

Sunday, June 16, 2024—Galatians 6:10-11 Doing Good Unto All Men & Paul’s Writing Practices

### Galatians 6:10

- **As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.**
- **As we have therefore opportunity**—this verse is very clear, when the “opportunity” presents itself, we need to do good unto all men.
  - Show definition of “opportunity” in Noah Webster’s *American Dictionary of the English Language*.
  - Philippians 4:10
- **Let us do good unto all men**—our actions often speak louder than our words when it comes to the issue of Christian testimony. Believers do have a spiritual obligation to do good and exhibit the love of Christ to those who are not saved.
  - Romans 12:17-21
  - II Corinthians 3:2
  - [Philippians 2:12-15
  - Colossians 4:5
  - I Thessalonians 5:15
  - Titus 3:8
- **Especially unto them who are of the household of faith** —means most of all, or chiefly.
- Romans 15:1-3
- Ephesians 4:16—the Body of Christ is supposed to edify itself. This cannot occur without the members of the Body doing good to each other.
  - Proverbs 18:8; 26:22

### Galatians 6:11

- **Ye see how large a letter I have written unto you with mine own hand.**
- Paul wrote this epistle himself. This was not Paul’s normal practice. Most of the time he would dictate the epistle to an *amanuensis* or secretary who would write down what Paul said.

- Romans 16:22—Tertius was the amanuensis who wrote what Paul dictated.
- Paul would generally just sign his epistles with his own hand.
  - I Corinthians 16:21
  - Colossians 4:18
  - II Thessalonians 2:17—this verse states that Paul’s hand-written salutations were a token of all his epistles. In short, Paul’s hand-written salutations were a mark of authenticity and apostolic authority.
    - II Thessalonians 2:1-2—the indication from verse 2 is that the Thessalonians had received and were troubled by false letters “as from” Paul. It is therefore fitting that Paul point out the significance of his salutations at the end of the epistle.
- The following Pauline texts established that a culture of corruption with respect to the scriptures existed during the first century while the New Testament was being written. This culture of corruption includes the following minimum components:
  - Corrupting the word of God (II Corinthians 2:17)
  - Forging the word of God (II Thessalonians 2:2)
  - Handling the word of God deceitfully (II Corinthians 4:2)
  - Any means strategy (II Corinthians 11:1-4)
- This is why the doctrine of preservation is an important doctrine. It secures the transmission of the text through time and history.
- Galatians 6:11—I believe Paul mentions this because there were many in the churches of Galatia who did not believe Paul was an Apostle (Gal. 1:1, 11). Paul does this to certify the authenticity of the book.