

Paul had his credentials, and the believers have their credentials also. What are they? Chapter 6:1–10 deals with the believers credentials in handling doctrinal error. In order to understand this section, suggested additional readings are:

1. Craig Martindale's Way Magazine articles on "Confrontation & Restoration"
 - January/February 1983 (I) – deals with Galatians 6:1
 - March/April 1983 (II) – covers verse 6, which is central to this study and scope of the entire situation.
 - May/June 1983 (III) – covers verses 1-10. Also deals with Abundant Sharing.
2. Christians Should Be Prosperous (Dr. Victor Paul Wierwille)
3. SNS #834: "The Mark of Quality" (Dr. Victor Paul Wierwille), covering the end of Galatians chapter 5 and all of chapter 6. It is called the "Mark of Quality" because the mark of quality is the believer's walk. As you walk by the spirit, you manifest the spirit and you have the fruit of the spirit that it talks about in chapter 5. That is your "mark of quality" as a believer.

Now specifically relating this section dealing with Abundant Sharing; that mark of quality is what gives you the credentials to handle these doctrinal problems that came up in Galatia, as well as in *your* fellowship.

6:6 "communicate" – (Gr.) koinoneo – to share fully. Also see Hebrews 2:14. We are to share fully of our abundance with the one that taught us God's Word. See Romans 15:25 – 27. vs. 26 "contribution": (Gr.) koinonia – for the saints in Jerusalem. The Galatians were debtors to those who taught them the word.

"poor" – those who lived on the Abundant Sharing from the people (i.e. staff). They are paid according to need.

I John 3:17; Acts 4:34, 35 – Abundant Sharing (ABS), that you're supposed to do, is a measurement of the love of God that you have in your heart! It's the "thermometer" of your heart. If you're cold, you don't share much! That's how the needs of the ministry were supplied.

II Corinthians 8:4-7b; 9:12 – "grace" is used for money or ABS in these two chapters. (Also see Philippians 4:14-17.) In II Corinthians here, we have two of the greatest chapters on ABS, more details are here than any other place in the Word. It was the one problem in Corinth, after they corrected all their other practical error; they still had one problem left – ABS! That is usually the last place people come though with is ABS. Abundant Sharing (to the ministry) is the measurement (thermometer) of what is in the heart! If your heart is cold, you don't share much. If your heart is hot, you will share much out of your material goods. It is that administration of this service of ABS that supplies the needs of the saints. The principle of abundant sharing is that by your giving, fruit may abound to your account.

Why should ABS be talked about at this point? The doctrinal issue was: Are you saved by grace or works? When the ABS is good, that means the fellowship is hot and people are moving with

God's Word. It is also the barometer of your walk; it tells you if you are living in a low pressure area or a high pressure area spiritually. If you are in a low pressure area it is stormy weather, look out, you are not walking! If it is a high pressure area, that means you have fair weather, the Son is out. It means things are shiny and bright and you are moving with the things of God.

Barometer comes from the Greek word Baros and metras. (metras meaning "measurements"; baros meaning "pressure or burdens"). It is the word that is used in Galatians 6:2. To "bear one another's burdens" is to share out of your abundance, and that abundant sharing is a measurement of the love of God in your heart. Whether you are living in a high pressure situation, where the Word is moving; or if it is low pressure, you have stormy weather spiritually.

Matthew 6:19-21 "treasures" – Where your thoughts are. Treasures are compared to the physical, carnal, riches, the things in the material realm. And where your thoughts are is where your heart is too. That is why ABS is the thermometer of the heart and a barometer of your walk. The light of the body is the eye. The eye represents spiritual understanding, vs. 22-33, "if therefore thine eye be single (not double minded), then your whole body shall be full of light" – sun shining, high pressure. Darkness represents stormy weather. One reason people do not ABS is because they love it (the "riches", vs. 24).

You do not share without love for God; the law of prosperity operates from the inside out. Tithing makes you conscious of your partnership with God. When a man's heart is right, the minimum expression is the Tithing. The law of Christ is what? – The law of love. God's people have always had guidelines or laws to direct them. Adam was told not to eat of the tree in the midst of the Garden. The sacrifices of Cain and Able show there were guidelines given very early in the patriarchal administration.

After the flood, Noah was told not to eat flesh that had blood still in it. During Israel's 40 years of wandering in the wilderness, God gave Israel over 900 specific laws. Ten of these laws were specifically set apart and written on the tablets of stone. In the Christ Administration, Christ summed up the whole law and set the legal requirements for the Christ Administration in two commandments which are recorded in the Gospels. And that is to love God with all your heart, soul, mind, and strength, and your neighbor as yourself. The Record in Matthew includes the phrase, "on these commandments hang all the law and the prophets."

These two commandments came from Deuteronomy and Leviticus and not from the 10 commandments (Deuteronomy 6:4, 5; Leviticus 19:34). Even though the Mosaic Law was the best that God could do for Israel, it was weak through the flesh (as Romans 8:3 says).

The Mosaic Law gave direction but not inspiration. It guided, but could not motivate people to follow its guidance. Jesus Christ recognized the shortcomings of the Mosaic Law. Thus the standard in the Christ Administration was simply love God and love your neighbor. These two commandments are known as the law of Christ or the "royal law" in James 2:8. It is impossible to genuinely love your neighbor without first loving God. We love because he first loved us, because of this truth; the law of Christ was occasionally stated simply as "thou shalt love your neighbor as yourself". But you cannot do that unless you love God (Galatians 5:14).

The Christian believer is not under the law of Moses or the law of Christ. We are subject to a higher law called the law of the spirit of life in Christ Jesus, or the law of liberty. The Christian believer is told to walk by the spirit of God and fellowship with the heavenly Father. However, just because the believer lives above the law, it does not mean that he negates principles found in the law. The law of the spirit of life does not nullify the commandments to love God and love your neighbor. It goes way beyond these commandments. Galatians 6:2; “Bear ye one another’s burdens, and so fulfill the law of Christ”. It is not a commandment to fulfill it, but it says you will if you bear one another’s burden, you are going to fulfill that law of love.

This verse does not say that bearing one another’s burdens fulfills the law of the spirit of life. The Christian believer who walks by the spirit of God should be constantly fulfilling the law of Christ as he lives day by day. If he is not, then he is not even close to fulfilling the law of the spirit of life which is a greater law. Fulfilling the law of Christ is only a part of the believer’s responsibility. The real issue of this grace administration is found in Galatians 6:15, 16.

That is why it includes much more than just ABS, but that ABS is the measurement. Because there was a much more detailed doctrinal problem in Galatia, but the ABS was the measurement of how screwed up they were doctrinally as well as practically.

6:1 “brethren” – usually introduces an expanded truth in detail, thought or development (stop and pay attention!)

“man” – Aramaic and Greek – someone out from you, of you.

“overtaken” – (Aramaic) adam; go before or go in front of, and is used of time or place.

(Greek) prolambano; pro – before, receive before or take before (time or place), here it is place. This word is also used of money received previously. Also, money that has been advanced for traveling expenses – Petty cash. Also used as a retainer. It does not always mean money, but it does carry that undertone. Here the word is used of place.

“fault” – (Greek) paraptoma – sin, a falling aside. Also, used in literature as an error in the amount of payment.

“spiritual” – walk in the spirit.

“restore” – (Gr.) katartizo; artios – used of mending nets, discipline in training, setting a broken bone, preparing a dish, or medicine. Perfectly fitted.

“spirit” – usage 6 and 9c, spiritual attitude.

“meekness” – a corresponding action that accompanies humbleness of mind. Humbleness is what is in the mind; meekness is the action that goes with it. See Ephesians 4:2.

“consider thyself” – keep your eyes on it; scope is on it.

“tempted” – to tempt with evil. While you are helping someone else, watch that you are not tempted.

(literal according to usage)

My brothers, if any one of you is in error by running up a spiritual debt, then you who are spiritual should restore him with a spiritual attitude of meekness while watching out for yourselves that you are not tempted.

6:2 “burden” – (Gr.) baros, (Ar.) yugra – a weight which may be shared, relieved or transferred; also a financial term used of the burden of oppression and taxation.

(“burden” in vs. 5 is (Gr.) phortion, (Ar.) mawbia – used commercially of a cargo; that which is transported and it cannot be shared.) He must carry his own cargo on life’s ship or sink. You can be a tugboat but not a release cargo ship. You cannot relieve his cargo but you can be a tugboat to relieve the pressure. Everyone in the financial area must share of his abundance, which is his phortion; that is his weight, his cargo. But for every one of us that shares of our abundance, that sharing eases the baros, the pressure for all the believers and the entire ministry.

“fulfill – (Gr.) anapleroo – to pay in full; make up a debt; pay off taxes.

(literal according to usage)

Work together to bear the responsibilities of the ministry [help alleviate each other’s pressures], and so fulfill Christ’s law [of love].

6:3 “something” – If he thinks he is too good to share in the responsibility, he deceives himself.

(literal according to usage)

Anyone who thinks he is too important [to share in the responsibilities] deceives himself, because no one is that important.

6:4 “prove” – (Gr.) dokimazo, - test (in the positive sense), expecting a positive outcome; prove (like metals or coins)

“work” – used commercially of a person’s job or trade.

“rejoicing” – boasting; II Corinthians 12:12-18 (financial burdens).

(literal according to usage)

Let him prove his work [by sharing]. Then he will have satisfaction in his own work and not in someone else’s.

6:5 (literal according to usage)

Every one must carry his own weight.

6:6 “taught” – (Gr.) katecheo, catechism, to instruct, train, legal instruction, (fig). polyptoton.

“good things” – materially (vs. 9,10); The instruction of the Word.

(literal according to usage)

Let him who is given the instruction of the Word share abundantly all good things with him who gives instruction.

6:7 “be not deceived” – to wander into deception.

God is not mocked. (Aramaic) bazach – to mock; insult; deride; ravish. (Greek) mukterizomai – to turn up the nose at (an Orientalism). There are three ways to insult someone in the east: 1) Slap them on the cheek; 2) Spit at them; 3) Turn up the nose at them. When you do not ABS (Malachi 3:10b) you are robbing from God, you are insulting him. “You sow what you reap” is a figure of speech “pardemia”; a proverb, a wise saying. See I Corinthians 9:10, 6, 7. Paul, Barnabus and other leaders were moving the word. They had the right to live off the ABS.

(literal according to usage)

Do not be tricked. God is not to be insulted, for “A man reaps what he sows.”

6:8 Flesh twice, spirit twice, (fig.) parallelism. (His own flesh shall reap – Literal) See II Corinthians 9:6, 7. God loves a cheerful giver!

(literal according to usage)

He that sows in his own flesh shall reap corruption from the flesh, but he that sows in the spirit in manifestation shall reap everlasting life from the Spirit.

6:9 “weary in well doing” – become faint and loose heart. II Thessalonians 3:13

“due season” – it’s own time.

(literal according to usage)

Let us not lose heart and become weary as we do good [abundantly sharing], for, at the proper time, we shall reap our rewards provided we do not give up.

6:10 “opportunity” – time (vs. 9)

“household” – the faithful in Christ Jesus (those who stay put); those under a common roof (whereas “family” is everyone born into that family!)

Our mark of quality is in our walk and it is measured by the barometer, the ABS.

The section from Galatians 5:22, 23, regarding the “fruit of the spirit” ties into Galatians 6:10 here.

Fruit of the spirit:

1) **Love** – love activates, it is a “doing” fruit.

- 2) **Joy** – is an “encouraging” fruit. It encourages the individual by enlightening him.
- 3) **Peace** – is a “guarding” fruit. It quiets the individual on the inside.
- 4) **Longsuffering** (patience) – is a “doing” fruit. It endures and forbears people as well as circumstances.
- 5) **Gentleness** – is an “encouraging” fruit. It wins others by encouraging them.
- 6) **Goodness** – is a “guarding” fruit. It ministers to others to guard them.
- 7) **Faith** (believing) – is a “doing” fruit. Believing appropriates results.
- 8) **Meekness** – is an “encouraging” fruit. It encourages results.
- 9) **Temperance** (self control) – is a “guarding” fruit. By exercising self-control, we control and guard our results.

So you have the fruit, which are the final visible evidence of the spirit. They are the result of the operation of the gift. These are our credentials in handling doctrinal error to restore one another.

(literal according to usage)

Therefore, as we now have the proper time [to sow], let us work for the good of all, but especially for those who are of the household of faith.