

Galatians 6

Restoring A Fallen Brother

GAL 6:1 Brethren [brothers] , even if a man [Christian brother or sister] is caught [overtaken, detected] in any trespass [sin], you who are spiritual [controlled by the Holy Spirit], restore such a one in a spirit [attitude] of gentleness; each one looking to yourself, lest you too be tempted [overwhelmed by Satan].

- RSV - “be overtaken” (prolambano). It means “overtaken, caught, detected (in the act of sin).”
 - “Man” is from “anthropos” (man), but here denotes a Christian.
1. “Brethren” [plural of adelphos] - See Gal. 3:15; 4:12; 6:1, 18.
 2. It is our responsibility to “restore” [katartizo] the fallen brother to God’s family (the church). (Jas. 5:19, 20).
 - a. It does not matter what sin he or she has committed - “any trespass” (paraptoma).

“Paraptoma” means

(1) to fall beside or near something

(2) a lapse or deviating from truth and uprightness

(3) sin, misdeed. It is used some 20 times in the New Testament. (Matt. 6:14, 15; 18:35; Mk. 11:25, 26; Rom. 4:25; 5:15,16;17,18,20: 11:11, 12; 2 Cor. 5:19; Gal. 6:1; Eph. 1:7; 2:1,5; Col. 2:13; Jas. 5:16).

1) One might fall through weakness or ignorance.

2) One might fall unintentionally through overconfidence or intentionally through deliberate sin.

3) Christians become entangled in sin for all kinds of reasons.

b. It is not addressed only to elders.

1) The church probably had elders. (Acts 14:23).

2) Churches of Galatia were established on Paul’s 1st missionary journey - approximately 45-49 A.D.

3) They are not mentioned in this letter, and they are not mentioned in many of the epistles of Paul.

4) See 1 & 2 Corinthians, Romans, Philemon, 1 & 2 Thess., Colossians, etc. Eph., Tit., 1 & 2 Tim., Phil, Gal. do reference elders.

c. It is addressed to those “who are spiritual.” Gr. “pneumatikos”

1) “Spiritual” do not represent some super class of Christians.

2) The “spiritual” refer to those who are led by the Holy Spirit. (Gal. 5; 16, 18, 22, 23, 25).

3) All Christians have been given this responsibility.

3. We are to restore them to Christ and the church in “spirit of gentleness.”

- “Gentleness” is from “prautes” and means “gentleness, meekness.”
- “katartizo” means “restore to its former condition.”
 - a. We must speak “the truth.” (Eph. 4:15).
 - 1) See Jn. 8:32; 1 Tim. 4:1-4.
 - 2) See also Gal. 2:5, 14; 4:16; 5:7; Rom. 1:18,25; 2:8; 2 Thess. 2:8; 1 Pet. 2:22; 2 Jn. 1:4.
 - b. We should be as gentle as possible, but this does not mean we should compromise God’s truth.
 - c. Jesus taught those who sin must, at times, be rebuked. (Lk. 17:3).

4. We need to keep in mind we can also “be tempted.”

- a. “Tempted” [peirazo] is used in the sense of “overcome.” All of us are constantly tempted, but are not always overcome.
- b. No matter how hard we try or how sincere we are, we too can fall into sin.
- c. We may need someone to rescue us from the quicksand of sin.
- d. We must not have a haughty or ugly spirit toward our fallen brother.

Note:

- It is vital that we obey this commandment.
- Countless brothers are lost to the world because this commandment is not take seriously by most Christians.
- We need to keep up with our brothers in a spiritual sense and seek to restore him if he be overtaken by sin.
- This is made difficult, at times, because some who fall into sin make themselves inaccessible to their fellow Christians

Additional Note:

- We need to keep ourselves to be approachable by others who seek to help us, and not avoid them and shut them out.
- We must subject to God’s appointed leaders in spiritual matters. (Heb. 13:17).

Bearing Burdens

GAL 6:2 Bear [endure, carry, take up] **one another's burdens, and thus fulfill the law of [the] Christ.**

- “bear” is from “bastazo.” See Gal. 6:5
 - “fulfill” is from “anapleroo” and means to “fulfill, complete filling, filling up.”
1. “Bear one another’s burdens” is a Christian responsibility.
 - a. We are not to meddle in the personal business of our brother. (1 Pet. 4:15).
 - b. We are to help him in time of need.
 - c. The word “burden” [barus] is broad enough to cover burdens of any kind of trials, persecutions, sorrows, handicaps, sickness, weakness, etc.
 - d. “bear” suggests a real effort on the part of the Christian who is spiritual, is made.
 - e. It is present tense and denotes continuous action - not a single effort or some half-hearted, feeble effort.
 2. When we bear one another’s burdens, we “fulfill the law of Christ.”
 - a. Christ taught us to love as He loved. (Jn. 13:34, 35; 15:12).
 - 1) This is “the law of Christ.”
 - 2) This is not the only law of Christ.
 - b. Some deny there are laws in Christianity, and maintain we only have examples and guidelines and general principles or suggestions.
 - 1) This does not agree with Galatians 6:2.
 - 2) This does not agree with James 1.

JAM 1:25 But one who looks intently at the **perfect law, the law of liberty**, and abides by it, not having become a forgetful hearer but an effectual doer, this man shall be blessed in what he does.

The law of God or Christ is described as a “complete law.” It is a law that frees us from condemnation and permits us to have forgiveness and life with God now and forever.

- 3) This does not agree with Hebrews 8.

HEB 8:10 "For this is the covenant that I will make with the house of Israel After those days, says the Lord: I will put **My laws** into their minds, And I will write them [My laws] upon their hearts. And I will be their God, And they shall be My people. This chapter is describing the New covenant in contrast to the Old covenant.

- 4) This does not agree with 1 Corinthians 9.

1CO 9:20 And to the Jews I became as a Jew, that I might win Jews; to those who are under the Law, as under the Law, though not being myself under the Law, that I might win those who are under the Law;
1CO 9:21 to those who are without law, as without law, though not being without **the law of God** but under **the law of Christ**, that I might win those who are without law.
Paul maintains he was “under the law of Christ.”

- 5) The fact the New Testaments speaks of doing God’s will and keeping commandments indicates that there is law. (Matt. 5:38-48; 6:14,15; 7:21; 22:21 Lk. 6:46; 13:3; Jn. 14:15; 15:14; Heb. 5:9; 1 Jn. 2:1-5). See Sermon on Mount for many of the laws of Christ. (Matt. 5-7).
- 6) There has never been a time when man has not been under God’s law.
- 7) Men who direct their own steps will go astray and become corrupt. (Prov. 14:12; Isa. 55:8, 9).

Self-Criticism Is Necessary, 6:3-5 **Warning Against Arrogance**

GAL 6:3 For if anyone [Christian] thinks [is persuaded] he is something [too important to shoulder another’s load or too strong to fall] when he is nothing (except in his own eyes), he deceives [tricks, fools, deludes] himself.

- “phrenapatao” means “deceive” and is used only here in the New Testament.
 - “something” - We are to realize we are important to God. (Gen. 1:26, 27, Psa. 8; Jn. 3:16), but we are not to be haughty.
 - “dokeo” means “think.” It is used in the sense of being persuaded in over confidence.
 - “thinketh” is used in 1 Cor. 10:12 and James 1:26 with the idea of over-confidence.
 - It is not wrong to have confidence in Jesus. (Rom. 8:31-39).
1. Some falsely assuming they have no faults develop a superior, arrogant attitude.
 2. Pride is very dangerous. (Prov. 16:18; Matt. 23:11, 12; Rom. 12:3; Jas. 4:6; 2 Cor. 10:18).
 3. We are “nothing” (a big zero) without God’s grace, and without it we cannot be saved.
 4. We are “nothing” without love. (1 Cor. 13:1-3).
 5. We are nothing if our faith is dead and does not manifest itself in action. (Jas. 2:17).
 6. We are nothing if our greatness is only in our estimation and even the estimation of men, but not in the eyes of God.

GAL 6:4 But let each one [Christian] examine [prove, test, scrutinize] his own work [life, work, attitude, motives], and then he will have reason for boasting [satisfaction, joy, feel good] in regard to himself alone, and not in regard to another.

NIV “Then he can take pride in himself, without comparing himself to somebody else.”

1. We should “examine” or “test” [dokimazo, do kee_ma’ zo] our “own work.”

- a. We should pray about our life and actions.
 - b. We should study our life and works in light of God’s word.
 - c. If we compare ourselves to others, we should compare ourselves to those strong in faith.
 - d. We will then be able to boast [rejoice] or stand on our deeds and not on the deeds of others.
 - e. No one can help us in the judgment.
2. Actually we have no room for boasting, at all, except in Christ. (Gal. 6:14; 2 Cor. 10:17)..

Note:

- ASV, RSV have “neighbor,” but the Greek literally has “not in the other (man).” “eis ton heteron”
- “boast” is from “kauchema” [kow khay’ mah] meaning “rejoice, boast.”
- Boasting is not a haughty boast based on merit, but it is a humble boast based on Christ’s blood and promises.

“Bear His Own Load”

GAL 6:5 For each one shall bear his own load [burden, trials, responsibilities, accountability for life].

- “bear” is from “bastazo.” “bear, endure, carry, take up”
- “load” is “phortion” [for tee’ on]

The word means “load” or “burden” (Matt. 11:30). It can mean “cargo” (Acts. 27:10). It can mean merchandise or something onerous, man’s pack.

- “barus” and “phortion” are translated together “heavy burdens.” (Matt. 23:4).
 - It is hard to distinguish the two words in Galatians 6 and perhaps impossible with certainty.
1. This verses does not contradict verse 2.
 2. We are to diligent effort to help others in life.
 3. We will not make it without God’s help and the help of others.
 4. However, in the judgment each of us will be individually responsible to God. (Rom. 14:12; 2 Cor. 5:10).

GAL 6:6 And let the one who is taught the word [of God] **share all good** [profitable] **things** [including financial support] **with him who teaches.**

- “communicate” in the KJV and ASV has the meaning of “to share.” Gr. “koinoneo” - “share”
- katecheo - “teach, instruct.”

- “agathos” - “good, profitable, generous.”
1. Earlier he taught we have duties to an erring brother and one who is burdened. (Gal. 6:1, 2).
 2. Now he teaches we have duties to those who teach or preach the word to us.
 3. Those taught the word are to share “all good thing with him who teaches.”
 - a. This includes money. Some teachers were supported. (1 Thess. 5:12; 1 Cor. 9:11; 1 Tim. 5:17, 18).
 - b. This also involves fellowship, encouragement, treating with respect.
 - c. Paul often sought spiritual support from his Christian friends. (Rom. 1:11, 12; 2 Cor. 11:11; 1 Thess. 3:6-8).

“God Is Not Mocked”

GAL 6:7 Do not be deceived [misled, deluded], God is not mocked [sneered at, scorned, laughed at]; for whatever a man sows, this he will also reap.

- “Do not be deceived” (me planaο) - 1 Cor. 6:9; 15:36; Jas. 1:16.
 - “mocked” (mukterizo, mook tay ree’ zo). It literally means to “turn up the nose at, treat with contempt, ridicule, deceive, fool.”
 - It has the idea of deceiving and fooling.
1. Deception is a big problem of life.
 2. We may deceive man, but one is really deceived if he thinks he can “mock” God. (Eccles. 12:14; Prov. 15:3; Heb. 4:13).
 3. We reap what we have sown in this life and especially in the life to come.
 - a. The harvest is always the product of the seed.
 - b. The same law is substantially states in 2 Corinthians 9. (2 Cor. 9:6, 7).

Notes:

1. The warning in Galatians 6:7 is true of sin in general.
 - a. Sin has great consequences in this life.
 - b. It has even greater consequences in the life to come. (Rom. 6:23).
2. Being stingy, with their teachers, would rob them of blessings
 - a. Teachers who did not have enough to live on would usually not be able to work to their full potential.
 - b. This would rob them of blessings.

c. God knows if we are robbing our teachers.

Sowing And Reaping

GAL 6:8 For the one who sows to his own flesh [lives to please his sinful pleasure] shall from the flesh reap corruption, [ruin, destruction] but the one who sows to the [Holy] Spirit shall from the [Holy] Spirit reap eternal life.

- Lit. “life eternal” - “Life eternal” or “eternal life” have same meaning.
 - “Corruption” (phthora) - corruption, ruin, destruction, dissolution, deterioration.
 - It also has the meaning of “loss, decay, abortion” in some writings.
1. “reap corruption” - corruption, ruin, destruction, moral rottenness
 - a. Much misery comes in this life.
 - b. Greater misery comes in the life to come.
 2. “reap eternal life”
 - a. Matthew 25:46.
 - b. Rom. 2:7; 5:21; 6:22, 23; 1 Tim. 1:16, 6:12; Tit. 1:2; 2:7.

“Let Us Not Lose Heart”

GAL 6:9 And let us not lose heart [become discouraged] in doing good, for in due [proper] time we shall reap if we do not grow weary [that is faint, give up].

- “good” is from “kalos.” It can mean “beautiful, good, of good quality or disposition, fertile, rich, useful.”
 - “proper season” is “kairos.”
 - “lose heart” is from “ekkakeo.” It can mean “to lose spirits, to be faint-hearted, to faint, to flag, be remiss, indolent, slothful.” (Gal. 6:9; Lk. 18:1; 2 Cor. 4:1, 16; 2 Thess. 2:13).
 - “ekluo” means to “faint, grow weary, exhausted.” See Matt. 9:36; 15:32; Mk. 8:3; Gal. 6:9; Heb. 12:3, 5.
1. We must not “lose heart in doing good.”
 - a. It is not easy to do good day after day.
 - b. It is especially hard if others do not show gratitude (and even criticize) or we cannot see any fruit from our efforts.
 2. We must do good as long as breathe is in us.
 3. “We shall reap...in due season...if we do not grow weary.’ See 2 Thess. 3:13.

- a. Reaping may come in this life.
- b. Reaping will come for sure in the life to come. (Matt. 10:42; 25:41, 46).

“Let Us Do Good To All Men”

GAL 6:10 So then, while we [Christians] have opportunity [time], let us do good to all men [people], and especially [most of all, chiefly] to those who are of the household [family] of the faith [believers].

- “household of the faith” is the church. (1 Tim. 3:15).
 - Lit. it reads “household of the faith.” It speaks of those who belong to God’s family.
 - “agathos” denotes “good, acts of kindness.”
 - “opportunity” is translated “due season” in Galatians 6:9. It is frequently translated “opportunity” Matt. 26:16; Lk. 22:6; Gal. 6:10; Phil. 4:10; Heb. 11:15). “Kairos” means “time, opportunity, a fitting season, point of time, a limited time, a short season.”
1. We are to help other “while we have opportunity”
 - a. Opportunities may pass.
 - b. Doors open now may be shut at any time.
 - c. We might die or be unable to do good.
 2. We are to ready to help others. (Tit. 3:1).
 3. We are to “do good to all men.”
 - Gr. “pas” - all men.
 - “malista” [especially] occurs 12 times in the New Testament and means “most of all, especially, particularly, chiefly.”
 - See Acts 20:38; 25:26; 26:3; Phil. 4:22; 1 Tim. 4:10 ; 5:8, 17; 2 Tim. 4:13; Tit. 1:10; Phile. 1:16; 2 Pet. 2:10).
 - a. Christians may help “all men” personally. (Lk. 10:25-37; Matt. 5:45-47).
 - b. Christians may help “all men” out of the church treasury. The New Testament does not legislate or mandate on this subject.
 - 1) This book was written to the “churches of Galatia” (Gal. 1:2) that indicates this commandment was binding on the church as well as individuals.
 - 2) Non-Christian members of a family would not be kept from eating.
 - 3) Many times both Christians and non-Christians lived together in the same dwelling in a ancient times and even now.

- 4) The fact we not have a detail example of non-Christians being helped does not set aside this commandment to do good to all men. Jesus helped both Jews and Gentiles, both believers and unbelievers.
 - 5) The “fatherless” [orphanos] are to be helped by Christians (Jas. 1:27), but the scriptures do not limit this help to Christian orphans or tell us whether this was to be done individually or by the church out of the treasury.
 - 6) Jesus fed the multitudes on several occasions. (Matt. 14:13-21; 15:32-39).
 - a) Some were sincere and others were there for the loaves and fishes.
 - b) No attempt was made to limit the feeding to believers. They were all fed - men, women, children, believers, unbelievers, good, bad, sincere, insincere, etc.
4. Christians have a special obligation to “the household of faith.”
- “household” comes from the Greek “oikeios” [oy kay’ os].
 - It has reference to the family of God.
 - a. Most aid was likely given to Christian people, and those living with them.
 - b. We should never neglect our brothers in Christ. (1 Jn. 3:17, 18).
 - c. This is not limited to those in the local congregation. (1 Pet. 2:17).
 - d. We must keep in mind the church is universal. (1 Pet. 2:17; 5:9). See 2 Cor. 8, 9 “adelphotes”
 - e. We must be ever ready to help “brethren” far and near, but this does not suggest or mean that we never help unbelievers.

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