

**Notes on the Greek New Testament**  
**Day 264 – September 21<sup>st</sup> – Galatians 6:1-18**

**Works frequently referenced in these notes on Galatians**

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**Galatians 6:1-10**

Practical instructions spelling out what it means to live by the Spirit. These verses take the form of a series of exhortations regarding personal and corporate responsibilities. "Throughout Paul endeavours to remind the Galatians of their accountability to God and their responsibilities to one another, and he is especially concerned with the problems of pride and dissention in the Galatian churches which threaten to destroy them altogether. He appeals to them to sow to the Spirit, having shown that only the fruit of the Spirit can counteract and overcome these problems in their midst." JMG Barclay

**Verse 1**

Ἀδελφοί, ἐὰν καὶ προλημφθῆ ἄνθρωπος ἐν τινὶ παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραΰτητος, σκοπῶν σεαυτὸν, μὴ καὶ σὺ πειρασθῆς.

ἐὰν Conjunction *ἐαν* if, even if, though  
προλημφθῆ Verb, aor pass subj, 3 s  
προλαμβάνω do (something) ahead of time, catch (in sin)

The passive generally has the sense 'taken by surprise,' 'overtaken' or 'entrapped'.

παραπῶμα, τος η *sin*, wrongdoing

A 'false step'. Longenecker suggests that Paul uses this word here rather than ἁμαρτία "because of its etymological imagery ('fall beside,' 'false step') that would be in sharp contrast to the imagery of the verb στοιχομεν ('walk in a straight line,' 'conform to a standard,' 'keep in step') of 5:25."

πνευματικός, η, ον spiritual, pertaining to the spirit

"Paul has repeatedly spoken elsewhere in Galatians of all Christians as being possessed by and being in possession of God's Spirit (cf. 3:2-5, 14; 4:6, 29; 5:5, 16-18, 22-23, 25; 6:8). There is, therefore, no reason to doubt and abundant reason to believe that Paul here uses this designation with approval in speaking about *all* his converts in Galatia. They are, despite their legal and libertine enticements, 'true spirituals' simply because by being 'in Christ' they have become the recipients of God's Spirit. So by reminding his converts of their status as πνευματικοί Paul calls on them to live up to their status." Longenecker

καταρτίζω mend, restore, make complete  
τοιοῦτον see 5:21

"The accusative singular τὸν τοιοῦτον ('such a one,' 'that one') parallels the nominative plural τὰ τοιαῦτα ('such ones') that functions as a correlative adjective in 5:21, and so signals that what is in mind here in 6:1 is a person who engages in such 'works of the flesh' as those listed in 5:19-21." Longenecker

πραΰτης see 5:23

There is no room for pride since none is beyond falling – hence the following exhortation.

"Significantly, it is more the attitudes and actions of 'those who are spiritual' that Paul deals with here than the attitudes and actions of those who have sinned. Libertinism among the Galatian Christians evidently expresses itself in pride, aloofness, and conceit (as sadly it does also among Christians today)."

Longenecker

σκοπεῶ pay attention to, watch out (for), be concerned about

σεαυτοῦ, ης reflexive pronoun yourself  
πειρασθῆς Verb, aor pass subj, 2 s πειραζῶ  
test, put to the test, tempt

**Verse 2**

ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως ἀναπληρώσατε τὸν νόμον τοῦ Χριστοῦ.

"Central to the believers' new existence 'in Christ' is the concept of mutuality. Such a concept is highlighted here in v 2 by the emphatic position of ἀλλήλων ('one another') at the beginning of the sentence." Longenecker

βάρη Noun, nom & acc pl βαρος, ος n burden, weight

βασταζω carry, bear, endure

ἀναπληρωω complete the full measure of, meet (the requirements)

The aorist imperative ἀναπληρώσατε is strongly supported but the future indicative was preferred by the UBS committee "on the basis of early and diversified external attestation as well as transcriptional probabilities."

"ὁ νομος του Χρισου here (cf. ἐννομος Χριστου of 1 Cor 9:21) stands in Paul's thought for those prescriptive principles stemming from the heart of the gospel (usually embodied in the example and teachings of Jesus), which are meant to be applied to specific situations by the direction and enablement of the Holy Spirit, being always motivated and conditioned by love... Paul is not setting forth Jesus as a new Moses. Nor does he view Jesus' teachings as ethical prescriptions to be carried out in a rabbinic fashion." Longenecker

**Verse 3**

εἰ γὰρ δοκεῖ τις εἶναι τι μὴδὲν ὄν, φρεναπατᾶ ἑαυτόν.

Longenecker suggests that this is a traditional maxim of the Greco-Roman world which Paul uses by way of general support for the directive of v.2.

δοκεω think, suppose

μηδεις, μηδεμα, μηδεν no one, nothing; no; μηδεν adverb not at all, in no way

εἰ γὰρ δοκεῖ τις εἶναι τι μὴδὲν ὄν "If anyone thinks that he is something when he is not ..."

φρεναπαταω fools, deceives

ἑαυτος, ἑαυτη, ἑαυτον reflexive pronoun, himself, herself, itself

**Verse 4**

τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἔξει καὶ οὐκ εἰς τὸν ἕτερον,

ἕκαστος, η, ον each, every

δοκιμαζω test, examine, prove

τοτε then, at that time

μονος, η, ον i) adj only, alone; ii) adv μονον only, alone

καυχημα, τος n ground for boasting, object of boasting, boasting, pride

ἔξει fut ἔχω

ἕτερος, α, ον other, another, different

"The warning here is not to live as spiritual people in a state of pride or conceit, always comparing one's own attainments to those of others and so feeling superior, but rather to test one's own actions and so to minimise the possibility of self-deception. Christian feelings of exultation and congratulation should spring from one's own actions as seen in the light of God's approval and not derive from comparing oneself to what others are or are not doing." Longenecker

**Verse 5**

ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει.

ἴδιος, α, ον one's own

φορτιον, ου n burden, load

βασταζω see v.2

Again, Longenecker suggests this is a traditional maxim (as also vv 7,9). "Paul ... uses the maxim in general support of his directive that 'each one should test his own actions' in v 4, with ἕκαστος ('each one,' 'everyone') as the subject of both the directive and the maxim, tying these two statements together and the content of the maxim being generally confirmatory, though admittedly used out of context."

**Verse 6**

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

κοινωνεω share, take part, contribute

κατηγεω inform, instruct

The situation in the Galatian churches that called for this exhortation is unclear, but it forms part of Paul's exhortations urging mutual helpfulness among Christian believers.

**Verse 7**

μὴ πλανᾶσθε, θεὸς οὐ μυκτηρίζεται· ὁ γὰρ ἐὰν σπεῖρη ἄνθρωπος, τοῦτο καὶ θερίσει·

πλαναω lead astray, mislead, deceive

μη πλανασθε is used as an interjection before a solemn warning, cf. 1 Cor 6:9; 15:33; Jas 1:16 also Lk 21:8.

"The warning implies a liability to deception or error." Eadie.

μυκτηριζω mock, make a fool of

Literally 'to turn up the nose at', to sneer at'. Longenecker suggests that θεὸς οὐ μωκτηρίζεται was a proverbial statement of warning. "Paul's point in the warning statement of v 7 followed by the explication of v.8 is that one cannot expect to sow to the flesh and then reap eternal life, and so mock the justice of God, for 'God is not mocked.'"

ἐὰν see 5:10

θερίζω reap, harvest

Appears to be another traditional maxim.

τοῦτο is emphatic. "Let him sow what he like ... that and that only, that and nothing else, shall he also reap... The reaping is not only the effect of the sowing but is necessarily of the same nature with it." Eadie

"Our liberality is restrained by the supposition that whatsoever passes into the hands of another is lost to ourselves, and by the alarm we feel about our own prospects in life. Paul meets these views by a comparison drawn from seed-time, which, he tells us, is a fit representation of acts of beneficence... How 'very gladly' would we 'spend and be spent' (2 Cor 12:15) for the good of our neighbours, encouraged by the hope of the coming harvest! No operation is more cheerfully performed by husbandmen than throwing the seed into the ground." Calvin

### Verse 8

ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ ἐκ τῆς σαρκὸς θερίσει φθοράν, ὁ δὲ σπείρων εἰς τὸ πνεῦμα ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον.

εἰς τὴν σάρκα Eadie suggests that the εἰς here has the sense of that for the gratification of which the seed is sown. But Longenecker thinks that the picture is of "casting seed into two entirely different fields, and from these two different fields he reaps a harvest that corresponds to the nature of the fields themselves: either φθοράν ('destruction') from 'the flesh' or ζωὴν αἰώνιον ('life eternal') from 'the Spirit.'"

σαρξ, σαρκὸς f flesh, physical body, human nature

ἑαυτος, ἑαυτη, ἑαυτον reflexive pronoun, himself, herself, itself

φθορα, ας f decay, corruption, depravity

### Verse 9

τὸ δὲ καλὸν ποιῶντες μὴ ἐγκακῶμεν, καιρῷ γὰρ ἰδίῳ θερίσομεν μὴ ἐκλύομενοι.

το καλον that which is good, lovely, beautiful

Cf. Mt 12:12. "The expression το καλον ποιουντες ('doing the good'), as Betz observes, 'includes everything the Christian is responsible for doing,' and so 'is identical with the concepts of the 'fruit of the Spirit' (5:22-23) and of 'following the Spirit' (5:25; cf. 5:16)'... In particular, it has reference to those matters commanded in 6:1-6: restoring someone entrapped by sin (v 1), bearing the oppressive burdens of others (v 2), and sharing materially with those who teach the gospel message (v 6)." Longenecker

ἐγκακεω become discouraged, tire of

The TR has ἐκκακεω ('lose heart') in all six places where ἐγκακεω is the better attested reading – evidently because the latter unfamiliar to many scribes.

καιρῷ ἰδίῳ in due time, in the appropriate time

ἐκλυομαι give up, faint

"Those who do not persevere resemble indolent husbandmen who, after ploughing and sowing, leave the work unfinished, and neglect to take the necessary precautions for protecting the seed from being devoured by birds, or scorched by the sun, or destroyed by the cold. It is to no purpose that we begin to do good if we do not press forward to the goal." Calvin

### Verse 10

ἄρα οὖν ὡς καιρὸν ἔχομεν, ἐργαζόμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οικείους τῆς πίστεως.

ἄρα signals the conclusion of the main point of discussion, cf. Rom 5:18; 7:3,25; 8:12; 9:16,18 etc.

ὡς καιρὸν ἔχομεν "Paul qualifies his exhortation for believers to 'do good' in a manner suggesting that such actions be viewed as availing oneself of God-given opportunities and be undertaken as part of a Christian's redemptive mandate. Paul is certainly not relegating ethics to some incidental or optional category of Christian living, as some seem to read his words here. Rather, he is highlighting through his use of the noun καιρος the divinely given and strategic nature of opportunities set before the Christian for doing good." Longenecker

πρὸς πάντας "The universal character of God's redemption corresponds to the universality of Christian ethical and social responsibility. If God's redemption in Christ is universal, the Christian community is obliged to disregard all ethnic, national, cultural, social, sexual, and even religious distinctions within the human community. Since before God there is no partiality, there cannot be partiality in the Christian's attitude towards his fellow man."  
Betz

μαλιστα especially

οἰκειος, ου m member of the household

Cf. Jn 13:34-35. "For Paul, 'in Christ' believers make up τοὺς οἰκειοὺς τῆς πίστεως ('the household of faith'), which speaks metaphorically of the corporate unity of Christians, and the members of such a household are to be cared for in particular."  
Longenecker

### Verses 11-18

Lightfoot observes that 6:11-18 functions by way of "summing up the main lessons of the epistle in terse eager disjointed sentences." Betz says of these closing section, "It contains the interpretive clues to the understanding of Paul's major concerns in the letter as a whole and should be employed as the hermeneutical key to the intentions of the apostle." Longenecker provides the following analysis, "The subscription of Galatians (6:11-18) highlights three matters that are to the fore in all that Paul has written regarding the judaising threat previously in the letter: (1) the motivation of the Judaisers as Paul saw it (vv 12-13); (2) the centrality of the cross in the Christian gospel (v 14); and (3) the nature of a proper Christian lifestyle as believers attempt to express their faith in the circumstances of their day (v15). Then there is an expanded peace benediction pronounced on all those who view the Christian life in such a way as set out in v 15 (v 16), which is followed by a further comment of warning and authority (v 17) and a grace benediction (v 18). Thus the subscription provides important clues for understanding the issues discussed throughout Galatians, particularly those having to do with the judaising threat brought into the churches by certain legalistically oriented Jewish Christians, for it not only summarises the main points dealt with earlier in the letter but also allows us to cut through all of the verbiage and see matters in their essence as Paul saw them."

### Verse 11

Ἴδετε πηλίκους ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ.

ἴδετε Verb, aor act imperat, 2 s ὄραω trans

see, observe, perceive, recognise;  
intrans make sure, see to

πηλικος, η, ον how large, how great

γραμμα, τος n letter (of alphabet), letter,  
communication, learning

γράμμασιν must here refer to Paul's handwriting. If Paul had been speaking of the length of his communication the word would have been in the singular, or rather, he would have used the term ἐπιστολή. Longenecker follows Lightfoot and Burton in suggesting that the large handwriting is most probably intended to emphasise the importance of what was written (like bold faced type) and was not due to some infirmity in Paul.

ἔγραψα is an epistolatory aorist, cf. Rom 15:15; 1 Cor 5:11; 9:15; Philemon 19,21.

ἐμος, η, ον 1st pers possessive adj my, mine  
χειρ, χειρος f hand, power

"The phrase τῇ ἐμῇ χειρὶ ('in my own hand') not only alerts Paul's converts to a change of handwriting but also signals for them where the body of the Galatian letter ends and its subscription begins. Such a phrase rarely appears in the extant Hellenistic letters of Paul's day, for any difference of script would have been immediately obvious to the recipients of those letters as they read them. Paul's letters, however, were to be read aloud in the churches to which he sent them (so, e.g. 1 Thess 5:27) – even at times to be read aloud to other churches (cf. Col 4:16) – so there was need for him to make such an explicit reference as to where the body of the letter ended and the subscription began, for not everyone would have been in a position to observe the change of script itself."  
Longenecker

### Verse 12

ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα τῷ σταυρῷ τοῦ Χριστοῦ μὴ διώκωνται.

ὅσος, η, ον correlative pronoun, as much as,  
how much, how farr; pl. as many as,  
all

θελω wish, will

εὐπροσωπῆσαι Verb, aor act infin

εὐπροσωπεω make a good showing

A rare Greek word, here alone in NT.

ἐν σαρκί 'in the realm of the flesh'

ἀναγκάζω force, compel, urge

περιτεμνω circumcise

σταυρος, ου m CROSS

τῷ σταυρῷ τοῦ Χριστοῦ 'for the sake of the cross of Christ'

διώκω persecute, seek after, pursue, follow

"What the Judaisers wanted, as Paul reads their motives, was to lay the religious compulsion of circumcision on Gentile believers in Galatia – thereby bringing Gentile Christians within the orbit of the Jewish nation on a proselyte basis – and so to relieve themselves and Jewish Christendom generally from persecution at the hands of fellow nonbelieving Jews (cf. 1 Thess 2:14b-16). For, as Robert Jewett observes, in the rising tide of Jewish nationalism in Palestine, with the antagonism of the Zealots being directed against all who had Gentile sympathies and all who associated with Gentiles on a nonproselyte basis, 'If they could succeed in circumcising Gentile Christian, this might effectively thwart any Zealot purification campaign against the Judean church!'" Longenecker

**Verse 13**

οὐδὲ γὰρ οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουσιν, ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῶνται.

οὐδὲ neither, nor

Some suggest that the reference is to those 'getting themselves circumcised', i.e. the Gentiles who had acceded to the pressure of the Judaisers, but most commentators (including, for instance, Eadie and Longenecker) believe this to be a designation of the party of the Judaisers.

φυλάσσω keep, guard, defend

"Probably ... Paul means here ... that despite the loftiness of their assertions and their rigid theology, the Judaisers, at least in Paul's eyes, fell short of keeping all the law scrupulously themselves. For, as Paul hints in the *propositio* of Gal 2:15-21 and develops extensively in his letter to the Roman Christians, no one has ever been able to keep the law fully (cf. Rom 1:8-3:21; 3:23; 7:7-25; 8:3...)." Longenecker

ὑμετερος, α, ον possessive adj of 2 pl your  
καυχασμαι boast, boast about

**Verse 14**

ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ ἐμοὶ κόσμος ἐσταύρωται κἀγὼ κόσμῳ.

ἐμοὶ is emphatic, 'but as for me'

γένειτο Verb, aor opt, 3s γινομαι  
καυχασμαι boast, boast about

σταυρος, ου m CROSS

"Paul expresses the fervent wish that he may never exult in matters having to do with 'the flesh' – that is, merely human attainments, with particular application here to counting converts and success in ministry – but only in that which has to do with the cross of Christ.

"... For Paul the central feature of the Christian gospel and the focus of the gospel's proclamation is 'Christ crucified.' By metonymy, such associated terms as 'cross' and 'death' were used by him to represent the basic Christian κηρυγμα (cf. 1 Cor 1:17-18; 15:3; Phil 2:8; 3:18; Col 1:20; 2:14-15). Thus, as noted at 3:1, the gospel of Christ crucified so completely rules out any other supposed means of being righteous before God that Paul found it utterly incomprehensible for anyone who has once embraced such a gospel to ever think of supplementing it in any way.

"... What Paul means by boasting 'in the cross of our Lord Jesus Christ' is spelled out in Rom 5:3b-5,11 (where the deponent verb *καυχασμαι* appears three times) and 1 Cor 1:18-31 (where *καυχασμαι* appears twice)." Longenecker

ἐσταύρωται Verb, perf pass indic, 3 s

σταυρωω crucify

κἀγω a compound word = και ἐγω

"The perfect indicative passive form of the verb *σταυρωω* ('crucify') lays stress on a past action with present results. *κοσμος* ('world') here connotes not the physical world, the world of humanity, or even the world of sinful humanity alienated from God, but rather, as Burton aptly puts it, 'the mode of life which is characterised by earthly advantages, viewed as obstacles to righteousness...' cf. Matt 16:26; Jas 1:27; 4:4; 1 Jn 2:15." Longenecker

"Each had been nailed to the cross, each to the other was dead. Christ's cross effected this separation." Eadie

**Verse 15**

οὐτε γὰρ περιτομὴ τί ἐστιν οὐτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις.

This verse may have been a traditional maxim which circulated in Christian circles and with which the Galatians would have been familiar. Paul takes it up and uses it to reinforce his message.

οὐτε not, nor (οὐτε ... οὐτε neither ... nor)  
περιτομη, ης f circumcision, those  
circumcised, Jews

ἀκροβυστια, ας f uncircumcision, non-Jews  
Cf. 5:6.

καινος, η, ον new

κτισις, εως f creation, what is created, act  
of creation

What is important is not whether or not a person is circumcised but whether a person has become a new creation through the work of the Spirit which unites the believer to the risen Christ.

"All external expressions of the Christian faith are to be understood as culturally relevant but not spiritually necessitated, for all that really matters is that the Christian be 'a new creation' and that he or she expresses that new work of God in ways reflective of being 'in Christ' and directed by 'the Spirit.' ... It is not just 're-creation' that God effects 'in Christ' and 'by the Spirit,' thereby taking believers back to some primordial state. Rather, what God has done 'in Christ' and by 'the Spirit' is to effect a 'new creation.' Therefore, 'all that matters' (ἅλλα) for the Christian is the fact of being 'a new creation,' with that newness of creation reflected externally in culturally relevant lives of worship and service." Longenecker

#### Verse 16

καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν,  
εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν  
Ἰσραὴλ τοῦ θεοῦ.

ὅσος, η, ον see v.12

κανων, ονος m limits, rule, principle

Again, the use of this term suggests v 15 is a traditional maxim.

στοιχεω walk, conduct oneself

Cf. 5:25.

εἰρήνη, ης f peace

ἐλεος, ους n mercy, compassion

**Israel of God** can be understood in at least three ways: i) The καὶ has the sense of 'even', the two groups spoken of are the same, the Israel of God is the company of born-again believers from Jew and Gentile (so Calvin, Luther, Ridderbos ...); ii) The καὶ means 'and also', the Israel of God refers to Jewish believers, those who are not merely Jews outwardly but who also live by faith in the promises of God (so Eadie, Elicott, Bengel). iii) Given the unusual order εἰρήνη ... καὶ ἐλεος the verb should be repunctuated to read, 'Peace on all those who follow this rule, and mercy on the Israel of God,' the latter blessing being pronounced on pious Jews who may yet come to accept the gospel (so Richardson, following suggestions by Burton).

In the context of Paul's argument in this letter, the first of these seems the most likely meaning. "In a letter where Paul is concerned to treat as indifferent the distinctions which separate Jewish and Gentile Christians and to argue for the equality of Gentile believers with Jewish believers, it is difficult to see him at the very end of the letter pronouncing a benediction (or benedictions) that would serve to separate groups within his churches – whether he means by 'the Israel of God' a believing Jewish remnant within the broader Church of both Jews and Gentiles, a non Judaising group of Jewish Christians in Galatia, or an eschatological Israel that is to be saved at the time of Christ's return. Certain elements within Paul's other letters may be used to support one or the other of these views, but Galatians itself cannot easily be used in such a manner.

"Rather, it seems better to argue that here Paul is using a self-designation of his Jewish-Christian opponents in Galatia – one that they used to identify their type of fulfilled Judaism vis-à-vis the official Judaism of their national compatriots (so tentatively, Betz...).

Furthermore, this was a self-designation that they must have included in their message to Paul's Gentile converts, assuring them that by observing the God-given Jewish laws they would become fully 'the Israel of God.' Their phrase itself is not found in the extant writings of Second Temple Judaism or later rabbinic Judaism, and does not appear elsewhere in Paul's letters. So it may be postulated that it arose amongst the Judaisers and became part of their message to Paul's Galatian converts. If that be the case, then Paul here climaxes his whole response to the judaising threat in something of an ad hominem manner, implying in quite telling fashion that what the Judaisers were claiming to offer his converts they already have 'in Christ' by faith: that they are truly children of Abraham together with all Jews who believe, and so properly can be called 'the Israel of God' together with all Jews who believe." Longenecker

#### Verse 17

Τοῦ λοιποῦ κόπους μοι μηδεὶς παρεχέτω, ἐγὼ γὰρ τὰ στίγματα τοῦ Ἰησοῦ ἐν τῷ σώματί μου βαστάζω.

λοιπος, η, ον rest, remaining, other; του  
λοιπου henceforth, finally

κοπος, ου m work, labour, trouble

μηδεις, μηδεμια, μηδεν no one, nothing

παρεχω act & midd cause, bring about, do,  
offer

The present imperative suggests action already in progress.

στιγμα, τοσ n mark, scar, brand

A brand placed on a slave to mark ownership.

σωμα, τοσ n body

βασταζω carry, bear, endure, tolerate,  
remove, support

"What Paul had in mind by the use of τα στιγματα here were the scars and disfigurements left on his body as the effects of his sufferings as an apostle (cf. 2 Cor 6:4-6; 11:23-30; perhaps also Gal 4:13-14). That these were physical scars and disfigurements is made clear by the phrase ἐν τῷ σωματι μου ('on my body'). And that Paul took them to be identifying marks of his Christian apostleship is suggested by the possessive genitive τοῦ Ἰησοῦ ('of Jesus').

"There is no self-indulgent pity here in Paul's statement. Rather, it is a statement that highlights Paul's relationship to Jesus and his apostleship established by Jesus. Furthermore, the statement gives a warning regarding any continuing judaizing threat within his Galatian churches. For what takes place in those churches affects him personally as the Galatian Christians' apostle and evangelist. So he warns that he should not be troubled further since he is Christ's 'marked man,' with markings suggesting, positively, that he is under Christ's ownership and protection, as well as, negatively, that those who try to harass him will come under Christ's judgment and retribution." Longenecker

### Verse 18

Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί· ἀμήν.

"The addition of the vocative ἀδελφοί ... highlights Paul's continued affection for his converts even amidst his tones of sternness and severity." Longenecker

### Conclusion

"Historically, Paul's letter to the Galatians has been foundational for many forms of Christian thought, proclamation and practice. Likewise, today, how one understands the issues and teaching of Galatians determines in large measure what kind of theology one espouses, what kind of message one proclaims, and what kind of lifestyle one lives. May it be, by God's Spirit, that what Paul has written so long ago in this letter finds a new home in our lives, thereby establishing, encouraging, challenging, and transforming us for God's glory." Longenecker