

Bearing Burdens Together: Carrying Our Own Weight
Galatians 5:22–6:5 (Galatians at a Gallup)

Grace Chapel

Dr. John Niemelä

November 26, 2006

INTRODUCTION

REVIEW (Galatians 1:1–5:15)

Amazingly, amateur legalists pulled Galatians from the grace gospel revealed to Paul (a former legalist). Thus, Paul did not learn the gospel from men, not even from the apostles (ch. 1). Instead, the great heroes to the legalists (Peter, James, & John) see Paul as an equal, with Peter even accepting Paul's rebuke for shunning Gentiles (ch. 2). The divine signs persuaded these believers about Christ & they received the Spirit [as a seal], legalists tricked them that the Law was also needed; but all law-keepers are under a death-curse, which death curse Christ removed from all believers & gave life (3:1–14). God unilaterally confirmed the Covenant to Abraham & his [linear] Seed, so it cannot be altered, but God temporarily added the Law to display sin as sin until Christ made believers alive, (specifically) faith in Christ rendered the Galatian believers God's children (blessed through the Abrahamic Covenant), rendering all racial, gender, or life-station distinctions secondary (3:15–29) Israel lacked authority as a minor heir under the Law as a babysitter (despite promises that it will be the world's key nation), until Christ redeemed both Jews & Gentiles, making all believers sons & heirs (4:1–7), but (unlike Israel) the Galatians were once pagan polytheists, but now as believers who have known God, enslavement to human rules risks loss of reward (4:8–11), so they should resume mutual fellowship with Paul, (4:12–15), who labors again for these whose wandering and animosity distresses him (4:16–20). Would-be legalists should observe that not all sons of Abraham are free, as two covenants; Law (pictured by Hagar) and the Abrahamic (pictured by Sarah) show that enslaved legalists will persecute those with liberty until the legalists are expelled (4:21–31). Gbels should live as ones Christ liberated, not as Law-slaves who submit to [religious] circumcision that have become alienated from Christ [because] they fell from grace [to legalism] because they no longer eagerly await righteousness [in Christ's presence], so circumcision has no relation to accomplishes [rewardable righteousness], but faith working through love [accomplishes it] (5:1–6) The Galatians ceased being truth-persuaded and leaven temporarily distorted their view of grace, but persecution by legalists proves that Paul no longer preaches circumcising [Gentiles], so the troublemakers should (figuratively speaking) have themselves neutered spiritually (impotent to produce converts); thus, Paul reminds them that God called them to liberty: not to indulge the sin nature, but liberty to serve (thru love) as slaves each other—loving neighbors to the degree as each loves himself fulfills what the Law required, but destroying neighbors leads to self-destruction (5:7–15). but walking by the Spirit nullifies both fleshly license & fleshly legalism, because the flesh & the Spirit fight each other, so that willpower fails to achieve the goal, but those led by the Spirit (who will inherit kingdom rulership) are not under Law; but the flesh produces sensual sin, religious deviation, inter-personal conflict, drunken excess, & similar ["Me first"] sins. (5:16–21)

EXPOSITION

5:22–23 [In contrast with that produced by the flesh] the Spirit produces love, joy, peace, longsuffering, kindness, goodness, faith[fulness], gentleness, self-control (which no law prohibits)

5:24 [In addition to no law prohibiting grace toward others; a result of believing His promise of everlasting life is] that the flesh has been crucified [losing its absolute power]

5:25 Believers ought to walk by the Spirit, because the Spirit has given them life

5:26 Believers ought to avoid conceit, which produces envious provocation

6:1 Spiritual believers should gently restore believers overtaken in a trespass, while guarding against falling into temptation

6:2 Believers ought to bear one another's (heavy) burdens, thus fulfilling the law of Christ

The word for burden is *barē* (*ē* sounds like *ey* in *they*)

The Law of Christ (not the Mosaic Law)

Matthew 22:

John 13: 1 John 2:

James 2:

1 Thessalonians 4:

6:3 Bearing one another's burden fulfills the law of Christ because those who see themselves as above helping other with their burdens do not fulfill the law of Christ

6:4–5 Each believer is to test the quality of his own work so that he does not try to take credit for another's work, because each one bears his own burden [before the Lord]

The word for load is *phortion*

CONCLUSION AND APPLICATION