

1. Sin brings regret — bondage — death.
2. The Spirit gives life — peace.

Conclusion: Take Your Choice.

- A. Walk by the leading of the Spirit and you will live.
- B. Walk by the leading of Sin and you will die.

C. DEMANDS OF FREEDOM 6:1-10

1. Mutual helpfulness and responsibilities 6:1-5

TEXT 6:1-5

(1) Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted. (2) Bear ye one another's burdens, and so fulfill the law of Christ. (3) For if a man thinketh himself to be something when he is nothing, he deceiveth himself. (4) But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of his neighbor. (5) For each man shall bear his own burden.

PARAPHRASE 6:1-5

1 Also, brethren, if any member of your churches, through the strength of temptation, or the frailty of his own nature, is surprised into any work of the flesh, ye who are teachers and rulers, restore such a person to his proper place in Christ's body, the church, by meek instructions and affectionate rebukes; and thou who readest, take a view of thine own frailty, lest even thou fall by temptation.

2 Instead of rebuking one another with harshness, sympathize with one another in every distress; and thus fulfill the law of Christ, which enjoins benevolence even to those who fall into sin.

3 For if any one, thinking highly of himself, is immoderately severe towards his brethren when they fall into sin, and does not assist the distressed, such a person, being nothing, deceiveth himself in thinking himself better than others.

4 But, the worth of a man being shewn by his works, let every one try his own work, rather than the work of others, and if good, then he shall have boasting in himself alone, and not in another, as worse than him.

5 To bring your actions to the trial, is absolutely necessary; for every one, at the judgment, shall answer for his own actions only.

COMMENT 6:1

Brethren, even if a man be overtaken in any trespass

1. The King James uses the word *fault*.
2. Many folk have a besetting sin that overtakes them on occasion.
3. Consider the word *overtaken*.
 - a. The devil can overtake—overcome in life as well as in doctrine.
 - b. "That they may recover themselves out of the snare of the devil, having been taken captive by him unto his will." II Tim. 2:26
 - c. This is not willful sin—but one whose spiritual endurance is at an end.
4. The Galatians are addressed as brethren.
 - a. Paul calls attention to a family relationship which should serve to obligate one to the needy.
 - b. God's family relationship should warm our hearts toward those in need.

ye who are spiritual

1. Some feel these were men among the Galatians who were eminent for their knowledge and goodness.
2. MacKnight thinks they were those possessed of spiritual

gifts. "If any man thinketh himself to be . . . spiritual."
I Cor. 14:37

restore such a one

1. Not to aggravate, scold, and drive further away.
 - a. The Greek word means "To make fit."
 - b. It is used in Matt. 4:21 of repairing nets.
 - c. Liddell and Scott says it is used of setting a broken limb.
2. What if he will not be restored?
 - a. Paul answers, "Refuse him." Titus 3:10
3. There is a state beyond restoration.
 - a. "Impossible to renew." Heb. 6:4-6

in a spirit of gentleness

1. A repentant sinner is not to be given gall and vinegar to drink.
2. "Shall I come to you with a rod, or in love and a spirit of gentleness?" I Cor. 4:21

looking to thyself

1. There is no sin which one person has committed, but what another may commit it.
2. We can examine others and forget self.
 - a. "But I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected." I Cor. 9:27
 - b. "Wherefore let him that thinketh he standeth take heed lest he fall." I Cor. 10:12
 - 1) David fell.
 - 2) Noah, a preacher of righteousness, fell.
3. Preachers can get so negative that they become sour and disgruntled.
 - a. Some men preach that others need to pray and to love, and they do not realize that they need it.
 - b. Some men preach as though they were the only saints.
4. Preachers can emphasize love and be unlovely.
5. *Looking* is also translated *considering*.

- a. The verb denotes looking intently—being on guard.
 - 1) “Look therefore whether the light that is in thee be not darkness.” Luke 11:35
 - 2) “Mark them that are causing the divisions.” Rom. 16:17
- b. Sometimes it is used as something to aim at.
 - 1) “While we look not at the things which are seen.” II Cor. 4:18
 - 2) “Not looking each of you to his own things, but each of you also to the things of others.” Phil. 2:4

lest thou also be tempted

1. He fell yesterday, I may fall today.
2. The restoring one may fall short of his duty.
 - a. He may withhold help.
 - b. He may be betrayed into Pharisaism—self righteousness.
 - c. He may become harsh.
3. If the restorer falls, then the needy person may say, “What right has he to speak to me; look what he does. I am not guilty of that.”

COMMENT 6:2

Bear one another's burdens

1. Christians must have strong shoulders.
2. Paul writes, “Love believeth all things, hopeth all things, endureth all things.” I Cor. 13:7
3. Note how the early church did this.
 - a. “Them that believed were of one heart and soul.” Acts 4:32-36
4. Sharing only goes so far—it has some limitation.
 - a. “If any will not work, neither let him eat.” II Thess. 3:10
5. Consider the word *weight* or *burden*.
 - a. The word means an excessive weight, such as it is a toil to carry.

- b. "Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves." Rom. 15:1

WORD STUDY 6:2

"Burdens" (*baros* — BAR oss). At first glance there seems to be a contradiction between 6:2 and 6:5. First we are to "bear one another's burden," and then, each man is to "bear his own burden." The solution lies in the two different Greek words for "burden." The burden of 6:2 which must be shared is *baros*, which means "heavy, having great weight." The burden of 6:5 which each one must carry for himself is *phortion* (for TEE on), which is a common word for freight or cargo.

Thus, we must all help one another in the oppressive burdens of life, but we also each have certain things for which we alone are responsible.

COMMENT 6:3

fulfill the law of Christ

1. What is the law of Christ?
 - a. "A new commandment I give unto you, that ye love one another." Jn. 13:34
 - b. "This is my commandment, that ye love one another." Jn. 15:12

thinketh himself to be something

1. This refers to those who think they are "big ones" when they are "zeros."
 - a. People, who if bought for their worth and sold at their evaluation, would net a great profit.
 - b. "If I have the gift of prophecy and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing." I Cor. 13:2
2. There are those who like to eulogize themselves.

3. These are puffed up to their own destruction.
 - a. "Love . . . is not puffed up." I Cor. 13:4
 - b. "Let no man rob you of your prize by a voluntary humility and worshipping of the angels, dwelling in the things which he hath seen, vainly puffed up by his fleshly mind." Col. 2:18
 - 1) A spiritual mind will be humble.
 - 2) Puffing up prepares for a bubble to burst.
 - c. "That in us ye might learn not to go beyond the things which are written; that no one of you be puffed up for the one against the other." I Cor. 4:6
 - d. "Now as concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffeth up, but love edifieth." I Cor. 8:1
 - 1) Those who are Ph.D.'s in their thinking, but not in their training, often are troublemakers.
 - 2) The ignorant man knows not that he does not know.

he deceiveth himself

1. A magician can do strange things with others.
2. The puffed up person can strangely fool himself.
 - a. There is no one more miserable than the self-deluded person.
 - b. "If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain." James 1:26

COMMENT 6:4

But let a man prove his own works

1. *Prove* means to examine.
 - a. See I Cor. 11:28. Let a man examine himself at the table.
 - b. Rom. 12:2
2. We have to give account of our own life, therefore we must be concerned. Cf. Rom. 2:6; 14:12; Gal. 6:8; II Cor. 5:10

then shall he have his glorying in regard of himself alone

1. See II Cor. 1:12 for the meaning of this. "For our glorying is this, the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God,"
 - a. A thorough examination of self, leaves no room for self-glory.
 - b. The grace of God is our glory and it eliminates the big "I."
2. If a person is egotistical, he compares himself with what is inferior and thereby exalts himself all the more.
 - a. Illustration—A robin saw itself in a mirror, ruffled up its feathers, and found itself destroying itself by its own image.
 - b. Such a person will hang himself, for he keeps giving himself enough rope.

and not of his neighbor

1. The Catholic Bible reads, "And not in comparison with another."
2. He will not have time to glory over his neighbor's weakness.
3. He will not be like the Pharisee: "God I thank thee that I am not as the rest of the men." Luke 18:11

PROVE YOUR OWN WORK 6:4

The subject of works is a constant problem to those who make too much of grace. Some say that there is "absolutely nothing that anyone can do to obtain salvation. It is absolutely by God's grace." Immediately after a statement of absoluteness, they qualify it by saying, "you are saved by faith."

When pressed with scriptures that concern obedience, they then defend their position by saying "obedience is works and you are not saved by works but by faith only." This last argument is in opposition to James 2:24, which says that we are "not saved by faith only."

A man in a row boat has two oars. One can be called faith and the other obedience or works. The use of both oars sends

the boat upstream. The use of one sends the boat in a circle and downstream.

In the 1920's astronomers felt sure, as a result of their calculations, that there must be another planet in the skies. This act of faith drove people to search for it. As a result, Pluto was discovered.

But, in science, faith is never a stopping place. It does not prove anything. It merely stimulates research in the direction of the suggested truth. Religious faith has exactly the same function. It is the insight to perceive that something is true and the motivation to go ahead and prove it.

Contrary to what we may have thought, God does not want us to take Him for granted. He wants us to prove Him. The Bible says so . . . "prove me now herewith, saith the Lord of Hosts" Malachi 3:10, "that ye may prove what is that . . . will of God," Romans 12:2; "But let every man prove his own work," Galatians 6:4.

STAND FAST IN FREEDOM

Christ makes us free, vs. 4. This is a statement of fact then expanded in the following verses.

The Christian knows of a freedom which liberates and yet which has the necessary limitations for community living. Jesus said, "If you continue in my word, you are my disciples, and you will know the truth, and the truth will make you free. . . . So if the Son makes you free, you will be free indeed," John 8:31, 32, 36. This freedom through Christ liberates one from the power of sin from self-centeredness, from anxiety, and from fear of death. It enables one to live freely among his fellows with loving concern for them. It is this kind of freedom with which we should seek to fill the emptiness of our lives.

Love for Christ calls forth an obedience from us and we do not consider it working for our salvation.

Under His authority those of the bride are no longer under law. Freed by the great Lover, we face a greater obligation.

Under the law people did not need to think, make choices; “work out our own salvation with fear and trembling.” But . . . we must think, choose, weigh, test, be accountable for our own thoughts, words, actions.

COMMENT 6:5

For each man shall bear his own burden

1. This sounds like a contradiction of verse 2.
2. The Greek word means—burden or responsibility.
 - a. Jesus said, “My yoke is easy, and my burden is light.” Matt. 11:30
 - b. “For they bind heavy burdens and grievous to be borne and lay them on men’s shoulders.” Matt. 23:4
 - c. This word is different from “burden” of verse 2. Here it means toil, trials.
3. Each one of us shall bear his own load of duty and accountability.
 - a. This we will be called upon to answer for in the judgment.
 - b. No one can shoulder our responsibility for us.

STUDY QUESTIONS 6:1-5

884. With what word does Paul open this chapter?
885. May we assume that Paul was not yet ready to dis fellowship them for their false teaching?
886. Define the word *overtaken*.
887. Explain the meaning of *trespass*.
888. What is the idea of a “besetting sin?”
889. Is this a sin committed by the will or against it?
890. Who were the spiritual ones?
891. Were they the most saintly ones?
892. Could it refer to the ones with spiritual gifts?
893. What is meant by the word *restore*?
894. How do you go about it?

895. Are there impossible ones? (Cf. Heb. 6:4-5)
896. What do you do if one refuses you? (Cf. Titus 3:10)
897. What kind of a spirit does the restoring one need?
898. What is meant by gentleness?
899. What do you need to look to yourself?
900. Is it possible to forget your own weakness while looking at the weakness of others?
901. Is there any danger in trying to help people?
902. Is it possible for a person to be unlovely while speaking on the subject?
903. What would you look for in self while counseling?
904. Does the verse mean that you may fall into their temptations?
905. In what way is this a very real problem?
906. Define *fear*.
907. Are Christians to be burden bearers?
908. Did the early church set us an example?
909. Paul teaches that burden bearing does what?
910. Can we go to the extreme in slave driving responsibilities?
911. What warning is given in this verse?
912. How do people get big ideas about themselves?
913. Is it possible for a person to be nothing?
914. What is the danger of being puffed up?
915. Does knowledge puff up people?
916. Do people become proud of their spirituality?
917. Can a person play the part of a magician?
918. How does one fool himself?
919. When a man examines his work, how should he compare it?
920. When we compare ourselves with others, what kind of a person do we select?
921. When we glorify ourselves in comparison to others, what do we generally do to the other individual?
922. Will we glory in self if we compare ourselves to Christ?
923. How often should we prove our work?
924. Do we have teaching encouraging self-examination once a week? Cf. I Cor. 11:28

925. Is this verse a contradiction of verse 2?

926. What does *burden* mean?

927. Did Jesus urge burden-bearing?

928. If we shoulder other people's burdens, should we expect others to shoulder ours?

2. Material support for the gospel 6:6-10

TEXT 6:6-8

(6) But let him that is taught in the word communicate unto him that teacheth in all good things. (7) Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. (8) For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life.

PARAPHRASE 6:6-8

6 Now let him who is instructed in the doctrines and precepts of the gospel, impart a share of all the good things he enjoys to the instructor. By this good work, ye may have matter of boasting in yourselves, ver. 4.

7 To maintain them who teach you, is your duty. Therefore, do not deceive yourselves, God will not be mocked: For, as in the natural, so in the moral world, whatever a man soweth, that also he shall reap.

8 Therefore he who, by spending his time and wealth in gratifying his sensual desires, soweth into his own flesh, shall from such a sensual life reap corruption; the utter destruction of his soul and body. But he who, by spending his time and wealth in improving his mind, and in doing good to others, soweth into his spirit, shall, from such sowing into the spirit, assuredly reap life everlasting.

COMMENT 6:6

Let him that is taught in the word communicate

1. Let the one taught remunerate his teacher.
 - a. In financial aid.
 - 1) "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel." I Cor. 9:14
 - 2) "I robbed other churches, taking wages of them that I might minister unto you." II Cor. 11:8
 - b. Some folk are against ministerial support.
 - 1) Elder: "Preachers are to sacrifice, therefore I am against a raise in salary."
 - 2) Lady: "Keep him humble Lord; we will do all we can to keep him poor."
 - c. In honor and reverence, and all other good things.
 - 1) To talk ill of the preacher before your children is bad.
 - 2) Talk ill of the preacher in the community—and it will help convince them of the hypocrisy of religion.
 - 3) The teacher represents God and therefore should demand respect.
2. The student of the Word should learn to support the teacher of the Word. Cf. I Tim. 5:17; II Cor. 9:7, 8.

WORD STUDY 6:6

"Communicate" (*koinoneo* — koin oh NEH oh). The person who is taught is literally to "become a partner with" the one who is teaching. He is to share fully with his teacher by receiving the good spiritual truths and by giving good material things in return. This use of *koinoneo* with reference to financial support is also seen in Phil. 4:15.

COMMENT 6:7

Be not deceived

1. This suggests you can do something about being deceived.

- a. Man is a thinking individual.
- b. He is a willing individual.
- 2. How are men deceived?
 - a. They are deceived by the devil. "Satan . . . shall deceive the nations." Rev. 20:7, 8
 - b. They are ensnared by the devil. "Moreover he must have good testimony from them that are without; lest he fall into reproach and the snare of the devil." I Tim. 3:7
 - 1) "And they may recover themselves out of the snare of the devil, having been taken captive by him unto his will." II Tim. 2:26
 - c. The devil works lying wonders.
 - 1) "With all power and signs and lying wonders, and with all deceit of unrighteousness." II Thess. 2:9
 - 2) "Spirits of demons, working signs." Rev. 16:14
 - d. Satan assumes the form of an angel of light.
 - 1) "Satan fashioneth himself into an angel of light." II Cor. 11:14
 - e. Satan blinds men: "The God of this world hath blinded the minds." II Cor. 4:4
 - f. Satan tempts men: "The tempter had tempted you." I Thess. 3:5
 - g. Man deceives himself.
 - 1) "Each man is tempted, when he is drawn away by his own lust, and enticed." James 1:14
- 3. What can be done about it?
 - a. God knows how to deliver saints out of temptation.
 - 1) II Peter 2:9
 - 2) I Cor. 10:13
 - 3) Heb. 2:18
 - b. Man can do something about it.
 - 1) Man can resist in faith. Eph. 6:16 and I Pet. 5:9, 10
 - 2) Man can watch against it. I Pet. 5:8
 - 3) Man can pray to be kept from it. Matt. 6:13; 26:41

God is not mocked

- 1. *Mocked* in the original verb meant to writhe the nostril—to

scorn or sneer.

2. Man in false appearances only deceives himself.
 - a. Gehazi, the servant of Elisha, wanted to collect from Naaman for the healing of leprosy. II Kings 5:15-27
 - b. Ananias and Sapphira tried to deceive Peter. Acts 5:1-10
3. The mocking shall work in reverse.
 - a. "The kings of the earth set themselves against Jehovah." Psalms 2:4
 - 1) Like man disturbing an ant hill, the ants go in confusion.
 - 2) Man drinks, carouses, rejects Christ, builds empires—then floods, earthquakes, droughts, etc., come to take it all away.

for whatsoever a man soweth

1. A man can sow for the devil.
 - a. He can sow discord. Prov. 6:14, 19
 - b. He can sow strife. Prov. 16:28
 - c. He can sow iniquity. Prov. 22:8
 - d. He can sow to the flesh. Gal. 6:8
2. A man can sow for God.
 - a. "I planted, Apollos watered." I Cor. 3:6
 - b. "Soweth the word." Mark 4:14
 - c. "Seed to the sower." II Cor. 9:10 and Matt. 13:38

that shall he also reap

1. This is a certainty in life.
 - a. If he has sown for God, it will be bountiful.
 - 1) "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully." II Cor. 9:6
 - 2) "Open windows of heaven." Malachi 3:10
 - 3) "He that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness." II Cor. 9:10
 - 4) "It is sown a natural body; it is raised a spiritual

body. If there is a natural body, there is also a spiritual body." I Cor. 15:44

- b. If he has sown for the devil, it will be frightful.
 - 1) "For they sow the wind and they shall reap the whirlwind." Hosea 8:7
 - 2) "They that . . . sow trouble, reap the same." Job 4:8
 - 3) "Shall reap corruption." Gal. 6:8
- 2. We live in a dependable universe, therefore we are both blessed and warned.

COMMENT 6:8

reap corruption

- 1. The flesh is poor soil for a spiritual harvest.
 - a. It lusts against the spirit.
 - b. It is subject to death.
 - c. It is weakness.
- 2. Gratification of flesh alone will bring corruption.
 - a. The verbal noun suggests decay or the condition of being impaired, spoiled, wasted away. Col. 2:22; Rom. 8:21
 - b. It is used of corruption in our moral nature.
 - 1) II Pet. 1:4
 - 2) II Pet. 2:12-22
 - 3) II Cor. 7:2
 - 4) I Tim. 6:5
 - c. It is used of the rotting away of the dead body.
 - 1) Acts 2:27
 - 2) Acts 2:31
 - 3) Acts 13:34-37
 - d. It is the antithesis of our inheritance.
 - 1) "It is sown in corruption; it is raised in incorruption." I Cor. 15:42
 - 2) "Neither doth corruption inherit incorruption." I Cor. 15:50

shall reap eternal life

1. A new body will be fashioned for such people.
 - a. "It is raised a spiritual body." I Cor. 15:42-54
 - b. "Fashion anew the body of our humiliation, that it may be conformed to the body of his glory." Phil. 3:21
 - c. "If the earthly house of our tabernacle be dissolved, we have . . . a house not made with hands, eternal." II Cor. 5:1
 - d. "For as in Adam all die, even so in Christ shall all be made alive." I Cor. 15:22
2. New glory will be harvested.
 - a. Rom. 2:7
 - b. I Cor. 15:49
 - c. I Cor. 15:43
 - d. I Tim. 6:17-19
3. How do you sow to the Spirit?
 - a. By deeds to fellow men.
 - 1) "Rich in good works, ready to distribute." I Tim. 6:17, 18
 - 2) The rich young ruler failed in this. Lk. 18:22
 - 3) Jesus said, "Ye have done it unto me." Matt. 25:45
 - b. By love for God.
 - 1) "Present your bodies a living sacrifice." Rom. 12:1, 2
 - 2) "Lay not up for yourselves." Matt. 6:19
 - 3) "But seek ye first his kingdom." Matt. 6:33
 - c. By devotion to Jesus Christ.

STUDY QUESTIONS 6:6-8

929. Who are the taught ones?
930. What is meant by "in the word?"
931. Does this refer to preachers, elders, and Bible School teachers?
932. Does the word *communicate* mean to hold conversation here?
933. What does it mean?

934. Does it mean good financial support?
935. Prove by the Scriptures that teachers and preachers are to be supported financially.
936. Did Paul receive financial help?
937. Was this always so?
938. What is included in the expression "all good things"?
939. Name some good things that a preacher or teacher might appreciate most.
940. Can man fool God?
941. Can man fool himself into thinking he can?
942. How are men deceived?
943. What methods does the devil use?
944. Does God do anything about our temptations?
945. How can man resist the devil's cunning?
946. What does the word *mock* mean?
947. What actually takes place when a man tries to mock God?
948. What is meant by *sowing*?
949. How does a man sow evil?
950. What kind of evil is it possible to sow?
951. Describe sowing good for God.
952. Does this verse speak uncertainly?
953. Is a harvest assured regardless of how we sow?
954. Who will supply us good seed to sow?
955. Is the flesh good or bad soil for sowing?
956. What will sowing to the flesh bring?
957. Define *corruption*.
958. Give verses that teach man's corruption.
959. Explain spiritual sowing.
960. When do we do spiritual planting?
961. Is there a second chance?
962. What is included in the spiritual reaping?
963. What will happen to the body that is buried, if we are spiritual?
964. What chapter in Corinthians is given over to the subject of the resurrection?

TEXT 6:9, 10

(9) And let us not be weary in well doing: for in due season we shall reap, if we faint not. (10) So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

PARAPHRASE 6:9, 10

9 Wherefore, having such a prospect, let us not flag in improving our minds, and in doing good to others: For in the proper season, namely at the judgment, we shall reap the blessed harvest of everlasting life, if we faint not.

10 Certainly, then, while the season of sowing lasteth, let us work good to all men, whatever their country or their religion may be, but especially to them who are of the family of God by faith: for, considering our persecuted state, we ought to be very attentive in succouring one another.

COMMENT 6:9

And let us not be wearying in well doing: for in due season we shall reap, if we faint not

(This calls for a favorite sermon outline.)

AN EXHORTATION TO THE PEOPLE OF GOD.

I. Be not weary—exhortation to not be tired—to keep on the job.

1. Tiredness is largely mental.

a. Children play without tiring.

1) Illustration: Man experimented: did everything the child did and he was soon exhausted.

- 2) Illustration: Put that child to work, and it soon is exhausted.
2. Church folks are sissies—too tired for worship.
 - a. Look at your night club people and the hours they keep. A church person couldn't (wouldn't) go to church like that.
 - b. Church people
 - 1) Can't get up on Sunday morning.
 - 2) Can't come on Sunday evening.
 - 3) You would think it took a rugged constitution to stand a twenty minute sermon.
 - 4) It would seem by the excuses that only those who have nothing to do but recuperate for church could make it.
3. We are tired in soul winning.
 - a. Folk are so exhausted from work that they can't get out to win souls.
 - b. There are four or five tavern owners for every church in town, and the taverns thrive.
4. We are called to outwork the devil.

II. Exhortation to do good work—"In well doing."

1. This refers to spiritual work.
 - a. We have examples.
 - 1) "Even Jesus of Nazareth, who went about doing good." Acts 10:38
 - 2) "Dorcas, full of good works." Acts 9:36-39
 - 3) The Apostles preached boldly.
 - 4) "They that were scattered abroad went about preaching." Acts 8:4
 - b. We have a book that will show us what is "well doing."
 - 1) "Furnished completely unto every good work." II Tim. 3:16-17
 - c. There is no need of the Book of Mormon.
 - d. Mrs. Eddy's book is superfluous.
 - e. The Bible does a complete job.

- f. We are warned about failure to do good.
 - 1) "To him therefore that knoweth to do good, and doeth it not, to him it is sin." James 4:17
 - 2. Our good should be directed first to God's people. "Especially unto them of the household of faith." Gal. 6:10
 - a. We must have a loyalty to one another.
 - 1) Christian folk gossip, back bite, speak unkindly.
 - 2) Let us keep our skeletons in the closet.
 - 3) Labor unions, lodges, etc., have a close fellowship, sometimes more than the church people.
 - 4) We fail to do business with one another—spend money with heathen in preference to patronizing the Christian.
 - b. A faithfulness here will impress the world.
 - 1) "Behold how good and how pleasant . . . for brethren to dwell together in unity." Psalm 133:1
 - 2) "By this shall all men know that ye are my disciples, if ye have love one for another." John 13:35
- III. Consider the time element—"we shall in due season."
- 1. Here is an exhortation to be patient.
 - a. We are too much like children who want everything now.
 - 1) On a trip they want to arrive at once.
 - 2) Time means little to little children.
 - b. Folk want to save everybody in a short revival but give up quickly when only a few respond.
 - c. A few invitations and they give up and say, "I told you so: people are not interested in revival today."
 - 2. A righteous cause in dealing with people needs time to work out.
 - a. Evil is deeply entrenched.
 - b. Prejudices are not easily broken down.
 - c. Most folk quit after a few failures—that is what the devil wants.

3. Remember—God works on time.
 - a. "When the fulness of time came." Gal. 4:4

IV. A certainty—"We shall reap."

1. God will see to it that there will be a reaping.
 - a. "I planted—Apollos watered, but God gave the increase." I Cor. 3:6
 - b. "We shall reap" rings with faith and victory. Gal. 6:9
 - c. "My word . . . It shall not return unto me void." Isaiah 55:11
2. This makes a dependable universe.
 - a. We never waste time when we work for God—nor is it in vain.
 - b. God is as dependable in the spiritual realm as He is in the physical.

V. A provisional that is conditional—"If we faint not."

1. We can't quit like spoiled children.
 - a. Children say, "I'll take my dolly and go home."
 - b. Children work a while then quit—can't work long.
2. Jesus urged toil and steadfastness of His disciples.
 - a. "In your patience ye shall win your souls." Luke 21:19
 - b. "Be thou faithful." Rev. 2:10
 - c. "He that endureth to the end." Matt. 10:22
 - d. ". . . having put his hand to the plow . . ." Luke 9:62
3. This is a cruel hard universe—the devil will defeat you in the heat of the day unless you take God seriously.
 - a. "I can do all things in him." Phil. 4:13
 - b. "No temptation but such as man can bear." I Cor. 10:13

DO GOOD 6:9-10

Appreciation of God's grace motivates the Christian to perform good works. The redeemed are to "do good unto all men" (Galatians 6:10) and where God gives responsibility

he also provides power. Paul wrote, "God is able to make all grace abound toward you; that ye . . . may abound to every good work" (2 Corinthians 9:8).

Service is not a way to earn salvation, but a way to express our love for God, which drives us to express love for our fellowman.

God's grace is an unrepayable gift. Some Christians, overwhelmed by the richness of God's mercy toward them, develop guilt feelings and frantically set about trying to "deserve" that grace by paying God back. But it just doesn't work that way. Any such attempt, be it ever so sincere, serves only to frustrate His grace and to reduce the kindness of God to the level of barter or trade.

We present our bodies as living sacrifices, because it is a reasonable service.

No amount of good works can make God indebted to us; but no one who has received God's grace wants to disappoint Him in any way. We now serve God out of love, not because of fear.

COMMENT 6:10

as we have therefore opportunity

1. The alert Christian sees opportunity everywhere.
2. Serious-minded people know that good work is urgent. Cf. John 9:4
 - a. Death takes away opportunities.
 - b. We pass this way once and once only and opportunities are lost forever.

Let us do good unto all men

1. Our good should be directed first toward those of God.
2. All men are our brothers—neighbors.
 - a. The story of the good Samaritan makes this evident. Lk. 10:33
 - b. Doing good is proof of our love, said John.

“Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath the world’s goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?”

I Jn. 3:16, 17

3. A summary of Jesus life in that “He went about doing good.” Acts 10:38
 - a. Most of us go about more than Jesus but there is very little good attached.
 - b. Dorcas is a good example of good deeds who certainly followed the Lord’s example.

especially to them of the household of faith

1. Let it be said of us, “How they love one another.”
2. The members of the same body must care for one another.
3. The members of the same household should manifest love for the children of God.
4. It is good to do business with the household of faith rather than to prefer the bargains of the heathen.

STUDY QUESTIONS 6:9, 10

965. Is weariness something that we can control?
966. Does your life speak of a spiritual tiredness?
967. Does the world exhibit more energy for its sowing than does the Church?
968. Are we tired in soul winning before the revival is over?
969. What is meant by *well doing*?
970. Was Jesus a good example?
971. How about Dorcas?
972. Is the Bible a sufficient guide in well doing?
973. Are we doing good when we bite and devour one another?
974. Is a time limit involved here?
975. How do we know when the due season is up?
976. Who is the time keeper?

977. Do we have a right to place a time limit on the germination of spiritual seed?
978. Does God work on time? Cf. Gal. 4:4
979. Paul says "we shall reap." Is this to mean certainty?
980. Who will see to it that a harvest will come?
981. What if this were not a dependable universe at all?
982. What condition does God put on our harvest?
983. Define *faint not*.
984. What kind of people grow weary?
985. Give scriptures that urge faithfulness, steadfastness, etc.
986. Who will win if we faint?
987. Do you think that the devil is present in the heat of the harvest to cause you to faint?
988. Does this verse suggest that we have opportunity, or that we have to make it?
989. To whom should good work be directed?
990. Who should especially receive our goodness?
991. Does the good Samaritan story fit here? Compare I John 3:16, 17 in regard to good work.
992. Who is included in the household of faith?

D. CONCLUSION

1. Token of Authorship. (Cf. II Thess. 3:17) 6:11

TEXT 6:11-13

(11) See with how large letters I write unto you with mine own hand. (12) As many as desire to make a fair show in the flesh, they compel you to be circumcised; only that they may not be persecuted for the cross of Christ. (13) For not even they who receive circumcision do themselves keep the law; but they desire to have you circumcised, that they may glory in your flesh.