

Text: Gal. 6:1-10

Title: The one another of the love of the justified

Time: 10/20/2019 am and 11/3/2019 am

Place: NBBC

Introduction: Having completed our study of the fruit of the Spirit, we have come to the last chapter of the Book of Galatians. You may remember that Galatians is all about the true gospel, and the message of Galatians is twofold: (1) the true gospel justifies sinners by faith, not by works; and (2) the true gospel frees believers to love others, not to serve the flesh.

*Justification* is the solution to the sinner's legal problem, who stands condemned before the holy law of our Holy God. We are justified when the righteousness of Christ is imputed to our criminal record wiping out the crimes we have committed, replacing them with the record of the obedience of Christ.

Paul begins the book in the first 5 verses describing the true gospel in some detail (1:1-5). The true gospel is news about our crucified and risen Savior who can deliver sinners from this present evil age bringing eternal glory to our great God.

Next, Paul delves immediately into his condemnation of the false gospel that had begun to infect the Galatian churches. It was a perverted message about the necessity of circumcision to salvation designed to please men, perpetrated by false brethren, and tempting Galatian churches to compromise.

Then the heart of the book begins in 2:15, where Paul carefully explains why it is that the justification of the sinner is by faith and not by works, a section that takes the reader all the way through 5:12. In the end, justified sinners are free from the legal demands of the law, and they must stand fast in the liberty with which Christ has made them free.

Then, beginning in 5:13, Paul explain what we are supposed to do with this freedom from the condemnation of God's law. Justified believers have been called unto liberty, only they must not use that liberty for an occasion to indulge the flesh, but rather to serve one another in love.

This one-another love is the whole point of Paul's instruction regarding walking in the Spirit in the rest of chapter 5. We see that clearly at the end of the chapter (vv. 25-26). Now in chapter 6, Paul goes into some detail about what it means biblically to have a one-another love.

Illustration: I have been listening to a podcast on leadership principles, and one session spoke of how to motivate people we lead. One of the things I like about the podcast is the fact that Scripture is often brought in as the foundation of the teaching. In this case, the teacher said that love is the most powerful motivator when it comes to leading others.

He then gave a Greek lesson that I learned in seminary. He noted that there are 3 Greek words for *love*, and he explained the difference between them very clearly: (1) *eros* is about *me* (self-interest; "I love Crullers washed down with Diet Coke"); *philia* is about *we* (shared interest; "I love my family and friends because they love me back; we share something special together"); *agape* is about *you* (in the interest of the other; Christ: "Love one another as I have loved you").

So the one-another love Paul describes in this passage is that last kind of love. It is not about me, nor even we, but about the other person. In the first 10 verses of chapter six, I want us to see three imperatives of the one-another love of the justified:

I. Restore: one-another love restores the fallen (vv. 1-5).

Illustration: My daughter recently became a nurse and is now anticipating her first week on the medical staff of Frederick Memorial Hospital (MD). Why is Kara a nurse? Is it because she wants to spend a lot of time with the healthiest people in society? No; it is because she wants to help the sickest, those who need that help the most. Imagine a world in which no one would go to the hospital because they did not think that they were healthy enough. That would be a world of very little physical help.

Application: This first imperative *restore* reminds us that local churches were not designed for spiritually healthy righteous people, but for spiritually sick sinners who need saving. This, of course, means that the local church ministry is for the help of everyone, for the Bible says “there is none righteous, no not one,” and “all have sinned and come short of the glory of God” (Rom. 3:10, 23). To the degree that sick sinners are convinced that the ministry of the gospel is not for them, the enemy keeping them sick has convinced them of his lie.

So the first thing we must understand about the imperative of one-another love to restore a brother overtaken in a fault is that this is just what normal local church life is. Nurses work at physical hospitals. Church members work at spiritual hospitals. Paul is not speaking here of a specific man he has in mind, but of a general condition that we can expect to be true among brothers. From time to time, we will have a brother or sister overtaken in a fault who needs to be restored. I want to say three more things about how to go about this restoration:

1. It is a command; we must do it (“restore” is imperative and plural – we all must do this together). Local church membership is an important tool for this responsibility.

2. It is beyond our natural ability; we must do it in the power of God’s Spirit (“ye that are spiritual . . . the spirit of meekness” hearkens back to chapter 5; we have to be walking in

the Spirit ourselves, and not indulging our flesh, in order to be helpful in this way; we must bear the fruit of the meekness of Christ especially – confident about the future and gentle in the present; a disciple-making concern that another would see in Him a humble example; a willingness to expose yourself to injustice in order to help).

3. It is reciprocal; we must do it recognizing that we often need it ourselves (vv. 1b-5). As we bear this burden for a brother or sister, we remember that we have had our burdens born, first by Christ, and then by His people (v. 2). As we seek to restore another, we remember that we are no better than that one. 3 truths help us remember that – (1) we are nothing, not something (v. 3 – remember the woman of Canaan [Matt. 15:21-28]); (2) we give account for ourselves, not others (v. 4); and (3) every one has his assigned cargo from the Lord (v. 5).

The word for *burden* in verse 5 is different than the word in verse 2. The one in verse 2 comes from the word meaning *weight* or *heavy*. When a brother falls into some sin, he has this heavy weight that he needs help with.

The word in verse 5 refers to the cargo of a ship in Acts 27:10. So Paul says in verse 5 that each of us must carry our own God-given cargo. Our ships might be different sizes and have differing capabilities, but they are all the same in that God designed our ship and gave us our cargo and told us where to go. We have differences, but we do not puff ourselves up with comparisons about them. We concentrate instead on carrying our own cargo for the Lord (contrast Peter in John 21:20-22).

And so, restore! Who is the one overtaken in a fault that you are trying to restore? The word *restore* is also interesting. It is used in the Gospels of fishermen mending their nets. This world has no shortage of spiritually sick people who need their hearts mended. If Kara never sees a sick patient in her new role at FMH, she is not doing her job. Nor are we as

church members, if we never minister restoration efforts to a brother or sister overtaken in a fault.

II. Share: one-another love supports the ministry of the Word (vv. 6-8).

Illustration: Next week one of my duties for the ACCC will be to lead a workshop about William Bell Riley. Riley was an important fundamentalist Baptist in the early part of the 20th century, and we are endeavoring to learn some lessons from his life. Riley pastored in Minneapolis, so some of the material I found about him comes from the *Minnesota History* journal. One of the things I learned there about Riley's ministry was that his church had arranged to allow him to travel in evangelism four months out of the year. The journal described Riley's evangelistic services fairly, except for one note of sarcasm:

"In his evangelistic role he revealed many of the characteristics of revivalists of the late nineteenth and early twentieth centuries. There was the standard set of sermons (example: "Is Any Sin Unpardonable?"), the special delegations that bolstered attendance, the separate Sunday afternoon meetings for men and women, the castigation of modern amusement, the singing of sentimental hymns written by Fanny Crosby and others, the tender evangelistic appeals, *the inevitable 'love offering,'* the published words of appreciation for the evangelist's work and the criticism of other religions . . ." [C. Allyn Russell, "William Bell Riley: Architect of Fundamentalism," *Minnesota History* (Spring, 1972), 20; italics mine.]

Application: Did you catch how the historian described the offering? He called it "the inevitable 'love offering,'" and *love offering* is in quotation marks. Even a guy who is trying to be scholarly in his treatment of history has a hard time hiding his cynical feelings about that part of a religious service.

That attitude about giving in the local church is a part of the world around us, and many a false church has been no help in changing the attitude (Romanism, prosperity Pentecostalism). But I want us to see this morning that God calls us to a different attitude when it comes to giving in the local church. Our giving should be especially focused on the ministry of the Word. I am thankful for what you do for me in this regard. It is done sacrificing the desires of the flesh. It is done endeavoring to advance God's work of salvation in the earth.

But most of all it is done with the realization that the God who gave us everything we have is never mocked (v. 7). That word *mocked* is related to the word for *nose* in the original language, and it means literally *to turn up your nose at something*. I think our word *snub* fits perfectly. God is not snubbed. We have a choice – advance the corruption of our flesh or the everlasting life of the Spirit. But we deceive ourselves to think that we can snub the God who gave us everything and get away with that.

So share! What is your plan to sow for the sake of the ministry of the Word of your local church? Are you willing to sacrifice some of the conveniences and comforts of the flesh to do so faithfully? This is an important part of our one-another love.

III. Persevere: one-another love does not grow weary (vv. 9-10).

Illustration: Last week we studied temperance in the life of Christ together, and I mentioned the Ironman Triathlon, a race that includes a 2.4 mile swim, followed by a 112 mile bike ride, ending with a 26.22 mile run. We noted the discipline of temperance necessary – the control of human appetites and emotions for a greater good – for someone to run that race.

One thing that every participant in that race experiences, however, is weariness. No matter how well you train, the race is going to make you tired, because the point of the race is to go as fast as you can in order to be the first to finish.

But imagine if the goal of the race was different from that. Imagine that instead of trying to go as fast as you can, the goal of the race was to not grow weary so that you did not quit. All of a sudden, I can run that race. It is going to take me a while to get from start to finish, but that is ok, because speed is not the goal. The goal is not quitting, and the way you keep from quitting is to go slowly enough and carefully enough to not grow weary.

Application: The Christian life harder than an Ironman Triathlon. It is spiritual war. The good news though, is that the key to success in this engagement is not speed, but perseverance. Day by day, we can take the time we need to renew our inner man. Even when the outer man decays and grows weary, we can still find the Spirit's power for our inner man. We do not grow weary spiritually in doing good, because we get the proper spiritual nutrition and rest in Christ. So Paul says "faint not," and before he says that he says, "do not grow weary." It is disobedience to grow weary in this sense.

What is the promised prize for those who faint not? In due season we shall reap. It is going to happen. If we are not reaping right now, that's ok because it is the season for sowing. And how do we sow so we can reap? We take the fleeting opportunity we have right now to do good unto all men, especially the household of faith, which at minimum includes your local church. *Self* is not listed here on the do-good-to-whom list. Do good to others, especially fellow church members, and reap life everlasting. Sow to self and pleasing the flesh, and reap corruption. What have we been reaping?

Conclusion: Jesus said, "Love one another as I have loved you." He restored us. He gave His all for the ministry of the Word to us. He did not grow weary. He fainted not, even unto death, even the death of the cross. Let's love one another for the one who loved us so. Restore, share, persevere.

"A man came – I think it was actually in Philadelphia – on one occasion to the great George Whitefield and asked if he might print his sermons. Whitefield gave this reply; he said, 'Well, I have no inherent objection, if you like, but you will never be able to put on the printed page the lightning and the thunder.' That is the distinction – the sermon, and the 'lightning and the thunder.' To Whitefield this was of very great importance, and it should be of very great importance to all preachers, as I hope to show. You can put the sermon into print, but not the lightning and the thunder. That comes into the act of preaching and cannot be conveyed by cold print. Indeed it almost baffles the descriptive powers of the best reporters."

– David Martin Lloyd-Jones,

*Preachers and Preaching*