

# “Bear One Another’s Burdens”

(Galatians 6:1-5)

## Introduction

➤ For most of this letter (words inspired by the Holy Spirit of God), the apostle Paul has written about what it means to be saved. He has been emphatically and repeatedly declaring the truth of the Gospel – a person is saved by God’s grace alone through faith alone in Christ alone, and not by any innate goodness, religious merit, or self-righteousness (Gal.2:16).

At the close of this letter, Paul has seamlessly transitioned from what it means to be saved by the Gospel to what it means to live by the Gospel. For those who have been saved by Christ seek to live like Christ; those who have the Holy Spirit within them display the Fruit of the Spirit in their lives – “if God is in you then godliness will come out of you!”

This is most evident in how Christians treat other Christians – how those who have been saved and are being sanctified by God’s grace treat those who have also been saved and are being sanctified by God’s grace.

✓ Illust: Many years ago, I was hired to be the Youth Pastor of a rather small youth ministry in a growing church. The youth group was rocked by revolving door of youth leaders and pastors (I was their fourth Youth Pastor in five years!). As one of my first events, since the numbers were so small, I decided to do a combined Youth Retreat of all high school and jr. high school students. After I announced the coming retreat, I was shocked by the pushback I received from high school parents and high school youth alike. The gist of the complaints was that high school and Jr. high students have nothing in common, they don’t get along, and they should not be forced to interact with each other. Later, I got word that all the high school students decided to boycott the youth retreat (I’d never heard of such a thing!). So, I had a meeting with the high school students to see what was going on. They explained to me that they didn’t like the Jr. high students because they were “immature” (how ironic!), and that they did not want to spend the weekend with them. I assured the high school students that we were going ahead with the retreat, with or without them, and I implored to consider this question: “If you can’t love those in the church, your brothers and sisters in Christ, how are you ever going to love those outside the church?” Fortunately, over the next couple of weeks, they removed their boycott and every one of them attended the retreat – which, by God’s grace, was an awesome weekend!

➤ Christians are called to love one another with a divine and sacred love. They are not to be selfish, prideful, or hateful (the works of the flesh: “*enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy*”; Gal.5:19-21), but selfless, humble and loving (the fruit of the Spirit: “*love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control*”; Gal.5:22-23).

**Gal 5:25-26** ~ “If we live by the Spirit, let us also keep in step with the Spirit. <sup>26</sup>Let us not become conceited, provoking one another, envying one another.”

**Gal 6:10** ~ “So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith.”

➤ In Galatians 6:1-5, the apostle Paul gives specific and practical instructions as to how we, as Christians, are to love one another.

**Gal 6:1-5** ~ “Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted. <sup>2</sup>Bear one another’s burdens, and so fulfill the law of Christ. <sup>3</sup>For if anyone thinks he is something, when he is nothing, he deceives himself. <sup>4</sup>But let each one test his own work, and then his reason to boast will be in himself alone and not in his neighbor. <sup>5</sup>For each will have to bear his own load.”

➤ For the sermon this morning, I have used the three imperative verbs found in this passage (vs.1, 2, 4) as an outline for this message. These verbs serve as instructions, or commands, to follow. In giving each instruction, Paul offered a brief explanation and caution for each one.

1. *“Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted” (Galatians 6:1).*

- Notice first that Paul referred to the Galatians as *“brothers”* (vs.1; general term for “brothers and sisters”, or “fellow Christians”; see Gal.1:2, 11; 3:15; 4:12, 31; 5:11, 13). This is a tender reminder that Paul is addressing Christians.

A. Instruction

- The imperative verb here is the word *“restore”* (vs.1; as in *“you ... should restore”*). This Greek word (*katartizō*) literally means “to put in order” or “to repair”, with the idea of putting something back to its appropriate or perfect condition. Here, in Galatians 6:1, it is used metaphorically to describe the spiritual restoration of a Christian in sin. That is, the attempt to help a lost, deceived, or rebellious Christian become spiritually right with the Lord again.

**James 5:19-20** ~ “My brothers, if anyone among you wanders from the truth and someone brings him back, <sup>20</sup>let him know that whoever brings back a sinner from his wandering will save his soul from death and will cover a multitude of sins.”

**Jude 22-23** ~ “And have mercy on those who doubt; <sup>23</sup>save others by snatching them out of the fire; to others show mercy with fear, hating even the garment stained by the flesh.”

- It is important to keep in mind that these commands are given to Christians and are about other (professing) Christians. The church is not to be the moral police of the unregenerate world (we are, however, called to proclaim the Gospel, to speak the truth, to expose error, and to model Christlike behaviors). The command is for a Christian to lovingly and maturely confront another Christian who is in sin (this is evident in the word “restore”, as well as in the many passages which specifically address those, in the church; see Matt.18:15; Jms.5:19).

In verse one we read, *“if anyone is caught in any transgression”* (vs.1). The idea being conveyed here is a professing Christian guilty of any sin (not just some or “big” sins). The Greek word translated *“transgression”* (vs.1; *paraptōma*) carries the basic idea of stumbling or falling, and in this context denotes that a person has stepped/stumbled outside the bounds of God’s law. This can refer to premeditated, intentional sin, as well as those sins which are committed unintentionally (see Matt.6:14-15; Eph.1:7; 2:1, 7; Col.2:13).

So, although sometimes difficult to practice, the teaching here is actually quite simple: if a Christian finds another Christian guilty of sin, they are to attempt to restore the sinning Christian back to a right relationship with God.

- This is sometimes referred to as “Church Discipline”, and is unfortunately becoming an uncommon practice in churches today. Jesus gave some very simple and practical steps concerning the process of church discipline:

**Matt 18:15-17** ~ “If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. <sup>16</sup>But if he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses. <sup>17</sup>If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector.”

- The ultimate goal, in all such passages, is not retribution or condemnation – or even excommunication – but restoration. The heartfelt purpose of all Christian discipline is the God-glorifying restoration of the believer.

✓ Illust: I can remember years ago when a lady, new to our church, told me in the foyer after the service that she would not be returning. When I asked why, she surprised me by saying, “I want to be in a church that practices church discipline, I’ve been here six-months already and nobody has been kicked out of the church. Obviously, you don’t believe in church discipline!” I told her that we do practice

church discipline, as the Bible commands, but those whom we confronted had repented. She left abruptly in a huff (and seemingly disappointed).

- We must note that we are commanded to restore the sinning Christian *“in a spirit of gentleness”* (vs.1). *“Gentleness”* is a part of *“the fruit of the Spirit”* [same Greek word in 5:23 and 6:1]. As we saw in our study of the Fruit of the Spirit (5:22-23), this gentleness is not weakness but meekness; which is humility. The Christian is not to be combative, hostile, mean-spirited, judgmental, or vengeful.

**Eph 4:1-3** ~ “I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called, <sup>2</sup>with all humility and gentleness [*prautēs*], with patience, bearing with one another in love, <sup>3</sup>eager to maintain the unity of the Spirit in the bond of peace.”

**Col 3:12-14** ~ “Put on then, as God’s chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness [*prautēs*], and patience, <sup>13</sup>bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. <sup>14</sup>And above all these put on love, which binds everything together in perfect harmony.”

**2 Tim 2:24-26** ~ “And the Lord’s servant must not be quarrelsome but kind to everyone, able to teach, patiently enduring evil, <sup>25</sup>correcting his opponents with gentleness [*prautēs*]. God may perhaps grant them repentance leading to a knowledge of the truth, <sup>26</sup>and they may come to their senses and escape from the snare of the devil, after being captured by him to do his will.”

**1 Peter 3:15-16** ~ “but in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness [*prautēs*] and respect, <sup>16</sup>having a good conscience, so that, when you are slandered, those who revile your good behavior in Christ may be put to shame.”

- We fail to obey this command to restore a sinning believer when we attempt to do so harshly or hypocritically, or when we are apathetic or complacent toward those a believer who is in sin. We fail to obey this command when we fail to love as Christ loves, and to forgive as Christ has forgiven us. It is neither loving nor Christlike to idly watch a Christian stumble into or struggle with sin.

## B. Explanation

- Notice that Paul explained that the task of restoring a sinning Christian is for those *“who are spiritual”* (vs.1). This is not reserved for a special class of super-saints. Nor is it to be used as an excuse for not wanting to confront a Christian who is in sin. It simply mandates that Christians are not to be hypocritical. Immature, weak, or worldly Christians ought not to think it is their job to confront another Christian in sin (the worldly or wayward Christian – those living in the flesh (5:19-21) – needs to focus on getting themselves right with the Lord; through genuine confession and repentance of sin, and a striving for personal holiness and godliness).

**Matt 7:1-5** ~ “Judge not, that you be not judged. <sup>2</sup>For with the judgment you pronounce you will be judged, and with the measure you use it will be measured to you. <sup>3</sup>Why do you see the speck that is in your brother’s eye, but do not notice the log that is in your own eye? <sup>4</sup>Or how can you say to your brother, ‘Let me take the speck out of your eye,’ when there is the log in your own eye? <sup>5</sup>You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother’s eye.”

- The phrase *“you who are spiritual”* (vs.1) refer to those who are living according to *“the desires of the Spirit”* (5:17); those who are being *“led by the Spirit”* (5:18); those who are bearing *“the fruit of the Spirit”* (5:22-23); those who are *“[living] by the Spirit”* (5:25); those who are keeping *“in step with the Spirit”* (5:25); those who are walking in humble and faithful obedience to God.

**Rom 15:1** ~ “We who are strong have an obligation to bear with the failings of the weak, and not to please ourselves.”

**Heb 3:12-13** ~ “Take care, brothers, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God. <sup>13</sup>But exhort one another every day, as long as it is called ‘today,’ that none of you may be hardened by the deceitfulness of sin.”

### C. Caution

➤ One must take caution, however, when endeavoring to restore a sinning believer: “... *Keep watch on yourself, lest you too be tempted*” (vs.1). This is an important and sobering warning – and a reminder why we must be “*spiritual*” (vs.1) before attempting to involve ourselves in the sin of another. To “*keep watch*” (*skopeō*), from which our English word “scope” is derived, literally means to “take aim at” and can express the idea of “observing” or “considering.” Paul used this verb (a present active participle) to indicate the need for continual, resolute, diligence.

**1 Cor 10:12** ~ “Therefore let anyone who thinks that he stands take heed lest he fall.”

**Prov 16:18** ~ “Pride goes before destruction, and a haughty spirit before a fall.”

➤ We must not casually, or arrogantly, deal with someone else’s sin. We must not think ourselves immune to, or above, any sin. Satan would love to bring down a Christian who is trying to lift up another Christian.

## 2. “*Bear one another’s burdens, and so fulfill the law of Christ. <sup>3</sup>For if anyone thinks he is something, when he is nothing, he deceives himself*” (Galatians 6:2-3).

➤ By the saving grace of God, and the indwelling power and presence of God’s Holy Spirit, Christians have the ability to resist sin. Christians are freed from the penalty of sin, as well as the power of sin. However, Christians are not free from temptation (i.e. being tempted to sin). All Christians are in the midst of a spiritual battle between “*the desires of the flesh*” and “*the desires of the Spirit*”, which are opposed to each other (Gal.5:17).

➤ One major resource Christians have in the battle against temptation and sin is other Christians!

**Eccl 4:9-10** ~ “Two are better than one, because they have a good reward for their toil. <sup>10</sup>For if they fall, one will lift up his fellow. But woe to him who is alone when he falls and has not another to lift him up!”

**Prov 27:17** ~ “Iron sharpens iron, and one man sharpens another.”

### A. Instruction

➤ The second command, the imperative verb in verse two, is to “*bear*” (*bastazō*). The word literally means “to carry” something [e.g. moneybag, knapsack or pitcher of water (Lk 10:4; 22:10), or even a cross (Lk.14:27; Jn.19:17)], but figuratively is used to describe the “carrying” (or “bearing”) of physical, emotional or spiritual burdens (e.g. Matt.20:12; Jn.16:12), the “carrying” the weight of responsibility (e.g. Acts 9:15), bearing the weight of guilt and punishment (Gal.5:10), or even bearing the marks of Christian persecution (Gal.6:17; Rev.2:3).

➤ In Galatians 6:2, this word (“*bear*”) may specifically, in this context, be used to describe the bearing (or carrying) of a spiritual burden. That is, the burden of sin (see vs.1). But this also certainly applies to other burdens as well.

✓ Illust: “The second responsibility of a spiritual believer who seeks to restore a fallen brother is to help hold him up once he is back on his feet. It is not enough simply to help him turn from his sin and then leave him alone. It is immediately after a spiritual victory that Satan often makes his severest attacks on God’s children” (John MacArthur; *The MacArthur New Testament Commentary: Galatians*; 6:2-5).

➤The word translated “*burdens*” (vs.2; *baros*) is an important one for us to understand. It specifically refers to a weight that is especially heavy and difficult to carry, or a trial that is especially demanding and difficult. The point is clear: Christians are called by God to help other Christians who are suffering or struggling under heavy burdens. Again, this may be specifically referring to the spiritual burdens of temptation and sin, but also can be applied to many other burdens that Christians may be forced to bear.

**James 5:16** ~ “Therefore, confess your sins to one another and pray for one another, that you may be healed. The prayer of a righteous person has great power as it is working.”

**1 Thess 5:14** ~ “And we urge you, brothers, admonish the idle, encourage the fainthearted, help the weak, be patient with them all.”

➤Christians are not meant to bear these difficult and heavy burdens alone. This, by God’s design, is one of the beautiful blessings of Christians fellowshiping together in church. How tragic it is when Christians, who fail to be faithfully committed to a local church, go through intense struggles alone. The building of relationships take time – they cannot be instantly formed in times of crises. We need to be in fellowship with one another so that when heavy burdens befall us, we can have relationships already in place to help us in our times of need.

**Heb 10:24-25** ~ “And let us consider how to stir up one another to love and good works, <sup>25</sup>not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.”

**Acts 2:42** ~ “And they devoted themselves to the apostles’ teaching and the fellowship, to the breaking of bread and the prayers.”

**1 Cor 12:25-26** ~ “that there may be no division in the body, but that the members may have the same care for one another. <sup>26</sup>If one member suffers, all suffer together; if one member is honored, all rejoice together.” (see 1Cor.12:14-27; Rom.12:15)

## B. Explanation

➤The bearing of one another’s burdens is a command that God has given to all Christians. It is not optional, nor an elective. In addition, it is something do for one another not just something we demand others do for us. We are to be actively and selflessly serving one another, not passively and selfishly waiting for others to serve us! Bearing one another burdens is one way we fulfill God’s command to love one another.

Paul explained this in verse two: “*and so fulfill the law of Christ*” (vs.2). Paul has repeatedly declared that a person is not saved by keeping/observing the ceremonial laws of Judaism, or any external law (Gal.2:16; 5:18). The sinner is saved by God’s grace alone, through faith alone, in Christ alone. But, as we have seen, that faith is neither lawless nor unrighteous. We are not saved by good works but unto good works (Eph.2:8-10).

Paul is not suggesting that a Christian is obligated to keep the law as means or merit of one’s salvation. Rather, the expression of one’s salvation fulfills the law of Christ – with is love (1Cor.13:1-8; Gal.5:22; 1Jn.4:7-8). First and foremost a love for God, and secondly (flowing from the first) a love for God’s children.

**Gal 5:14** ~ “For the whole law is fulfilled in one word: ‘You shall love your neighbor as yourself.’” [cf. Lev.19:18]

**Matt 22:35-40** ~ “And one of them, a lawyer, asked him a question to test him. <sup>36</sup>Teacher, which is the great commandment in the Law? <sup>37</sup>And he said to him, ‘You shall love the Lord your God with all your heart and with all your soul and with all your mind. <sup>38</sup>This is the great and first commandment. <sup>39</sup>And a second is like it: You shall love your neighbor as yourself. <sup>40</sup>On these two commandments depend all the Law and the Prophets.’” [cf. Deut.6:5; Lev.19:18]



**Rom 13:8-10** ~ “Owe no one anything, except to love each other, for the one who loves another has fulfilled the law. <sup>9</sup>For the commandments, ‘You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet,’ and any other commandment, are summed up in this word: ‘You shall love your neighbor as yourself.’ <sup>10</sup>Love does no wrong to a neighbor; therefore love is the fulfilling of the law.” [cf. Ex.20:13-17; Deut.5:17-21; Lev.19:18]

**John 13:34-35** ~ “A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. <sup>35</sup>By this all people will know that you are my disciples, if you have love for one another.”

### C. Caution

- We then read, in verse three, *“For if anyone thinks he is something, when he is nothing, he deceives himself”* (vs.3). This warning is against the subtle, yet spiritually deadly, sin of pride. Nothing quite inflates our pride, arouse feelings of superiority, quite like seeing another person fall. The failings of others can make us feel good about ourselves. This is one reason why some people spend an enormous amount of time being critical and judgmental of others, because it makes them feel good about themselves and about their own failings. Perhaps this is why Paul added this word of caution (especially in the context of bearing one another’s burdens).
- As Christians, we must remember – resolutely recall to mind – that we are saved by God’s grace; that apart from God’s grace none of us would be saved; that, apart from Christ, we are absolutely unrighteous; that, apart from Christ, there is no goodness in us; that, apart from Christ, we are unable to do anything righteous or pleasing to God (see Rom.8:7-8).

**Titus 3:3-6** ~ “For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, hated by others and hating one another. <sup>4</sup>But when the goodness and loving kindness of God our Savior appeared, <sup>5</sup>he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, <sup>6</sup>whom he poured out on us richly through Jesus Christ our Savior”

Rom 3:10-12 ~ “as it is written: ‘None is righteous, no, not one; <sup>11</sup>no one understands; no one seeks for God. <sup>12</sup>All have turned aside; together they have become worthless; no one does good, not even one.’”

**Rom 12:3-5** ~ “For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. <sup>4</sup>For as in one body we have many members, and the members do not all have the same function, <sup>5</sup>so we, though many, are one body in Christ, and individually members one of another.”

**Phil 2:1-5** ~ “So if there is any encouragement in Christ, any comfort from love, any participation in the Spirit, any affection and sympathy, <sup>2</sup>complete my joy by being of the same mind, having the same love, being in full accord and of one mind. <sup>3</sup>Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. <sup>4</sup>Let each of you look not only to his own interests, but also to the interests of others.”

### 3. *“But let each one test his own work, and then his reason to boast will be in himself alone and not in his neighbor. <sup>5</sup>For each will have to bear his own load” (Galatians 6:4-5).*

- On one hand, Christians are called to help each other in their Christian walks. We fulfill the law of Christ by loving and actively caring for one another (not selfishly embarking on “an independent spiritual journey” or “worshipping God in the woods”). When our brothers and sisters in Christ are

carrying a heavy burden – too heavy to be carried alone – we are commanded to help them bear that burden.

On the other hand, Christians are responsible before God for their own lives. Ultimately, we are responsible for our spiritual maturity, purity, and growth. Consequently, we must regularly assess our motives, attitudes and behaviors to ensure that we are walking in/by the Spirit of God (5:22-25).

**Ps 19:12-14** ~ “Who can discern his errors? Declare me innocent from hidden faults. <sup>13</sup>Keep back your servant also from presumptuous sins; let them not have dominion over me! Then I shall be blameless, and innocent of great transgression. <sup>14</sup>Let the words of my mouth and the meditation of my heart be acceptable in your sight, O Lord, my rock and my redeemer.”

**Ps 139:23-24** ~ “Search me, O God, and know my heart! Try me and know my thoughts! <sup>24</sup>And see if there be any grievous way in me, and lead me in the way everlasting!”

#### A. Instruction

- The third command (imperative verb) in this passage is found in verse four: *“test”* (*dokimazō*; test, examine, prove, approve). This word technically means “to approve something after testing.” That is, to carefully examine something to see if it is genuine or acceptable. Specifically, every Christian is to *“test his own work”* (vs.4).
  - ✓ Illust: “[*dokimazō*] carries the idea of a critical examination of something to determine its genuineness. Believers are to ‘test’ or examine themselves regarding their own faithfulness (1Cor.11:28; 2Cor.13:5), as well as their work (Gal 6:4). Peter speaks of the testing of one’s faith by fire, resulting in praise and glory at the revelation of Jesus Christ (1Pet.1:7). Paul tells us to know the will of God and “approve” it (Rom.2:18) and to ‘test’ or ‘discern’ what pleases him (Phil.1:10; Eph.5:10). Even the spirits should be tested to see if they are of God (1Jn.4:1). In sum, Paul encourages us to “test everything” (1Thess.5:21)” (William Mounce; *Mounce’s Complete Expository Dictionary of Old and New Testament Words*: “test”).
- We must regularly examine our lives to ensure that we are living the right way, and with the right attitudes and motives. Without this regular “testing” we can be easily *“deceived”* (vs.3, cf. vs.7), led astray by fleshly desires, worldly philosophies, false teaching, sinful attitudes, and corrupt motives.

#### B. Explanation

- The next phrase is a bit enigmatic: *“... then his reason to boast will be in himself alone and not in his neighbor”* (vs.4). We know that Paul is not here encouraging Christians to brag, or *“boast”* (*kauchēma*), about their Christian status or works. As Paul has made clear, and will continue to make clear, our reason for boasting is not found in ourselves or even in our obedience. It seems as though Paul is speaking of “boasting” in regard to what God has done in and through us (see 2Cor.11:16-12:10).

**Gal 6:13-14** ~ “For even those who are circumcised do not themselves keep the law, but they desire to have you circumcised that they may boast in your flesh. <sup>14</sup>But far be it from me to boast except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world.”

**1 Cor 1:30-31** ~ “And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption, <sup>31</sup>so that, as it is written, ‘Let the one who boasts, boast in the Lord.’”

**1 Cor 10:31** ~ “So, whether you eat or drink, or whatever you do, do all to the glory of God.”
- It seems likely to conclude that Paul is stating when we have truly examined our lives, and found ourselves to be pure in motive and action, then we can boast in what God has done in and through us.

✓ Illust: “The best commendation of any work is to know that one has done the work that God has given him well and that God is pleased with his effort” (Martin Luther; *Luther’s Commentary on Galatians*; 6:4)

### C. Caution

➤ This passage ends with a final note of caution: *“For each will have to bear his own load”* (vs.5). This is in contrast to the previous command to *“bear one another’s burdens”* (vs.2), as the words Paul used are noticeably different from one another. As we have seen, the word *“burdens”* (*baros*) refers to an unusually or especially difficult or heavy weight.

Conversely, the Greek word translated *“load”* (*phortion*; vs.5) specifically denotes a more common and manageable weight. Christians are not called to take from another the responsibilities of life (i.e., “enabling”). We are expected to deal with our own lives, as God will use various trials and pains to mature and sanctify us (see Rom.5:3-4; Heb.12:10-11; Jms.1:2-3; 1Pet.1:6-7).

✓ Illust: Someone once illustrated the difference between the command to *“Bear one another’s burdens”* (vs.2) and the statement *“For each will have to bear his own load”* (vs.5) as the difference between a heavy duffle-bag (*“burdens”*) and a backpack (*“load”*). As Christians we are called to help one another carry a duffle bag – the unusual and especially difficult burdens of life, often thrust upon us unwittingly. However, every Christian is commanded to carry their own backpack – the normal burdens of everyday life, sometimes the result of our own actions/inactions.

✓ Illust: “Unfortunately, there are a few who isolate Galatians 6:2 and make a career out of asking for help. They misuse God’s command to bear one another’s burdens to avoid their own responsibilities and habitually harass their church families with expectations of aid. Walking in the light of God’s Word is a delicate balance between selfless giving and responsible boundaries. If we err too far on one side, we become self-focused and overly independent. But erring too far the other way leads to assuming responsibility for other people’s messes. When we aim to bear our own loads, while always being available to bear the burdens of others as the Lord leads, we will strike that perfect balance”

([gotquestions.org/bear-one-anothers-burdens.html](http://gotquestions.org/bear-one-anothers-burdens.html)).

### Conclusion

➤ As Christians, we are to live lives that are mutually beneficial to one another; edifying and spurring one another on toward Christlikeness. This includes helping to carry one another burdens, so that we all can walk in obedience to Christ and glorifying to His holy name!