

Lesson 24 – Galatians 6:6-10

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Review

The main point of Galatians is that salvation is NOT by good works, moral living, religious ritual or observance, heredity, or organizational membership, but by **grace alone, through faith alone, in Christ alone!!!** Salvation results in freedom; freedom from sin and freedom to live in a way that glorifies God.

Paul is writing to the Galatian churches who are in danger of abandoning justification by grace alone through faith alone in Christ alone. He is correcting the heresy of the Judaizers who are disturbing the Galatians with a different, distorted gospel or Christ plus legalism, which is really not another gospel since there is only one gospel of Christ.

In chapters 1 and 2, Paul defended the true gospel by showing that he had received the gospel (God) through revelation and demonstrated that the true gospel has the power to change lives (persecutor/murderer to preacher; slave of sin to slave of Christ). That same authentication is true for the follower of Christ today.

In chapters 3 and 4, Paul defended justification by grace alone through faith alone in Christ alone. He showed the things that the Law cannot do compared to justification by grace alone through faith alone in Christ alone.

Now in Chapters 5 and 6, having nailed down his argument for freedom in Christ through justification by grace alone through faith alone in Christ alone, Paul looks to the practical application of that freedom.

Today we will look at doing good within the body of Christ and particularly toward elders.

Practical Application of Justification – Body Responsibilities – Doing Good (6:6-10)

1. Sharing (6:6)

⁶The one who is taught the word is to share all good things with the one who teaches *him*. (NASB95)

⁶Let the one who is taught the word share all good things with the one who teaches. (ESV)

Paul had talked about walking in the Spirit and the gauges for how to know if you are walking in the Spirit or not (5:16-25). Then he showed that it takes “spiritual” or Spirit-filled believers to do the hard love-work of restoring struggling brethren.

¹Brethren, 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. (Galatians 6:1)

❖ **Are you convicted of the need to pursue love-work of the brethren?**

So, who are the ones that are struggling, who are caught in any trespass? Ultimately, that will be each of us. At some point we each struggle with being unruly, fainthearted, or weak. Within the body, the one-another's through believer-to-believer relationships work to bring the restoration-care to each other. But in the local body, the ministry of the word to the body by the qualified teachers (elders or those overseen by elders) is also a restorative force in each of our lives.

¹Now at this time while the disciples were increasing *in number*, a complaint arose on the part of the Hellenistic *Jews* against the *native* Hebrews, because their widows were being overlooked in the daily serving *of food*. ²So the twelve summoned the congregation of the disciples and said, "It is not desirable for us to neglect the word of God in order to serve tables. ³Therefore, brethren, select from among you seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task. ⁴**But we will devote ourselves to prayer and to the ministry of the word.**" (Acts 6:1-4)

¹¹And He gave some *as* apostles, and some *as* prophets, and some *as* evangelists, and some *as* **pastors and teachers**, ¹²for the equipping of the saints for the work of service, to the building up of the body of Christ; (Ephesians 4:11-12)

²An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, **able to teach**, (1 Timothy 3:2)

❖ **Do you avail yourself of available teaching here at VBC?**

By definition, all members of a local body are "taught the word".

But the Greek sentence starts with "share" for emphasis. It is a command, and the usage calls for the sharing to be a lifestyle. It means to share one's possessions with the implication of joint participation and mutual interest.

The expected relationship between elders and the congregation is one of partnership, not employee/employer. They are partnering in possessions and mission. The word here is that of sharing, not paying a salary.

We are to share "all good things". "All good things" means that which is intrinsically good, inherently good in quality, profitable, useful, benefiting others, benevolent. The typical interpretation is "all good things" means financial resources. This seems understandable when looking at the concepts of sowing and reaping later and when understanding the broader Biblical context that does teach financial support for elders.

¹¹If we sowed spiritual things in you, is it too much if we reap material things from you? (1 Corinthians 9:11)

¹⁴So also the Lord directed those who proclaim the gospel to get their living from the gospel. (1 Corinthians 9:14)

¹⁷The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching. ¹⁸For the Scripture says, "You shall not muzzle the ox while he is threshing," and "The laborer is worthy of his wages." (1 Timothy 5:17-18)

¹⁴Nevertheless, you have done well to share *with me* in my affliction. ¹⁵You yourselves also know, Philippians, that at the first preaching of the gospel, after I left Macedonia, no church **shared** with me in the matter of giving and receiving but you alone; ¹⁶for even in Thessalonica you sent *a gift* more than once for my needs. (Philippians 4:14-16)

The word in Philippians 4:15 referring to the Philippians partnering financially with Paul is the same word here in Galatians 6. This is disciple-making giving. The Philippians became partners with Paul by faithfully using the resources God had entrusted to them to support Paul's disciple-making mission. They partnered with Paul.

❖ **Are you partnering to make disciples with the resources God has entrusted to you?**

While “all good thing” certainly encompasses financial support, that is too limiting. In the NT the word is primarily used to refer to spiritual and moral excellence, to the fruit born from a vibrant, Spirit-walking relationship with Christ.

¹⁰For we are His workmanship, created in Christ Jesus for **good** works, which God prepared beforehand so that we would walk in them. (Ephesians 2:10)

⁶*For I am* confident of this very thing, that He who began a **good** work in you will perfect it until the day of Christ Jesus. (Philippians 1:6)

⁶Therefore, being always of good courage, and knowing that while we are at home in the body we are absent from the Lord— ⁷for we walk by faith, not by sight— ⁸we are of good courage, I say, and prefer rather to be absent from the body and to be at home with the Lord. ⁹Therefore we also have as our ambition, whether at home or absent, to be pleasing to Him. ¹⁰For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether **good** or bad. (2 Corinthians 5:6-10)

So, what then does “all good things” encompass that the one who is taught the word is to share with him who teaches? “All good things” would include:

- The mission of making disciples (Matthew 28:19-20).
- The one-another's
- Those things that flow from a Spirit-filled life: “with all wisdom teaching and admonishing one another with psalms *and* hymns *and* spiritual songs, singing with thankfulness in your hearts to God.” (Colossians 3:16)
- Prayer (Colossians 4:2-4)
- The responsibilities toward elders: to appreciate and highly esteem (1 Thessalonians 5:12-13) and to obey and submit and be subject (Hebrews 13:7).
- Finances (1 Timothy 5:17-18)

❖ **Are you sharing all good things with him who teaches you?**

2. Sowing and Reaping (6:7-8)

⁷Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap.

⁸For 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. (NASB95)

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In Scripture there are precepts, promises, and principles.

- Precepts are the clear commands of Scripture. The things in which we do not have freedom. This is the moral will of God.
- Principles are general guidelines that require discernment and maturity to apply like what is better or wiser or even generally true (e.g., it is wise to not go into debt because the borrower becomes the lender's slave – Proverbs 22:7).
- Promises are those things that God says will come to pass because He is faithful to do what He says.

❖ **When you read the Scriptures are you careful to understand the precepts, principles, and promises?**

Here is a promise, “whatever a man sows, this he will also reap”. This applies in all situations even though the reaping may not occur immediately.

The believer is not to be deceived (or led astray) into thinking that sowing and reaping are not connected; that he/she can sin without consequences.

That thinking “mocks” God. “Mock” literally means to turn up one's nose, and therefore to scorn or sneer. Thinking that sowing and reaping are disconnected and therefore that the believer can go on sinning with no consequences is self-deception and mocks God because that is the opposite of what God says.

❖ **Are there ways in which you mock God?**

The sowing and reaping promise is not some sort of Christian karma. It does not mean that you are promised your comeuppance.

The promise does mean that when you sow to your own flesh, from the flesh you reap corruption. “Corruption” refers to a state of ruin or destruction with the picture of deterioration, dissolution, disintegration, perishing, decay or rotting like organic matter. It referred to decaying food, which turns from that which is beneficial to that which is harmful.

Making conscious choices to sin or conscious choices to not put off sin revealed by the Spirit is to sow to the flesh. It is always destructive and takes you down a path of deterioration.

❖ **Are you sowing to the flesh?**

The opposite is true also. Sowing to the Spirit or walking in the Spirit will reap eternal life.

Eternal life includes both a quantity of life forever in heaven and a quality of regenerate, abundant life in Christ during this life both now and in heaven.

- Quantity of life (forever in heaven)

²⁹And He said to them, “Truly I say to you, there is no one who has left house or wife or brothers or parents or children, for the sake of the kingdom of God, ³⁰who will not receive many times as much at this time and **in the age to come, eternal life.**” (Luke 18:29-30)

⁴and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away.” ... ³There will no longer be any curse; and the throne of God and of the Lamb will be in it, and His bond-servants will serve Him; ⁴they will see His face, and His name will be on their foreheads. (Revelation 21:4; 22:3-4)

- Quality of life (regenerate, abundant life in Christ during this life)

¹⁷Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come. (2 Corinthians 5:17)

³This is **eternal life, that they may know You**, the only true God, and Jesus Christ whom You have sent. (John 17:3)

¹¹These things I have spoken to you so that **My joy may be in you**, and that your joy may be made full. (John 15:11)

²²But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³gentleness, self-control; against such things there is no law. (Galatians 5:22-23)

Walking in the Spirit is a foretaste of the life we will experience permanently in heaven.

❖ **Are you sowing to the Spirit to reap a quality of eternal life?**

3. Doing Good (6:9-10)

⁹Let us not lose heart in doing good, for in due time we will reap if we do not grow weary. ¹⁰So then, while we have opportunity, let us do good to all people, and especially to those who are of the household of the faith. (NASB95)

⁹And let us not grow weary of doing good, for in due season we will reap, if we do not give up. ¹⁰So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith. (ESV)

We live in a microwave culture. We expect and desire the result of our actions immediately. Even believers may expect to see tangible reaping from sowing to the Spirit and may “lose heart” and “grow weary” should that reaping be delayed.

“Lose heart” means to lose motivation in continuing a particular activity and so become discouraged and give up. It also includes the idea of becoming exhausted and giving up.

“Grow weary” means to be loosened or relaxed, like the limbs of the weary. It was used to describe reapers who had been overcome by heat and toil.

²“I feel compassion for the people because they have remained with Me now three days and have nothing to eat. ³ If I send them away hungry to their homes, they will **faint** on the way; and some of them have come from a great distance.” (Mark 8:2-3)

❖ **Have you lost heart or grown weary? If so, what is the solution?**

Paul elsewhere encourages believers to be zealous for good deeds and to be strong.

¹¹For the grace of God has appeared, bringing salvation to all men, ¹²instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, ¹³looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus, ¹⁴who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, **zealous for good deeds.** (Titus 2:11-14)

¹³Be on the alert, stand firm in the faith, act like men, be strong. (1 Corinthians 16:13)

We are called to not lose heart or grow weary because “in due time we will reap”. We do not know when that reaping is, but we do know that eternity in quantity will have perfect quality.

¹⁶Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day. ¹⁷For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison, ¹⁸while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal. (2 Corinthians 4:16-18)

¹⁸For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us. (Romans 8:18)

❖ **Are you persevering?**

There is a current opportunity for each believer to “do good”. This is our time that we must take full advantage of. Soon we will have no opportunity to do good. The time of sowing will be completed, and we will be obtaining the full quantity and quality of eternal life.

¹⁵Therefore be careful how you walk, not as unwise men but as wise, ¹⁶**making the most of your time**, because the days are evil. ¹⁷So then do not be foolish, but understand what the will of the Lord is. (Ephesians 5:15-17)

⁵Conduct yourselves with wisdom toward outsiders, making the most of the **opportunity**.

⁶Let your speech always be with grace, *as though* seasoned with salt, so that you will know how you should respond to each person. (Colossians 4:5-6)

❖ **Are you making the most of your opportunities?**

Our doing good is to be indiscriminate. We are not to ignore unbelievers in our doing of good, but to do good to “all people”.

❖ **How do you view unbelievers?**

What is the purpose of good deeds toward the unbeliever?

¹²Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may because of your good deeds, as they observe *them*, glorify God in the day of visitation. (1 Peter 2:12)

We know the world will hate us because they hate Jesus.

¹⁸“If the world hates you, you know that it has hated Me before *it hated* you. ¹⁹If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, because of this the world hates you. (John 15:18-19)

Keeping our behavior excellent among unbelievers gives the world no justifiable cause to hate us. Yet as they see our good deeds, they observe them because they are obvious, they may glorify God in the day of visitation. Visitation here can be the second coming or their personal encounter with Jesus.

Obviously, God is glorified in all things – the salvation of sinners as well as the judgement. Yet an individual glorifies God primarily because they have turned from their sin and trusted Christ alone by grace alone through faith alone. The purpose of good works among the world is not to make the sinners path to hell easier, but to bring the gospel to them, to make disciples.

❖ **How do you do good to unbelievers?**

We are to do good to all people, yet there is a special responsibility toward fellow believers, the household of the faith, the family of God, the brethren.

“Especially” means chiefly, most of all, the greatest degree, above all, uniquely. There is a particular requirement to do good to the brethren. We see this in the one another’s which are not commanded for unbelievers. We also see this in Jesus’ command to love the brethren.

³⁴A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. ³⁵By this all men will know that you are My disciples, if you have love for one another.” (John 13:34-36)

For this priority order to be true we must have the mindset that our primary relationship unit is the household of God. The “body” metaphor describes the love and care members of the body are to have for one another. It pictures unity, a bond, and strength of relationship.

¹⁹So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of **God’s household**, (Ephesians 2:19)

¹⁴What use is it, **my brethren**, if someone says he has faith but he has no works? Can that faith save him? ¹⁵If **a brother or sister** is without clothing and in need of daily food, ¹⁶and one of you says to them, “Go in peace, be warmed and be filled,” and yet you do not give them what is necessary for *their* body, what use is that? (James 2:14-16)

❖ **From where do your strongest relationships come?**

Summary

The Galatians were in danger of abandoning justification by grace alone through faith alone in Christ alone. God calls us to sow to the Spirit and not the flesh. In doing so He commands us to do good to all, but uniquely to the brethren.

Additional Study

1. Read Galatians through in one sitting.
2. In what ways are you sowing to the flesh? How can you stop that?
3. In what ways are you sowing to the Spirit? How can you excel still more at that?
4. In what ways are you doing good to unbelievers for the purpose of making disciples? How can you excel still more at that?
5. In what ways are you doing good to the brethren? How can you excel still more at that?