup>17</sup> Gal. 6. 7-8.
- <sup>18</sup> Matt. 20. 12, 'who have borne the burden and heat of the day'.
- <sup>19</sup> John 13. 34.
- <sup>20</sup> Rom. 15. 1-3.
- <sup>21</sup> Gal. 6. 1.
- <sup>22</sup> Gal. 6. 2.
- <sup>23</sup> Matt. 8.17.
- <sup>24</sup> 1 Pet. 2. 23.
- <sup>25</sup> Psa. 68. 19, 'Blessed be the Lord who daily bears my burden for me', *NRSV*.
- <sup>26</sup> Zech. 6.13.
- <sup>27</sup> Acts 15. 10; cf. v. 28.
- <sup>28</sup> Luke 11. 46.
- <sup>29</sup> 'For'.
- <sup>30</sup> Gal. 6. 1.
- <sup>31</sup> Gal. 6. 2.
- <sup>32</sup> 2 Cor. 12. 11.
- <sup>33</sup> Luke 18. 11.
- <sup>34</sup> 1 Cor. 15. 10.
- <sup>35</sup> 2 Cor. 10. 12.
- <sup>36</sup> Compare Gal. 1. 6-7; 2 Cor. 6. 8-10; 12. 10.
- <sup>37</sup> *Phortion*.
- <sup>38</sup> 1 Cor. 3. 8.
- <sup>39</sup> 1 Cor. 4. 5. I have discovered that, when speaking of the day of review, the New Testament lays great emphasis on two very simple – but sobering – facts. First, that it will involve all believers – that there will be no apologies for absence – and, second, that, although it concerns all, it will concern all as individuals.
- <sup>40</sup> Rom. 14. 10, 12.
- <sup>41</sup> 2 Cor. 5. 10.
- <sup>42</sup> Rev. 22. 12.
- <sup>43</sup> 'The Lord Himself shall come', James Montgomery. Hymns of Light and Love, number 599. Also in *The Believers' Hymnbook*, number 272.
- See <http://www.stempublishing.com/hymns/biographies/montgomery.html> ...
- And ... <http://ehymnbook.org/CMMS/hymnSong.php?folder=p16&id=pd16550>
- The verse is omitted from Hymns for the Little Flock, number 323.
- <sup>44</sup> Luke 1. 53.
- <sup>45</sup> Luke 16. 25.
- <sup>46</sup> Phil. 4. 15.
- <sup>47</sup> 1 Cor. 9. 11.
- <sup>48</sup> 'They sow the wind, and they shall reap the whirlwind', Hos. 8. 7.
- <sup>49</sup> 'Even as I have seen, they that sow trouble, reap the same', Job 4. 8.
- <sup>50</sup> Gal. 5. 16-25.
- <sup>51</sup> Gal. 5. 21.
- <sup>52</sup> 2 Cor. 9.6-11.
- <sup>53</sup> 1 Cor. 9. 11.
- <sup>54</sup> Taking the word 'flesh' here as equivalent to the body, not my sinful nature. Note it is 'his flesh' – not 'the' flesh of verse 8.

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- <sup>55</sup> Gal. 6. 6.  
<sup>56</sup> 2 Cor. 5. 10.  
<sup>57</sup> Eph. 6. 8.  
<sup>58</sup> 1 Tim. 6. 17-18.  
<sup>59</sup> Gal. 6. 6 (*agathon*).  
<sup>60</sup> Gal. 6. 9 (*kalon*).  
<sup>61</sup> Gal. 6. 10 (*agathon*).  
<sup>62</sup> Page 126 of 'Be Encouraged', Scripture Press.  
<sup>63</sup> 2 Cor. 4. 1, 16.  
<sup>64</sup> Translated 'grow weary'.  
<sup>65</sup> Rom. 13. 10.  
<sup>66</sup> 1 Thess. 5. 15.  
<sup>67</sup> Matt. 5 .43.