

Galatians

Chapter 6

## Overtaken In a Fault | Galatians 6:1

“Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted” (Gal. 6:1).

Note that when a man is overtaken in a fault, the only thing that the Scripture commands the Christians to do is to “restore such an one.” There is no commandment to condemn him, to set him at naught, to ostracize him, to talk about either him or his fault; but only to “restore” him.

This is the only spirit that there is in Christianity; for “God sent not his Son into the world to condemn the world; but that the world through him might be saved.” Condemnation is not what anybody needs in this world; for everybody is already condemned over and over, by his own sins, and by his own knowledge of his own faults. And, surely, it could be nothing but an essentially vindictive spirit that would crowd more condemnation upon a person who is, already, and many times, doubly condemned. And Christianity is not of such spirit: Christianity is the spirit of love, of the very love of God; and God’s love is manifest in his sending of Christ, not to condemn the world, but to save it. Such alone is the spirit of Christianity, everywhere, and forever.

This is shown also in the text, in directing that “ye that *are spiritual* restore such a one.” There is no direction to anyone who is not spiritual to make any attempt to restore such a one. The first consideration, therefore, when the Christian receives the knowledge that one is overtaken in a fault, is that that one is to be *restored*. The next is, “Am I spiritual, so that I can hope to restore him?” This brings the one who is to attempt the restoring, face to face with himself and God, in an examination of his own standing before God, as to whether he is truly spiritual.

And when this is found to be so, when one has found himself truly spiritual, then, in the spirit of meekness, which is only the spirit of Christ, and which can be only in him who is truly spiritual, seek to restore the one overtaken in the fault: at the same time “considering thyself, lest you also be tempted;” putting yourself in his place, asking yourself how you would like to be approached, how you would like to be treated, if you were in the fault in which the brother has been overtaken.

Bear in mind also that it is the man who is “overtaken” in the fault who is to be restored—not one whom you imagine to have committed a fault; not one whom you think has done what you think to be a fault. This word gives no countenance whatever to any spirit of faultfinding, or of searching for faults in a brother. It is counsel to be followed and applied only when one is “overtaken in a fault;” when it has become apparent that there is actually a fault. Then, and only then, is the matter to be touched; and then only “ye *which are spiritual* restore such a one in the spirit of meekness; considering thyself, lest you also be tempted.”

Jesus has also given specific directions as to how Christians shall go about to “restore” the one overtaken in a fault. He says: “Go and tell him his fault between thee and him alone” (Matt. 18:15). In all the word of God there is no counsel plainer than this

of the Lord Jesus; yet what counsel of his is more, and more positively, disregarded by those who profess to be his?

It is the truth well known to all, that the majority of professed Christians do go and tell anybody, and almost everybody, *else than the one* who has committed the fault. But how can they do so and be a Christian? Such a course is natural to the natural man, because it is natural to each man in the world to think every other man his enemy, and, consequently, to have no confidence in him; and then he concludes that it would do no possible good for him to go and tell the man his fault, because it would only make the man still more his enemy.

But it is not so with Christians. The believer in Jesus is sure that all other believers in Jesus are not his enemies, but are his brethren; he counts them as such; he has confidence in them as such. Therefore, he who is really a Christian has confidence in his brother, that his brother will listen to him and will hear him in what he has to say, even though it be to tell him his fault “between thee and him alone.”

Therefore, it is lack of confidence in a brother’s sincerity in the fear of the Lord, which is the cause that any professed Christian will not go and tell his brother his fault “between thee and him alone.” But lack of Christian confidence is only the mark of the lack of brotherly love, which in itself, is a lack of Christianity. So the true analysis of such a course shows that it is simply the lack of Christianity that causes any professed Christian to tell it to anybody else than *the one in fault*, and *not* to “go and tell him his fault between thee and him alone.” But go as a Christian, as a brother, and “tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother.” To “*gain*” him, to “*restore*” him, is all the purpose of your going to him at all.

And when one is not a Christian, there is indeed no need for him to go and tell a man his fault, because he is not in a condition to be able to tell it in a way that will do the man any good; for even when one is a Christian, and is spiritual, and “in the spirit of meekness” goes and tells a man his fault, between the two alone, it is possible that even then the man will not hear him. And “if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every work may be established” (Matt. 18:16). Not that you are to go and *tell* one or two more, but you are to *take* one or two more, and go and *tell him*, in their presence as witnesses.

“And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican” (Matt. 18:17).

He who, against all this attempts to restore him, holds on his own way, rejecting all attempts of his brethren to help him, has demonstrated that he has not the spirit of Christian brotherhood, and has separated himself from the company of the brethren. And then all that the church can do is to recognize the truth of the situation thus developed, and “let him be unto thee as an heathen man and a publican.” As it is written in another place; “A man that is an heretic [one who chooses for himself, against the word of God, against all considerations of brotherhood] after the *first* and *second* admonition reject; knowing that he that is such is subverted, and sins, being *condemned of himself*” (Titus 3:10, 11).

[Advent Review and Sabbath Herald | October 16, 1900]

## Fulfilling the Law of Christ | Galatians 6:2

“Bear ye one another’s burdens, and so fulfill the law of Christ” (Gal. 6:2). Thus it is seen that the law of Christ is self-sacrifice to serve others - the spending of self to help others.

And so it is written in another place: “We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.” And again: “Let every one of us please his neighbor for his good to edification” (Rom. 15:1, 2).

And this because “even Christ pleased not himself; but, as it is written, the reproaches of them that reproached thee fell on me” (Rom. 15:3).

Again: this law is expressed thus: “Let nothing be done through strife or vainglory: but in lowliness of mind let each esteem the other better than themselves” (Phil. 2:3). When each esteems the other better than himself, it becomes a pleasure to serve the other: it is more of a pleasure to serve the other, by helping him, than it is to serve self.

So in truth each can please himself *more*, in *pleasing his neighbor* for his good, by serving and helping him, than he can in seeking to please himself by serving only himself. This is the true Christian joy, because it was “for the joy that was set before him” that Christ “endured the cross, despising the shame” and the reproach which must be, and which were, endured to deliver us from our shame and reproach. (Heb. 12:2).

Therefore, again this law of Christ is expressed in the words: “Look not every man on his own things, but every man also on the things of others” (Phil. 2:4).

And that all may know for certain that this is precisely the law of Christ, and that the observance of it is therefore the keeping of all the law of God, —yea, even the keeping of all the law and the prophets, —Jesus himself spoke for all mankind this law of Christ. And here are the words: “All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets” (Matt. 7:12).

Notice, it is not, “All things whatsoever ye would that men should do to you, do” that to *yourself*. Nor is it to *have them do that to you*; but it is “do ye even so to *them*.”

Thus the knowledge of this law of Christ is the easiest of all knowledge to attain, and the observance of this law is the easiest of all observances, to him who really has the heart to do it. To know what the law of Christ is, all that is required is that I shall simply think of what I would have any man do to me. In this transaction, at this particular moment, *what would I choose* that that man should do to me, if I were in his place, and all these circumstances applied to me? And whatsoever that may be, I know that that is the thing that it is right for me to do to him just at that moment, in that particular transaction, and in those circumstances. And since it is always perfectly easy for any man to know what he would that another should do to him in given circumstances, it is thus easy for him to know, at any moment, just what is the law of Christ; just what is the law of God; just what is “the whole duty of man.”

And just as easy as it is to know it, just so easy it is to do it, when I have the heart to do it; when I have Christ before me, instead of myself; and when I have his law in my heart, instead of my own self-seeking. But it is plain that this requires the utter emptying of self, and the appearing of Christ in the life; because none of this is the way of self; and self will never go that way. That is the way of unselfishness; that is the way of the crucifixion of self; the utter death of self, and the living of Christ.

Therefore immediately following the word, “Look not every man on his own things, but every man on the things of others,” the sum of all is written: “Let this mind be in you which was also in Christ Jesus; who being in the form of God: thought it not robbery to be equal with God, but emptied himself, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross” (Phil. 2:5-8).

Certainly it is true that without the mind of Christ no man can fulfill the law of Christ. Then wherever there is a lack of fulfilling the law of Christ, a lack of esteeming others better than ourselves, a lack of looking on the things of others, it is evident that the cause of the failure is in not having the mind of Christ. And the remedy is to receive and to retain the mind of Christ.

If this law of Christ were fulfilled daily by individuals, by the managers of our Conferences and our institutions, the loud cry of the Third Angel’s Message would shortly fill the earth, the gospel of the kingdom would speedily be preached to all the world, and very soon the end would come. “Bear ye one another’s burdens, and so fulfill the law of Christ.”

[Advent Review and Sabbath Herald | October 23, 1900]

### The Way of the Cross | Galatians 6:3

“For if a man think himself to be something, when he is nothing, he deceives himself” (Gal. 6:3).

It is bad enough for a man to be deceived by another; but it is worse to be deceived by himself. But this verse gives the true corrective and preventive of self-deception—and it is found in a man’s thinking himself truly what he is; that is, nothing.

But this is not natural. The natural thing is for each one to think himself something; and then continue so to think until he becomes more and more something, and the chiefest of all. That is simply the secret and the spirit of self-exaltation.

But the truth is that of himself man is nothing; and the true way for any man to find this truth is to confess that he is nothing. That is simply the way of self-abnegation. And then he can become something.

Now the reason of all this is that man is separated from God; and this separation was accomplished by his accepting the suggestion, and following the way, of the one who originally in his self-exaltation, declared; “I will be like the Most High” (Isa. 14:14). And the end course, with that one, is that he shall be absolutely nothing. For of him at the end of his course it is written: “Never shall you be any more” (Ezek. 28:19). And when he entered upon that course which inevitably ends only in his being absolutely nothing, then it is certain that at the beginning of it he practically made himself nothing, and that all through his course he was truly nothing.

It is so also with the man who accepted the leadership, and followed in the way, of this one. By this the man made himself nothing. And so it is written: “All nations before him are as nothing: and they are counted to him less than nothing, and vanity” (Isa. 40:17). And “they that war against thee shall be as nothing, and as a thing of naught” (Isa. 41:12).

Yet the original leader, and, from him, all who are led in this course, really think themselves to be something, when, in very truth, they are nothing.

Now there is a way out of this nothingness into that which is something, and in which each one shall be truly something. And this is in the way of Christ—the way of the cross. Christ is the example: he has led the way; for “he emptied himself, and became obedient unto death, even the death of the cross.” Thus he gave himself up to be, and to become, lost and nothing, that he might redeem those who are lost and nothing.

Therefore all are exhorted: “Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery [a thing to be seized upon and to be held fast] to be equal with God: but emptied himself,” and became nothing. And because he did this, and through his doing it, “God also hath highly exalted him, and

given him a name which is above every name: that at the name of Jesus every knee should bow, of things under the heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Phil. 2:9-11).

Therefore the first of all things for any man to do to help himself, to set himself in the way of deliverance from nothingness, is to recognize truly that he is nothing. Then, *in Christ* he becomes *something*, and shall be something, even though, in himself, he is ever nothing. As it is written: “In nothing am I behind the very apostles, though I be *nothing*” (2 Cor. 12:11). This, because we are not “sufficient of ourselves to think *anything* as of ourselves; but our sufficiency is of God” (2 Cor. 3:5). “As God hath said, I will dwell in them and they shall be my people” (2 Cor. 6:16). This is “the mystery of God,” God manifest in the flesh: “Christ in you, the hope of glory.”

And these things are written “that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. For who makes thee to differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou had not received it?” (1 Cor. 4:6, 7).

When it is true of every man that he is nothing, absolutely nothing, even to his existence, which he did not receive from God; then, without God, what is he? —Plainly, he is nothing. And that is just the condition of men as they are in the world, naturally, “without God in the world” (Eph. 2:12).

Thus, it being strictly true, in the nature of things, that, without God, every creature is nothing; man, being without God, is truly nothing. Then, when, in this condition, man thinks himself something, in that very thing he asserts self-existence—equality with God. And this is true of man in his condition of sin and separation from God; because that was the very thing, which was asserted to him and expected by him when sin entered: “Ye shall be like God” (Gen. 3:5).

But self-existence is not true of any creature: self-existence is true only of God. All persons and things are from him, and by him; and in him all things “live, and move, and have their being:” each in itself nothing, but in him something, according as his mind, his will, his purpose, is manifest therein.

Thus the self-deception of a man in his thinking himself to be something, when, in absolute truth, he is nothing, is the worst and most destructive of all deceptions, because it is the deception of asserting of himself self-existence, —divinity; “showing himself that he is God,” —the only end of which is to become, indeed, absolutely nothing, in the awful consummation that is declared. “For yet a little while, and the wicked *shall not be*: yea, you shall diligently consider his place, and it shall not be” (Ps. 37:10).

But only let a man accept, in his heart and life, the truth that he is nothing; let him accept the manifestation of Christ, which alone can ever hold him in the place where he shall know that, in truth, of himself he is nothing; let Christ live in him; let God be manifest in his flesh; let the mind, the will, the purpose, of God thus be manifest in him, —and of him it will be also true that, because of this, “God also hath highly exalted him.” For it is written: “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne” (Rev. 3:21). Jesus said, “Without me ye can do nothing.” This is so because, without him, ye *are* nothing. For to be without Christ is to be “without God in the world” (Eph. 2:12); and to be without God is to be nothing.

Only the way of Christ, the way of the cross, is the way of life, the way of something. Any other way is only the way of death, the way of nothing.

“Let this mind be in you, which was also in Christ Jesus: who . . . emptied himself.”

[Advent Review and Sabbath Herald | October 30, 1900]



## Choose You This Day ... | Galatians 6:4-10

“But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another” (Gal. 6:4).

The word “prove” here signifies, as to the thing proved, the test put upon metals by the assayer; and it is well known that such a test is the most thorough that can be employed. It goes even so far as to the testing by fire to such an extent that the fire itself shall be through and through the metal; so that the very metal itself shall be so fairly on fire that everything that is not of the metal itself, is utterly consumed.

As relates to the person who does the proving, the word signifies “to scrutinize,” “to keep an eye upon,” “to watch narrowly,” “to play the spy upon,” “to examine intently.”

This is what every Christian is particularly called upon to do respecting his own work—respecting the things he does, and which, from mere impulse, he finds himself apt to do.

The same thought is expressed in 2 Cor. 13:5, and is applied to the *whole person himself*, and not only to “his own work:” “Examine yourselves, whether ye be in the faith; *prove your own selves.*”

Let each one test his own work, and himself, in all things, in the light of the word of God, illuminated by the Spirit of God, thus holding himself and all his work up to the judgment of God. And to all who do so the blessed promise will be found sure: “Then shall he have rejoicing.” For of this same thing it is written in another place: “If we would judge ourselves, we should not be judged” (1 Cor. 11:31).

All this is to say that in Christianity, in the faith of Christ, God gives to every man in this world the opportunity safely to pass the judgment. And everyone who will thus enter into God’s judgment, who will put himself through the severest tests that the law of God can ever demand, and will thus judge himself in the light of God’s countenance, he thus passes the judgment, and has nothing to fear “when God rises up.”

And all such have God’s promise that they shall “have rejoicing,” and that they have nothing to fear in the great Day of Judgment - because they live constantly in the presence of God. Their constant prayer is, “Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting” (Ps. 139:23, 24). And they find it all so; and, so, shall surely be led only in the way everlasting.

He shall have “rejoicing in himself alone, and not in another.” The parallel thought is in Prov. 14:14: “A good man shall be satisfied from himself.” “The sentiment is that he will find in himself a source of pure joy. He will not be dependent on the applause of others for happiness. In an approving conscience; in the evidence of the favor of God; in an honest effort to lead a pure and holy life, he will have happiness. The source of his joys will be within; and he will not be dependent, as the man of ambition, and the man who thinks of himself more highly than he ought, will, on the favors of a capricious multitude, and on the breath of popular applause.

Here is the true secret of happiness. It consists (1) in not forming an improper estimate of ourselves; in knowing just what we are, and what is due to us; in not thinking ourselves to be something, when we are nothing; (2) in leading such a life that it may be examined *to the core*, that we may know exactly what we are without being distressed or pained; that is, in having a good conscience, and in honest and faithful discharge of our duty to God and man; (3) in not being dependent on fickle applause of the world for our comfort.

The man who has not internal resources, and who has no approving conscience; who is happy only when others smile, and miserable when they frown is a man who has no security for enjoyment. The man who has a good conscience, and who enjoys the favor of God and the hope of heaven, carries with him a source of perpetual joy. He cannot be deprived of it. His purse may be taken, and his house robbed, but the highwayman cannot rob him of his comforts. He bears about with him an unfailling source of happiness when abroad, and the same source of happiness abides with him at home; he carries it into society, and it remains with him in solitude; it is his companion when in health, and when surrounded by his friends, and it is no less his companion when his friends leave him, and when he lies upon a bed of death.

“For every man shall bear his own load” (Gal. 6:5).

This is the plain conclusion from all the thought of the preceding verse; and the whole thought on both sides is expressed in Prov. 14:14, complete: “The backslider in heart shall be filled with his own ways: and a good man shall be satisfied from himself.” And, again, “I the Lord search the heart, I try the reins [the conscience], even to give every man according to his ways, and according to the fruit of his doings” (Jer. 17:10).

Every man is free to choose. To every man the Lord has said, “Choose you this day who you will serve” (Josh. 24:15). God has made most abundant provision, even to all the fullness of God, for everyone grandly to succeed who chooses the service of God; and the burden of him who so chooses is only a burden of rejoicing and gladness, for evermore. But he who chooses not the way of the Lord, but his own way, against all the call of the Lord, —he, too, must bear his burden; it is the burden which he has freely chosen to bear, but it is a burden which cannot be borne, and only works his undoing.

“Let him that is taught in the word communicate unto him that teaches in all good things” (Gal. 6:6).

This word “communicate” means much more than simply to talk or write to a person: it means, “to have things in common,” “to be partakers or equal partakers in things.” It is the same word and the same meaning as that given in 1 Cor. 10: 16, 17. “The cup of blessing which we bless, is it not the *communion* of the blood of Christ? The bread which we break, is it not the *communion* of the body of Christ? For we being *many* are *one bread*, and *one body*; for we are all *partakers* of that *one bread*.” So those who are taught in the word count him that teaches equal partners with themselves, count all other things common with him, and communicate unto him “in all good things.”

And so it is written in another place: “If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?” (1 Cor. 9:11). And also in yet another

place: “Now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made *partakers* of their spiritual things, their duty is also to *minister unto them* in material things” (Rom. 15: 25-27).

And, upon all this, the exhortation in the four verses, which follow is sufficient, and sufficiently forcible, without any further enlargement or explanation: “Be not deceived; God is not mocked: for whatsoever a man sows, that shall he also reap. For he that sows to his flesh shall of the flesh reap corruption; but he that sows to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, *especially* unto them who are of the *household of faith*” (Gal. 6:7-10).

[Advent Review and Sabbath Herald | November 6, 1900]

## Glory Only In the Cross | Galatians 6:11-18

“Ye see how large a letter I have written unto you with mine own hand” (Gal. 6:11).

This is, literally, “with what large letters;” relating to the size of the letters which he was obliged to make because of his defective eyesight.

This itself was an appeal which would tenderly touch the Galatians, and revive in them the memory of the blessedness of their first days in Christianity; for, in the fifteenth verse of the fourth chapter, he says: “Where is then the blessedness ye spoke of? For I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.” This was their love to him when they enjoyed the blessedness of the true gospel, which they had received, and Paul gladly witnessed to it. But there never would have been any need, nor any ground for thought, of plucking out their eyes and giving them to him if there had not been in him a manifest need of eyes.

This defect in his eyes was the result of the consuming glory of Christ that day when the Lord appeared to him as he was on his way to Damascus; for, when the vision was past, he was unable to see; and “they led him by the hand, and brought him into Damascus.” And there “he was three days without sight,” until Ananias was sent by the Lord to put his hand on him “that he might receive his sight.” And when Ananias had so done, “immediately there fell from his eyes as it had been scales” (Acts 9:1-18). But forever there was thus in his flesh that mark which he calls “my temptation which was in my flesh” (Gal. 4:14).

And now, in his last words to the Galatians, when he says, “Ye see with what large letters I have written unto you with mine own hand,” it is a delicate and touching way in which he would call their attention to this affliction which they, in their love at the first, would have remedied by plucking out their own eyes and giving them to him. This expression shows to them that he had written this whole letter with his own hand in spite of this affliction, which obliged him to write in exceptionally large letters, in order that he himself might be able to see his writing. This of itself would be a powerful testimony to them of his tender love still for them, and that, whatever he had said, in none of it was there any ill-feeling toward them, but a great fear lest they should be caused to lose the great salvation that had been so freely given to them.

This writing of a whole letter in Paul’s own hand was unusual. He usually wrote the body of a letter by an amanuensis. But always, Paul would sign the letter with his own name, with his own hand, as, for instance, 1 Cor. 16:21: “The salutation of me Paul with mine own hand;” Col. 4:18: “The salutation by the hand of Paul;” and 2 Thess. 3:17: “The salutation of Paul with mine own hand, which is the token in every epistle: so I write.” This, indeed, became essential, because 2 Thess. 2:2 shows that there were those who were circulating letters as from Paul, which were fraudulent.

“As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither

they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh” (Gal. 6:12, 13).

It must be borne in mind that those who had confused the Galatians and caused all the trouble there were “Pharisees, which believed.” They were Pharisees at first, and, still holding to their pharisaism, professed to believe in Jesus; and this had made their profession of Christianity merely pharisaism. And pure Christianity at that time, as well as in every other time, could not be made to fit well with pharisaism; because, at that time, it was a very humiliating thing to be known as a Christian outright. The One in whom all Christianity centered had only lately been crucified as a malefactor; had thus died the most disgraceful death, and by the most disgraceful means, known to mankind. In addition to this, there was persecution attached to the outright profession of Christianity, but the Pharisees, still holding to their pride, had not discerned the true glory of the cross of Christ so that they could with confidence, and even with joy, suffer persecution. But in the way of circumcision there was no persecution: that was the way of glory. True, it was worldly glory; it was pharisaic glory; it was self-glory; but that being the only glory, which they knew, to them it was the true way of glory. Consequently, so long as they could hold to circumcision, they would escape persecution.

The question in the controversy centered in the true way to glory - was it by circumcision, or was it by the cross of Christ. By the *pride* of the Pharisees circumcision was exalted to the pinnacle of the true way of glory. The cross, as already stated, was the most degrading thing in the world. But behold here the illustration of the great truth that “that which is highly esteemed amongst men is abomination in the sight of God.” The Pharisees had made circumcision the greatest of all things, and the perfect highway to glory, while they, and all mankind, looked upon the way of the cross as the most disgraceful thing that could ever come to a man. But that way of the cross, God shows to be indeed the highway of glory. The way which men most despise is the way in which God would most manifest his glory: the way in which men most gloried is indeed the way which is most truly to be despised.

Therefore, it is the true, triumphant exclamation of the Christian everywhere and forever: “God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision avails anything, nor uncircumcision, but a new creature” (Gal. 6:14, 15).

“And as many as walk according to this rule, peace to them, and mercy, and upon the Israel of God” (Gal. 6:16). And this is forever true; as many as walk by this rule of the cross of Christ, and of the glorying in the cross of Christ; as many as walk by this rule of being by the cross of Christ crucified unto the world, and the world unto them; as many as walk by this rule that neither circumcision avails anything, nor uncircumcision, but only a new creature avails in Christ Jesus, — “as many a walk according to THIS RULE, peace be on them, and mercy, and upon the Israel of God.”

“From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus” (Gal. 6:17). These marks of the Lord Jesus were those, which Paul received in the scourgings, the stonings, and all of the other hardships, which left their impress

upon him. And another translation gives it: “I the brands of the Lord Jesus in my body bear.” These things were the token to all who might see, that he belonged to Christ; these were the marks, the brands, which he bore, signifying Christ’s ownership of him. And so it is with the Christian forever.

“Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen” (Gal. 6:18).

(As to the additional subscription: “Unto the Galatians written from Rome,” it is but proper to state that the letter to the Galatians was not written from Rome at all, but from Corinth.)

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