

Galatians

Chapter 6:1-5

- I. **Galatians 6:1** ¹Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.
- a. Brethren
- I. **This is the penultimate time that “Brethren” is used in this epistle. Paul routinely brings the message back to a relational point and this is no different here.**
- b. Overtaken
- I. **Overtaken- Greek word *prolambánō*-** Strongs Con. from G4253 and G2983; to take in advance, i.e. (literally) eat before others have an opportunity; (figuratively) to anticipate, surprise:—come aforehand, overtake, take before.
- II. **This word is used three times in scripture and is interpreted differently each time.**
1. **Mark 14:8** ⁸She hath done what she could: she is **come aforehand** to anoint my body to the burying.
 2. **I Corinthians 11:21** ²¹For in eating every one **taketh before** *other* his own supper: and one is hungry, and another is drunken.
 3. **Galatians 6:1** ¹Brethren, if a man be **overtaken** in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.
 - a. **This gives the idea of being taken beforehand or possibly being caught off guard. Paul warns about walking**

circumspectly and being aware of Satan's devices.

c. Fault

I. **Fault - Greek word paráptōma-** Strongs Con. From G3895; a side-slip (lapse or deviation), i.e. (unintentional) error or (wilful) transgression:—fall, fault, offence, sin, trespass

1. **It's translated trespass (9x),**

offense (7x),sin (3x),fall (2x), fault (2x)

2. **The most dominant passage of this word by Paul is found in Romans 5 (offence).**

a. **Romans 5:15-20** ¹⁵But not as the **offence**, so also *is* the free gift. For if through the **offence** of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many. ¹⁶And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many **offences** unto justification. ¹⁷For if by one man's **offence** death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) ¹⁸Therefore as by the **offence** of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life. ¹⁹For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. ²⁰Moreover the law entered, that the **offence** might abound. But where sin abounded, grace did much more abound:

II. Putting overtaken and fault together after a list of works of the flesh in the previous chapter, Paul is alerting the “brethren” to be on the lookout for those in the body of Christ. This gives the idea of trying to help someone from potentially sinning in the anticipatory sense as well as those who have fallen already. This element of surprise with the word overtaken may indicate that there were people who may have been trusting in their own flesh and willpower and not walking in the Spirit.

d. Spiritual

I. Paul described what it looked like to walk in the Spirit in the previous chapter. There is a consistency and maturity that comes from walking in the Spirit. The people who he is calling on are in a stronger position to help those who have been overtaken in a fault and fallen prey to flesh.

- 1. Galatians 5:16¹⁶This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.**
- 2. Galatians 5:18¹⁸But if ye be led of the Spirit, ye are not under the law.**
- 3. Galatians 5:25²⁵If we live in the Spirit, let us also walk in the Spirit.**
- 4. Galatians 5:24²⁴And they that are Christ's have crucified the flesh with the affections and lusts.**

e. Restore

I. So what exactly should the mature “spiritual” believers be doing for the brethren who are overtaken in a fault? They are to restore.

II. Restore - Greek word katartízō - Strongs Con. From G2596 and a derivative of G739; to complete thoroughly, i.e. repair (literally or figuratively) or adjust:—fit, frame, mend, (make) perfect(-ly join together), prepare, restore.

- III. **This word implies taking the brother who needs mending, doing the repair and placing him back together as original.**
- IV. **Now, we are complete in Christ the moment that we are saved. Sin is not being imputed to our account. Restoring someone is not about their standing with God, but putting them in position to live a life that is pleasing to God on this Earth for His honor and glory.**
- V. **This also denotes a willingness by the brother to want to be restored.**
1. **II Corinthians 7:8-10** ⁸For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season. ⁹Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. ¹⁰For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.
- VI. **Remember I Corinthians 5...**
1. **I Corinthians 5:5-7** ⁵To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. ⁶Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump? ⁷Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:
- VII. **But later in II Corinthians...**
1. **II Corinthians 2:4-8** ⁴For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye

might know the love which I have more abundantly unto you. ⁵But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all. ⁶Sufficient to such a man *is* this punishment, which *was inflicted* of many. ⁷So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow. ⁸Wherefore I beseech you that ye would confirm *your* love toward him.

VIII. Or John Mark

1. **Acts 13:13**¹³Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.
2. **Acts 15:36-39**³⁶And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do. ³⁷And Barnabas determined to take with them John, whose surname was Mark. ³⁸But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. ³⁹And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;
3. **II Timothy 4:11**¹¹Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

IX. Philemon and Onesimus

1. **Philemon 1:10-12**¹⁰I beseech thee for my son Onesimus, whom I have begotten in my bonds: ¹¹Which in time past was to thee unprofitable, but now profitable to thee and to

me: ¹²Whom I have sent again: thou therefore receive him, that is, mine own bowels:

f. Meekness

I. **Meekness is one of the fruits of the spirit and another indicator of where the person is spiritually that should be doing the restoring.**

1. **Galatians 5:22-23**²² But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, ²³Meekness, temperance: against such there is no law.

II. **It gives the idea of gentleness and humility which will go into the next part.**

1. **Ephesians 4:2** ²With all lowliness and meekness, with longsuffering, forbearing one another in love;

2. **Colossians 3:12** ¹²Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

3. **I Timothy 6:11** ¹¹But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

4. **II Timothy 2:25** ²⁵In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

5. **Titus 3:2** ²To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.

g. Consider thyself

I. **We've all sinned and come short of the glory of God. We are all capable of the most heinous things. We need to remember how it could be us in that situation.**

- II. **Titus 3:3** ³For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.
- III. **I Corinthians 10:12** ¹²Wherefore let him that thinketh he standeth take heed lest he fall.

h. Tempted

I. **Remember God can't tempt us with evil.**

- II. **James 1:12-15** ¹²Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. ¹³Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: ¹⁴But every man is tempted, when he is drawn away of his own lust, and enticed. ¹⁵Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

- III. **I Corinthians 10:13** ¹³There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

- IV. **Hebrews 2:18** ¹⁸For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

- II. **Galatians 6:2** ²Bear ye one another's burdens, and so fulfil the law of Christ.

a. **This aligns with the body of Christ. We are to have the same care one for another.**

- I. **I Corinthians 12:22-27** ²²Nay, much more those members of the body, which seem to be more feeble, are necessary: ²³And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have

more abundant comeliness. ²⁴For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked: ²⁵That there should be no schism in the body; but *that* the members should have the same care one for another. ²⁶And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. ²⁷Now ye are the body of Christ, and members in particular.

b. Law fulfilled

I. **Galatians 5:14** ¹⁴For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself.

II. **I Corinthians 9:21** ²¹To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

III. **John 13:34** ³⁴A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

III. **Galatians 6:3-4** ³For if a man think himself to be something, when he is nothing, he deceiveth himself. ⁴But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

a. **Romans 7:18** ¹⁸For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.

b. **I Corinthians 3:13** ¹³Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

IV. **Galatians 6:5** ⁵For every man shall bear his own burden.

a. To bear or not to bear?

I. **Burden vs 2**

1. Burden- Greek word *báros*- Strongs Con. probably from the same as G939 (through the notion of going down; compare G899); weight; in the New Testament only, figuratively, a load, abundance, authority:—burden(-some), weight.

a. II Corinthians 4:17 ¹⁷For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal **weight** of glory;

i. Weight = *báros*

II. Burden vs 5

1. Burden- Greek word *phortíon*- Strongs Con. Diminutive of G5414; an invoice (as part of freight), i.e. (figuratively) a task or service:—burden.

a. Matthew 11:30 ³⁰For my yoke *is* easy, and my **burden** is light.

i. Burden = *phortion*

III. The difference...no contradiction

- 1. Baros indicates a heavy load that requires help.**
- 2. Phortion is like a sack that a soldier would bring which can be manageable.**