

3/15/26

### The Fruit Of The Spirit In Action

#### **Gal. 6:1-5**

Paul has identified for us that those who walk in the Spirit are those individuals:

1. Those who belong to Christ. Gal. 4:7
2. Those who are involved in the process of crucifying or denying the old sin nature. Gal. 5:24
3. Those who practice living and walking in the Spirit, not in the flesh. Gal. 5:18, 25

This identifies those walking in God's agape love manifesting the fruit of the Spirit. Gal. 5:22-23

1. The introductory proclamation, "But the fruit of the Spirit is love". vs. 22a
  - a. The Fruit of the Spirit is in contrast to the works of the flesh.
  - b. The word fruit is in the singular not plural, the list is not nine fruits of the Spirit, as so many teach, but one fruit, agape love, God's divine love for mankind to be yielded to by believers.
  - c. The eight virtues that follow agape love are manifestations of God's divine agape ;ove, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control.
    - 1) Agape love is shed abroad in our hearts. by the Holy Spirit. Rom. 5:5
    - 2) Agape love describes in its great efficient potential, it never fails. 1Cor. 13:1-8a

So Paul gave three practical ways God's agape love is lived out in this fallen world when a believer is walking in the Spirit. Gal. 6:1-5

- I. Love reaches out to restore a sinning brother. vs. 1
- II. Love responds to meet needs. vs. 2-3
- III. Love recognizes God's sufficiency. vs. 4-5

#### **I. Love reaches out to restore a sinning brother. vs. 1**

- A. The person Paul is addressing is the believer. vs. 1a
  - \* "Brethren."
  - 1. The word he uses is the word brethren.
    - a. The word brethren "adelphos" literally means from the same womb.
    - b. Those who had experienced God's unconditional love full of compassion and grace regarding their sins. Jn. 1:12
    - c. The word appears eleven times in the letter. Gal. 1:2, 11, 19; 3:15; 4:12, 28, 31; 5:11, 13; 6:1, 18
- B. The particular example Paul used was that of a Christians falling into sin. vs. 1b
  - \* "If a man is overtaken in any trespass".
  - 1. This implies that a believer is not perfect or sinless after his or her new birth.
    - a. The old sin nature is still present.

\* “If we say we have no sin, we deceive ourselves and the truth is not in us.”

1Jn. 1:8

- b.** The new Divine nature is present also to enable a believer to deny the old sin nature. 2Pet. 1:3-4
  - 2.** The word overtaken “problambano” means beforehand, to come upon a person without warning, to be taken unaware.
    - a.** The Greek denotes surprise in the very act.
    - b.** The idea being of being caught or seized by sin as the person was walking and was ensnared by the tempter.
  - 3.** The word trespass “paraptoma” means a falling aside or lapse or to deviate from truth, not deliberate.
    - a.** This does not mean he or she is not responsible, but only that they failed out of weakness and suddenness.
    - b.** This reveals that they are still sinners, they miss the mark, due to ongoing sin nature until death.
- \* Paul used a different word earlier in the letter for willful and deliberate sin, transgressions “parabasis”. Gal. 3:19

**C.** The personal responsibility falls on those who are spiritual. vs. 1c

\* “You who are spiritual restore such a one in the spirit of gentleness”.

- 1.** The counsel of Paul is of the greatest value because he was doing exactly what he is telling them to do.
  - a.** They had been overtaken in the trespass of “circumcision” by the Judeaizers.
  - b.** The apostle was attempting to restore them in the spirit of gentleness.
  - c.** The counsel we give may be biblical, but if we are not living it, we are hypocrites.
- 2.** The reference to those who are spiritual “pneumatikos”, those who are dominated by the Holy Spirit.
  - a.** Those who are being led of the Spirit, contrary to their sin nature. Gal. 5:18
  - b.** Those who have and are crucifying the flesh with its passions and desires, daily. Gal. 5:24
  - c.** Those who are living in the Spirit and walking in the Spirit. Gal. 5:25
  - d.** Those who are sowing to the Spirit. Gal. 6:8b
    - \* Those who are mature in Christ able to distinguish between hate for sin of any kindness and compassion for the one who is caught by sin.
- 3.** The goal and motive is to restore, not to merely to castigate or beat down.
  - a.** The word restore “katartidzo” means to reset a dislocated bone or joint.
  - b.** The word is used of mending nets in Matt. 4:21; Mk. 1:29

- c. Therefore there is a two-fold purpose in restoration.
- 1) First to point out the error or failure and deception, in order to bring them back in line with truth of the Spirit.
  - 2) Second to restore the person back in fellowship with God and church body.
    - a) Remember the word walk in verse 25 means in a straight line, in rank and file, as a soldier with the truth of the word of God.
    - b) “If we live in the Spirit, let us also walk in the Spirit.” Gal. 5:25
  - 3) The first virtue of agape love in a believer restoring someone with God and man is Joy “chara”, the result of God in us, what is inside, not outside!
4. The right spirit is required, a spirit of gentleness.
- a. The spirit of gentleness “praotes” means meekness, power under control rather than striking out.
  - b. The virtue is the seventh of the fruit of the Spirit. Gal. 5:23a
  - c. It is the work of God’s Spirit in and through the person, not their ability!
- D. The perspective that is to help each person to restore in gentleness is personal vulnerability. vs. 1d

- \* “Considering yourself lest you also be tempted”.
1. Each individual is to recognize their own potential weakness in being tempted by sin as well as possible failure at times.
    - a. The word considering “skopeo” means to look at attentively or constantly to oneself.
    - b. The context being that we see our own vulnerability to sin and how you would want someone to confront you. 1Cor. 10:12
  2. A person who is always looking attentively at others rather than self fails to recognize their own vulnerability.
    - a. Rather than there being empathy and compassion there will be disgust with the failure of the person.
    - b. Rather than focusing on restoration through genuine repentance, they only have castigation in mind.
    - c. Rather than acting like their Lord and Master, they act as Lords and Masters.
    - d. Rather than acting in righteous love they act in self-righteous anger.
    - e. Rather than seeing themselves as able to fail in the very same area if it weren’t, but for the grace of God, they are convinced they could never do such a thing.

**Illustration**

If you saw a traffic accident and people hurt you would immediately go to help, not to criticize them and tell them how stupid they were for having the accident.

**Application**

1. Agape love that restores from sin is confidential and caring.
  - a. Agape love will cover a multitude of sins. 1Pet. 4:8b  
\* He is quoting Proverbs, “Love covers all sins”. Prov. 10:12b
  - b. James says, “Brethren, if anyone among you wanders from the truth, and someone turns him back, let him know that he who turns a sinner from the error of his way will save a soul from death and cover a multitude of sins. Ja. 5:19-20
  - c. Agape love imparts the very provisions received to be cleansed from present sin. 2Cor. 11:28; 1Jn. 2:1  
\* **Freely** you have received, **freely** give. Matt. 10:8e-f
2. Agape love that restores seeks for godly repentance and to impart absolute forgiveness. 2Cor. 2:6-11
  - a. Not some emotional superficial remorse that is insincere and only concerned with the consequences and not the failure.
  - b. Lest there be over sorrow of the one who sinned and Satan condemn him or bitterness

and resentment be built up by either person, falling into Satan's devices.

3. Agape love recognizes believers will fail even severely at times.
  - a. Noah got drunk after the flood. Gen. 9:21
  - b. braham lied about his wife to Pharaoh. Gen. 12:13
  - c. David committed adultery with Bathsheba. 2Sam. 11
  - d. The Scriptures are very clear as to how to handle a situation when someone sins against us in the gospel of Matthew. Matt. 18:15-20
  - e. Peter played the hypocrite and stumbled others at Antioch. Gal. 2:11-14

*Love reaches out to restore a sinning brother!*

**II. Love responds to meet needs. vs. 2-3**

- A. The apostle Paul says that God’s agape love is people centered like Jesus. vs. 2a-b  
\* “Bear one another’s burdens, and so fulfill the law of Christ.”
  1. The word bear “bastazo” means to bear what is burdensome. vs. 2a
    - a. It is in the present imperative, it keeps on bearing willingly and sympathetically.
    - b. The word is used of carrying a water pot. Mk. 14:13
    - c. The word is used of carrying a coffin. Lk. 7:14

- d. The word is used of Jesus bearing the cross. Jn. 19:17
- 2. The command is specific, one another's burdens. vs. 2a
  - a. The phrase "one another's" declares the mutual responsibility, it is reciprocal, not one sided.
  - b. The word burdens "bare" identify the situation as a crushing load that a person is unable to bear alone.
    - \* This does not imply we tolerate one another's sins under the guise of love, but in view of a genuine failure and a loving attempt to restore the person!
  - c. The practice is consistent with the character of the Holy Spirit.
    - 1) The believer is to come along side and help those who cannot bear this heavy situation.
    - 2) This is exactly what the Holy Spirit is described as doing according to Jesus by calling Him "the comforter", one who comes along side to help you do the work not do it for you. Jn. 14:16
    - 3) So we who are Christians come along side as we are led, living and walking in the Spirit to help those weak brothers and sisters out of love.
- 3. The act of relieving those down trodden, bruised and broken by sin fulfills the law of Christ. vs. 2b

- a. The word fulfill "pleroo" means to satisfy the requirement.
  - 1) How is it done by yielding and obeying to God's enablement.
  - 2) Who is doing it, the Holy Spirit, yet I am the vessel.
- b. As Christ who did not please Himself, we who are strong are to bear the scruples of the weak and not please ourselves. Rom. 15:1
  - \* This is what James calls the "Royal law", you shall love your neighbor as yourself. Ja. 2:8
- B. The apostle Paul gives a warning about not yielding to God's agape love. vs. 3
  - \* "For if anyone thinks himself to be something, when he is nothing, he deceives himself."
  - 1. Paul revealed the potential of pride that is ever present in all believers, "If anyone thinks himself to be something". vs. 3a
    - \* Such thinking is based on pride and love for self!
  - 2. Paul revealed the true state of every man and woman when thinking they are something, "He is nothing". vs. 3b
    - \* Robertson says he is really a zero.
  - 3. Paul revealed the outcome of such thinking, "He deceives himself". vs. 3c

- a. A person thinks he is above helping others.
- b. A person thinks he is beyond the failure.
- c. A person thinks he is better than others.
- d. A person thinks this because he is comparing himself to others, rather than Christ.
- e. A person by self deception has an overestimation of themself!
- f. The word deceives “Phrenapatao” means to deceive one’s mind.

### **Illustration**

On “Totally Hidden Video” a brother and sister were walking down the sidewalk and the brother seeing that his younger sister would not be able to step over the big crevasse laid down on the ground to bridge the gap in the sidewalk, so that his sister could walk across on him.

### **Application**

1. Whenever we think ourselves more spiritual than others, we actually give evidence that we are not, but are rather carnal and full of self-love.
  - a. We are to think soberly about ourselves according to the measure of faith imparted to us from God. Rom. 12:3, 10
  - b. What do we have that we have not received and if we have received it, why are we boasting about, as if we had not received it? 1Cor. 4:7

- c. What deception takes place when we forget what James tells us, “But be doers of the word, and not hearers only, deceiving yourselves. For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror; for he observes himself, goes away, and immediately forgets what kind of man he was. But he who looks into the perfect law of liberty and continues *in it*, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does. If anyone among you thinks he is religious, and does not bridle his tongue but deceives his own heart, this one's religion *is* useless.” Ja. 1:22-26

\* “Pride goes before destruction, And a haughty spirit before a fall.” Prov. 16:18

2. Jesus said, “By this shall all men know that you are My disciple, if you have love for one another. Jn. 13:34-35
3. Agape love meets needs on a very practical level.
  - a. Read the many one another’s in Scripture.
  - b. It could be as simple as taking care of someone’s kids when needed.
  - c. Providing a ride, cleaning one’s house when laid up, helping put on a roof or help move.
  - d. Buying some groceries, providing some money, etc.
    - \* Jesus said, “Inasmuch as you did it to one of the least of these my brethren, you did it to Me.” Matt. 24:45

*Love responds to meet needs!*

**III. Love recognizes God's sufficiency. vs. 4-5**

- A.** The believer walking in agape love trusts God to examine his work. vs. 4a  
 \* "But let each one examine his own work."
1. The command implies the ability to hear the voice of God and trusting His sufficiency to reveal one's motive of the heart.
    - a. Agape love is the only motive God honors for anything we do.
    - b. Agape love is the motive for which all believers will be rewarded for or suffer the loss of reward. 1Cor. 4:5
    - c. God is not impressed with what we do or how much we do, but rather why and how we do it!
  2. The word "but" contrast the previous verse.
    - a. Rather than being proud and thinking of oneself more highly than he should, he asks God to search his heart and he is open to being convicted. Ps. 139:23-24
    - b. The attitude is one of humility as his Lord.
  3. The word examine "dokimazo" means to scrutinize see in order to test if it is genuine or false.
    - a. The word is in the imperative, a continuous process.
    - b. The word is used for testing metals.

4. The command to examine one's own work refers to what God has called a person to do.
    - a. God does not call every person to do the same thing.
    - b. God does not impart the same gifts to every person.
- B.** The believer walking in agape love does not delight in the failure of others, but in what God is doing in him and through him. vs. 4b  
 \* "and then he will have rejoicing in himself alone, and not in another."
1. A believer rejoices having examined him or herself as to their obedience to what the Lord would have him or her do.  
 \* "And whatever you do, do it heartily, as to the Lord and not to men." Col. 3:23
  2. A believer rejoices in that whatever they do, knowing that it was done out of God's agape love for his fellowman.  
 \* "knowing that from the Lord you will receive the reward of the inheritance." Col. 3:24a
  3. A believer rejoices in what God is doing in and through him out of love for God.  
 \* "for you serve the Lord Christ." Col. 3:24b
  4. The word rejoicing "kauchema" means to glory or boast in whatever is done through him or her by the Lord.
    - a. The word in the negative is the evidence of pride and self love.

- b. The word in the positive as in our text is evidence of a proper perspective that it is God doing the work, through them, the measuring stike being Christ Jesus, not in comparison to another man!
- C. The believer walking in agape love will depend on the Lord for carrying his own cross following Jesus. vs. 5
- \* “For each one shall bear his own load.”
1. Each one is able to carry their load.
    - a. The word “shall”, a future active indicative, impling personal responsibility that is not to be shirked through life.
    - b. The word load “phortion” is an old word for a ship’s cargo. Acts 27:10
    - c. The word is used of a pack carried by a porter or soldier on the march.
    - d. The word is also used in Scripture of the bufen of Jesus that is light. Matt. 11:30
  2. The burden in verse two is a crushing load we are to help one another with, the load in verse five is each Christian’s responsible load in life.
    - a. No one can bear our own load nor should they.
    - b. Our own load is given to us in order to reveal the sinful imperfections in our lives, to refine and transform us into the image of Jesus Christ!

### **Illustration**

A marriage that is walking in agape love is never perfect and will experience many failure of one another, but if it is always under self-examination and motivated by God’s agape love, it will be sound, healthy and will blossom abundantly in the agape love of God!

### **Application**

1. At the Bema Seat of Christ we will be rewarded for our motives, not our works. 1Cor. 3:11-15
  - a. “Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, each one’s work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one’s work, of what sort it is. If anyone’s work which he has built on it endures, he will receive a reward. If anyone’s work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.”
  - b. At the Bema-Seat of Christ we will be judged according to the motive of our heart, how and why we did what we did, agape love is the only exceptable motive, “Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness and reveal the counsels of the hearts. Then each one’s praise will come from God.” 1Cor. 4:5
  - c. At the Bema Seat of Christ I will be rewarded how I ran my course. Phil. 3:12-16

d. At the Bema Seat of Christ each of us will know what we did not accomplish in the will of God. Eph. 2:10

\* But there will not be tears, regrets of depression for we will be just like Jesus Christ!

2. Paul declared who is sufficient for these things.

2Cor. 3:4-5

\* “And we have such trust through Christ toward God. Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God.”

3. The perspective of a believer must be Biblical regarding the temporal and the eternal, in order to have the right attitude. 2Cor. 4:16-18

\* “Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day. For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory, while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal.”

4. The person comparing himself to another has the wrong measuring stick and is unwise. 2Cor. 10:12, 17-18

\* “For we dare not class ourselves or compare ourselves with those who commend themselves. But they, measuring themselves by themselves,

and comparing themselves among themselves, **are not wise.**” “But “he who glories, let him glory in the LORD.” For not he who commends himself is approved, but whom the Lord commends.”

*Love recognizes God’s sufficiency!*

### Conclusion

Paul gave three practical ways God’s agape love is lived out in this fallen world when a believer is walking in the Spirit.

- I. Love reaches out to a sinning brother!
- II. Love responds to meet needs!
- III. Love recognizes God’s sufficiency!