

## INTRODUCTION

1. Please turn in your Bibles tonight to Galatians chapter 6 as we continue our current series called “God’s Plan for Relationships.”
2. In our first study we defined what it means to have a genuine relationship with someone.
3. We said there are key ingredients like loyalty, dependability, truthfulness, forgiveness, and sacrifice.
4. We also defined what a true friend is—someone you know well, have affection for, and trust.
5. All of these characteristics are key for a relationship to flourish and deepen.
6. We should say that all of these characteristics must be true of every believer.
7. Because we are members of Christ’s body and individually members of one another.
8. To sum it up in New Testament terms, we are to love one another and bear one another’s burdens.

***Bearing Burdens (Pt.2)***  
***Galatians 6:1-2***  
***Dr. Steve Hereford, Pastor-Teacher***  
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9. Now in our last time together we were looking at bearing one another's burdens.
10. And I said that this one another is defines the previous.
11. If we love one another, we will help carry their burdens.
12. In other words, if we love one another, we will pick them up when they fall.
13. Paul says, "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. 2 Bear one another's burdens, and thereby fulfill the law of Christ" (**Gal.6:1-2**, NASB).
14. ***Everyone has a burden.***
15. We noted that important truth last time and we said a burden is...

## **I. Everyone Has a Burden (v.1)**

Both the one who has fallen to it and the one who hasn't. Verse 2 says, "Bear one another's burdens," while verse 5 says, "For each one shall bear his own load."

### **A. What is a Burden?**

1. A burden is "something that is carried; something that is emotionally difficult to bear; a source of great worry or stress; weight" (The American Heritage Dictionary).
2. The Greek word for "burdens" is *baros*, which when used figuratively refers to "a weight or a load" (Strong) or "that which is heavy" (Rienecker) or "hard to bear" (Wuest).

### **B. How is this Applied?**

1. Specifically, it has reference to the "trespass" in verse 1
2. The word "trespass" (*paraptoma*) means, "a fall beside, a false step, a blunder" (Wuest). It is a "lapse or deviation from truth and uprightness" (Falwell). In

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other words it is unpremeditated “sin” (Hereford). Psalm 38:4 says, “For my iniquities are gone over my head; As a heavy burden they weigh too much for me” (NASB).

Generally speaking:

## **II. Sin is a Burden We All Carry**

### **A. Paul Cried Out for Deliverance from It in **Romans 7:24****

He said, “O wretched man that I am! Who will deliver me from this body of death?”

### **B. David was No Different - He Equally Acknowledged the Burden of His Sin**

He said in **Psalm 32:1-5** - “Blessed *is he whose transgression is forgiven, Whose sin is covered.* <sup>2</sup> Blessed *is the man to whom the LORD does not impute iniquity, And in whose spirit there is no deceit.* <sup>3</sup> When I kept silent, my bones grew old Through my groaning all the day long. <sup>4</sup> For day and night Your hand was heavy upon me; My vitality was turned into the drought of summer. Selah <sup>5</sup> I acknowledged my sin to You, And my iniquity I have not hidden. I said, "I will confess my transgressions

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to the LORD," And You forgave the iniquity of my sin.  
Selah.”

So how are we to respond to this burden of sin?

**III. We Are to Help Carry the Weight of this Burden  
(vv.1b-2)**

Paul says in verse 1, “Brethren, if a man is overtaken”

“Overtaken” Gr.prolambano (verb, sub, aor, pass). It means  
“to take before” or in the passive “be overtaken or caught”  
(Friberg).

“This refers to the Christian himself being overtaken by the  
sin before he is aware that he has done wrong” (Wuest).  
Vincent says, “surprised by the fault itself.”

“Sudden temptation seized him unawares before he could  
escape” (KJV Commentary).

“The man does not commit the sin with premeditation but  
rather fails to be on his guard or perhaps flirts with a  
temptation he thinks he can withstand. Or he simply tries to  
live his life in his own power and fails, producing a deed of  
the flesh instead of the fruit of the Spirit” (John MacArthur,

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*Galatians*).

A. By Restoring the One who Has Fallen (v.1b)

This is what is meant in verse 2 when Paul says, “bear one another’s burdens”

You “lift, carry or take up” (Strong) their burden.

“Restore” Gr.katartizo, “to repair” (Strong), “to mend” (MacArthur), “to correct” (Rienecker). “The word was used of reconciling factions; of setting bones; of mending nets” (Vincent).

John MacArthur says, “The first responsibility of a spiritual believer who seeks to restore a fallen brother is to help pick him up. When a person stumbles, his first need is to get up, and often he needs assistance in doing it. An integral part of church discipline, therefore, is helping a fallen brother get back on his feet spiritually and morally” (*Galatians*).

1. The instruction in Matthew 18:15-17 is aimed at restoring a sinning brother or sister not putting them out of the church. They are put out of the church only after you have made every opportunity to restore

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them.

2. **Matthew 7:1-5** with Galatians 6:1 is provided so that no one seeks restoration without first looking at themselves.

As the context reveals, this does not prohibit all types of judging (v. 16).

There is a righteous kind of judgment we are supposed to exercise with careful discernment (John 7:24).

Censorious, hypocritical, self-righteous, or other kinds of unfair judgments are forbidden; but in order to fulfill the commandments that follow, it is necessary to discern dogs and swine (v. 6) from one's own brethren (vv. 3-5) [John Jr MacArthur, *The MacArthur Study Bible*, electronic ed. (Nashville: Word Pub., 1997, c1997). Mt 7:1].

Sometimes these words of our Lord are misconstrued by people to prohibit all forms of judgment.

No matter what happens, they piously say, "Judge not, that you be not judged." But Jesus is not

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teaching that we are to be undiscerning Christians.

He never intended that we abandon our critical faculty or discernment.

The NT has many illustrations of legitimate judgment of the condition, conduct, or teaching of others.

In addition, there are several areas in which the Christian is commanded to make a decision, to discriminate between good and bad or between good and best.

Some of these include:

When disputes arise between believers, they should be settled in the church before members who can decide the matter (**1 Cor. 6:1-8**).

The local church is to judge serious sins of its members and take appropriate action (Matt. 18:17; **1 Cor. 5:9-13**).

Believers are to judge the doctrinal teaching of teachers and preachers by the Word of God (Matt.

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7:15-20; 1 Cor. 14:29; **1 Jn. 4:1**).

Christians have to discern if others are believers in order to obey Paul's command in 2 Corinthians 6:14.

Those in the church must judge which men have the qualifications necessary for elders and deacons (1 Tim. 3:1-13).

We have to discern which people are unruly, fainthearted, weak, etc., and treat them according to the instructions in the Bible (e.g., 1 Thess. 5:14) [William MacDonald and Arthur Farstad, *Believer's Bible Commentary : Old and New Testaments* (Nashville: Thomas Nelson, 1997, c1995). Mt 7:1].

3. When we seek to restore a fallen brother or sister we must first remember that this is a fellow Christian (v.1 - "brethren")

Paul told Timothy in **1 Timothy 5:1-2**, "Do not rebuke an older man, but exhort him as a father, the younger men as brothers, the older women as mothers, the younger as sisters, with all purity."

This means we are to "set him right, bring him back,

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recover him from his errors and his faults” (*Albert Barnes’ Notes on the Bible*).

“**Spiritual** believers **restore** a fallen believer first of all by helping him recognize his **trespass** as a **trespass**. Until a person admits his sin, he cannot be helped out of it. Once he has done that, he must be encouraged to confess his sin before God and turn away from it in repentance, sincerely seeking God’s forgiveness” (MacArthur).

4. Paul says the restoration is to be done in a “spirit of gentleness”

“Gentleness” Gr. *prautes*, “meekness, humility” (Strong). (see Gal.5:23)

Restoration is done “with a kind, forbearing, and forgiving spirit; Not with anger; not with a lordly and overbearing mind; not with a love of finding others in fault, and with a desire for inflicting the discipline of the church; not with a harsh and unforgiving temper, but with love, and gentleness, and humility, and patience, and with a readiness to forgive when wrong has been done” (Ibid., Barnes).

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Adam Clarke says, “Use no severity nor haughty carriage towards him; as the man was suddenly overtaken, he is already deeply humbled and distressed, and needs much encouragement and lenient usage. There is a great difference between a man who being suddenly assailed falls into sin, and the man who transgressed in consequence of having Walked in the counsel of the Ungodly, or Stood in the way of Sinners” (*Adam Clarke’s Commentary on the Bible*).

B. By Recognizing that Sin Catches All of Us (v.1c-2)

“Considering yourself lest you also be tempted”

“Considering” Gr.skopeo, “to observe, consider” “Paul uses a strong word in the present tense, which emphasized a continual, diligent attentiveness to their own purity” (MacArthur).

Albert Barnes says, “Remembering how liable you are yourself to err; and how much kindness and indulgence should therefore be shown to others. You are to act as if you felt it possible that you might also be overtaken with a fault; and you should act as you would wish that others should do toward you.”

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1. Paul gives similar instruction in **1 Corinthians 10:12** where he says, “Therefore let him who thinks he stands take heed lest he fall.”
2. Paul told Timothy in **1 Timothy 4:16** to “Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you.”
3. He said to the Ephesians elders in **Acts 20:28**, “Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.”
4. The church at Laodicea wasn’t willing to “consider” themselves. They said, “I am rich, have become wealthy, and have need of nothing.” Jesus says, “And you do not know that you are wretched, miserable, poor, blind, and naked” (**Rev.3:17**).
5. Restoring a fallen brother or sister with gentleness is what Paul means in verse 2 when he says, “Bear one another’s burdens, and so fulfill the law of Christ.”
6. The Mosaic law could only condemn a person in sin

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but “the law of Christ” restores them. It takes them further than the law can.

Joshua Harris writes, “The law, and our obedience to it, could never make us righteous. It only reveals how sinful we are and how incapable of changing by ourselves. The law is a huge signpost pointing out the fact that we need a Savior” (p.50). On the other hand “the law of Christ” is the law of love.

Albert Barnes says, “The special law of Christ, requiring us to love one another...was the distinguishing law of the Redeemer; and they could in no way better fulfil it than by aiding each other in the divine life. The law of Christ would not allow us to reproach the offender, or to taunt him, or to rejoice in his fall. We should help him to take up his load of infirmities, and sustain him by our counsels, our exhortations, and our prayers. Christians, conscious of their infirmities, have a right to the sympathy and the prayers of their brethren. They should not be cast off to a cold and heartless world; a world rejoicing over their fall, and ready to brand them as hypocrites. They should be pressed to the warm bosom of brotherly kindness; and prayer should be made to ascend without ceasing around an erring and a fallen

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brother. Is this the case in regard to all who bear the Christian name?

R.C.H. Lenski concludes, “This is the law of love, John 13:34, the law of true Christian liberty. No law is able to produce this love, only the gospel can do it. James 2:8 calls it ‘the royal law,’ it is devoid of all slavishness” (The Interpretation of St. Paul’s Epistles to the Galatians, to the Ephesians and to the Philippians [Columbus, O.: Lutheran Book Concern, 1937]. 299).

## CONCLUSION

1. It is extremely important that we carry one another’s burdens.
2. We are to restore those who have fallen with gentleness and humility.
3. We are to look to ourselves lest we too be tempted or fall.
4. Our ministry as a church is not only to confront sin but also to restore those who repent. It is only when one who has hardened his heart and who is refusing to repent do we enter a fourth step in Matthew 18:17 and treat him like a “heathen and

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a tax collector.”

5. My prayer is that we who are walking by the Spirit will help those who fall to the lusts of the flesh and that we will pick them up and not throw dirt on the hole they have fell in.
6. Let's pray.