

**Galatians**  
**“Living Free”**  
**Main Teaching: 1:10-6:10**  
**6:1-10 Practice perfected**  
**Closing: 6:11-18 Dying to Live**

**6:1-5**  
**“Practice perfected”**

**I. Intro.**

**II. Vs. 1-5 Sharing burdens and blessings**

**I. Intro.**

1929 Cal Berkley’s Roy Regals was involved in a play that will go down in college football history. His team was playing Georgia Tech in the Rose Bowl and the game was scoreless when he picked up a fumble and headed for the end zone only to have a teammate chase him down and tackle him one yard away from the end zone. The problem for Roy Regals was that he was running the wrong way. On the next play, Regals' quarterback got sacked in the end zone and when the game was over, his team lost by one point. For the rest of his life, Roy Regals was known as “*Wrong Way Regals*.” He later confessed that he had heard his teammate behind him yelling, “*You're going the wrong way,*” but thought, “*What's wrong with him?*” **Regals had instincts without direction.** In the popular comic strip “*Peanuts*,” Lucy asks Charlie Brown, “*Why are we here on earth?*” He replies, “*To make others happy.*” Lucy ponders this for a moment and then asks, “*Then why are the others here?*” Paul answers Lucy’s question by say thing that there are **two things that we ought to be sharing with each other in Church:**

1 Vs. 1-5 Burdens

2 Vs. 6-10 Blessings

Both of which Roy Regals could of used!

**II. Vs. 1-10 Sharing burdens and blessings**

Vs. 1-5 In the 5<sup>th</sup> chapter Paul dealt with every Christians battle (*The works of the flesh verses the fruit of the Spirit*).

Here he gives the Church instructions on what to do if one of us temporarily loses the battle. In word Paul gives us our call to arms “**restore**”! Not shot and bury, not shun and ignore. Neither are they to be excused; they are to be restored!

The person who has religion is not interested in lifting burdens they are interested in adding burdens. The legalist is always harder on other people than he is on himself, but the Spirit-led Christian demands more of himself than he does of others *that he might be able to help others*. Restoration is not taking a blind eye to the persons fall from grace; it takes sin seriously but never leaves the wounded on the battlefield of the world overtaken.

The verb for “*overtaken*” is instructive and is a medical term that means to “*put in order*” or to “*restore to its former condition*”. It was often used in the Greek in setting a fractured or dislocated bone. In Mark 1:19 the word was used of the disciples who were “*mending their nets*”. Paul uses this word not as a way of minimizing the offence but rather giving understanding as to the weakness we all have in the flesh where we are dragged away and seduced by our flesh in conjunction with satan and the world system. The church often neglects this responsibility with two equally damaging errors:

*a. It ignores the sin and acts as if it never happened*

*b. It over reacts to the sin it treats the person too harshly*

The carnal person wants to reveal a person who has sinned; the spiritual person wants to restore a person who has sinned. The carnal person has a false sense of superiority over the person who has fallen while the spiritual person realizes how close they are of falling themselves. It’s for this reason that Paul suggests that this restoration should be accomplished by the “*Spiritual*”. **Far too often the sanctuary is more akin to the office water cooler than it is the house of prayer, as gossip, judgment or undiscerning approval and defense is what transpires.** If a man takes a fall it’s the duty of the Church to get him on his feet again. Paul gives **4 aspects of what “Spiritual Restoration” looks like:**

1. Vs. 1 **In a spirit of gentleness:** The meaning of the word “*gentleness*” is in the context described by Paul as “*considering yourself lest you also be tempted*”. Those who are spiritual must consider **two dangers** they face like the person they are restoring:

*a. The danger of their own weakness and corruption.*

b. *The danger of pride thinking that they are stronger than the fallen saint.*

This warning was towards the arrogance of the legalists who treated the fallen with hatred and pride.

2. Vs. 2 **Bearing one another's burdens**: This word speaks of an animal that has been loaded down and is sagging under the weight of the load. The focus of this word is upon others not upon self. We aren't to be expecting others to bear our burdens but we are to be looking to bear others burdens. The assumption that lies behind this command is that we all have heavy burdens but God does not mean for any of us to carry them alone. **Could it be that one of the reasons that we have been given "burdens" by the Lord is so that we will be better equipped in the heart and in the body to carry others burdens when our load is light?** The "**law of Christ**" is in John 13:34-35 "A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are My disciples, if you have love for one another." The Mosaic law was a burden the law of Christ bears others burdens!
3. Vs. 3 **If anyone thinks himself to be something**.: The greatest obstacle we face in bearing another's burdens is PRIDE! Pride doesn't always say "I'm better than you". But it often says, "I'm more important than you, and deserve not to be inconvenienced." Humility says the opposite, "I'm nothing you are something, let me carry your burden." Paul writes to every Christian saying, "We Christian's nothings must never think we are Christian something's" **If I esteem you above me, and you esteem me above you, a marvelous thing happens: we have a community where everyone is looked up to, and no one is looked down on!** *There is nothing more blinding to a person than when their eyes are fixed upon their own image! The misery of many a person is that they can't see beyond themselves unless it is to find fault in another!* The greatest example of this is satan who is so self-deceived that he works against God actually believing that he will one day triumph.
4. Vs. 4-5 **But let each one examine his own work**: Here is **a safe guard against self-deception - self-**

**examination!** We shouldn't do things to try to impress folks that we are important instead we ought to just do the things God has called us to do regardless of who is watching or listening. It is easy to get our work approved before man but another thing to have it approved before God. To rejoice in "*one's self*" is to have joy as we walk with the Lord instead arrogance that we are better than our brothers and sisters. *There is a great danger in listening to the praise heaped upon you by others and that is you will begin to believe it!* The gospel is great news delivered by those who needed it the most and as such will forever be unworthy to receive praise from men to whom they have shared it. Luther said, "*If we had to feel that the success of our ministry depended upon our popularity with men we would die, because we are not popular.*"

There is no contradiction between bear one another's burdens and each one shall bear his own load. In verse 5 Paul speaks of our final accountability before God and in verse 2, he speaks of our need to care for others. There is also a difference in the words Paul uses for burdens which means "*heavy burdens*" and "*load*" which is term for a man's backpack. We are all responsible to carry our own backpack while also carrying others heavy loads.