

# Bear One Another's Burdens

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- [ 0 : 00 ] We shall resume our public worship of God by singing from Psalm 19. Psalm 19 from verse 7.
- Singing down to verse 13. God's law is perfect and converts the soul in sin that lies. God's testimony is most sure and makes the simple wise.
- The statutes of the Lord are right and do rejoice the heart. The Lord's command is pure and doth light to the eyes impart.
- Unspotted is the fear of God and doth endure forever. The judgments of the Lord are true and righteous altogether. They more than gold, yea, much fine gold to be desired are.
- Than honey, honey from the coal that droppeth sweeter far. Moreover they thy servant warn how he his life should frame. A great reward provided is for them that keep the same.
- [ 1 : 08 ] Who can his errors understand? O cleanse thou me within from secret faults. Thy servant keep from all presumptuous sin.
- And so on. We'll sing these verses. Psalm 19 from verse 7. God's law is perfect and converts the soul in sin that lies.
- God's law is perfect and converts the soul in sin that lies.
- God's testimony is most sure and makes the shepherd wise.
- God's law is perfect and converts the soul in sin that lies. The statutes of the Lord are right and do rejoice the heart.
- [ 2 : 17 ] God's law is perfect and converts the soul in sin that lies. The Lord's law is perfect and does not lie to thee, I said, God.
- God's law is perfect and ■ ITOH5 Sing taujim damn it! 5th N Thanh Philippe 5th Niah 7th Niah The judgments of the Lord are true, and righteous all together.
- The more than gold give a shine gold to be desired are.
- And honey, honey from the cold that dropeth sweeter fath.
- Moreover they lie in serendorn, how he his life should claim.
- [ 3 : 56 ] A great reward provided, for them thou keep the same.
- Who can his errors understand? O cleanse thou me within.
- From secret force thy servant keep. From all presunxious sin.
- Let us join together in prayer. Let us pray. Gracious God. We give thanks that we can come and burden ourselves in your sight and in your presence.
- That we can confess our sins. For our sins exceed our understanding of how all-encompassing they are.
- [ 5 : 24 ] They affect every activity that we engage in. Your servant of old acknowledge that they were found within our thoughts.

Within our deeds. Within every faculty that is accountable to the God who gave us life and breath.

We pray for your encouragement this evening to draw near. To a throne of grace and there to seek mercy.

And help in time of need. We pray for your blessing upon the world under which we are gathered. And to which we look for direction.

For instruction. For correction. And for edification and encouragement. We bless you and thank you for every way in which we are able to turn to it.

[ 6 : 32 ] And that even when we read portions that we are familiar with. Perhaps even committed to memory. That by the hand of the Holy Spirit.

These words are kindled afresh into life. And they become meaningful to us. In ways that often go beyond our expectation.

Help us even tonight to come in that way to you. To the God who is the giver of every good and perfect gift.

But as we sit at the table of the gospel. That we would know that provision is made for us.

That goes beyond our understanding. That you are able to encourage those who are disconcerted with the way life is leading them.

[ 7 : 41 ] To those who are contemplating the road upon which they are met. And they find themselves conflicted by what they see within it.

Because little did they expect that you were going to take them in this particular direction. And yet we marvel at the way your word reminds us of how perfectly you have ordained all manner of experiences.

For the good of your people and for the glory of your name. When we read of the children of Israel as they were led into the wilderness.

There to spend 40 years. And there to go back and forth. Around and around. Meeting challenge after challenge.

And discovering truths about themselves and their God. That would otherwise have been hidden from them. We can learn from them even as you teach us through their experiences.

[ 8 : 59 ] That nothing happens by chance. That there is always a reason for the many things that we have to enter into.

Even though we may never know these things in the scene of time. We marvel at your forbearance towards each of us.

And we would pray this evening that you would bless us as a congregation. Bless us as a people. Thankful for all who attend the public means of grace.

Thankful for all who have an interest in Christ. We give thanks for your people who have come to a saving knowledge of him. And we pray for those who have stopped short of committing themselves to him.

May they be encouraged to understand that nothing better exists in this world. Nothing of greater worth can possibly be solved.

[ 10 : 01 ] So we pray that your blessing would accompany the world to that end. We give thanks for the occasion where we have met this morning to ordain and induct new office bearers to the congregation.

We give thanks for the strengthening that has taken place of the Kirk Session and the Deacon's Court. We give thanks for those who have served in that capacity over many years.

Those who have been diligent in fulfilling their own roles as deacons and elders. We pray that they would continue to fulfil that role as they are enabled by your grace.

That that I would always look to the heavens for strength. I to the hills will lift mine eyes from whence doth come my need. My safety cometh from the Lord who heaven and earth has made.

We pray for your blessing upon the congregation and all who form part of it. We give thanks for the opportunity to pray for those who cannot meet with us in public.

[ 11 : 15 ] We remember those who are frail, elderly. Those who are at the present in care homes or perhaps in hospital. Others who are being cared for as terminally ill.

We ask that you would remember each one in turn. According to the need that they have, temporal or spiritual. May you overrule for good in their life. And may Christ be an ever-present with them as the brother born for adversity.

One who is able to succour them when the matter of this world means little to them. We commit them to your care.

And especially those who are concerned for them at the present. Families who are finding themselves deciding to see improvement.

And we ask, Lord, that they would so see under your hand. And that blessing would be in the wake of all that you do.

[ 12 : 19 ] For you do all things well. Remember the grieving and the sorrowful. Wherever they are found this evening, we pray for your blessing to be upon the voice of death.

You take from the sin of time those who have borne testimony to the Lord as their portion. They have for many years borne the heat and the burden of the day.

And we acknowledge that. Their race is run and they have now gone to be with the Lord which is far better. may the places that they have vacated be filled may those who are even estranged from Christ or strangers to him be drawn to look to him in order to have their faces lightened by the light of his countenance remember the world in which we live we pray for all the theatres of war we pray for the wickedness that is in the world to be defied where we see evil being perpetrated by individuals or by nations may you overturn their purposes and prove to them that there is a God in heaven who is not blindly indifferent to what they do the day will come when all will answer to the God who is God over all so hear our prayers for our own nation those who govern us our king his family the members of parliament be it in Westminster or Holyrood we pray for our local council and those who serve the community in that sphere we ask Lord that you would guide us in the things that are left to us to do that the glory would be your version in the ultimate bless us now this is our time that we are together may the word of the living God speak to our souls and mercy for our sins in Jesus name

Amen we can sing again to God's praise this time Psalm 130 Psalm 130 we'll sing the whole Psalm Lord from the depths to thee I cried my voice Lord do thou hear unto my supplications whose voice give an attentive ear Lord who shall stand if thou O Lord shouldst mark iniquity but yet with thee forgiveness is that feared thou mayest be I wait for God my soul doth wait my hope is in his word more than they that for morning watch my soul waits for the Lord I say more than they that do watch the morning light to see let Israel hope in the Lord for with him mercy speak and plenteous redemption is ever found with him and from all his iniquities he Israel shall redeem these verses

Psalm 130 the whole Psalm Lord from the depths to thee I cried Lord from the depths to thee I cried my voice Lord do thou hear unto thy son nord■■■ with patience and voice give in Iniquity, but yet with me

[ 16 : 48 ] Forgiveness is the fear that maketh me I wait for God, my soul doth wait My hope is in His word More than they last for morning more My soul with more the Lord I say for Thine is hard to watch

The morning light is to see Let His night yell Open the door for with Him mercy's be And plentiful redemption Is ever found with Him And from all His liberties He Israel shall redeem

We're going to hear God's word as we find it in Paul's epistle to the Galatians chapter 6 Read the whole chapter Galatians chapter 6 Brethren, if a man be overtaken in a fault He which are spiritual Restore such an one in the spirit of meekness Considering thyself Lest thou also be tempted Bear ye one another's burdens And so fulfil the law of Christ For if a man think himself to be something When he is nothing He deceiveth himself But let every man prove his own work And then shall he have rejoicing in himself alone

And not in another For every man shall bear his own burden Let him that is taught in the world communicate And to him that teacheth in all good things Be not deceived God is not mocked For whatsoever a man soweth That shall he also reap For he that soweth to his flesh Shall of the flesh reap corruption But he that soweth to the spirit Shall of the spirit reap Life everlasting And let us not be weary in well-doing For in due season we shall reap If we faint not As we have therefore opportunity Let us do good unto all men Especially unto them who are of the household of faith Ye see how large a letter I have written unto you With mine own hand As many as desire to make a fair show in the flesh

They constrain you to be circumcised Only lest they should suffer persecution For the cross of Christ For neither they themselves who are circumcised Keep the law But desire to have you circumcised That they may glory in your flesh But God forbid that I should glory Save in the cross of our Lord Jesus Christ By whom the world is crucified unto me And I unto the world For in Christ Jesus neither circumcision availeth anything Nor uncircumcision But a new creature And as many as walk according to this rule Peace be on them And mercy And upon the Israel of God From henceforth let no man trouble me For I bear in my body The marks of the Lord Jesus Brethren The grace of our Lord Jesus Christ

[ 22 : 00 ] Be with your spirit Amen And may the Lord that his blessing To this reading of his word And to his name Be the praise We'll continue to sing to God's praise This time the verses of Psalm 63 From the beginning to verse 8 The first six tanzas of the psalm Psalm 63 From the beginning Lord thee my God I'll early seek My soul the thirst for thee My flesh longs in a dry parched land Wherein no waters be That I thy power may behold And brightness of thy face As I have seen thee heretofore Within thy holy place Since better is thy love than life My lips thee praise shall give I in thy name will lift my hands And bless thee while I live

Even as with marrow and with fat My soul shall filled be Then shall my mouth with joyful lips Sing praises unto thee When I do thee upon my bed Remember with delight And when on thee I meditate In watches of the night In shadow of thy wings I'll join For thou mine help hast been My soul thee follows hard And me thy right hand Doth sustain Verse 1 to 8 of Psalm 63 Lord thee my God I'll early seek Lord thee my God I'll early seek My soul doth thirst for thee My flesh longs in a dry parched land

Wherein no waters be That I thy power may behold And brightness of thy face As I have seen thee As I have seen thee Here to fall Within life holy place Since better is thy love than life Since better is thy love than life My lips he pray shall give My lips he pray shall give I in thy name will lift my hands And bless thee while I live I in thy name will lift my hands

And bless thee while I live Even as with sorrow and with heart My soul shall live with thee Then shall my mouth with joyfulness Sing praises unto thee When I drew thee Out on my bed Remember with delight And when on thee

I meditate In watches of the night In shadow of thy wings I'll joy For thou mine help us be My soul be My soul be Follows Heart And me Thy right And justice Sing Shall we turn to the passage That we have just read Paul's epistle to the Galatians Chapter 6 Reading at the beginning of the chapter

[ 27 : 18 ] Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou thou be Tainted Bear ye one another's burdens, and so fulfill the law of Christ For if a man think himself to be something, when he is nothing, he deceiveth himself But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another, for every man shall bear his own burden As you can see, this is the final chapter of this epistle And I suppose we're moving towards the end of what the apostle has to teach concerning the relationship that exists between the Christian and the law of God

At this point, I think it could be argued that what he is doing is moving on from what is essentially the doctrine to the practical application of doctrine Towards the end of chapter 5 Towards the end of chapter 5 We saw how he differentiated between those who Were Bringing forth the fruit of the spirit As opposed to those who were demonstrating from the works that were the works of the flesh But there is, that's not where it stops, that's not the end of it

The fruit of the spirit While we may possess it, while we may demonstrate its existence It has to be further accompanied with the evidence that is seen in the way in which we conduct ourselves So that there is a practical outworking of God's work in us And while we may think that the apostle has been undermining the place that the law has in the lives of God's people And what he is establishing is the need to realise that it is not on the ground of law works that the Christian is to accomplish or to achieve eternal life

But on the grounds of their faith in Christ who has fulfilled the law in their place So when we come to chapter 6 it is with the understanding that there should be an understanding That there should be an appreciation That there should be a realisation That while we are expected to conform to the law perfectly That there should be an understanding that such is the damage wrought by sin in the lives of every one of us That it is an aspiration that is couched with realism in the lives of everyone who are under God's word So the opening words of the chapter

If anything they make nonsense of everything that Paul has been teaching up until now Because these words are addressed to brethren Brethren Brethren, brethren, brethren, brethren, he says If a man be overtaken in a fault Ye which are spiritual Restore such a one In the spirit of meekness And so on He is speaking To those who are brothers in the faith Brothers in the Lord And he is speaking And he is speaking to them Not as those who are free from condemnation Or from backsliding Or whatever it is that is included in the words of our text But as someone who understands that such is a distinct possibility In fact you could almost insist that it is a probability But that their attitude to such a one

[ 32 : 36 ] Is not to condone it But to deal with it positively And we are going to look at what Paul says with regard to this That the believer is not someone who has attained sinless perfection Or some people would suggest that that is possible Far from it And yet they must have a relationship with sin That proves that they are spiritually alive And have an understanding of How offensive sin is to God And how damaging it is to themselves Born again by the spirit They are living in a relationship to sin that has altered Born again by the spirit They have a relationship to the law that has changed

The author and preacher Joseph Pippa Gives this title to the opening verse Which I suppose is self-explanatory He says maintaining healthy body life And by body he is referring there to the body of Christ How the healthy life of the body of Christ should be maintained And he subsides that into the example that we find at the beginning in verse 1 And the antidote to that example that he gives But we are going to consider the five verses this evening And we will see what we can say about it We will consider first of all the example that we are given in verse 1

There is a fault that is identified Secondly he says in verse 1 what is to be done Where that fault is discovered Thirdly who is going to deal with that fault And in what way And also with what end in view And the warning that accompanies that And that is all in the first verse It is broken up there for us in the way the sentence is constructed Second verse Second verse How is this fully accomplished?

Bear ye one another's burdens And so fulfill the law of Christ he says And then a warning A stark warning For if a man think himself to be something when he is nothing He is guilty of self-deceit And then the final two verses Let everyone prove his own work And then shall he have rejoicing in himself alone And not in another When we think of the purpose that is in the mind of Paul As he writes these words We cannot divorce it from anything and everything that he has said before Sometimes we find Paul When he is dealing with sin Identifying sin He can be very particular He can be very minute He can be very specific And say this sin

Or that sin And we know what sin he is talking about And you see in the list that came before in chapter 4 There various sins are listed by him It is not a complete list It is not an exhaustive list But it lists individual sin Adultery Fornication Uncleaness Lasciviousness Idolatry Witchcraft Hatred And so on They are recognisable as sinful behaviours That are the works of the flesh Now he could just as easily specify at the beginning of chapter 6 A particular situation That is a fault But a specific fault But he doesn't do that What he says is Brethren, if a man be overtaken In a fault Without stating what the fault is

[ 37 : 34 ] And the reason being I would suggest is That he is not really Addressing the fault Per se As our approach to it Our reaction to it When it is seen by us By us In another person And We We can agree And we should agree That sin can come And manifest itself In many different forms And Not only Can we identify These sins In all their varying forms As they Display themselves To us And to our senses We can also Acknowledge That Every one of these sins Have the Have the potential To appear Not just In the lives of those Who are without Christ And without hope in the world

Those who are strangers to grace And to God But unfortunately That each one of these sins That they can manifest themselves In the lives of believers In the lives of believers Also in some way Shape or foreign Any one of them At any given time Can appear in the life Of a believer So The scripture substantiates That to be true If we say John says In his epistle If we say That we have no sin We deceive ourselves And the truth Is not in us Just one text One verse And it's a simple contradiction Of the person who believes That they are without sin They might be without sin They might be without sin They might be without sin In the sense of specific Identifiable sins They might not be guilty Of whatever it is

As opposed to others But there are other sins In their lives Which they must acknowledge And they must confess And they must forsake By God's grace But the words of the text here Do not identify The fault But at the same time While not identifying The fault The instruction is given To us Concerning our approach Or our reaction To such a fault When it is witnessed In the life of others Not just anybody But those who are brothers And our brothers In the Lord That there is A responsibility That impinges upon The individual Who is a Christian When they witness Sin in the life Of a believer Their reaction to it

Should be Of a particular sort Now that's the burden Of what Paul is saying here The Puritan John Owen Without discussing This passage here He has written extensively On temptation The doctrine Scriptural doctrine Of temptation Describing what it is And how it reveals itself And so on And he maintains That this passage Has to do With temptation Or the person Succumbing To that temptation And the reason for that Is given to us In the first verse itself Brethren If a man be overtaken In a fault Ye which are spiritual Restore such a one In the spirit of meekness

Considering thyself Lest thou also be tempted So the fault is The result of temptation In the life of a believer And it must be said More than just the fault Of temptation But the consequence Of that temptation Coming to fruition Every temptation Doesn't result in sin Every believer May be tempted To sin But with God's grace They can resist sin Although the temptation Is real The sin comes When the temptation Comes to its fullness So in that case It seems that The kind of experience That he wants the believer To have an attitude towards

[ 42 : 43 ] Is one that understands That the consequences Of temptation Are consequences That arise out of temptation Taking place Temptation that can be In the experience Of any and all believers And all believers And that there are times When the believer May not resist That temptation And fall prey to it Understand what I'm saying That because of the nature Of temptation That there are times When all the people of God Who are open to temptation May at some point May at some point Or another Fall prey to it And because of its prevalence And because of its commonality And because of the outcome

At times The believer Who sees this Happen And who is understanding This to be a consequence Of temptation Their response Should be One That is That is That is Generous That is That is Thank you I know that I've read some of the commentaries that some would say that what Paul is doing here that he is differentiating between somebody who has fallen into sin and who continues habitually in that sin that that person is not included in this concern and I wouldn't go as far as to say that it is really the duty of the believer to understand that there is the potential in the lives of every one of us to succumb to temptation and to yield to sin and our attitude to such a person should be one of benevolence and charity rather than criticism and condemnation this morning we spoke of the duty belonging to the to the office bearers of exhortation and correction and rebuke where needed here the task is identified as belonging to those that are spiritual now that invites the question what exactly does that mean is it just people who are elevated in their spirituality to whom this responsibility belongs but I think what we have to do is bear in mind these words chapter 6 ignore the chapter division this is a following on from the division that

Paul has made between those who are spiritual and who bear spiritual fruits as opposed to those who are not spiritual and who all they produce is the works of the law so the spirituality I think in that sense is the spirituality that belongs to those who are spiritual in the sense of having the fruits of the spirit so in other words it embraces every child of God every Christian believer has this role to play that they have to deal with those who have this problem those who have been overtaken in a fault but they do it with a spiritual understanding they do it not with with with the power of an attitude that believes themselves to be beyond the effect of sin of any description they are meant to remember that chapter 5 is there immediately before that

John Storff in his own comments is clear in his mind that what is meant is something that every Christian can do spiritual Christian are also led by the spirit and walk by the spirit and this loving ministry of restoring and airing brothers is exactly the kind of thing we shall do when we are walking by the spirit we are not in a close walk with

God as we should be we are not walking in the spirit as we should be and when we are and when we seek to address these things we see in the life of others we do it improperly and we do it sensoriously and we do it with a spirit that is judgmental and wrong and it is not really the right thing for us to do at that moment it may be that you don't agree but there may be a few reasons why it may be left to the spiritual Christians because we can understand that if we are not where we ought to be with the Lord we are not where we ought to be in our dealing with those who are the Lord's restoration is no easy matter and yet that is what

[ 49 : 39 ] Paul is speaking about here if a man be overtaken in a fault ye which are spiritual restore such a one in the spirit of meekness the restoration of which he speaks the word that is used there is considered by the theologians to be from the Greek word that belongs in the medical sphere specifically if you come across it elsewhere in Paul's writing where there is a dislocation if a dislocation has taken place then it must be relocated to where it properly belongs or if a fracture if a bone has broken it needs to be reset realigned brought back together and when that happens that dislocation in order to be repaired thankfully

I've never had it but I've seen it and it seems to be quite a painful thing for a bone or whatever to be put back in its right place I was reminded when I was younger a lot younger when I was in primary school I suffered from cartilage problems in my knee and you may laugh it was a very painful thing when you're young all you want to do is play football and that's all I wanted to do like everybody else and the cartilage in my knee was damaged and every time I would run after the ball sometimes my knee would lock and I couldn't straighten it and there was this character who's no longer living who was in school at the same time as me and he thought he knew a bit about physiology and he came along and grabbed my foot in order to straighten it

I never felt such pain in my life that was putting back into place what only time would do ordinarily but you think of that pain you think of that realignment of broken bone that's what Paul is talking about you who are spiritual you think of those who have been overtaken in a fault restore such a one it's not going to be easy for them and it's not going to be simple for you because you need to do it in the spirit of meekness you're not going to do it as somebody who will say come here I'll sort you that's not the attitude that

Paul is encouraging but it requires that something be done about it you do this gently you avoid the spirit of censoriousness considering yourself he says lest you also be tempted the wisdom of the apostle there he's telling you remember you are not free from sin you are not free from the ravages of temptation you are not free from the enemy of your soul doing his utmost to to take you out of the road you might think that your feet are grounded you might think that your mind is fixed on the things of



God there are many who thought that and who found very quickly that they were wrong in the way that they were behaving William but him but the action that he services or he requires is not in action notice that it is if you left it undone you run the risk of condoning something that is clearly wrong but your role is to correct it your role is to bring your brother back to where your brother should be or your sister and you do that as somebody who has maybe prior to this experienced it yourself and who understands the possibility that this involves that it is not something that you can treat as if you're immune from it you have an understanding and that's what he expects considering yourself lest you be also tempted but then he moves on and he says bear one another's burdens and so fulfill the law of god or the law of christ and then he expands i think in this statement the thought so that the grace that he encourages them to use is more broader more embracing of the kind of situation that may confront them i suppose there's different ideas concerning this but the christian is somebody who has concerns for other christians that's basically it and it's not just in the realms of sinful behavior it is in the way that we live our life here in this world and the things that we may have to endure that requires of us that we be sympathetic and empathetic towards others and often we're not bear ye one another's burdens and so fulfill the law of christ the law of christ is to love one another as you have been loved by god and we bear one another's burdens when we are sensitive to the situations that our brethren and our sisters in the lord may be going through whatever it may be whether it is the frailty of old age and isolation or the impetuosity of youth or the challenges that youthfulness brings in the life of a christian when they are surrounded by the carefreeness of others who don't understand the the obligations of duty there's a sensitiveness sensitivity that is required on the part of the older christian towards those who are young not looking askance at them because of their lack of maturity maturity comes with age maturity comes with the advancing of years or the spirit who knows who he matures because there's no way of us knowing how mature a christian is many of that person have have been mystified at the seeming maturity of a young person that god was ripening for glory

[ 58 : 11 ] who did not achieve old age in the sense of years in the world and yet god was preparing them for that for a higher service and we judge on the basis of while we expect the young to mature instantly perhaps or maybe we don't in the same way it could be physical pain it could be mental hurt it could be problems within families there is that breadth to the burdens that any one of us can have and the lord through the apostle is encouraging us to bear these burdens is not something that we should overlook or deny as part of our god-given privilege to bear the burdens of those who share the same faith as us how often have somebody come to you when you've been going through a difficult time and they'll say we're praying for you perhaps you've said it yourself but i would say to you and i will remind myself of the same thing if you make such a commitment keep it if you're saying to somebody you're praying for them make sure that you are you couldn't do worse than say that you'll do it when you don't you couldn't do better than to bring them to a throne of grace and bear their burdens there along with them because you're fulfilling the law of christ as you do that we are required to love our neighbors as ourselves christ comments we spoke of it in the morning the role of the feet washing on the part of the disciples then verse 3 a word of warning for if a man think himself to be something when he is nothing when he is nothing he deceiveth himself that's a very very powerful statement is it not but it is a word of warning we may be privileged to help others but we are never outwith the need for that help to be given to ourselves when the need arises we can never imagine ourselves to be going through this world without ever having to look elsewhere for somebody to come to minister to us to speak to us to encourage us it's a foolish thought it's a it's a senseless thought often pride gets in the way so i get tired of saying it but it's the truth we are cultivated to live in this world in as independent a way as possible something that is alien to the christian church we are totally dependent upon christ we are totally dependent upon god and his spirit but so too are we dependent upon god's people there is an interaction that is imperative within the body of christ and if we stifle it or if we deny it or if we're guilty of ignoring it we're doing ourselves at this service our heart is sadly misguided if we think that we will never need others

look at paul says this writing to the corinthian church first epistle 2 corinthians and chapter 10 he describes there the function of the body of christ he describes the way that that there is a relationship that exists within that church that god nurtures neither murmured ye as some of them also murmured and were destroyed of the destroyer all these things happened unto them for examples as they were written for our admonition upon whom the ends of the world are come wherefore let him that thinketh he standeth take heed lest he fall there hath no temptation taken you but such as common to man but god is faithful who will not suffer you to be tempted above that you are able but will with the temptation also make a way of escape that you may be able to bear it wherefore let him that thinketh that he standeth take heed lest he fall none of us can think ourselves to be so powerfully grounded that we cannot be dislocated from where we stand then finally it's interesting that what paul sees as an imperative is self-examination let every man prove his own work and then shall he have rejoicing in himself alone and not in another for every man shall bear his own burden and many see this as a contradiction he says in verse 2 bear ye one another's burden in verse 5 he says every man shall bear his own burden and you're right to question how can that be but the word burden is translated differently the greek word that's translated burden both passage two different words and the second word that is translated burden is should be translated load although it seems to be the same but what we are carrying ourselves what we are used to to carrying in our lap as it were that's the word that is used there what is true is that we endanger ourselves if we ignore what we are because we are so engrossed with other people's feelings and if we so become besotted with other shortcomings and lose sight of our own then it's destabilizing to ourselves and harmful to the body that we are part of we are to prove our own work and then he says we shall love rejoicing in himself alone and not in another this is this is how we should be before god and before others what he has given to us is to be mindful of our own needs and to fulfill our calling with regard to these needs being met the needs of the needs of christ and also preeminently in this passage he wants us to be mindful of the needs of those who are christ's

Paul is going people K as those who fulfil the law of God or the law of Christ in their love for their fellow, love for their neighbours, which should be as strong as their own self-love.

Well, may God help us to understand something of these truths this evening. Let us pray. Lord, O God, we give thanks that we are inclined to be remembered by others and that there is that encouragement to us to be as sensitive to others' needs as we would desire them to be sensitive to our own.

Help us to bear one another's burdens and so fulfil the law of Christ. Help us to recognise that we are all inclined to fall prey to temptations of different sorts.

[ 67 : 42 ] Some of them may be hidden away from sight, but many aren't. And many need to be addressed. And we give thanks that while we may choose to ignore them, that there are others who will not allow us to do that because they see the damage that they are doing to our lives.

Help us appreciate that and to, rather than to turn away from such help when it comes, to embrace it graciously.

Hear our prayers, pardon our sins. In Jesus' name, Amen. Amen. Our closing psalm is Psalm 54.

Psalm 54. We're singing the whole psalm. Save me, O God, by thy great name, and judge me by thy strength. My prayer here, O God, give ear unto my words at length.

For they that strangers are to me, do up against me rise, oppressors seek my soul. And God said, not before their eyes, The Lord my God, my helper is, though therefore I am bold.

[ 68 : 53 ] He taketh part with everyone that doth my soul uphold. And to mine enemies he shall mischief and build repay. O for thy truth's sake, cut them off, and sweep them clean away.

I will a sacrifice to thee give with free willingness. Thy name, O Lord, because it is good.  
With praise I will confess. For he hath me delivered from all adversities, And his desire  
mine I hath seen upon mine enemies.

Save me, O God, by thy great name. Save me, O God, by thy great name.

And judge me by thy strength. My prayer here, O God, give ear unto my words at length.

For they the strangers are to me, to all that gives me rise.

[ 70 : 18 ] O pastor, see, my soul I'm gone. Set not before their eyes.

The Lord my God, my helper is, Lo therefore I am bold.

He shall take a part with everyone that doth my soul uphold.

O Lord, unto my name and peace he shall. He shall live, and ill repay.

O Lord, for thy mercy, take them off. And sweep them free away.

[ 71 : 47 ] I will not sacrifice to thee.

Give with free willingness. O Lord, for thy name, O Lord, be God's best.

God's best. For he has been delivered from all adversities. praise I will confess for he hath  
me delivered from all adversities and his desire my thy heart sing upon my enemies and  
we praise mercy and peace from God the Father the Son and the Holy Spirit rest and  
abide with you all, never and always Amen