

Date: Wednesday May 19, 2021 **Scripture:** Galatians 6

Link: [Who are the Galatians](#)

Contents

Introduction	1
1. Paul's words to those inside the church	1
2. Paul's warning about those outside the church	7

Introduction

Galatians, chapter 6. We've all heard the question "If you saw a blind person walking towards a cliff, what would you do? Would you stop them? Or would you let them walk off the cliff?" And of course, we would all say that we would go and stop that person from walking off of the cliff. But when we take that principle and we apply it to the church, and to brothers and sisters who are walking in sin, a lot of times people in the church don't stop that person from walking off the cliff.

What do people do within the church? A few things:

- Some will just gossip about that person.
- Some will just say, oh, we just need to pray for them.
- Some will minimize the sin and think it's just a struggle that they're going through for that moment of their life.
- But some will even excuse the sin and just allow that person to continue in it.

But what does Paul say that we should do with a brother or sister like this?

Well, tonight we're going to see Paul's final message to the churches in Galatia. And as he closes this letter, there are two main points that he has really in this last chapter. Two main points. And we're going to break it down into these two points. We're going to see:

1. First of all, **Paul's words to those *inside* the church**. Paul's words to those inside the church, in verses 1-10. And then we're going to see
2. Secondly, **Paul's warning about those *outside* the church**. Paul's warning about those outside of the church.

So let's pick up here in verse 1, and let's look at

1. Paul's words to those inside the church.

Look at what Paul says in verse 1.

"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." (Gal 6:1)

Now notice Paul's gentleness here, his gentle heart, as he calls them *brethren* again. Yes, he was harsh with them before, we saw that back in chapter 3 and verse 1, right? Where he calls them *foolish Galatians*. "Oh, you foolish Galatians, who has bewitched you?"

But now he puts more of a gentle hat on, and yet he still has a firm command, in a warning for these brothers and sisters in Galatia. Notice what he says.

"If anyone is caught in any trespass." (Gal 6:1)

Implied is that there will be believers in the church who are going to fall into sin. They're going to fall into sin. They're going to fall into a trap of sin, and follow after the flesh, instead of walking in the Spirit like they've been called to. We talked about that last week. Walking in the flesh versus walking in the Spirit.

And when this happens...when a fellow brother or sister in Christ is walking in the flesh and fulfilling the desires of the flesh...Paul doesn't say, "just let them go." He doesn't say, "just stop and pray for that person." What does he say? "You who are spiritual restore such a one in a spirit of gentleness." (Gal 6:1)

You are to go and restore that person. You are to go and to bring them back. The word *restore* there means *to put in order* or *to set straight*. The idea there is of a broken bone that you need to put back into place. And that's what's going on when we see a fellow brother or sister in Christ within the church who was walking in sin. We need to go and restore that one and call them to come back. We need to call them to repentance of their sin, and help them to come back to walk in the Spirit, because they are currently walking in the flesh.

Now notice he says "you who are spiritual." What does he mean by "you who are spiritual?" Well, first, let's start off by what he *doesn't* mean.

- He doesn't mean that this is a person who has more Bible knowledge than someone else. It's not what he's talking about when he says somebody who is spiritual.
- It doesn't mean this is a person who's been a Christian longer than most of the other people in the church. It's not what he means by a spiritual person.
- It doesn't mean that this is only the pastors or the elders of the church. It's not who he's talking about when he says "you who are spiritual."

What *does* it mean?

- It means this is a person who is walking in the Spirit.
- It means it's a person who has not overcome by the flesh and therefore they are not walking in the flesh, but they are walking in the Spirit.
- It means this is a person who is bearing the fruit of the Spirit in their life. That's the spiritual person here. And this can be anyone in the body of Christ who at any moment, is bearing fruit in their Christian walk.

Let me give you an example. Bill and Ted. Bill's been a Christian for 25 years. Ted's been a Christian for two. Stan begins to sin and is caught in some sin in his life, where he is walking according to the flesh. But at this time, Bill, who's been walking with the Lord for 25 years, is struggling with some issue in his life as well. But Ted, who's been a Christian for two years, is walking in the Spirit and bearing fruit in his life. Which guy needs to go and confront Stan and restore him back? Ted needs to do that. Even though Ted hasn't been a Christian as long as Bill has. He's the one who at that moment is spiritual. Who's

walking in the Spirit and bearing fruit in his life, and therefore he needs to be the one to go and confront Stan and bring him back and call him to repentance.

Now *how does he* do it? Notice he says he is to do it *in a spirit of gentleness*. (Gal 6:1) A spirit of gentleness. In fact, notice gentleness is what? A fruit of the Spirit, right? You go through that list there... he needs to go in a spirit of gentleness. How is he able to go in a spirit of gentleness? Because he's bearing fruit in his life, spiritual fruit, and so therefore he's naturally going to go in the spirit of gentleness, because that's what he's bearing in his life. He's walking in the Spirit.

Now he can't go and think that he's better than Stan or Bill because he hasn't fallen into sin at that moment. But he needs to be gentle. Love him, and come alongside of him, and help him to see where he's erring, where he is sinning against God, and bring him back. But he can't go with a prideful attitude and he can't go to try and hurt him in any way. He needs to go with the spirit of gentleness.

In fact, he also, Paul says, needs to watch himself so that he doesn't fall into sin himself, which is what Paul says at the end of verse 1:

"each one looking to yourself, so that you too will not be tempted." (Gal 6:1)

Even when you go as a spiritual believer who is walking in the Spirit, and you confront a sinning believer to restore them, you still have to watch out for your own life...because Satan wants you to become prideful. He wants you to walk in pride and think that you're better than that brother or sister who's fallen into sin. And if he can get you to become prideful, that's then when you will begin to walk according to the flesh. And you'll begin to fulfill the desires of the flesh.

Paul goes on in verse two. Look what he says there.

"Bear one another's burdens, and therefore fulfill the law of Christ." (Gal 6:2)

Now what does it mean to bear one another's burdens? Metaphorically, it means to carry that person that you have just restored. You are called to carry that person. Here's the picture:

You go and you pick up that brother or sister -- that is you restore them. As they're walking in sin, you go and pick them up. They've fallen down, they've fallen into sin, and your job is to go and restore them as a spiritual brother or sister to pick them up. But when you go and you pick them up, they're weak. They're weak at that moment because they've been battling sin in their life. There's been a struggle that's going on in their heart. And they're weak at that moment, and so you must carry them along the way.

You don't just pick them up and send them on their way. You pick them up and you carry them. You take them with you. So that way they don't fall back into the temptation of sin. That sinning brother or sister has the responsibility to allow that spiritual brother or sister to carry their burden.

They can't think that because they're no longer lying flat on their back, that they've got it from here. "Thanks for helping me up. Don't worry, I'm on my own. I'll see you later." No, that person must allow that spiritual brother or sister to carry them through that. Because if they don't allow them to carry it, they will be tempted and they're going to fall right back into that sin again.

What does it look like to carry somebody in that? It means to come alongside of them, meet with them, pray with them, teach them the Word of God, meet together, and be in God's Word. Encourage them

call them on the phone. Write them a letter or an email. Whatever you have to do. Text them and encourage them and bear that person's burden as you're helping them to stay out of that sin and get away from that temptation of that sin. That's what the spiritual brother or sister is called to do for one who has fallen into sin. And they do that until the end, until that restoration is complete, until they are fully restored, and they're no longer battling the sin in their life.

And when we act out in this manner and carry each other's burdens, Paul says, what does he say? He says, you "[fulfill the law of Christ.](#)" (Gal 6:2) When you do this, you're fulfilling the law of Christ. Now what is the law of Christ that he's talking about?

Well, he told us back in chapter 5 and verse 14 for the whole law is fulfilled in one word in one statement. In this statement "[you shall love your neighbor as yourself,](#)" (Gal 5:14), right? Listen to John 13:34. Jesus says, "[A new commandment I give to you, that you love one another, even as I have loved you and that you also love one another.](#)" (John 13:34)

What is the law of Christ that he's talking about here? Love. Simple, it's love. That's the law of Christ. The law of Moses was put up to say, "Look, do this, do this, do this...oh, by the way, you can't." Right? It's to make us guilty. But the law of Christ is love. Love for one another. As we love our fellow brothers and sisters and bear their burdens.

But there's a warning then in verse 3. Look at what he says there.

["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."](#) (Gal 6:3-5)

Paul here warns this spiritual believer again to make sure that they don't become prideful. That you don't become prideful. And that they not only pick up that sinning believer, but they now carry that believer and bring them to full restoration. The spiritual believer can easily begin to think "he sinned, and I didn't. I'm somehow better than them," right? "Oh, look at what *they* fell into...oh, if they only had the spiritual walk that I have..." well... And that pride begins to come into our hearts. We become prideful and we are then deceived.

Do you know how to deceive yourself? Become prideful. Become prideful and you will deceive yourself. That's why God continually tells us that we must be humble. We have to be a humble people. And in that humility, then we must "[examine our own work](#)". We have to examine our own work. What does that mean? Simply examine your life to see if you are right before the Lord, before you go and try and help someone else.

And when he examines himself, and finds that he is spiritual, notice, Paul says, "[then he will have reason for boasting in regard to himself alone.](#)" (Gal 6:4) Now is Paul calling for self-exaltation here? No, he is not. He is not saying then somehow you get to boast in of yourself. Paul is saying that you will be able to boast, but not in yourself. You'll be able to boast in what God is doing in your life. You boast in Him. We don't boast in ourselves.

And he goes on and he says, and don't boast "[in regard to another.](#)" (Gal 6:4) What does he mean by that? Meaning you compare yourself to another Christian and boast that you're more spiritual than that person. We're not to do that. But we are to boast in God. We boast in Him-- because the only reason

you are where you are is because of God's work in your life. The only reason a spiritual believer, who's walking in the Spirit and bearing the fruit of the Spirit in their life, is where they are is because of the work that God is doing in their life. Not because of themselves.

Look what he says in verse 5 *“for each one will bear his own load.” (Gal 6:5)* Simply put, you will be accountable for your own life. Every one of us will be accountable for our own lives. Now what's interesting here is that in verse 2, where he says *burden* in verse 2, and then this word *load* here, at the end of verse 5 are two different Greek words. Those are two different Greek words there.

What Paul is saying here is, you are called to help them and to love them and bear their burden, but you'll be held accountable for your own life, for your own load. So make sure that is in line before you go and carry another person burdens, and that's why he says “this is for the spiritual person” to go and do to restore a sinning brother or sister. It's for the spiritual one to do that.

It's what Jesus talks about in Matthew 7. Get the log out of your own eye, right? Before you go and get the spec out of your brother's eye. (Matt 7:3-5) That's what we're called to do. Examine ourselves, examine our own hearts, and realize and understand that we are going to have to stand before God and we'll be held accountable for what we do. We're held accountable for our own load. You can't stand before Christ and say, “Well, my load would have been easier and I would have done more if I didn't have to carry Stan's burden all the time.” We can't do that.

The reply would be then don't carry Stan's burden, because you're not ready for it. Leave that to the spiritual one. Let the spiritual one's handle that. You have to make sure that your own life is right before God before you go and carry someone else's burdens.

But at the same time, listen to this. This does not excuse you from bearing another believer's burdens. This does not excuse us from bearing each other's burdens. We must care for one another and be involved in each other's lives, and help one another, and love one another, and point each other to Christ. That's what we're called to do. Every one of us is called to do that.

Then in verse 6, it seems like Paul makes this transition to a new subject here. And this is often how a lot of commentators take this. They teach that Paul is now, all of a sudden, makes this transition and he talks about providing financially for the pastor. Notice what he says in verse 6,

“The one who is taught the word is to share all good things with the one who teaches him.” (Gal 6:6)

This seems like a weird transition here. Why would you all of a sudden start talking about providing for your pastor, Paul? It's weird. He's just been talking about spiritual believers helping out the weaker believers. The one who's walking in sin. Why would he all of a sudden say “make sure you pay your pastors.” Kind of a weird transition. While the command to take care of those who preach and teach the word is in 1 Corinthians 9:14, I don't think that that's specifically what Paul is talking about here. So what does he mean?

He means that the spiritual believer, who goes and bears the burden of the weaker sinning believer, that person will point them to the Word of God and teach them to get them back on the straight and narrow path. And the one who is being taught is not to push that person away but is to share all good things with them. To be involved in each other's life to welcome them in, and share life with that person.

So often what happens in a Christian's life, is when they get confronted in a sin -- what do they do? They get upset about it. I can't believe they told me that. I can't they think that I'm living. I can't believe they said that. And what do they do? They push that person away.

Paul says no, it shouldn't be that way. Welcome that person. Share things with them, love them, thank them for coming to you and pointing these things out in your life. That's what we're called to do and how we're called to live as a church. These... all things are all good things... include praying for one another, caring for each other, loving one another, being thankful for each other, encouraging one another and on and on it goes. Those are the all good things.

And it could even mean in a financial sense that you do this. You might do this in a financial sense. But I don't think that's specifically what Paul is referring to when he says [all good things](#). I don't think he's just talking about financial support for pastors. But it's sharing common life together with one another.

Because he goes on and he says in verse 7

["Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap."](#) (Gal 6:7)

Do not be deceived, God is not mocked. What is Paul saying here? He's saying simply don't sow to the flesh, but sow to the Spirit and you will reap spiritual benefits. Don't deceive yourself. Evidently there were some Galatians who had begun to sow to the flesh and try to uphold the Mosaic law as the Judaizers were teaching them. But Paul says the one who sows to his own flesh will from the flesh reap corruption. That is, their life will begin to degenerate and be reduced by fleshly things. Their walk will be in a downward slope instead of growing in Christ, they will be going down, because they will be walking in the flesh.

And if you begin to think that by your own doing in your own flesh that you are somehow gaining approval before God, you are deceiving yourself. You're deceiving yourself. You don't get greater approval from God by upholding the Mosaic law.

That's why he goes on and he says that God will not be mocked. God's not going to be mocked. God knows your heart. God knows why you are doing what you're doing. Is it because you love Him or is it because you're trying to gain approval of God or other men? And that's why Paul says, don't deceive yourself. Don't deceive yourself in this -- God is not mocked. He sees your heart. He knows what's going on.

And then Paul gives us farming illustration of sowing and reaping (Gal 6:8-10). But again, this is not limited to financial sowing and reaping. As believers, we need to sow to the Spirit, or to walk in the Spirit, or to live by the Spirit, or to be led by the Spirit, that needs to be our walk. That's what it means to sow to the Spirit. And as we do that, we will then reap the fruit of the Spirit. And Paul says "this is eternal life." The reaping that you get as you walk in the Spirit is to gain eternal life.

Now this is not to earn eternal life...that's what you get at the end...that's your reward, as those who have been born again by Christ. Paul then encourages us not to lose heart, but to keep this up, keep doing good. And do good to all people. But notice what he says here. Especially to who?

["To those who are of the household of faith."](#) (Gal 6:10)

Who is that? It's the church. Brothers and sisters in Christ...especially do good to them. Those within the church. [Hohn Cho](#), an elder that I served with at Grace Church, said this on Facebook literally today. I

saw this on Facebook. He said this: "Christians owe their Christian neighbors a higher duty of love and tangible good than their unbelieving neighbors. Yes, this cuts against much of modern evangelical thought, but here's what he says. But Galatians 6:10 is clear and unambiguous."

So oftentimes the church is so focused on the people out there and doing good to all the people out there that they leave their brothers and sisters behind. And what does Paul say? "Do good to them, but more importantly, do good to each other." You're the household of God, we're brothers and sisters in Christ. We serve one God, one master, we're to love each other, and care for each other. That's where our focus needs to be...on loving and caring for one another. We're to do good to all people, yes, but specifically we're to do good to our brothers and sisters in Christ.

And we do this as we walk in the Spirit. We produce the fruit of the Spirit and encourage others within the church to do this as well. As we're walking in the Spirit, and we're that spiritual one who goes to that person who's falling into sin, who has fallen into sin, and we go, and we pick them up. What are we encouraging them to do? To come with me...here, I'm even going to carry you...let's go." "Where are we going?" Well, we're walking in the Spirit. We're going this way because you're going that way. That way is going to lead to trouble, to pain, to sorrow, to hurt, to misery. But look...this way is the way to blessing. Come on...let's go this way.

That's what we're called to do as brothers and sisters. We walk in the Spirit and we encourage one another to walk in the Spirit. And the one who is sowing to the Spirit will then be ready to help this person who is walking according to the flesh and restore them back to a life of producing spiritual fruit. That's what we've been called to do as a church.

Let's look quickly. #2

2. Paul's warning about those outside the church

Paul's warning about those outside the church. Paul now warns the Galatians about the Judaizers and their false teachings. And not only their false teachings, but their false motives as well. Now we cannot say for sure what happens at this point in Paul's letter, but most believe that Paul took up the pen from his scribe and began writing at this point. Paul wouldn't have written the entire thing. He didn't write all of his letters himself. There was a scribe that would be there that would be writing for him.

Look at what he says in verse 11,

"See with what large letters I'm writing to you with my own hand." (Gal 6:11)

Most believe that he then picked up the pen and began to write the rest of the letter to the Galatian Church. Warren Wiersbe says, "The Holy Spirit inspired him to add these closing words to give one more contrast between the legalists, that is the Judaizers, and the Spirit-led Christians to show that the Spirit-led believer lives for the glory of God, not for the praise of man. And he wrote in large letters for emphasis. Don't miss this."

Listen up, that's what he's saying to the Galatians here. These last few verses. Listen up churches at Galatia. It's his final shot at making sure that the believers in Galatia do not go the way of the Judaizers. Look at what he says in verse 12.

"Those who desire to make a good showing in the flesh try to compel you to be circumcised, simply so that they will not be persecuted for the cross of Christ." (Gal 6:12)

Paul now confronts the motives of the Judaizers here, before he was confronting the false teaching of the Judaizers but look what he does here. He goes right after their motives. I know what their motives are...this is what they're doing. He pits these two points against one another:

Circumcision vs The Cross.

Circumcision is the way of the Judaizers who were legalistic and only wanted to please men. It was trying to please God by upholding the Mosaic law. But he puts that against the cross. The cross is the way of the true believers, as salvation is by faith alone in Christ alone, right?

But if we preach this message, this message is going to bring what? Persecution, right? This message brings persecution. Why? Because it points to a message that is all about grace instead of works. But that message goes contrary to the human heart, because man wants to be good, and man wants to work for heaven...to somehow say they've earned it...they did it. That's the depravity of man's heart.

But the message of the cross is "you can't be good. You're not good. No one is good, no, not one." And you cannot work your way to heaven. It's impossible and no one will do it. That's the message of the cross.

And in fact, those Judaizers that are preaching works-righteousness and upholding the Mosaic law --they don't even keep the law themselves. Paul says in verse 13:

"For those who are circumcised do not even keep the Law themselves, but they desire to have you circumcised so that they may boast in your flesh." (Gal 6:13)

The Judaizers want the Galatians to be circumcised so they can make their own disciples -- have their own following. They don't care about their salvation. They had selfish motives of making their own disciples. That's what they were all about. That's what the Judaizers are all about.

But Paul then turns, and he looks to himself in verse 14,

"But may it never be that I would boast, except in the cross of our Lord Jesus Christ," (Gal 6:14)

Paul is not boasting about how many disciples he's made. Notice that. He's not boasting and how many disciples he went out and made...as if somehow he counted them all up? What does he boast in? In the cross. He boasts in the cross of Christ.

As one commentator says, "Between Paul and the world, there was a cross."

That should be the position of every believer today. Between us and the world is a cross. And the world doesn't like the cross. Therefore, they will persecute us because they can't persecute Jesus, right? They can't persecute him, so who do they go after? His followers. They persecute us.

In verse 15 Paul goes back to addressing the teaching of the Judaizers, and he says,

"For neither is circumcision anything, nor uncircumcision, but a new creation." (Gal 6:15)

The Phillips translation says it well, it says, "but in Christ it is not circumcision nor uncircumcision that counts, but the power of the new birth." All that matters is the power of the gospel and bringing new life to dead sinners. That's what Paul is talking about here. Circumcision or uncircumcision does not

matter. Your upholding the law does not matter. It does nothing for your salvation. What matters is have you been born again? Have you been born from above? Has your dead heart been made alive by God? Those who understand this and walk as those who realize that salvation is by faith alone, they have peace and mercy. And that's Paul's prayer for them that they would have peace and mercy.

What is the peace? It's peace with God. Because at one point we were all enemies of God, you realize that. But now, as His children we have peace with Him. It's not some kind of Kumbaya peace...as if somehow, we're going to inhale and exhale and just have peace. No, when the Bible talks about peace with God, it's talking about you were once an enemy of God. But now you are His child. You have peace with Him. You're no longer His enemy because we've been redeemed. And we've experienced His saving mercy in our lives, and that's why he says peace and mercy.

Now notice what he also says there, he says,

“...and upon the Israel of God. (Gal 6:16)

Who are the Israel of God? Lots of debate on this little phrase here...Israel of God...and there's many thoughts. But just to simplify it it's this, simply, “it is not the church.” This is not the church. The church is never referred to as Israel, ever. Israel is Israel, and God has a plan for Israel. The church is never referred to as Israel. We are not Israel and we have not replaced Israel. Israel does not entail Gentile believers. It's for Jews. So this statement simply refers to those Jews who are believers. That's simply all that it is. It's Jews who are believers. They're Jewish Christians who have been saved by grace through faith alone.

Notice the “them” in verse 16. Where he says,

“And those who will walk by this rule, peace and mercy be upon them,” (Gal 6:16)

The *them* there is the Gentile believers. And then he says, *and the Israel of God* and the Jewish believers, both the Gentile believers and the Jewish believers. That's who the Israel of God is. Jewish Christians.

And then Paul closes in verses 17 and 18:

“From now on let no one cause trouble for me, for I bear on my body the brand-marks of Jesus.” (Gal 6:17)

Paul warns the believers in Galatia and doesn't want anyone else to come in and trouble them. Salvation by faith and works has caused a lot of trouble, right? As we've seen Paul even writing this letter, there's a lot of trouble. When Paul thinks about how dare you think that you can be saved by faith and something else? A lot of trouble that comes from believing a false doctrine. A false way to be saved.

But Paul is saying here, if someone comes in and teaches anything different, don't let them in. Don't let them trouble you, keep them out. Keep them far away. Essentially, stop listening to them, because here's the thing. This is what Paul is getting at. If you do listen to them, churches at Galatia, then I'm going to have to come in and confront them. And when I come in and I confront somebody about the gospel, what happens to me? You know what he would do? Show them his back. And say that's what happens to me every time I confront somebody about the gospel. I bear the burdens on my back. Because when I preach Christ, and I preach the true message of salvation, what do they do? They beat me, they stone me, and they leave me out to die.

And Galatians, I don't want to have to do that again with you. So here's the thing. Keep them out. Keep the false teachers away. Don't get into trouble with them anymore because if I've got to come into Galatia, I'm going to get some more scars on my back. So keep them away.

Then he closes in verse 18:

“The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.” (Gal 6:18)

Notice he says grace. Something you get that you don't deserve. Grace. Notice he doesn't say the law of Moses be with you. Right? He doesn't say that. He says, but the grace of our Lord Jesus Christ. This is his final prayer for them. And we must all remember this as well, that salvation is by grace alone, through faith alone in Christ alone, Amen. Amen.

Let's pray. Father. Thank you for this amazing chapter and these words from Your Word that you've given to us. Father, I pray that we would take this, and that we would apply this to our lives...that we would lovingly, in a spirit of gentleness, confront one another and restore sinning brothers and sisters as we love each other and care for each other and bear their burdens. Father, may we live this out in our own lives, that we would be devoted and do good to each other...to brothers and sisters in Christ. Father, I pray that You would guard us and protect us against the lies of the enemy. There are so many false gospels that are out there. Father, guard us and protect us from those. May we be fixed upon Your truth. And Lord, even if it means that we are persecuted for the church for the truth. Father, we know that You will be with us through it all, just as You were with Paul. I pray that you would continually remind us of this amazing work of salvation that You have done in our lives, that it is not by anything that we have ever done...but it's all by Your Grace through faith in Christ alone, we praise You for it. In Christ name, Amen.