

3/15/26

## Galatians 6

Chapter six finalizes the practical section of the epistle to the Galatians. Gal. 5-6

All that Paul is going to say is based on the fruit of the Spirit, agape love!

1. The Fruit of the Spirit is in contrast to the works of the flesh.
2. 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.
3. The eight virtues that follow agape love are manifestations of God's divine agape love; joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control.
  - a. Agape love develops character.
  - b. Agape love is the only motive honored by God for the exercise of the Gifts of the Spirit and to receive any reward at the Bema-Seat of Christ.
  - c. Agape love is why we equip others for service.
  - d. Agape love is the greatest of the three virtues, faith, hope and love!
    - \* Herein is the acid test of Christianity!

### 6:1-5 The command of love.

**6:1** The restoration of a sinning brother or sister.

- I) The one's addressed, "Brethren" vs. 1a
  - a) The word brethren "adelphos" literally means from the same womb, believers.
  - b) 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
- 2) The reality is stated when a believer has fallen into sin, "if a man be overtaken in a trespass." vs. 1b
  - a) The word for man "anthropos" means a human being, male or female.
  - b) The word trespass "paraptoma" means failure that comes upon a person by suddenness and unawares.
  - c) This is made more clear by the word overtaken "problambano" means a falling aside or lapse from truth, with the idea of to surprise, unaware in contrast to willful and deliberate sin.
    - 1)) Sin nature is ever present with a believer, until the day we die.
    - 2)) If we say we have no sin, we deceive ourselves and the truth is not in us. 1Jn. 1:8
- 2) The responsible party are said to be those who are spiritual, "you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted." vs. 1c-d

- a) The reference to those who are spiritual “pneumatikos”, refers to those who are dominated by the Holy Spirit, mature.
  - \* Those who have and are crucifying the flesh with its passions and desires. Gal. 5:24
- b) The goal word restore “katartidzo” is a medical term that means to remove a growth by surgery or set a broken bone, also used for mending nets.
  - 1)) To point out the error and deception and bring them back in line with truth of the Spirit.
  - 2)) To restore the person back in fellowship with God and church body.
  - 3)) Israel’s shepherds had failed in this. Ezk. 34:1-4
  - 4)) Jesus demonstrated this restoration with the woman caught in adultery. Jn. 8:5-11
- 3) The attitude is most important, in the spirit of gentleness “praotes” means meekness or power under control, the seventh of the Fruit of the Spirit. Gal. 5:23
- 4) The proper perspective of personal vulnerability is necessary, “Considering yourself lest you also be tempted”. vs. 1d
  - a) The word considering “skopeo” means to look attentively or constantly to oneself for a right judgment of myself.

- b) I am vulnerable to the very sin they have failed in!
  - \* “Let him who thinks he stands, take heed...” 1Cor. 10:12
- c) I must be careful to take out the beam out of my own eye before I attempt to remove the sliver out of my brother’s eye. Matt. 7:1-5
  - \* The young man at Corinth is a good example. 1Cor. 5:5; 2Cor. 2:6-11

**6:2** The mutual responsibility of all Christians.

- 1) The imperative command is, “Bear one another’s burdens.” vs. 2a
  - a) The word “bear” means to bear what is burdensome and help is needed.
    - \* It is in the present imperative, it keeps on bearing willingly and sympathetically.
- b) The command is specific one another’s burdens. vs. 2a
  - 1)) The phrase “one another’s” declares the mutual responsibility, it is reciprocal, not one sided.
  - 2)) The word burdens “bare” identify the situation as a crushing load, which one is unable to bear alone.
    - \* This does not mean 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!

3)) When one members suffers we all...  
1Cor. 12:26

4)) God comforts us, so we can comfort others. 2Cor. 1:3-6

- 2) The reason is stated, “and so fulfill 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
- 1)) The royal law. Ja. 2:8
- 2)) The fruit of the Spirit. Gal. 5:22;  
1Cor. 13:1-8a

**6:3** The self deception through self love.

- 1) The mistake is to think more highly of onself, pride, “For if anyone thinks himself to be something, when he is nothing.” vs. 3a-b
- \* He that think he knows something the way he ought knows nothing. 1Cor. 8:2
- 2) The result is not good, “he deceives himself.” vs. 3c

a) He is not yielding to God’s love, but love for self.

b) He is operating in the works of the flesh.  
Gal. 5:19-21, 26

**6:4** The self examination of one’s work.

- 1) Regarding the motive under which it was done, “But let each one examine his own works.” vs. 4a
- a) The word “But” in contrast to the previous verse of thinking himself to be something, when he is noting.
- b) The word examine “dokimazo” means to scrutinize see in order to test if it is genuine or false.
- 1)) The word is an imperative command, a continuous process of one’s works.  
\* The word is used for testing metals.
- 2)) The command implies the ability to hear the voice of God, trusting His sufficiency to reveal one’s motive of the heart.
- 2) Regarding the proper perspective and attitude in obeying Christ in whatever He calls them to do, “and then he will have rejoicing in himself alone, and not in another.”
- a) To do only what Jesus calls them to do, as unto tht Lord. Col. 3:23-24
- b) To do it out of agape love. 1Cor. 13:1-8a

- c) To always measure the work by Christ and not other men.  
 \* Don't compare yourself to others, but to the rule or standard of God for you, lest you be unwise. 1Cor. 11:28;  
2Cor. 10:12-13

**6:5** The personal responsibility of every believer.

- 1) Each Christian is able to carry their load that Jesus calls us to, "For each one shall bear his own load."
  - a) The word "shall", a future active indicative, implying personal responsibility that is not to be shirked.
  - 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, we are soldiers of Christ.
  - d) The word is also used in Scripture of the burden 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 here in verse five is each Christian's responsible load in life.
  - a) No one can bear our own load nor should they, some things we have to go through alone, disappointments, consequences, sufferings, judgment before God, etc.

- b) Our own load is given to us to reveal the sinful imperfections in our lives, to refine, grow, devlope and mature us, transforming us into the image of Jesus!

**6:6-10**

**The generosity of love or lack of it.**

**6:6** The generosity toward the teacher of the word.

- 1) The theme is still love in action, the fruit of the Spirit, "Let him who is taught the word share in all good things."
- 2) The imparting of one's goods and finances to those who taught is what is meant. "with him who teaches."
  - \* The word share "koinoneo" means partnership or participation.
- a) It was Scriptural. Deut. 25:4; 1Cor. 9:1-18; 1Tim. 5:17-18; "Lk. 10:7; 1Cor. 9:14"
- b) It is to be done in love and appreciation as unto the Lord, the way the Thessalonians did to Paul. Phil. 4:15
- c) Finances seem to be the focus, evidence of a mature loving believer!

**6:7-8** The laws of sowing and reaping to the flesh and the Spirit.

- 1) The warning about a two-fold mistake, "Do not be deceived, God is not mocked." vs. 7a-b

- a) These are believers that had deceived themselves about the gospel of Jesus.
  - 1)) The word deceived “planao” means to go astray, wonder and roam from the truth of God’s word.
  - 2)) The is used for the roaming planets.
  - 3)) This is a present passive imperative command, stop deceiving yourselves literally!
- b) These believers were strongly atmonished that “God is not mocked”.
  - 1)) To mock “mukterizo” means to turn up the nose or sneer.
  - 2)) The tense is the present passive indicative; there is plenty of proof of this throughout the Scripture and history.
  - 3)) It would be no different for them.
- 2) The general principle law is without exception, “for whatever a man sows, that he will also reap.” vs. 7c
  - a) A person has the freedom to sow in the present whatever they want and will reap in kind.
    - \* The tense is the present active, “whatever a man keeps on sowing”
  - b) A person will reap in the future what he or she sowed in the present.
    - \* The tense is the future active indicative.

- 3) The specific principle law of sowing and reaping in kind is two-fold, “For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life.” vs. 8
  - a) The sowing to the flesh, our sin nature, will reap corruption and destruction, a person cannot avoid or escape it.
  - b) The sowing to the Spirit will reap everlasting life, all the spiritual benefits and blessings with Jesus.
    - 1)) The prophet Hosea declared concerning the golden calf in Samaria, "They have sown to the wind, and they shall reap the whirlwind." Hos. 8:7
  - c) The cost of a flesh life.
    - 1)) Refusal to restore a sinning brother.
    - 2)) Refusal to bear one another’s burden.
    - 3)) Refusal to think soberly about oneself.
    - 4)) Refusal to examine one’s own works.
    - 5)) Refusal to bear one’s own load.
    - 6)) Refusal to communicate of one’s material things.
    - 7)) Refusal to not mock God and not sow to the flesh.
      - \* All of this will lead us to reap a life of the flesh and misery!

- 6:9** The exhortation to not become tired of being generous and loving.
- 1) The imperative command declared, “And let us not grow weary while doing good.” vs. 9a
    - a) The word weary “egkakeo”, means to lose heart and to lose heart means to relax or loosen up and be tempted to ease off because of prolonged effort.
      - 1)) The context is in the work of God, yielding to the Fruit of the Spirit, agape love.
      - 2)) The word appear five other times in the New Testament.
    - b) The word good “kalos”, indicates something valuable or virtuous intrinsically and beneficial to others.
      - 1)) It is used of good fruit. Matt. 7:17
      - 2)) It is used of good ground for the Word. Mk. 4:8
      - 3)) It is used of the good fight. 1Tim. 6:12
    - c) The believer is the instrument of God.
      - \* “For we are His **workmanship**, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.” Eph. 2:10
  - 2) The promise declared, “For in due season we shall reap if we do not lose heart.” vs. 9b
    - a) The confidence is that at the right time we will reap.

- 1)) The time is described as in due season, a phrase that means a set time, the appropriate period God sets. Ps. 1; Ja. 5:7-8
  - 2)) The promise is for the future, as the fruit of their diligent obedience to the Spirit. 1Cor. 15:58; 2Cor. 4:1, 16-18
  - 3)) The word is used for harvest time. Matt. 13:30
  - 3) The word is used of the Messiah’s visitation to Israel. Lk. 19:44
  - b) The condition is, “if we do not lose heart.”
    - 1)) The phrase lose heart “ekluo”, means to loosen out or relax.
    - 2)) The idea is of fatigue, despair and discouragement, once again an imperative command.
- 6:10** The conclusion of the exhortation to not grow weary in doing Good.
- 1) First to the unbeliever, “Therefore, as we have opportunity, let us do good to all.” vs. 10a-b
    - a) The word opportunity “kairos” refers to a seasonal time, a window time if you will.
    - b) These opportunities that God will open up and those that well pose themselves in circumstances and situations.
    - c) We should be also looking for opportunities.

- 2) Second to believes, “especially to those who are of the household of faith.” vs. 10c
- a) The family of God.
  - b) The corporate body where we attend.
  - c) The believers we are most familiar with.

### **6:11-15      The love of Paul for Christ.**

**6:11**      The personal touch of Paul.

- 1) The imperative command declared, “See with what large letters I have written to you.”
  - a) The reference to the large letters at the end of the letter and has been disputed for years and by many.
  - b) Some say it is in reference to the length of the letter written by his own hand as opposed to dictating it to a secretary or amanuenses. \*\*\*
  - c) Other say the size of the letters are evidence to his failing eyes with Ophthalmia, that caused oozing and blindness. Gal. 4:15
    - 1)) “For I bear you witness that, if possible, you would have plucked out your own eyes and given them to me.”
    - 2)) The problem with this, as we stated in the introduction, the condition would have prohibited Paul from the synagogues, being unclean!

- d) Yet others say the largness of the letter refers to the emphasis Paul gives to call attention to the error of the Judeaizers and is his usual custom of closing the letter with his own hand.
  - e) Some say it is “uncial” 1 inch letters.
- 2) The genuinness of his letter, “with my own hands.”
  - a) Paul’s concern was that they accepted the letter as authentic and genuine from him.
  - b) Paul had dictated many of his letters to a person, called an amanuensis.
    - 1)) Turtius wrote the epistle to the Romans. Rom. 16:22
    - 2)) Paul wrote the salutation with his own hand to the Corinthians. 1Cor. 16:21
    - 3)) Paul also wrote the salutation with his own hand to the Colossians. Col. 4:18
  - c) Paul at this point picked up the pen and began to write with his own hand the final words to the letter.
    - 1)) Paul was indicating that the body of the letter had come to a close.
    - 2)) Paul stated, “The salutation of Paul with my hand, which is a sign in every epistle: so I write.” 2Thess. 3:17
    - 3)) Some had written false letters as if they were from Paul teaching that the day of the Lord had come. 2Thess. 2:2

**6:12** The reason for the Judeaizers outward show of righteousness.

1) The Judaizers were hypocrites, “As many as desire to make a good showing in the flesh.” vs. 12a

\* Like the Pharisees and Scribes. Matt. 6:1-4

2) The Judeizers did not want to suffer for the gospel, “these would compel you to be circumcised, only that they may not suffer persecution for the cross of Christ.” vs. 12b-c

\* “For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe. 1Cor. 1:21

**6:13** The true character of the Judeaizers.

1) The Judeaizers were not doers of the law, “For not even those who are circumcised keep the law.” vs. 13a

2) The Judeaizers were wanting prosolytes to be admired by others, “but they desire to have you circumcised that they may boast in your flesh.” vs. 13b

**6:14** The only basis of Paul’s boasting.

1) Paul boasted in the cross alone, “But God forbid that I should boast except in the cross of our Lord Jesus Christ.” vs. 14a

a) “I am not ashaed of the gospel...Rom. 1:17

b) No flesh is to glory in His presence... he who glories, let him glory in the Lord.” 1Cor. 1:29-31

2) Paul boasted in being a pilgrim and sojourner on earth, “by whom the world has been crucified to me, and I to the world.

a) In other words the things of this world had become dead.

b) The world no longer held the attraction and glamour it once had.

b) The world was seen for what it was, death and deception.

3) Paul had died to the world, cricified with Christ. Gal. 2:20

a) For any form of righteousness before God.

b) For any form of lasting satisfaction.

c) For all that opposed God.

**6:15** The equal standing before God.

1) NO ritual of circumcision or non-circumcision could justify man before God. Rom. 2:25-29

2) There was no difference before God, Greek, Jew, circumcision, uncircumcision, “For in Christ Jesus neither circumcision nor uncircumcision avails anything.” vs. 15a

\* No differecne between, “Barbarian, Scythian, bond, free, etc. Col. 3:11

- 3) The only thing God honors is,, “but a new Creation.” vs. 15b  
 \* “Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.” 2Cor. 5:17

### **6:16-18      The blessing and benediction.**

#### **6:16**      The blessing for believers.

- 1) The standard is the rule of the new creation, “And as many as walk “stoicheo” according to this rule.” vs. 16a
  - a) The word walk is as in the previous chapter, to walk in a straight line, according to the gospel of Jesus Christ, grace and faith. Gal. 5:25
  - b) The tense is a future active indicative, abiding and continuing, reenforcing their need rejecting the law and return to grace and faith.
  - c) The Spirit inpowers the believer.
    - 1)) “I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh.” Gal. 5:16
    - 2)) “But if you are led by the Spirit, you are not under the law.” Gal. 5:18
    - 3)) “If we live in the Spirit, let us also walk in the Spirit.” Gal. 5:25

- 2) The particular blessings, “peace and mercy be upon them, and upon the Israel of God.” vs. 16b-c
  - a) The believer has access to personal peace for their life.
    - 1)) The word peace “eirene”, means rest or quietness, denoting a state of being opposite to war.
    - 2)) The root word means to join together.
    - 3)) The believer is joined with God, in a state of peace, having a new heart and mind, as a son or daughter of God.
    - 4)) This peace corresponds to the Hebrew Shalom.
    - 5)) Distinct from “peace with God” at repentance. Rom. 5:1
  - b) The believer has access to personal mercy.
    - 1)) The word mercy “eleos”, is the outward manifestation of pity to one in misery or distress having compassion, needful for life.  
 \* The Old Testament is filled with the mercy and compassion of God, descriptive of one of His attributes. Ex. 34:6; Deut. 13:17; Ps. 25:7
    - 2)) Mercy implies receiving less than we deserve because God pities us.  
 \* God is called the Father of mercies. 2Cor. 1:3
    - 3)) God’s mercy is described as:

- a)) Tender. Ps. 25:6
  - b)) Great. Is. 54:7
  - c)) Sure. Is. 55:3
  - d)) New every morning. Lam. 3:22-23
  - e)) Abundant. 1Pet. 1:3
- 3) The particular identity, “and upon the Israel of God.” vs. 16c
- a) Some say that the words “many” and “them” are the Christians and the Israel of God is the Jew, seeing two groups.
    - \* This would contradict the entire epistle against the Judaizers.
  - b) Others say that the words “many”, “them” and “the Israel of God”, are the same and therefore the church is the new Israel receiving all the promises of Israel.
    - \* This presupposes God has done away with Israel forever, but the Scriptures do not support it, called “Replacement Theology”. Rom. 2:29; 4:12; 1Pet. 2:5, 9; Ex. 19:5-6
  - c) Still others think the term was a self-designated term of Paul’s Jewish-Christian opponents.
    - \* And what Paul was telling them was that they already had that “in Christ”. they were children of Abram.
  - d) Yet others take the phrase to mean that the “Israel of God”, speaks of those Jews who trusted or would trust in faith on

Jesus, as their Messiah, in fulfillment of the Old Testament prophecies.

\* This equally would contradict the entire epistle of being one in Christ by addressing two groups.

- e) I think the best is the one that is the most obvious in context and sense, to avoid nonsense, it simply refers to the justified person “in Christ, Jew or Gentile”.
  - 1)) This would seem to make the more sense, in view of the entire epistle.
  - 2)) The confirmation is in the epistle, Jew and Gentile being one.
  - 3)) The word “And”, can be translated “even”, making it much clearer that he is speaking of one group.

**6:17** The strong admonition of Paul.

- 1) Paul did not want to be bothered over these legalistic ensnarments of circumcision, which were useless and nonsensical burdens in view of all that Christ had done, “From now on let no one trouble me.” vs. 17a
  - a) The apostle states an imperative, “let no one trouble me”.
    - 1)) Let no one, Gentile or Judaizer, continue to cause, present tense.
    - 2)) The present imperative trouble “parecho, means to cause one to be

- unfavorable in a situation and suggests an action already in progress.
- 2) Paul indicated to those embracing Judaism that he bore the identifying marks of his master by persecution, “for I bear in my body the marks of the Lord Jesus.” vs. 17b
- a) The word bear “bastazo”, means to bear what is burdensome. Col. 1:24
  - b) The word marks “stigma”, denotes a tattooed mark or a mark burned in.
  - c) Pagan slaves were branded, religious zealots tattooed themselves as well as soldiers with the name of a deity.
  - d) Slaves and soldiers were branded with their masters name or general
  - e) Paul bore marks of Christ for his sufferings. 1Cor. 4; 2Cor. 6, 11
  - f) Paul without doubt is making reference to the physical scars he bore for Christ’s sake and the gospel, in contrast to the mark they were boasting about to escape persecution, the mark of circumcision.

**6:18** The closing key to their victory stated by Paul, grace.

- 1) The identity of the recipients, “Brethren” believer in Christ. vs. 18a
- 2) The benediction, “the grace of our Lord Jesus Christ be with your spirit. “ vs. 18b
- 3) The affirmation, “Amen.” vs. 18c  
\* So be it!

- a) Grace is the very theme of the epistle!
- b) Grace is the source of the Christian life!
- c) Grace is unmerited favor!
- d) Grace is the agape love of God in action!
- e) Grace is through Jesus Christ!
- f) Grace is to strengthen and enables our spirit, the real me!