

Bearing Up with Burdens
Galatians 6:6-10

- I. The Position of Liberty 5:1-12
- II. The Practice of Liberty 5:13-25
- III. The Product of Liberty is to support one another with love 5:26-6:10
 - A. The believer's liberty in love is to restore his brother and to bear his own burden.
The Restoration of a Brother- Bear one another's burdens 5:26-6:5
The Ultimate Reality Check!
 - 1. The Concern for a Brothers Burden 5:26-6:3
 - a. The Request *Negatively 5:26
This is Selfishness and Unloving to others. It is not of the Spirit!
 - b. The Request *Positively 6:1-3
First Imperative- Restore
 - 1. The Request- Command :1a
 - 2. The Reality- Caution :1b
(Matt 18, I Cor 5:3,11 II Thess 3:6,14, Rom 16:17)
When, Why, How do we do this?
 - Second Imperative-** Bear-up
 - The Request :2a
 - The Result :2b
 - The Reality :3
 - 2. The Concern for one's own burden 6:4-5
 - a. The Reality :4
 - b. The Reason :5
- B. The believer's liberty is doing good to all men especially the household of faith which will result in the harvest of eternal life for the believer.
The Remuneration of a Teacher ----- Do good to All 6:6-10
 - 1. The Exhortation: 6
Do Not Be Deceived. (I Cor 6:9, 15:33 Eschatological danger)
* NB. Context of 5:16ff Flesh and Spirit
Is there a local context Paul is responding to? Didiache? 80-120AD
 - 2. The Explanation :7-8
 - a. The Principal :7
 - b. The Payoff :8
Context- Flesh and Spirit 6:7, 5:16ff
Concept- Eternal Life :8

We must remember that Paul is getting ready to speak about Eternal life. (:8)

In any communication it is imperative that terms be defined lest communication be muddled. We often assume we are defining terms in the same way but often only later realize that we are speaking across or engaged in cross talk because we actually are not measuring meaning with continuity due to confusion of terminology. This is ever more important in theology. Precision must be the hallmark of all theological dialogue especially for those who hold to a high view of scripture as being inspired and inerrant and reflecting the very revelation of the mind of God.

In considering the theological term “Eternal Life” it is essential that although we think we all know what we mean by it, we must be careful to be clear as to what it actually means. Eternal life may be more flexible and not as technical of a word as we assume.

Context

1 Christians-~~Walking~~ by HS. Led by the HS. keeping in step with the Spirit

2 Christians who Sow and Reap: Picture and Principal

NB. Farmers must work to sow and to reap. Reaping is not free and easy. It is based on work. Farmers must endure right up to the end of the process see :9

What does Paul say the Galatians can reap if they endure to the end? ET Life

Remember Paul is very clear: justification is by faith and not by works 2:16 (Eph 2:8-9)

So, what does Eternal Life mean in this passage?

Options

1 Church of Christ -You must do good works as a condition to get saved. Or Hell

2 Arminian- Christians need to work to remain saved. If they do not, then they lose eternal life (which they had) and go to Hell.

3 Calvinism- Sowing and reaping demonstrate you are saved. Works are the evidence and the final vindication that you are saved and thus you shall receive the free gift of eternal life. If you stop doing good works, it shows you were never really saved. Hell

4 Sanctification/Reward Heaven...but!

1. Definition of Terms

Frequency: The term eternal life is used 41 times in the Gk. NT contained in 43 verses.

Terminology: Eternal αἰώνιος Life Ζωή

2. Description of Time

The term can be used to describe **Quantity** of time- Linear time. As such it is seen to be present, but mainly in the future. It is also understood to be something that is given or is gifted.

The term can be used to refer to a **Qualitative** aspect- a present time duration. As such it involves the present and involves works and reward for such merit.

Louw and Nida (Vol. 2 p. 642) understand that the term can possess both aspects and elements of unending duration - quantity as well as qualitative aspects.

Perhaps this is what John 10:10 had in mind as Jesus declared that he “came to give life and life more abundantly.”(John 17:3) (See also BDAG on ζῶη 2b.a & b with αἰώνιος)

3. Delineation of Texts

Quantity of Eternal Life: (Free...Heaven?)

Nicodemus Jo 3:16,17-- Woman at well 4:14-- All 5:24-- Any 6:40

Quality of Eternal Life: (Costly...Reward)

Matt. 19:29. See Mk 10:30-31

"And everyone who has left houses or brothers or sisters or father or mother or children or farms for My name's sake, will receive many times as much, and will inherit **eternal life**. (Matt. 19:29) The future aspect "will receive" λήψεται is reinforced by the future inheritance aspect κληρονομήσει.

John 12:25-26

"Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. "He who loves his life loses it, and he who hates his life in this world will keep it to **life eternal**. "If anyone serves Me, he must follow Me; and where I am, there My servant will be also; if anyone serves Me, the Father will honor him."

Jesus is going to die in rendering His service for mankind and obeying His Father. His disciples come to Jesus and inform Him that there are some Greeks who wish to meet with Him (12:20-22). Jesus tells His disciples (:23) that He has other plans and informs them of some important theological truth. This message is similar to the theological truth in the texts found in Lk. 9:24, Mark 8:35 and Matt. 10, 16. In light of the Matt. 16 passage and Peter's role in the instruction, it is probable that this is the same truth that Peter has in mind in I Peter 1:9 - the Saving of the soul. The conditions in John 12 seem quite distinct from faith alone that is required to appropriate the free gift of eternal life seen in John 1:12, 2:22, 3:15-16, 4:14, 5:24, 6:40 and other passages that include faith alone in Christ alone. It includes: not loving the joys of this life and in reality hating the pleasures that this life can bring. The result is to be honored by the Father for such a life of sacrifice. Hence, the concept of eternal life may have a qualitative aspect that is being considered.

Gal. 6:6-8

"The one who is taught the word is to share all good things with the one who teaches him. Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap **eternal life**. Let us not lose heart in doing good, for in due time we will reap if we do not grow weary. So then, while we have opportunity, let us do good to all people, and especially to those who are of the household of the faith." (Gal. 6:6-10)

Paul is instructing believers, to sow so that they may reap. The result of reaping is the reception of eternal life if we do not grow weary. If seen from an Arminian view then the

loss is eternal life - heaven. If that is not possible on theological grounds based on exegesis of other passages then it seems that Paul is guiding the church to do good work so they can reap eternal life as a quality now and later. (see 6:4 “reason for boasting” and John 10:10 “life and abundant life”) There is no mention that they need to do it to prove they are saved or that if they do not they will fail the future and final vindication at the Great White Throne. (Rev 20)

I Tim. 6:12,19? (Deut. 4:1, Lev. 18:5)

“Fight the good fight of faith; take hold of the **eternal life** to which you were called, and you made the good confession in the presence of many witnesses.” (1 Tim. 6:12)

“storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is **life** indeed.” (1 Tim. 6:19? No “Eternal”)

Paul exhorts Timothy, a pastor and believer, to seek eternal life. Hence, it is hard to see that he is instructing Timothy to become a believer and gain eternal life - Quantity. He is actually exhorting him to pursue and live his life now and that it will have great reward later. (2 Tim 4:7-8) The issue of Quality appears to be in view.

Conclusion - Eternal life can be understood as a gift one receives freely or as a reward to be earned with a cost. (Remember John 3:16 is not the same message as Luke 14:25-35)

* Eternal life is first a gift received from God and then a reward from God for work done for God. Gal 6:8 Mark 10:30-31, I Tim 6:12 Whenever eternal life is presented as a gift it is obtained in the present. When it is viewed as a reward it is obtained in the future. Hence you can never receive eternal life as a reward in the future until you have received it as a free gift in the present. Therefore, a person must have eternal life before he can experience it richly. John 10:10 I came that you might have life and life abundantly.

3. The Expectation :9
Don't Lose heart

4. The End & the Beginning Conclusion :10
Focus on Family, Friends, Foes
If we do good to all men it might result in;
Eternal Life- Quality for Believer through Commitment - Sanctify
Eternal Life- Quantity for Unbeliever through Conversion- Justify

I came that you might have life and life more abundantly John 10:10

Theological Timeless Truth

Christians are to meet the needs of their teachers so that the teachers needs are met and the people will be reward by the Lord. (Danger of Abuse)

Christians are to do good to all people in the church and to outsiders. (Danger of Abuse)

All of this involves the principal of Sowing and Reaping.

Personal Application