

INTRODUCTION.

- A. "One another" is one of the key phrases in the Christian's vocabulary.
- B. "Love one another" is found at least a dozen times in the New Testament, along with:
 - 1. "Pray for one another" (Jas. 5:16).
 - 2. "Edify one another" (1Th. 5:11).
 - 3. "Prefer one another" (Rom. 12:10).
 - 4. "Show hospitality to one another" (1Pet. 4:9).and many other like admonitions. [WWW]

BEARING BURDENS (6:1-5).

Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; *each one* looking to yourself, so that you too will not be tempted. **2** Bear one another's burdens, and thereby fulfill the law of Christ. **3** For if anyone thinks he is something when he is nothing, he deceives himself. **4** But each one must examine his own work, and then he will have *reason for* boasting in regard to himself alone, and not in regard to another. **5** For each one will bear his own load.

A. A Contrast in Aim.

- 1. The legalist is not interested in bearing burdens. Instead, he adds to the burdens of others (Ac. 15:10; Mt. 23:4). [WWW]
- 2. The spiritual man would seek to restore the brother in love, while the legalist would exploit the brother. The word 'restore' means to mend as a net, or to restore a broken bone. [WWW]
- 3. The believer who is led by the Spirit and living in the liberty of grace will seek to help the erring brother, for "the fruit of the Spirit is love" (Gal. 5:22). "But through love serve one another" (Gal. 5:13). [WWW]
- 4. Instead of trying to restore the erring brother, the legalist will condemn him and then use the brother to make himself look good. This is what the Pharisee did in the parable of the Pharisee and the Publican (Lk. 18:9-14). [WWW]
- 5. There is a law of Christ! JBC says:
Is not the Law of Christ a "law of liberty" in comparison with the Law of Moses? To be sure it is:
 - a. All of the vast ceremonial, with its physical sacrifices, presentations upon certain days, and intricate, elaborate procedures for every conceivable kind of violation - all that is gone.
 - b. The subjection to priestcraft, which was an inevitable accompaniment of the Old, has been taken away.
 - c. There is forgiveness of violations under the New, but there was none under the Old.
 - d. The indwelling of the Spirit of God aids the Christian, but did not aid the worshiper under Judaism.
 - e. Not any of the morality, integrity, honesty, truthfulness, sobriety, chastity, etc., that were required under Moses have been abrogated or relaxed under Christ. As a matter of truth, the morality of Christ is a higher, stricter and tighter code than Judaism ever was, as specifically elaborated in the Sermon on the Mount. [JBC]

B. A Contrast in Attitude.

- 1. The Spirit-led believer approaches the matter in a spirit of meekness and love, while the legalist has an attitude of pride and condemnation. The legalist does not need to "consider himself" because he pretends he could never commit such a sin. But the believer living by grace realizes that no man is immune from failing (see 1Cor. 10:12). [WWW]
- 2. The legalist, of course, has no time for this kind of spiritual "soul-winning." When he hears that his brother has sinned, instead of going to the brother, he shares the sad news with other and then condemns the brother for not being more spiritual. [WWW]

3. The legalist makes himself look better by making his brother look worse. Thus Paul's warnings here (Gal. 6:3-4). The Judaizers were guilty of boasting about themselves, their achievements, and their converts (Gal. 6:12-14). They usually did this by comparing themselves with others (see 2Cor. 10:11). But such comparisons are sinful and deceptive. [WWW]
4. A man should "prove his own work" or "examine his own work" (Gal. 6:4) in light of God's will and not in the shadows of somebody else's achievements. [WWW]
5. There is no contradiction between Gal. 6:2 and 6:5, because two different Greek words for 'burden' are used. In Gal. 6:2 it is a word meaning "a heavy burden," while in Gal. 6:6 it describes "a soldier's pack." [WWW]
6. What to do with Burdens:
The word of God reveals that burdens may be handled in three ways. Some may be shared with others; other burdens must be borne by every man himself (see under 6:1); and of a third class, the Scriptures command, "Cast thy burden upon the Lord" (Psa. 55:22).
 - a. Burdens that may be shared with others.
There is many a load of life that grows infinitely lighter under the touch of a friendly hand or the sound of an encouraging word.
 - b. The burdens one must bear himself. No one may share another's responsibility.
"Every man shall bear his own burden." "Every one of us must give an account of himself to God" (2Cor. 5:10; Rom. 14:12).
 - c. The burdens that are too heavy to be borne.
Of a third class of burdens, it is said, "Cast thy burdens upon the Lord" (Psa. 55:22) Our sins are such a burden. Our sins we cannot ignore, deny or make restitution for them; only "in Christ" may they be forgiven (Phil. 4:6). Great natural calamities, wars, pestilence, revolutions and countless other things are burdens no mortal can bear. Cast them upon the Lord. [JBC]

SHARING BLESSINGS (6:6-10).

The one who is taught the word is to share all good things with the one who teaches *him*. **7** Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. **8** For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life. **9** Let us not lose heart in doing good, for in due time we will reap if we do not grow weary. **10** So then, while we have opportunity, let us do good to all people, and especially to those who are of the household of the faith.

- A. Just as "one another" is a key phrase in the Christian vocabulary, so is the word "fellowship." The Greek word *koinonia* simply means "to have in common," and refers to:
 1. Our common fellowship in Christ (Gal. 2:9).
 2. Our common faith (Jude v3).
 3. Even in our sharing in the sufferings of Christ (Phil. 3:10).
 But often in the New Testament, *koinonia* refers to the sharing of material blessings with one another (Ac. 2:42; 2Cor. 8:4; Heb. 13:16). It is this concept that Paul has in mind in these verses. [WWW]
- B. **A precept.**
 1. A precept is a general rule intended to regulate behavior or thought. It found 24 times in the Psalms.
 2. Paul begins with a precept in Gal. 6:6, urging us to share with one another. The teacher of the Word shares spiritual treasures, and those who are taught ought to share material treasures. [WWW]
 3. We must remember that what we do with material things is an evidence of how we value spiritual things (see Mt. 6:21). [WWW]
- C. **A principle.**
 1. The spiritual principle that lies behind the precept is that God does not command believers to give simply that preachers and teachers might have their material needs met, but that they givers might get a greater blessing (Gal. 6:7; Ac. 20:35). [WWW]

2. God has also told us to be careful as to where we sow, and it is this principle that Paul deals with here. He look on our material possessions as seed, and he sees two possible kinds of soil: the flesh and the Spirit. We can use our material goods to promote the flesh, or to promote the things of the Spirit. But once we have finished sowing, we cannot change the harvest! [WWW]
3. The reaping is always more than the sowing. It is inevitably in kind. No man ever sowed to the flesh and reaped eternal life, or the other way around. It is inevitable. There is no art or device of man that can countermand, avoid, or checkmate this eternal law of God. [JBC]
4. But sowing to the Spirit promises certain, inevitable, increased reward in kind. They who have loved and sought the fellowship of Christ in God shall at last enter the eternal fellowship above, where all the problems of earth are solved in the light and bliss of heaven. [JBC]

D. A promise.

1. Having the precept (Gal. 6:6) and the principle behind the precept (Gal. 6:7-8), Paul now gives us a promise (Gal. 6:9); "In due season (time) we shall reap if we faint not." [WWW]
2. The promise will help us to keep going. When the time is right the seed planted will bring forth a harvest. The planted seed will not bring forth fruit immediately. There are season to the soul just as there are season to nature, and we must give the seed time to take root and bear fruit. [WWW]
3. As we "do good unto all men," (Gal. 6:10) we must give priority to "the household of faith," the fellowship of believers. This does not mean that the local church should become an exclusive clique with the members isolated from the world around them and doing nothing to help the lost. Rather it is a matter of balance. One way to look at it is to realize that by sharing with the believers first and strengthening them, then each member of the body will have something to share with the needy world. [WWW]
4. The badge of Christian behavior is that of positive good toward all on earth. Although the Christian must do good and not do evil to all people, there is a special and prior obligation to Christian brothers, as elaborated by Jesus in the passage cited. "Inasmuch as ye have done it unto one of the least of these MY BRETHREN ..." was the test of receiving or losing eternal life (see Mt. 25:31-46). [JBC]

LAST LESSON.

11-28	12	6:11-18	Closing Remarks; Review of Epistle
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III. Practical: Grace and the Christian Life (Chapters 5-6).

- A. Liberty, not bondage (5:1-12).
- B. The Spirit, not the flesh (5:13-26).
- C. Others, not self (6:1-10).
- D. God's glory, not man's praise (6:11-18).