

**Galatians 6: 6; “Sharing with Your Teacher”, Message # 58 in the series –
“Christ has Set us Free”, a Bible Study conducted on September 7th, 2016,
by Pastor Paul Rendall at his home.**

Verse 6 is a very important application of the truths of verses 2-5 which have gone before it; that of bearing one another’s burdens and thus fulfilling the law of Christ; that of each one examining their own work, and that of each one bearing their own burden. This application speaks of the one being taught, sharing in all good things with him who teaches. What does this mean? I believe that it means just what it says; that those who are being taught the good word of God, ought to share of their good things with their teacher; the one who has been appointed among them to teach them the word of God Sunday by Sunday, and also informally from house to house. I would like to handle this text in this way: that 1st of all – The distinction between teachers and the taught ought to be clearly recognized by all Christians. 2nd - Teaching and preaching is a spiritual work that needs to be materially provided for by those who receive it in the local church. And 3rd – This sharing should have the right motivation behind it; that of our love for the man whom God has raised up to instruct us in the good things of the word of God.

1st of all – The distinction between teachers and the taught ought to be clearly recognized by all Christians.

Here we have a distinction being made between the teachers and the taught. It is true that all Christians who are wise and holy will attempt to teach others who are less knowledgeable and mature in the faith. They will teach them what God is saying in His word, and what they, the instructed, should be doing as a result of having that knowledge. You can see this if you turn over with me to Romans chapter 15, verse 14. “Now I myself am confident concerning you, my brethren, that you also are full of goodness, filled with all knowledge, able also to admonish one another.” This admonishing one another is simply one brother trying to help another brother, and as such, it involves no office or call to the work of teacher in the assembly of the righteous. But it does require being full of goodness and filled with knowledge. And out of love for one another, brethren are then enabled by the power of the Holy Spirit to teach and to warn, to comfort and to encourage each other. And these things ought to be going on in the church on a regular on-going basis.

But we need to also see that there is an office of teaching and preaching within the local church which ought to be recognized by all. “Let him who is being taught, (κατηχουμενος) share with him that teaches.” (κατηχουντι) Turn over to James chapter 3, verse 1. “My brethren, let not many of you become teachers knowing that we shall receive a stricter judgment.” “For we all stumble in many things.” “If anyone does not stumble in word, he is a perfect man (a mature man), able also to bridle the whole body.” You can see from these words that becoming a teacher in the assembly of the saints was something that that a man who is considering becoming a teacher should very carefully consider. And what he ought to consider is whether or not he is able to bridle his tongue, or whether he is “stumbling” in the way that he uses his words. There is a moral imperative here; that a man who would teach others must have good self-control in the use of his tongue.

The primary duty of this office of pastor or teacher is preaching and teaching; both public and private. You can see this if you will turn with me over to Acts chapter 6, verses 1-4. “Now in those days, when the number of the disciples was multiplying, there arose a complaint against the Hebrews by the Hellenists, because their widows were neglected in the daily distribution.” “Then the twelve summoned the multitude of the disciples and said, ‘It is not desirable that we should leave the word of God and serve tables.’ “Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom, whom we may appoint over

this business; but we will give ourselves continually to prayer and to the ministry of the word." You see here that there was an important separation of responsibility which was made here in this situation. There was a need for some, among this group of disciples at the church in Jerusalem, to wait on tables and to administrate this service of widows being served in the daily distribution of food and help. And it would involve too much time for the apostles who knew that the most important thing for them to be focusing their attention upon, was the word of God and prayer. This should lead us to conclude that the ministry of teaching and prayer, the ministry of a pastor-teacher should normally be a full time ministry.

2nd - Teaching and preaching is a spiritual work that needs to be materially provided for by those who receive it in the local church.

"Let him who is taught the word share (κοινωνεῖτω) in all good things with him who teaches." Let the teacher share with the taught, so that he is participating in the material blessings of those who he has taught. Let him have regular on-going material fellowship with him, and communicate of these material blessings to him. This would include financial support for he and his family in the full time ministry if the church can afford to do so. You say to me: Why should the local church financially support their pastor-teacher? Well, turn with me over to 1st Corinthians 9, verses 1-14 and this will be explained to you. "Am I not an apostle?" "Am I not free?" "Have I not seen Jesus Christ our Lord?" "Are you not my work in the Lord?" "If I am not an apostle to others, yet doubtless I am to you." "For you are the seal of my apostleship in the Lord." "My defense to those who examine me is this: Do we have no right to eat and drink?" "Do we have no right to take along a believing wife, as do also the other apostles, the brothers of the Lord, and Cephas?" "Or is it only Barnabas and I who have no right to refrain from working?" "Who ever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit?" "Or who tends a flock and does not drink of the milk of the flock?" "Do I say these things as a mere man?" "Or does not the law say the same also?" "For it is written in the law of Moses, "YOU SHALL NOT MUZZLE AN OX WHILE IT TREADS OUT THE GRAIN."

"Is it oxen God is concerned about?" "Or does He say it altogether for our sakes?" "For our sakes, no doubt, this is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope." "If we have sown spiritual things for you, is it a great thing if we reap your material things? If others are partakers of this right over you, are we not even more?" "Nevertheless we have not used this right, but endure all things lest we hinder the gospel of Christ." "Do you not know that those who minister the holy things eat of the things of the temple, and those who serve at the altar partake of the offerings of the altar?" "Even so the Lord has commanded that those who preach the gospel should live from the gospel." I want you to notice Paul's words at the end of verse 1 – "Are you not my work in the Lord?" People, and their spiritual well-being are the work of a pastor. He is concerned with feeding them the word of God and praying for them. He is concerned with the strength of their faith and whether they are making progress in holiness.

In these verses Paul is concerned to show the church at Corinth their responsibility to support those who ministered the word unto them. And so he uses illustrations and examples to do so. Who ever goes to war at his own expense? Well, no one does. The national government pays them and supplies all of their needs. And who plants a vineyard and does not eat of its fruit? No one does. And who tends a flock and does not drink of the milk of the flock? No one. And then he quotes the law of God itself to prove his point. He uses a very amazing illustration which he took from the Old Testament law in Deuteronomy 25: 4 – "You shall not muzzle an ox while it treads out the grain." Paul says: "Is it oxen that God is concerned about?" "Or does He say it altogether for our sakes?" "For our sakes, no doubt." So Paul is saying that the oxen spoken of here represent men, and a specific group of men; those who preach and teach the word of God. He is saying that it is those who preach and teach the word of God and the gospel

who are the oxen. They are pulling in the yoke of Christ; plowing up their hearts, and planting the seed of the word so that they might be saved, and built up, and become strong in the service of the Lord. They are treading out the grain of the word of God on a regular on-going basis for all in the local church.

The minister plows in the hope that he will see fruit for his labors; fruit for Christ as a result of his labors on Christ's behalf. In his teaching he instructs the congregation gathered in what righteousness is, and he plows in the hope of seeing conviction of sin in the hearts of his hearers from the preaching of the law; and salvation and righteousness coming from those who will believe and obey the word of God. And so he threshes in hope; that is, he is able to see the successful separation of the wheat from the husk and the ear. This is a picture of the minister's preaching in such a way that the truth would come home to the hearers and the bad would be separated from the good, in the lives of those whom he was preaching to would be changed to do what was right. Now, in the process of this work the oxen's mouth was not to be muzzled, but it would eat freely of the corn that it trod upon. Even so, the apostle is saying here, if the minister sows spiritual things for you, is a great thing if they should expect to reap of the material things that those he is teaching would be able to give to him? No, it is not an unrealistic expectation at all. Even so, "the Lord has commanded," says Paul, "that those who preach from the gospel should live from the gospel."

And 3rd - This sharing should have the right motivation behind it; that of our love for the man whom God has raised up to instruct us in the good things of the word of God.

"Let him who is taught the word share in all things with him who teaches." The word share here is found in another of Paul's letters, giving us insight into its practical meaning. Turn with me over to the book of Philemon, and we will look at verses 4-22. "I thank my God, making mention of you always in my prayers, hearing of your love and faith which you have toward the Lord Jesus and toward all the saints, that the sharing of your faith may become effective by the acknowledgment of every good thing which is in you in Christ Jesus." "For we have great joy and consolation in your love, because the hearts of the saints have been refreshed by you, brother." "Therefore, though I might be very bold in Christ to command you what is fitting, yet for love's sake I rather appeal to you – being such a one as Paul, the aged, and now also a prisoner of Jesus Christ – I appeal to you for my son Onesimus, whom I have begotten while in my chains, who once was unprofitable to you, but now is profitable to you and to me." "I am sending him back." "You therefore receive him, that is, my own heart, whom I wished to keep with me, that on your behalf he might minister to me in my chains for the gospel." "But without your consent I wanted to do nothing, that your good deed might not be by compulsion, as it were, but voluntary." "For perhaps he departed for a while for this purpose, that you might receive him forever, no longer as a slave but more than a slave – as a beloved brother, especially to me but how much more to you, both in the flesh and in the Lord." "If then you count me as a partner, receive him as you would me." "But if he has wronged you or owes anything, put that on my account." "I, Paul, am writing with my own hand. I will repay – not to mention to you that you owe me even your own self besides." "Yes, brother, let me have joy from you in the Lord; refresh my heart in the Lord." "Having confidence in your obedience, I write to you, knowing that you will do even more than I say." "But, meanwhile, also prepare a guest room for me, for I trust that through your prayers I shall be granted to you."

The right motivation in this particular kind of sharing which is being talked about here is love towards the Lord Jesus and a love for His church which is composed of all of His saints. Paul had seen this love in Philemon, he says in verse 5, and in verse 6 he goes on to talk about the sharing of Philemon's faith becoming effective by the acknowledgment of every good thing which was in him in Christ Jesus. This sharing or communication of his faith is the same as the

sharing of Galatians 6: 6. It was no doubt his good deeds and the giving of his money and resources to help the apostle Paul in his work and the saints in every way that he could. John Gill in his commentary says this: “The grace of faith itself cannot be communicated from one to another; a believing parent cannot communicate it to his children, nor a master to his servants, nor a minister to his hearers; but an account of it, of its actings and exercises, of the joy of it, and of the peace a soul is filled with through believing, may be given to the mutual comfort and edification of saints; and it may be shown forth to others by the fruits of it, works of righteousness: but here it seems to design acts of beneficence, communicating to the necessities of others, as flowing from faith.”

The apostle Paul could command Philemon to do what he was going to ask him to do; to take Onesimus back, but in verse 9, Paul appeals to him “for love’s sake”. Paul had become a spiritual father in prison. He had begotten Onesimus through sharing the gospel with him. He who was once unprofitable to Philemon was now in a position to be profitable to him, seeing as he had had this change of heart in the New Birth. Therefore Paul wanted to send him back to Philemon, sending him as his own heart. Paul believed that Onesimus would be as great or greater help to Onesimus now that he was saved, in his sending back to Philemon. He says in verse 17 that if Philemon counted Paul as a partner, he would receive him (Onesimus) as he would receive Paul. But if Onesimus had wronged Philemon or owed him anything, Paul asks to put it on his account. He would repay, he says in verse 19, but he wanted to remind Philemon that he owed Paul even his own self besides. Paul asks Philemon that he might have joy from him in the Lord, and that he would refresh his heart in the Lord. This is the right motivation in giving, the fellowship that we have in the Lord and in serving him together; the one who teaches with those who are taught. The one being taught, in a very real sense, owes the one who is teaching him, his own self, as a result of all that he has learned of the gospel and the word of God. The sharing that you do in your financial gifts and in the good works that you do for Christ’s church and His ministers, let them all be done out of love for Christ and for the prosperity of His cause and kingdom. This giving, this sharing is done to provide for the needs of those teaching the truth, but it is also done because we love our minister because he is ministering the word of the Lord to us. May the Lord give us this kind of love, one for another.