

INTRODUCTION

- I. THE SPIRITUAL BELIEVER HAS THE ABILITY TO PROVE HIS OWN WORK. Gen. 6:4
 - A. “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)
 - B. “Works” are what is being tested.
 1. “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)
 2. The use of the reflexive pronoun heautou is used emphatically to emphasize the works a believer does himself.
 3. “Every man” is the word “hekastos” each individual man.
 - C. The believer putting his works to the test can boast to himself. Gal. 6:4
 1. “Then” is an adverb of time noting the testing of one’s works.
 2. “Rejoicing” is kauchema -- to express an appreciation for some activity whether good or bad.
 - a) 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);
 - b) 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)
 - (1) The object of the boasting is “himself” -- heautou which is a reflexive pronoun is used emphasizing oneself.
 - (2) “To another” is a phrase that translates eis ton heteron -- to another of a different kind -- boasting is not to be towards another person.
 - D. 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 grievous burdens upon men); Matt. 11:30 (the Lord vowed that His were not grievous)

II. 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. Matt. 7:17 (of trees); 2 Pet. 2:12 (of descending nature of the flesh); 1st Tim. 6:5; 2 Tim. 3:8 (of those thoroughly corrupted in the mind 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

CONCLUSION