

# PLAIN SPEECH

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“Seeing then that we have such hope, we use great plainness of speech” (2 Cor. 3:12)

By Scott Parker

## DOES GAL. 6:10 TEACH UNLIMITED BENEVOLENCE?

For years a long standing favorite passage of the liberals has been **Galatians 6:10**, which reads: “*As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.*” The apostates claim this verse authorizes local churches to render material aid to both Christians and non-Christians alike. Stated another way, the liberals conclude **Gal. 6:10** teaches unlimited benevolence. However, **Gal. 6:10** teaches no such thing! Keep reading.

~ Inspiration clearly tells us who would benefit from the collected funds gathered by the churches of Galatia, and it was not non-Christians. Scripture records: “*Now concerning the collection FOR THE SAINTS, as I have given order to the CHURCHES OF GALATIA, even so do ye. Upon the first day of the week let every one of you lay by him in store...*” (1 Cor. 16:1-2). In that the collected funds were to be used for saints, that disallows any others (non-saints) from receiving material aid from said funds.

~ The liberals’ conclusion has Paul, an inspired writer (2 Tim. 3:16; 1 Cor. 14:37), vacillating in his instructions relative to the use of local church funds; making him (not to mention Deity) extremely inconsistent! Paul did not teach one thing to the local church in Corinth relative to church benevolence and then teach a totally different set of rules to the local churches in the region of Galatia. How does the liberals’ conclusion gel with 1 Cor. 4:17? It does not!

~ The liberals rush to the assumed conclusion that the “good” mentioned in **Gal. 6:10** refers to benevolent aid. Is making assumptions rightly handling the word of truth? No! The Greek word that’s translated as “good” is **agathós**. The word simply means, “*Something beneficial.*” The word can refer to something beneficial (something good) in a purely material context (as in Mt. 7:9-11), or it may also refer to something good in a spiritual context (as in Lk. 10:38-42). The liberals cannot simply assume that the “good” of **Gal. 6:10** refers to things like sacks of groceries, etc. Context, and context alone, must decide whether the “good” being discussed refers to things material or things spiritual. More on this in a moment.

~ Along with their erroneously assumed conclusion, it’s common to hear liberals say something like: “*But ‘Galatians’ is an epistle addressed to local churches, so saith Gal. 1:1-2; thus the action (assumed to be unlimited benevolence) is authorized for local churches.*” How sorry! In scripture, time and again we read of things in letters addressed to local churches that have application only to individual Christians who were part of said churches. For instance, the letter to the churches of Galatia states that if one is circumcised (as a requirement for salvation – cf. Ax. 15:1) he is in big trouble (**Gal. 5:1-4**). How did this apply to any of the ladies in the congregations in the region of Galatia? Can ladies be circumcised? So it’s not an impossibility that **Gal. 6:10** has reference to individual action and not local church action. Yet one chimes in, “*But the text says ‘we’ not ‘you’ – how can the action be individual?*” Listen, when I say from the pulpit, “*We need to be very careful that we are not watching so much television that we neglect our duties to our families and neighbors.*” Is my comment – made in a local church setting – directed toward the work of the local church or the work of individual Christians? Be honest. Using the liberals’ logic, my statement would authorize watching entertainment as a work of the local church. Some liberals would say, Amen!

~ **Gal. 6:10** is not teaching unlimited benevolence, because **Gal. 6:1-10**, CONTEXTUALLY, has nothing to do with material benevolence. Note: **Vs. 1** – The spiritual one is to restore the fallen. **Vs. 2** – Refers to spiritual burdens. **Vs. 3-5** – Does pride and wrongful comparisons fall into a material or spiritual context? **Vs. 6** – “Communicate” is the word for “fellowship” in other verses. The point is that the teacher and the receptive erring one, once again, share in all the blessings of being in Christ. The context is still spiritual. **Vs. 7-8** – These verses serve as a warning to the restorer (the spiritual one – cf. vs. 1) not to dismiss their spiritual duty of seeking to restore the fallen. The context is still spiritual! **Vs. 9** – What is the “*well doing*” individuals are not to “*grow weary*” in, PER THE CONTEXT? You guessed it: seeking to restore people! There is still no contextual room for community food banks, etc. **Vs. 10** – Now I ask: on what CONTEXTUAL BASIS does the “good” in this verse apply to something other than what it has applied to for nine verses in a row? Why should “good” now refer to things material? To assert that **Gal. 6:10** is teaching that local churches are authorized to render material aid to the unsaved and saved alike is a presupposition, not a studied conclusion! Instead, the clear, contextual import of **Gal. 6:10** is that each individual Christian, as opportunity arises, is to bear (fulfill) his/her responsibility of restoring people back to God, especially those who have fallen away (cf. 2 Pet. 2:20-22).

The liberals will have to find another verse to “authorize” unlimited benevolence. **Gal. 6:10** will not work. A proof-text, without a context, is a pretext!!!