

6 Ἀδελφοί, ἐὰν καὶ προλημφθῆ ἄνθρωπος ἐν τινι παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραΰτητος, σκοπῶν σεαυτὸν μὴ καὶ σὺ πειρασθῆς. 2 Ἀλλήλων τὰ βάρη βαστάζετε καὶ οὕτως ἀναπληρώσετε τὸν νόμον τοῦ Χριστοῦ. 3 εἰ γὰρ δοκεῖ τις εἶναι τι μηδὲν ὦν, φρεναπατᾶ ἑαυτόν. 4 τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἔξει καὶ οὐκ εἰς τὸν ἕτερον. 5 ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει.

Restore the fallen, bear one another's burdens (1-5)

- Brothers, if a man is caught in some transgression,
 - You who are spiritual restore this one in a spirit of meekness
 - Considering yourself, let you also be tempted
- Bear one another's burdens

Thus fulfilling the law of Christ

- For, if anyone thinks he is something, when he is nothing
 - He deceives himself
- Let each one test his own work,
 - Then his reason to boast will be in himself alone and not his neighbor
 - For each will have to bear his own load

Following the exposition of the Spirit's power over the flesh, Paul speaks about someone "being taken in a trespass." Lest anyone think the previous discussion implied that Christians who have the Spirit will never sin, this section corrects that error. The possibility exists and we need to know how to respond when it happens. The goal is restoration of a brother, doing it in the Spirit with meekness, understanding our own temptations as well.

We are not in this alone, but are commanded to bear each others burdens. In contrast to those leaders of Torah (Matt. 23:4), those in Christ follow the lead of their Messiah, who bore the burden of the cross for our sakes. If anyone thinks himself something and above carrying the burdens of others, he reveals that he is in fact nothing. (Acts 15:10 – burdens of Torah; Titus 1:10 – empty deceivers)

With that said, we are all still accountable for our lives and holding them up to the standard of the Messiah. In the end, if we boast, we can only boast in the Lord (1 Cor 1:31). "Each one will bear his own load (cargo) " – we will all answer for our own selves in the end, so while we are called to bear another's burdens, there is no sense in which we can point the finger of blame to someone else who did not

bear our burden. “I am always called upon to serve *others*, but I am not called upon to judge them for not serving *me*.” (Gallant)

6 Κοινωνείτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς. **7** Μὴ πλανᾶσθε, θεὸς οὐ μυκτηρίζεται. ὁ γὰρ ἐὰν σπείρη ἄνθρωπος, τοῦτο καὶ θερίσει. **8** ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ ἐκ τῆς σαρκὸς θερίσει φθοράν, ὁ δὲ σπείρων εἰς τὸ πνεῦμα ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον. **9** τὸ δὲ καλὸν ποιοῦντες μὴ ἐγκακῶμεν, καιρῷ γὰρ ἰδίῳ θερίσομεν μὴ ἐκλυόμενοι. **10** Ἄρα οὖν ὡς καιρὸν ἔχομεν, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.

Do good, support the true teachers (6-10)

- Let the one who is taught the work share in every good with the teacher
- Do not be deceived, God is not mocked
 - For whatever a man sows, this he will reap
 - For the one who sows to his own flesh
 - will reap corruption from the flesh
 - But the one who sows to the Spirit
 - Will reap eternal life from the Spirit
- And let us not grow weary of doing good
 - For in due season we will reap,
 - If we do not give up
- So then, as we have opportunity, let us do good to everyone,
- And especially to those of the household of faith

True *koinonia* (usually “fellowship”) is a mutual sharing and almost always includes some kind of a financial element when taking place between people. The teacher of the word shares in my life through teaching, and I share in his through giving.

God is not mocked – the principle is general, but Paul’s application is specific: Our money. (1 Cor. 9:11, 2 Cor 9:6, Matt 6:24). “It has been said in certain circles that a man can preach on nearly anything, so long as he stays away from the pocketbook.” (Gallant)

Sowing to the flesh vs. the Spirit – e.g. laying up treasures in heaven.

11 Ἴδετε πηλίκους ὑμῖν γράμμασιν ἔγραψα τῆ ἐμῆ χειρί. **12** Ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμεσθαι, μόνον ἵνα τῷ σταυρῷ τοῦ Χριστοῦ μὴ διώκωνται. **13** οὐδὲ γὰρ οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουσιν ἀλλὰ θέλουσιν ὑμᾶς περιτέμεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῆσωνται. **14** Ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ ἔμοι κόσμος ἐσταύρωται καὶ ἐγὼ κόσμῳ. **15** οὔτε γὰρ περιτομὴ τί ἐστίν οὔτε ἀκροβυστία ἀλλὰ καινὴ κτίσις. **16** καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ. **17** Τοῦ λοιποῦ κόπους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ στίγματα τοῦ Ἰησοῦ ἐν τῷ σώματί μου βαστάζω. **18** Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί· ἀμήν.

Paul highlights the fact that he has written this (or at least this section) himself rather than through an amanuensis, emphasizing the authenticity and urgency of the letter.

Again, the false teachers (who are only partially law observant) have a real motivation of avoiding persecution and boasting the circumcision of the Gentiles.

Paul's boasting is only in the Messiah (Jer. 9:23-26)

Israel of God

Paul's marks of the Messiah vs False Teachers marks of circumcision