

**1198 The Holy Spirit, spiritual people, and spiritual and worldly burdens - Gal(5)16-(6)18
(by Whirlwind)**

First, we discussed walking according to the Spirit and the nine "manifestations" of the single fruit it produces, explaining what these nine manifestations should be. Second, we discussed how spiritual people should have a gentle heart and bear their own burdens. Third, we addressed the principle that "birds of a feather flock together" and the importance of not losing heart in doing good. Finally, we emphasized that whether one is circumcised or uncircumcised is irrelevant—what matters is taking up one's own cross. We also discussed spiritual and worldly burdens and briefly explained the meaning of the word "Amen." It also refers a previous article.

Please note that this article is an expansion of the topicwise Bible study held on Sunday (7/12/26). Unless otherwise specified, verses refer to those in NASB95. If this article refers previous articles, they can all be found on our website, '<https://a-christian-voice.com/>'; click on 'Understanding Spiritual Life'.

1. Walking by the Spirit and having the nine "manifestations" of the single fruit it produces

"But I say, walk by the Spirit, and you will not carry out the desire of the flesh. For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please. But if you are led by the Spirit, you are not under the Law. Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God. But the fruit (G2590, singular) of the Spirit is love (G26, the love of God), joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law. Now those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also walk by the Spirit. Let us not become boastful, challenging one another, envying one another."(Galatians 5:16-26)

Right from the start, it says, "Do not quench the Spirit."(1 Thessalonians 5:19) In other words, if you "...walk by the Spirit, and you will not carry out the desire of the flesh."(Galatians 5:16) This is indeed true: if you follow the desires of the flesh, you will be unable to do what you want to do—that is, "...nothing good dwells in me, that is, in my flesh; for the willing is present in me, but the doing of the good is not. For the good that I want, I do not do, but I practice the very evil that I do not want."(Romans 7:18-19) In short, there is no freedom from sin.

But "...there is now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death."(Romans 8:1-2) So this is a law, just as the law of gravity is a law: no matter where you are, you will always fall from a height to the ground. In other words, we absolutely must rely on the Holy Spirit. But we must also know that "...even Satan disguises himself as an angel of light. Therefore it is not surprising if his servants also disguise themselves as servants of righteousness, ..." (2

Corinthians 11:14-15) We must also be certain that Satan's power will never exceed God's; without God's permission, he cannot do anything, just as it says at the beginning of the Book of Job (see Job 1:6-12; 2:1-6). However, discerning whether something comes from God or from Satan's servants is not always easy; in other words, the ability to discern is not acquired overnight. Therefore, we must learn to discern gradually. It's okay to stumble—just repent, because "If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness." (1 John 1:9) So we must get back up again. We must be especially vigilant when encountering supernatural phenomena, because many Christians are quick to accept them, assuming they come from God, while forgetting that religions such as Buddhism also involve supernatural phenomena that do not originate from God.

It is clearly stated, "But if you are led by the Spirit, you are not under the Law." (Galatians 5:18) The passage then gives examples of many lustful acts, all of which are obvious; of course, these are just a few examples—it does not mean these are the only ones. Know this: "...those who practice such things will not inherit the kingdom of God." (Galatians 5:21) "Now those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also walk by the Spirit. Let us not become boastful, challenging one another, envying one another." (Galatians 5:24-26)

Finally, let us look at the fruit of the Spirit (G2590, singular). The use of the singular form implies that the best interpretation is that the Spirit produces only one fruit, which encompasses in Galatians 5:22-23 the nine distinct "manifestations": love (G26, God's love), joy (G5479), peace (G1515), patience (G3115, long-suffering), kindness (G5544), goodness (G19), faithfulness (G4102, faith), gentleness (G4240), and self-control (G1466, temperance). Although the translation in one source text matches that of the Chinese Union Version, it is incorrect for the reasons explained below. According to Strong's Concordance, in these passages, "meekness (G4236)" has been substituted for "gentleness" (G4240), which is correct, because a humble person will certainly be gentle, whereas a gentle person is not necessarily humble; moreover, Jesus Himself said, "...I am gentle (G5151, lowly, adjective) and humble (G4235=G4239, meek, adjective) in heart, ..." (Matthew 11:29) It is impossible for the fruit of the Spirit to exist without Jesus' humility. Today we are simply pointing out what these nine "manifestations" should be; we will discuss them in detail next time.

2. Spiritual people should have a gentle heart and bear one another's burdens

"Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too will not be tempted. Bear one another's burdens, and thereby fulfill the law of Christ. For if anyone thinks he is something when he is nothing, he deceives himself. But each one must examine his own work, and then he will have reason for boasting in regard to himself alone, and not in regard to another. For each one will bear his own load." (Galatians 6:1-5)

Please note that this refers to accidental lapses, not willful transgressions; in other words, in such situations, spiritually mature believers will restore that person with a gentle spirit. Essentially, the passage begins by stating that spiritually mature believers will act in this way:

"...have mercy on some, who are doubting; save others, snatching them out of the fire; and on some have mercy with fear, hating even the garment polluted by the flesh."(Jude 22-23) Be aware that there is a limit; do not let yourselves be tempted as well.

It says here, "Bear one another's burdens, and thereby fulfill the law of Christ."(Galatians 6:2) Are we not to keep the Law? What, then, is the law of Christ? The explanation is found in this passage: "to those who are without law, as without law, though not being without the law of God but under the law of Christ, ..." (1 Corinthians 9:21) So this is equivalent to saying, "Do not quench the Spirit." (1 Thessalonians 5:19) If we can fully do this, we will naturally be under the law of Christ.

What, then, are these burdens that each person carries? There are spiritual burdens and worldly burdens. When it comes to spiritual burdens, the final decision rests with the individual; others can only assist to a certain extent. This point was already made very clear in the Old Testament. Joshua said, "Now, therefore, fear the LORD and serve Him in sincerity and truth; and put away the gods which your fathers served beyond the River and in Egypt, and serve the LORD. If it is disagreeable in your sight to serve the LORD, choose for yourselves today whom you will serve: whether the gods which your fathers served which were beyond the River, or the gods of the Amorites in whose land you are living; but as for me and my house, we will serve the LORD." (Joshua 24:14-15) Joshua made his choice, but he could not force the people to make the same choice as him; after telling them, he left the decision up to them.

This is precisely what this passage teaches: "But each one must examine his own work, and then he will have reason for boasting in regard to himself alone, and not in regard to another. For each one will bear his own load." (Galatians 6:4-5) Speaking about "...if anyone thinks he is something when he is nothing, he deceives himself." (Galatians 6:3), didn't Paul say, "If anyone supposes that he knows anything, he has not yet known as he ought to know." (1 Corinthians 8:2)

This is consistent with the Great Commission, in which we are to preach but cannot force anyone to believe in the Lord; it depends on whether the person has an ear to hear the truth, rather than on whether our own lives are sufficient. Seeing this, we might ask: How could Jesus' life have been "insufficient" when He became flesh? Yet how many Jews accepted His words? It was because they lacked an ear to hear, and so they crucified Him instead! But salvation was accomplished precisely because of this—God's ways truly surpass our understanding!

Regarding worldly burdens, such as the pressure caused by a lack of money, the church in Jerusalem handled it this way: "...all those who had believed were together and had all things in common; and they began selling their property and possessions and were sharing them with all, as anyone might have need." (Acts 2:44-45) This is the general principle stated in the Book of James: "If a brother or sister is without clothing and in need of daily food, and one of you says to them, 'Go in peace, be warmed and be filled,' and yet you do not give them what is necessary for their body, what use is that?" (James 2:15-16) However, not all churches practice having all things in common, so this is not a law. The Bible makes it very clear: "Do not worry then, saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear

for clothing?’ For the Gentiles eagerly seek all these things; for your heavenly Father knows that you need all these things. But seek first His kingdom and His righteousness, and all these things will be added to you. “So do not worry about tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own.”(Matthew 6:31-34) We must seek first His kingdom and His righteousness. We must not be like the church in Laodicea, which did many things in the Lord’s name yet shut the Lord out! (See Revelation 3:14-20) This is what Paul meant when he said, "All things are lawful, but not all things are profitable. All things are lawful, but not all things edify."(1 Corinthians 10:23)

3. Birds of a feather flock together, and don't lose heart in doing good

"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."(Galatians 6:6-10)

What was said at the beginning is essentially the same as this passage: "The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching. For the Scripture says, “You shall not muzzle the ox while he is threshing,” and “The laborer is worthy of his wages.”"(1 Timothy 5:17-18) Paul emphasizes that it is right for workers to receive their wages, so it is only natural for pastors today to receive a salary from the church. Paul was a tentmaker; whenever he was able to work, he meanwhile was working on this trade when he preached the Gospel to others (see Acts 18:1-3), but this was his choice—not a requirement.

Yes, how could God be treated with contempt? Truly, do not deceive yourselves. It is made very clear that we must sow in the Spirit; otherwise, we will sow according to the flesh, and end up associating with those of a similar nature. The Scripture also offers this encouragement: "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."(Galatians 6:9-10) We must realize that opportunities do not always present themselves. For example, people often reject our acts of kindness—isn't this exactly what happens when we carry out the Great Commission? At such times, we must truly not lose heart; we are encouraged: if we do "...not lose heart in doing good, for in due time we will reap if we do not grow weary."(Galatians 6:9)

4. Whether one is circumcised or not is irrelevant; what matters is taking up one's own cross

"See with what large letters I am writing to you with my own hand. Those who desire to make a good showing in the flesh try to compel you to be circumcised, simply so that they will not be persecuted for the cross of Christ. For those who are circumcised do not even keep the Law themselves, but they desire to have you circumcised so that they may boast in your flesh. But may it never be that I would boast, except in the cross of our Lord Jesus Christ, through

which the world has been crucified to me, and I to the world. For neither is circumcision anything, nor uncircumcision, but a new creation. And those who will walk by this rule, peace and mercy be upon them, and upon the Israel of God. From now on let no one cause trouble for me, for I bear on my body the brand-marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen."(Galatians 6:11-18)

Some people think that the reason Paul said his handwriting was so large was because, after seeing the bright light near Damascus, "Saul got up from the ground, and though his eyes were open, he could see nothing; ..." (Acts 9:8). Although Ananias laid his hands on him, so that "...immediately there fell from his eyes something like scales, and he regained his sight, ..." (Acts 9:17-18) But his eyes were injured as a result, which is why his handwriting was so large—but the Bible does not say this. It seems reasonable, yet it is impossible to know for certain. However, this is consistent with what we discussed earlier in "1194 Lord's return, perseverance, let-it-be, encouragement, blessings – 2 Thess.(1)1-(3)18" under "7. Blessings and Paul's handwriting." There we discussed the fact that he did not use a scribe, which is consistent with described here, because he says now his handwriting is simply that large.

Jewish circumcision is physical. Paul says, "...those who are circumcised do not even keep the Law themselves, ..." (Galatians 6:13). How can those who are circumcised keep the law? "For whoever keeps the whole law and yet stumbles in one point, he has become guilty of all." (James 2:10) "because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin." (Romans 3:20) Truly, do not boast in the flesh, "For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh. But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God." (Romans 2:28-29)

Circumcision is, after all, a matter of choice. Look, Paul did circumcise Timothy, as the Scripture says, "Paul wanted this man (Timothy) to go with him; and he took him and circumcised him because of the Jews who were in those parts, for they all knew that his father was a Greek." (Acts 16:3) He was circumcised solely for the sake of evangelism. "But not even Titus, who was with me, though he was a Greek, was compelled to be circumcised." (Galatians 2:3) Therefore, "For neither is circumcision anything, nor uncircumcision, but a new creation." (Galatians 6:15)

"But may it never be that I would boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world." (Galatians 6:14) This is consistent with what he said in Corinth: "For I determined to know nothing among you except Jesus Christ, and Him crucified." (1 Corinthians 2:2) He preached Jesus Christ crucified. Truly, "And those who will walk by this rule, peace and mercy be upon them, and upon the Israel of God." (Galatians 6:16)

Note that it was Jesus who was crucified, but since Paul knew that Jesus was the Christ raised from the dead, the phrase "Jesus Christ" is used in Galatians 6:14. That is, Jesus "...was declared the Son of God with power by the resurrection from the dead, ..." (Romans 1:4). Of course, the Son of God is Christ, just as the Scripture says, "Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me, for You loved Me before the foundation of the world." (John 17:24)

Before the world was created, apart from the Holy Spirit, only Christ and God were present together.

Paul, a man bearing the seal of Jesus, told others not to disturb him. In fact, disturbing him would have been pointless, because he knew very clearly what could be said and what could not. We can see this by looking at this passage. He said, "Boasting is necessary, though it is not profitable; but I will go on to visions and revelations of the Lord. I know a man in Christ who fourteen years ago—whether in the body I do not know, or out of the body I do not know, God knows—such a man was caught up to the third heaven. And I know how such a man—whether in the body or apart from the body I do not know, God knows— was caught up into Paradise and heard inexpressible words, which a man is not permitted to speak. On behalf of such a man I will boast; but on my own behalf I will not boast, except in regard to my weaknesses. For if I do wish to boast I will not be foolish, for I will be speaking the truth; but I refrain from this, so that no one will credit me with more than he sees in me or hears from me."(2 Corinthians 12:1-6) Although the Bible does not explicitly state that this person was Paul, it clearly states that he recognized this person, and he knew of no one else who had ascended to the third heaven; therefore, this person was Paul himself. We see that even under duress, he admitted that he had ascended to the third heaven, yet he did not reveal those secret words.

Furthermore, he would not lie; he truly did not know whether he was in the body or out of the body. "In the body" refers to a situation like when Philip baptized the eunuch: "When they came up out of the water, the Spirit of the Lord snatched Philip away; and the eunuch no longer saw him, but went on his way rejoicing."(Acts 8:39) This refers to the whole person being taken away in the presence of the eunuch. Paul possessed a new spirit and soul (cf. Ezekiel 36:26-27; 1 Thessalonians 5:23), so being "out of the body" refers to a spirit and soul being out-of-body experience, not being taken away as Philip was. Of course, whether he was inside or outside his body, only God knows.

Finally, we note that the word "Amen" is mentioned twice in the Book of Galatians, so let's examine its meaning. It is a transliteration; since God has a total authority, we can only wish something would come true. So it can be translated as "May it be so." However, this word sometimes conveys a sense of affirmation, as in the Old Testament passage: "Blessed be the LORD, the God of Israel, From everlasting even to everlasting. Then all the people said, "Amen," and praised the LORD."(1 Chronicles 16:36) Another example is, "Cursed is he who strikes his neighbor in secret.' And all the people shall say, 'Amen.'"(Deuteronomy 27:24). Examples from the New Testament include: "Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy, to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and authority, before all time and now and forever. Amen."(Jude 24-25) A look at the text makes it clear which meaning is intended.