

I. A SPIRITUAL BELIEVER CAN RECOGNIZE ANOTHER BELIEVER IN A TRESPASS. Gal. 6:1

- A. The use of the word “if” is a third class condition (maybe you will, maybe you won’t)
- B. “Overtaken” is prolambano (aor. Pass. subj.) which is used in Scripture of
  - 1. **Receiving something beforehand.** Cf. Mk. 14:8 (of ointments being applied to the Lord’s body beforehand); 1st Co. 11:21
  - 2. **“Be detected in the act by someone else before he can escape, but surprised by the fault itself; hurried into error.”** -- Vincent’s Word Studies
- C. “Trespass” is the word parptoma which means **to do something that offends.** Cf. Matt. 18:27, 35 (of refusing to pay a debt); 2 Chron. 28:13; Eph. 2:1 (distinct from sin)
- D. “Spiritual” is pneumatikoi -- **ones pertaining to or emanating things from the regenerated spirit through they Holy Spirit.**
  - a) Paul uses a personal pronoun and an article to differentiate the spiritual believer from the carnal.
  - b) The spiritual believer is the opposite of the carnal believer. 1st Co. 3:1
  - c) The spiritual believer is equipped to “discern”. 1st Co. 2:13
- E. The spiritual believer has the capability of “restoring” another believer. Vs. 1
  - a) “Restore” is katartizete (pres. Act. imp.) which is used in Scripture of **to adjust; to put something back into places like one would do to a compound fracture; used metaphorically of the adjustment of a believer back to where he needs to be for service to God.** -- K.D.J.
    - (1) It is to be done in a spirit of meekness -- **an objectivity of mind that guides one to accomplish a thing with focus; void of distractions that would navigate one away from the point at hand.** -- K.D.J. cf. Gal. 5:23 (a fruit of the Spirit); 2 Tim. 2:25 (necessary in dealing with troubled believers); Tit. 3:2 (necessary for use with all men)
    - (2) It is to be done “considering” (pres. Act. part.) -- skopon -- **to zero in on a subject matter as one peering through a telescope.** -- self. Cf. Phil. 2:4 (prohibited concerning one’s own things); Phil. 3:17 (encouraged concerning reflective thinking)
  - b) The spiritual believer can be tempted if not possessing meekness and self focus.

II. SPIRITUAL BELIEVERS CAN BEAR ONE ANOTHER’S BURDENS. Gal. 6:2

- A. A “burden” is “*moral infirmities and errors, and the sorrow and shame and remorse which they awaken in the offender*” -- Vincent’s Word Studies cf. Matt. 20:12 (of work); Rev. 2:24 (of mental burdens)
- B. The verb “bear” is bastazo (pres. Act. imp.) which means *to carry a weighted load that is difficult to carry*. Cf. Lk. 10:4;22:10 (commonly has the idea to carry a thing); Matt. 20:12 (enduring intense labor); 8:17 (to come to the aid of one suffering weakness or sickness); John 16:12 (to endure something difficult)
- C. The focus of the burden is “one another”. Vs. 2
1. “One another’ is the reciprocal pronoun allelon which is used throughout the New Testament of those of the same kind.
  2. It is used to note the reciprocating of those in a group towards each other outside those in the church. Tit. 3:3; Rev. 6:4 (of unbelievers); John 13:14 (of the disciples)
  3. It is used of those in the Body of Christ towards each other.
    - a) Believers can comfort one another with the truth of the rapture. 1st Thess. 4:18
    - b) Believers can serve one another. Gal. 5:13
    - c) Believers can exhort one another. Heb. 3:13; 10:24
    - d) Believers can love one another. 1st John 3:11
- D. “The law of Christ” is better translated “the law of the Christ”. Vs. 2
1. “The Christ” is a term used for the Body of Christ with Christ operating as the Head. 1st Co. 12:12
    - a) There is a good news related to it. Gal. 1:7
    - b) Those belonging to have crucified the flesh. Gal. 5:24
  2. “The law” is the articular use of the word “nomos” which means the principle (in the genitive -- belonging to the Christ which separates it from other kinds of laws -- Rom. 7:21 (a principle that when one desires to do the good, evil presides alongside of him); Rom. 7:22 (the law of God according to the inner man); Rom. 7:23 (the law of the sin nature); 1st Co. 9:21 (believers are in law to Christ -- John 13:340
  3. Those who carry the burdens of other saints “fulfill” the law of the Christ. Vs. 2
    - a) “And so” is the adverb of manner houto which describes the manner in which a believer is able to actualize the law of “the Christ”. Cf. Matt. 5:16 (expresses the manner let your light shine); John 15:4 (expresses the manner of how one can abide)
    - b) “Fulfill” is anaphrosate is from pleerao in composition with the preposition ana which drives the idea of *thoroughly fill to the full* the principle of the law of the Christ, which is to love one another. 1st Co. 16:17; Phil. 2:30 (of thoroughly meeting a need); 1st Thess. 2:16 (of persistent sinning)

- E. The spiritual believer has the ability to prove his own work. Gen. 6:4
1. “Prove” is the term dokimazo (pres. Act. imper.) which is used in Scripture of testing something for the purpose of approval (a proving ground “*an environment that serves to demonstrate whether something, such as a theory or product, really works.*” -- Merriam-Webster dictionary). Cf. 1st Co. 3:13 (of the fire trying works at the Bema seat judgment -- fut. Act. ind.); Rom. 14:22 (of one trying something to prove the truth); 1st Thess. 5:21 (believer is charged with proving all things)
  2. “Works” are what is being tested.
    - a) “Works” is the word ergon -- which is used in Scripture of that activity which a believer performs, as led by the Spirit, within the context of his routine manner of life. Matt. 5:16 (under law, they could be seen by others); John 7:7; 1st Co. 5:2 (they can be evil); 1st Co. 9:1 (ministering to other believers); Eph. 5:10 (believers created in Christ Jesus for)
    - b) The use of the reflexive pronoun heautou is used emphatically to emphasize the works a believer does himself.
    - c) “Every man” is the word “hekastos” each individual man.
  3. The believer putting his works to the test can boast to himself. Gal. 6:4
    - a) “Then” is an adverb of time noting the testing of one’s works.
    - b) “Rejoicing” is kauchema -- to express an appreciation for some activity whether good or bad.
      - (1) It is used in a bad sense in Scripture. Cf. 1st Co. 5:6 (of the Corinthians boasting about loving guy with father’s wife);
      - (2) It is used in a good sense in Scripture. 1st Co. 9:15 (of Paul’s boasting that he received nothing from the Corinthians); 2 Co. 1:14 (of Paul’s boasting that the Corinthians are his boast); 1st Co. 1:31 (it should be in the Lord)
    - c) The object of the boasting is “himself” -- heautou which is a reflexive pronoun is used emphasizing oneself.
    - d) “To another” is a phrase that translates eis ton heteron -- to another of a different kind -- boasting is not to be towards another person.
- F. Works are seen a burden that each individual believer must bare alone. Gal. 6:5
1. The use of the explanatory gar connects the context of bearing one’s own burdens to the previous context of proving one’s works in verse 4.
  2. “Each” -- hekastos-- is used of individual believers having a responsibility to understand things for themselves. Cf. Rom. 14:5 (of believers being persuaded concerning esteeming days); 15:2 (each one is to please his neighbor --another believer -- for edification)
  3. The word bear is phortion which is used here is different from baros in verse 2 -- it is used of *a list of things that has to be accomplished or done for someone.*

Cf. Matt. 23:4 (the scribes and Pharisees put greivious burdens upon men); Matt. 11:30 (the Lord vowed that His were not greivous)

### III. THE APOSTLE PAUL GIVES ADMONITIONS TO THE BELIEVERS ABOUT DAY TO DAY ACTIVITIES.

A. Paul encourages believers to share in common with those teaching the Word. Gal. 6:6

1. "Him that is taught" is the word katecheo which is ***to be accurately instructed in doctrine***. cf. Lk. 1:4; Acts 18:25; Rom. 2:18

a) It is used here of one being instructed in all good things.

(1) The use of agathos which notes those things that are beneficial and inherently good. Cf. Rom. 8:28; 12:2 (those things God has planned); Eph. 2:10 (works accompany)

(2) The use of the "in" preposition notes in a sphere of all good things.

b) It is also used of the one instructing. Cf. Rom. 2:18

2. "Communicate" is to share in common. Cf. Heb. 2:14 (of the Lord sharing in common flesh and blood); Phil. 4:15-16 (of sharing in common material things)

B. Paul warns that a man reaps what he sows. Gal. 6:7-8

1. "Be not deceived" can be translated "stop being deceived" (the use of the negative particle "may" in the imperative).

2. They were being led astray about presumption.

a) "Mocked" is the verb mukterizo (present. Pass. ind.) -- ***"to turn the nose up at one. That is done towards God, but never without punishment, Paul means to say. In particular, he means "an evasion of his laws which men think to accomplish, but, in fact, cannot" -- (Burton)"***.

b) "Whatsoever" translates the Greek third class condition "ean" which means there is the possibility something may happen (maybe it will, maybe it won't)

(1) "Soweth" is speiron (pres. Act. subj. -- might happen to be sowing) which is used in a spiritual sense. 1st Co. 9:11 (of Paul's teaching); 2 Co. 9:6, 10 (of sowing of good works)

(2) "Reap" is the word used of the gathering of a harvest. Cf. Ja. 5:4 (of those who invested in worldly things); John 4:36-37 (of men)

c) The potential sowing in view is to the sin nature. Vs. 8

(1) "For" is the Greek conjunction "hoti" and can be translated "because".

(2) "To his flesh" is better translated "into the flesh"

(a) He shall out from his flesh reap corruption.

(b) "Corruption" -- phthora -- ***that which is perishable; in the New Testament, in an ethical sense, moral decay.***

-- Joseph Thayer cf. 2 Pet. 2:12 (of desending nature of

the flesh); 1st Tim. 6:5 (of those thoroughly corrupted due to the sin nature)

(3) “He that soweth to the Spirit” is better translated “into the spirit” (human spirit) vs. 8

(a) He shall reap “out from the spirit”

(b) “Life everlasting” is an eternal quality of life. Cf. Rom. 8:6

C. Paul exhorts the believers against the potential for weariness. Gal. 6:9

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D. Paul exhorts believers concerning doing “the good”. Gal. 6:10

IV.

CONCLUSION