

Galatians Chapter 6

1. **Brethren, if a man is overtaken in any trespass, you who *are* spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted.**
 - A. **Brethren,**
 1. Paul continues to use the word brethren to show them his confidence in their being in Christ.
 - B. **if a man is overtaken in any trespass,**
 1. **overtaken-** Gr. **prolambano-** *to take one by surprise through lack of circumspection*
 - a. If we do not watch guard over ourselves, we will be surprised by what our flesh is capable of if we allow it!
 - b. We have a fulltime job watching over our own spiritual life than to be a boss over everyone around us.
 2. **any**
 - a. Some would make some sins too heinous to restore another. Here Paul says **any** trespass. Jesus bore all our trespasses and has forgiven all of them, so if He has forgiven all of them then we can help anyone out of any one of them. [Col. 2:13](#)
 3. **trespass-** Gr. **paraptoma-** *a lapse or deviation from truth and uprightness; misdeed*
 - C. **you who are spiritual restore such a one in a spirit of gentleness,**
 1. **spiritual-** Gr. **pneumatikos-** *relating to the human spirit, as part of the man which is akin to God and serves as his instrument or organ*
 - a. A person who is spiritual is someone that is controlled by the Spirit through their spirit. Such a person is spiritually minded instead of carnally minded. To be spiritually minded is to have your mind set on who you are in your re-born spirit instead of who you are in the flesh.
 2. **restore-** Gr. **katartizo-** *to mend (what has been broken or rent), to repair; ethically: to strengthen, perfect, complete, make one what he ought to be*
 - a. I am afraid, there is much more rending in the body of Christ than mending. If we become spiritual, we will have grace thinking towards ourselves and others. We will always be ready to restore and mend and not ready to tear and rend.

3. **spirit-** Gr. **pnuema**

- a. Again, someone that is able to restore those that have fallen is someone that is spiritually minded and knows they are who they are, strictly and solely due to the grace of God. They know that if grace does not empower them then they are equally susceptible to grievous sin, for their flesh is no better than anyone else's.
- b. Someone ready to restore another is someone who knows well their own failings and weaknesses, but also knows how to walk in victory over those weaknesses, by the Spirit of God and the Word of God.

4. **gentleness-** Gr. **praotes**

- a. We saw in the last chapter that gentleness is one of the manifestations of the love of God and is a fruit of walking in the Spirit.
- b. In many cases the spiritual leaders that are dealing with those who have fallen are carnal themselves. These leaders will unflinchingly cause more harm than good to the one fallen and those that surround the situation.

D. **considering yourself lest you also be tempted**

1. **considering-** Gr. **skopeo-** *to look at, observe, contemplate; to mark to fix one's eyes upon, direct one's attention to, to look to, take heed to thyself*
 - a. We need to watch over ourselves that if we think we are in a firm place unable to fall, that we do not end up falling. **1 Cor. 10:12**
2. **tempted-** Gr. **peirazo-** *to test to expose weakness and the breaking point. This word means to test in order cause to fail.*
 - a. This Greek word is never used of God testing us. It is always used of the enemy testing us. God never tests us to find our weakness and breaking point. He does not test us for us to fail. The enemy always does this! **James 1:13** says God never tests [**peirazo**] us.
 - b. God does test us, but it is a different Greek word. That word is **dokimazo**. This means to test in order to find something genuine, to approve of it, and to use it in a greater way! God only tests us to approve us and to make us more useable. He tests in order to promote us further! **Gen. 22:1, 1 Thess. 2:4, John 6:6**

2. Bear one another's burdens, and so fulfill the law of Christ.

A. Bear one another's burdens,

1. **Bear-** Gr. **bastazo-** *to carry what is burdensome*

2. **burdens-** Gr. **baros-** *heaviness, weight, burden, trouble- a heavy crushing weight hard to be borne*

a. In verse 5 we will see a different Greek word for burden.

b. We are called to assist others with burdens that are too heavy for them. One of those heavy burdens that is too great for us is being overcome by sin and the need for restoration.

c. We are to bear the infirmities of the weak.

Rom. 15:1, 1 Thess.5:14

1. **fulfill-** Gr. **anapleroo-** *to fill up, make full*

2. **law of Christ**

a. The law of love- **John 13:34**

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

A. For if anyone thinks himself to be something,

1. **thinks-**Gr. **dokeo-** *to be of opinion, think, suppose*

a. Some people are a legend in their own mind!

B. when he is nothing,

1. **nothing-** Gr. **medeis-** *no one*

a. Before we can enter into the "in Christ" truths we must embrace the "in myself" truths. In Christ you are the righteousness of God; you have all things and can do all things. However, in yourself you are nothing, have nothing, and can do nothing.

C. he deceives himself

1. **deceives-** Gr. **phrenapatao-** *to deceive any one's mind*

a. The worst kind of deception is self-deception! **1 Cor. 3:18, James 1:26, 1 John 1:8**

b. We deceive ourselves when we do not form an accurate picture of ourselves in our mind that the Word shows us to be.

James 1:22-23

4. But let each one examine his own work, and then he will have rejoicing in himself alone, and not in another.

A. But let each one examine his own work,

1. **each**

a. Every one of us no matter how long we have walked with God need to tend the garden of our spiritual life. A garden, no matter how much it has produced over the years, left untended, will yield weeds and thorns!

2. **examine-** Gr. **dokimazo-** *to test in order to approve, and to use in a greater way*

a. I think it is important to note here that we are to examine ourselves. Some would say we are never to examine ourselves.

b. It is also important to note what Greek word is used for examine. It is not the word **peirazo-** *to find weakness and the breaking point*. We are not called to examine ourselves to find all the bad things we can find in ourselves! We need to examine ourselves to see what good things are in us! **Philemon 6**

c. We need to examine ourselves to see if we are in faith. **1 Cor. 11:28**

d. We need to examine ourselves to see if we can be approved for God's use. If we do not pass the test, we must be honest before the Lord, and repent. What we need to do then is not to try harder to improve ourselves but to improve is our fellowship with God, in the Word and prayer. The Word of God and the Holy Spirit will cause you to be useable for God. **2 Tim. 3:16-17**

3. **own work**

a. The Lord will examine our work at the Judgment Seat of Christ. **Rom.14:10, 1 Cor. 3:11-15, 2 Cor. 10:5** If we will examine our work now with the help of the Holy Spirit, and make the necessary adjustments, we will find a cause for rejoicing on that day!

B. and then he will have rejoicing in himself alone,

1. **rejoicing-** Gr. **kauchema-** *boasting, glorying*

a. We never are able to boast and glory in ourselves. Our boasting and glorying are in Christ, who is in us. **Prov. 14:14**

C. and not in another

1. Many people try to make others look as bad as possible so they will look their best. This happens in college football. A team will run up the score as much as possible, even if it humiliates the other team, so they will get style points for next week's rankings. They do it to get a higher ranking.

This is never the heart of God. The proud Pharisee did this with the Publican at the temple. **Luke 18:11** Comparing yourself to others is always foolish! **2 Cor. 10:12**

2. Jesus did not come to make us look as bad as possible so He would look His best. He came to show us that we needed His salvation and love.
3. We should not inwardly find satisfaction in the failings of our brothers and sisters because it shows how good we are, since we did not do the same thing. We are capable of the same thing!
4. If we will but focus on the grace of God in our own lives then we can rejoice in Christ in us, for we know that He is the one that gets all the glory for anything good in our lives.

5. For each one shall bear his own load.

A. **bear**- Gr. **bastazo**- *carry*

B. **own load**- Gr. **idios phortion**- *"something carried" (from phero, "to bear"), is always used metaphorically of that which is light. It speaks of the burden that is one's personal responsibility to carry out.*

1. There is an apparent discrepancy between verse 2 and this verse. Verse 2 says that we are to bear one another's burdens, but this verse says that each shall bear his own burden. Which is true? Both are! In the two verses we have two different Greek words- vs. 2- **baros**- a heavy crushing weight, vs. 5-**phortion**- light load of personal responsibility.
2. We need balance in the Christian life! Some people want to put all their burdens onto others to carry for them. They choose to take no personal responsibility for anything. They want others to take care of them. This is what is going on in our country today with our move towards socialism! No, we each have been given personal responsibilities that we are to carry ourselves, however, there are times in which a burden comes upon us that is too heavy to deal with, such as a death in our family, or a tragedy that we need help in dealing with it.

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

A. **taught**- Gr. **katecho**- *to teach orally, to instruct; to inform by word of mouth*

1. We need to be taught orally by anointed ministers of the Word of God.

B. **share**- Gr. **koinoneo**- *to come into communion or fellowship with, to become a sharer, be made a partner; to enter into fellowship, join one's self to an associate, make one's self a sharer or partner.*

1. We should become partners with those that are feeding us the Word of God. We should give where we are fed, not where we are begged!
2. This implies we should be careful who we let teach us the Word of God. They need to have experience with rightly dividing the word of truth and be worthy of following.

C. all good things- Gr. **pas agathos**

1. This is speaking of natural provisions. Someone who preaches and teaches the Word of God should be provided for financially by those under his or her instruction.
2. God has ordained that those who preach the gospel should also live of the gospel. [1 Cor. 9:14](#)
3. A workman is worthy of his hire and do not muzzle the ox that treads out the corn. [Luke 10:7](#), [1 Cor. 9:9](#), [1 Tim. 5:18](#)
4. Those that sow spiritual things should reap back in natural things [finances]- [Rom. 15:27](#), [1 Cor. 9:11](#)

D. him who teaches- Gr. **katecho**

1. Carrying out the ministry is a burden that is too much for one person to handle. That is why we need to have partners who both give and share in the ministry work. We fulfill the law of Christ when we partner in ministry with those called of God.

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

A. Do not be deceived,

1. **deceived-** Gr. **planao-** *to cause to stray, to lead astray, lead aside from the right way; to lead away from the truth, to lead into error, to deceive*

B. God is not mocked;

1. **mocked-** Gr. **mukterizo-** *to turn up the nose or sneer at; to mock*

C. for whatever a man sows,

1. **sows-** Gr. **speiro**

D. that he will also reap

1. **reap-** Gr. **therido**

- a. The principles that govern our vertical relationship with God are grace and faith. The principles that govern our horizontal world and relationships is sowing and reaping. We are to receive grace by faith and then sow that grace into the earth and our relationships and have a harvest suited for God's purposes and uses. [2 Cor. 9:10](#)

- b. In context, one area that we will reap if we sow, is in the gospel and in those ministers, who minister it.

8. 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.

A. For he who sows to his flesh will of the flesh reap corruption,

1. sows to his flesh

- a. Often Christians sow in the field of their flesh. The way you sow to the flesh is to act on carnal desires and speak out carnal thoughts. We sow by actions and words.

2. of the flesh

- a. Notice it is out of the field of our flesh that corruption comes in our life. It does not say corruption comes from God! Many think that when they experience bad consequences from their actions that it is God judging and punishing them. It is not! It is the crop that they have sown in the field of their flesh!
- b. Many Christians that are hearing about grace think that grace removes all the bad consequences from acting in the flesh. It does not! Grace is for the purpose to walk in the Spirit and not fulfill the desires of the flesh! Grace is the power of God to live holy. God is always flowing grace to us even if we have acted in the flesh. His grace is always present to lift us up out of the flesh to sow to the Spirit and reap life.
- c. God's mercy will often alleviate and curb the bad consequences that we are experiencing from our fleshly actions and words. Both God's grace and mercy are found at His throne! [Heb. 4:16](#)

3. corruption- Gr. **phthora-** *corruption, destruction, perishing*

B. but he who sows to the Spirit will of the Spirit reap everlasting life.

1. sows to the Spirit

- a. We can sow to the Spirit. This happens when we walk in faith in what the Word of God says about us in our spirit.
- b. This happens when we act and speak in faith on the basis of the Word of God. Before we can do that, we must be spiritually minded. We need to have our mind stayed on the Lord and the Word.
- c. It is wonderful to reap the consequences of sowing to the Spirit. We reap life and peace.

2. of the Spirit

- a. From the field of the Spirit

3. reap everlasting life

- a. everlasting life is not just a duration of life, but a quality of life. When we sow to the Spirit, we gain a greater experience and knowledge of the Father and His Son Jesus!

9. And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart.

A. And let us not grow weary while doing good,

1. grow weary- Gr. *ekkakeo*- *to come out of a bad place mentally or emotionally, to be exhausted*

- a. This weariness does not come from over physical exertion. This weariness comes from mental fatigue in not seeing good come back to you for what good you are doing.
- b. We need to examine our motives in our service if we are wearied from doing good.
- c. We need to examine our expectations we are placing on others from what we are doing. If you never expect anything from anyone but are thankful for all things people do for you, then you will stay in a good place mentally and emotionally.
- d. If we will look wholly upon the Lord for our significance and reward, we can serve people without growing weary and getting in a bad place mentally or emotionally. If we get to a bad place in our mind and emotions, we can foolishly uproot in a moment what we spent a very long-time planting.

2. doing good- Gr. *kalos poieo*- *useful, beautiful doing*

B. for in due season we shall reap if we do not lose heart.

1. due season- Gr. *idios kairos*- *own unique season*

- a. Every seed has its own season for harvest. There is a type of bamboo that does not grow until seven years after planting it!
- b. We all have a season of promotion and blessing that waits our sowing. We need to know our season shall come and we need to keep our eyes on the Lord instead of our circumstances or people around us.

2. Shall reap

- a. This is a definite, not a maybe!

3. **Lose heart-** Gr. *ekluo-* *to dissolve, metaphorically, to weaken, relax, exhaust to have one's strength relaxed, to be enfeebled through exhaustion, to grow weak, grow weary, be tired out; to despond, become faint hearted*

- a. Losing heart comes through wrong motives and misplaced expectations.

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

A. **Therefore, as we have opportunity,**

1. **opportunity-** Gr. *kairos-* *season, a measure of time, a larger or smaller portion of time; opportune or seasonable time; the right time; a limited period of time*

- a. There will be a time and season for reaping, but that time will not come if we do not have a season of sowing. There is a season for planting and a season for reaping. There can be no reaping without sowing. It is always the season for sowing good to all. If we will constantly sow good and do it for a long period of time we can live in a perpetual harvest!

B. **let us do good to all,**

1. **do good**

- a. We are called to be do "gooders"! Grace does not lead us to lazy unproductive lives! It leads us to be do "gooders"!

2. **to all**

- a. Even to those we do not like and that are hard to deal with.

C. **especially those who are of the household of faith.**

1. **especially-** Gr. *de malista-* *especially, chiefly, most of all, above all*

- a. There is a saying, "Charity begins at home". If you cannot love your brothers and sisters, how will you love the world? If you cannot do good to fellow believers, how can you be good to the world?

2. **household of faith**

- a. The church is the household of faith. You are saved by faith. There are grace teachers today saying that you do not need faith to be reconciled to God. They teach everyone is in Christ and reconciled to God. God in Christ did the work of reconciling the world to Himself, but the world must accept the reconciliation by faith. You must enter the household of faith to be saved!

11. **See with what large letters I have written to you with my own hand!**
- A. **See-** Gr. **eido-** *to perceive with the eyes*
 - B. **large-** Gr. **pelikos-** *how great, how large; in an ethical sense: how distinguished*
 - 1. Modern "scholars" attribute bad eyesight to Paul. They said he had an eye disease and had to write in large scrawling letters for him to see what he was writing. Hogwash!
 - C. **letters-** Gr. **gramma-** *a letter, any writing, a document or record a letter, an epistle*
 - 1. This is plural in the Greek.
 - 2. Paul usually used a secretary to write his letters and then he signed them with his own hand. However, due to the importance of this letter and to mark its genuineness coming from Paul himself, he penned the entire letter himself
 - 3. This phrase refers to how long his letters were to them. There is some historical belief that the book of Galatians and Hebrews were written and sent together. This would explain the plural "letters". The letter we call Galatians would have gone to the Gentile believers in Galatia and the letter we call Hebrews would have gone to the Jewish believers in Galatia.
 - D. **written to you**
 - 1. Galatians
 - E. **with my own hand**
 - 1. Paul wrote this entire letter for reasons listed above.
12. **As many as desire to make a good showing in the flesh, these *would* compel you to be circumcised, only that they may not suffer persecution for the cross of Christ.**
- A. **As many as desire to make a good showing in the flesh,**
 - 1. **desire-** Gr. **thelo-** *to will, have in mind, intend; to be resolved or determined, to purpose*
 - a. Legalism is nothing more than will-worship. **Col. 2:23** You take your will to its limit in performing for God.
 - b. You-will, to keep the points, you-will, to keep and conveniently forget the rest. **Matt. 23:23**

2. **showing-** Gr. **euprosopeo-** *to be of good countenance, that is, (figuratively) to make a display*
 - a. The flesh cares more about good appearances in front of people, than pleasing God.
 3. **in the flesh**
 - a. For the view of people externally. **Matt. 23:5, Matt. 23:28**
 - B. **these would compel you to be circumcised,**
 1. **compel-** Gr. **anagkazo-** *to necessitate, compel, drive to, constrain*
 - a. We will either be compelled by outward pressure, or inwardly compelled by the love of Christ. **2 Cor. 5:16**
 - C. **only that they may not suffer persecution for the cross of Christ.**
 1. **suffer persecution**
 - a. This is the main suffering a Christian is called to. They are not called to suffer sin, sickness, and poverty.
 2. **cross of Christ**
 - a. Which takes away all the pride and achievements of man and their flesh.
13. **For not even those who are circumcised keep the law, but they desire to have you circumcised that they may boast in your flesh.**
- A. **For not even those who are circumcised keep the law,**
 1. **not even those**
 - a. Not even those who look like they are perfect on the outside!
 - b. Paul was blameless in the eyes of men, but inside he was the chief of sinners.
 2. **keep the law**
 - a. To keep the law, you have to keep all 613 commands perfectly all the time until the point of death. If you fail in one point, you have broken all of the law! **James 2:10**
 - B. **but they desire to have you circumcised that they may boast in your flesh.**
 1. **desire-** Gr. **thelo-** *to will, have in mind, intend; to be resolved or determined, to purpose*
 2. **boast-** Gr. **kauchaomai-** *to glory on the account of a thing*
 3. **in your flesh**
 - a. Religious teachers do not care about your heart or what is going on with your heart. They only care if you are outwardly observing their rules that they are hotly preaching and teaching.

- b. God always cares more about our heart than our actions because our heart is the fountain head of our actions. [Luke 16:15](#)
- c. We are never right to boast in men, but our boast should be in God. [1 Cor. 3:21](#), [2 Cor. 10:17](#)

14. But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world.

A. But God forbid that I should boast except in the cross of our Lord Jesus Christ,

1. God forbid- Gr. *me ginomai*- *may it not come to be*

- a. Using the name of God in this manner was unthought of in the ancient world.

2. I should boast

- a. Paul no longer wore the religious facade of Saul of Tarsus.

3. in the cross of our Lord Jesus Christ

- a. We attain a much higher place, in God, through the cross, than ever by our own self efforts. Look at what the cross can do! It brought us to sit with Christ in heavenly places!

B. by whom the world has been crucified to me, and I to the world.

1. the world- Gr. *kosmos*

2. crucified to me

- a. The world and all its enticements hold no allure any longer now that I am born again. Sin has lost its sweetness. The most miserable person on the earth is not an unbeliever but a Christian living in sin.

3. I to the world

- a. We have been delivered out of Egypt, but has Egypt been taken out of us?
- b. We are no longer of any interest towards the world, and the world has no interest towards us. However, is this really the case? Sadly, it is not so in many Christians. Many are as entrenched in the ways, fashions, fads, and events of the world as unbelievers are. It is sad when this enters into a Christian, but more so when it invades a church!

15. **For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation.**
- A. **For in Christ Jesus neither circumcision nor uncircumcision avails anything,**
1. **in Christ Jesus**
 - a. Only those who have believed in Christ through grace are “in Christ”. Universalists today try to tell us that all of mankind is in Christ. Hogwash! That is heresy.
 2. **avails anything**
 - a. None of the good hard work sinners do to save themselves will avail anything. None of the good hard work Christians do to earn God's blessings avail anything either. What avails is faith working by love! [Gal. 5:6](#)
- B. **but a new creation**
1. **new-** Gr. **kainos-** *new as respect to form, of a new kind, unprecedented, novel, uncommon, unheard of*
 - a. Christians are not who they used to be! We are a new species of being that has never existed before!
 - b. There are three classifications of man today- Jew, Gentile, and the new creation [the church of God]- [1 Cor. 10:32](#)
 - c. It is not what you have done that gets you to heaven, but what creation you are. Are you of the Adamic creation or of the new creation? You must be born again to saved and go to heaven. [John 3:3](#)
 2. **creation-** Gr. **ktisis-** *creation, i.e. thing created*
 - a. We were created new in our spirit. In our new spirit we are created in righteousness and true holiness. [Eph. 4:24](#)
 - b. Authentic Christian living is lived out of the new creation by faith. It is the only antidote to living in the flesh.
16. **And as many as walk according to this rule, peace and mercy *be* upon them, and upon the Israel of God.**
- A. **And as many as walk according to this rule,**
1. **as many as**
 - a. We have a choice to have peace and mercy on us or not!
 - b. There is only one way we can have peace and mercy on us.
 2. **walk-** Gr. **peripateo**

3. **rule-** Gr. **kanon-** *a rod or straight piece of rounded wood to which anything is fastened to keep it straight; a measuring rod, rule metaphorically any rule or standard, a principle or law of investigating, judging, living, acting*

a. To have peace and mercy on your life you must keep the right rule! Instead of trying to keep all the rules of Moses, we must only keep one rule! What is the one rule? It is living by faith in grace. That is how we became a new creation. That is how we live out the new creation. We got saved by grace and faith, and we need to continue to walk in faith in grace. [Col. 2:6](#)

B. peace and mercy be upon them,

1. **peace-** Gr. **eirene-** *security, safety, prosperity, felicity, (because peace and harmony make and keep things safe and prosperous)*
2. **mercy-** Gr. **eleos-** *kindness or goodwill towards the miserable and the afflicted, joined with a desire to help them*

C. and upon the Israel of God.

1. **Israel of God**

- a. The covenant people of God. The covenant people of God are not just a physical race. Not all that are of Abraham are the Israel of God. Not all Israel is Israel. [Rom. 9:6](#) The Israel of God are those who have faith in the Messiah.
- b. Believing Gentiles have been grafted into Israel and are a partaker of its benefits. [Rom. 11:17](#)

17. **From now on let no one trouble me, for I bear in my body the marks of the Lord Jesus.**

A. From now on let no one trouble me,

1. **trouble-** Gr. **parecho-** *to give, bring, cause one something either favorable or unfavorable*
 - a. This is a bit humorous! Galatians was Paul's first letter. This is early on in Paul's ministry and he thought that he had suffered enough, and it should end now. However, he had just started to suffer! There was a whole lot more trouble to come.

B. for I bear in my body the marks of the Lord Jesus.

1. **bear-** Gr. **bastazo-** *carry*
2. **marks-** Gr. **stigma-** *a mark pricked in or branded upon the body. To ancient oriental usage, slaves and soldiers bore the name or the stamp of their master or commander branded or pricked (cut) into their bodies to indicate what master or general they belonged to, and there were even some devotees who stamped themselves in this way with the token of their gods*
 - a. Paul is not referring to the stigmata that some religious fakes claimed to have, which were marks in their hands, feet, and side. Paul is referring to the whip marks on his back.

18. Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

A. Brethren,

1. Paul has repeatedly used this term in this letter and now ends with it. He confirms his belief that they have not rejected Christ.

B. the grace of our Lord Jesus Christ *be* with your spirit.

1. **grace of our Lord Jesus Christ**
 - a. The ability of our Lord Jesus Christ is with our spirit.
2. **be-** lit. *is*
3. **with your spirit**
 - a. Grace is with our spirit. The Holy Spirit has been joined to our spirit and is the source of the Christian life. **1 Cor. 6:17**

C. Amen- Gr. **amen-** *so be it, it is so!*

1. We need to add our amen to the promises of God!