

October 22, 2017
SOMA: Restore One Another
Galatians 6:1-2

Pastor: Just a quick word about the November 5th series on apologetics. It's rigorous. I'll warn you. It's a rigorous course. It is a college graduate level presentation so that you know. It has a study guide. It'll be rigorous conversations. It's going to be last about two hours. Lunch is provided. We'll talk-- First part of the series, you can bring me down. It will be just the introduction: What is apologetics? And then the existence of God the next week. Then the trustworthiness of the Bible, and then the uniqueness of Jesus. We'll cover those four things. That will be the first part of the apologetics course.

Then later in January, I'll do the second half of it. We'll get-- Another big issues that people have questions about. And it's a way of just having a normal winsome conversation about our faith when the subject comes up, so it will be a great way of growing in your faith. We're nearly end of SOMA. I can't believe it. Just next week and we're done.

If you're new to us, SOMA is simply a series on the body of Christ. We want to grow in our relationship with each other and learn how God desires us to treat one another so that we become irresistible reflections of Jesus. When people experience Christ through us, when we let him shine through us, it will be an attraction. It will be an irresistible attraction to them.

What we've learned so far, what it means to be the body of Christ is one: we're to be the hands and feet of Jesus. We're simply to do what he did. The original body of Jesus did certain things that you see these in the Gospel. We're called to do the same thing. We're called to make the word flesh so people see this intangible unseen God in flesh through us.

Number two: we're supposed to love one another as Jesus loved. We learned also we're to accept each other as Christ accepted us. We're to walk in unity as a witness to the world as to what God can do in bringing diverse people together as one. We learned that we're called to come alongside each other's lives in order to help one another.

Other word is encouragement, and there's two sides of encouragement. There's accountability that's done though lovingly, very gently, very graciously, and support, which is the balance. We need to balance both sides as we support and encourage one another. You're going to see this with today's topic.

Today, we're looking at how to restore one another, and in restoring one another, it takes a balance. We're looking at Galatians 6:1-2 and here's an outline. Just give you a sense where how this passage fits in to the larger context of the chapter. Chapter six of Galatians is about relationships. Verses one [sic] deals with how do you relate to those caught in sin.

Verse two deals with how do you relate to those who are suffering or burdened. Verses three to five deal with how to relate to peers. Verses six to eight of that chapter deals with how to relate to those who disciple you. Verses 9 to 10 deal with how to relate to everyone. What's our general relationship to the world including each other, but more importantly, what's our posture towards the world?

Now, some general statements about Galatians six, and particularly, Galatians 6:1-2, one is you're going to discover that Christianity is very, very realistic. Paul assumes that if you become a believer, there are all kinds of problems you're going to face. There's all kinds of problems that- as we do life together- there's all kinds of problems we will face together as a body of believer.

It really shoots down this expectation people have that, "Hey, if I become a believer, magically, all my problems go away". That, "If I'm good, if I go to church, if I do my best, God will accept me. He will answer my prayers. He will protect me and give me a pain-free life, and one day, he will take me to heaven". A lot of us come with that expectation, and it's not realistic. It's not what the Bible teaches. It's not what the Bible says.

In chapter six of Galatians, Paul anticipates that as a group of believers, as we do life together, we will face all kinds of issues. He provides help so, "Okay, if you face this issue, here's how to handle it". He anticipates that as we do life together that you or someone around you is going to fall into sin. When that occurs, here's the process and procedure how to handle that. Then in chapter six he also mentions, "Hey, you're going also experience suffering and incredible pressure, and here's how to handle that". Third, you're going to encounter, as you do life together, jealousy and envy, feelings of superiority, inferiority, and here's how you handle that when you experience those things. You're going to have disagreements and misunderstanding with those who disciple you like your pastors and teachers and your mentor, and when that happens, here's how you handle that.

Then it ends with, "Then here's how you deal with living in the world. You're in the world; you're not of the world. How do you relate to the world? Here's what we're called to do". Christianity is very different from cults because with cults, they tell you, "Hey, take my pill and your suffering will be over". Christianity doesn't say that. Christianity says, "Get the gospel inside of you, and you will be able to face the constant stream of troubles that are coming your way". God is not going to remove them. He's not going to take you out of this world. There is no Christian escapism here. Instead, he will fill you with such a glory that will enable you to rise above it.

The second statement I would say in general about the passage is that it's incredibly balanced. God provides a incredible balance to how we care for each other, how we respond to each other, how we help each other. The gospel, it balances us in four or five different ways. One: it balances truth in love and on every topic. It balances truth in love, toughness and tenderness, how to live sacrificially; and at the same time, how to be yourself, how to have boundaries and how to act for yourself: you got to take care of yourself as well; how to be both direct and diplomatic. We looked at an example last week about how Jesus cared for Mary and Martha.

Mary and Martha said the same exact thing to Jesus in response to their grief over the loss of Lazarus. Both of them said to Jesus, "Hey, had you been here my brother wouldn't have died". It's kind of an accusation against Jesus. Jesus respond to them differently though. To Martha, he said, "Hey, your brother is going to rise again". He brought truth to her. To Mary, he didn't say anything. He just wept. He just broke down in tears which he brought tears. To the one, he brought truth; to the other one, he brought love. To the one he brought some toughness, another one he brought tenderness.

Jesus throughout the gospel has a remarkable ability to always do the right thing at the right time, and it incredibly balances out his response to people. But we have a hard time with this because we will either lean to one side or the other. We'll be either maybe always bringing truth but never bringing love, or always very sweet and loving and mushy but hard to actually be honest with somebody. Or some of us are a little too tough, and we should be tender. Some of us should be tender when we should be tough.

Sometimes we lean one way or the other way, or maybe we can balance both, but we respond with the wrong thing at the wrong time. But Jesus is always able to balance us, and we can learn from him though. I think Paul provides, in the book of Galatians, a balanced approach on how to handle two situations: one, when someone's caught in sin, how do you restore that person? And number two: how do you help someone who's experiencing an overwhelming burden in their life?

We're going to look at both the ministry of tears and the ministry of truth and apply them to these two situations. Here's the situation. Here what Paul says-- A process and procedure how to handle these two situations. Here's what he says. It's just two verses. "Brothers and sisters, if someone is caught in a sin, you who live by the spirit should restore that person gently, but watch yourselves or you also may be tempted. Carry each other's burdens and in this way, you will fulfill the law of Christ".

Let's pray. Heavenly father, help us know now how to balance our care for each other in two ways, how do we help those who fall to temptation and mess up in their lives. We all do, and we all have. And then how do we help those who have this weight on them that sometimes is not even aware of and help to set them free from that stuff, the bags that they carry around them that is burdening them. Teach as we pray in Jesus name. And all of God's people prayed.

How do we handle it? The ministry of truth: brothers and sisters, if someone's caught in a sin, you who live by the spirit you should restore that person gently, but watch yourselves or you also may be tempted. One verse, there's a pile of stuff that we learn about how to restore someone caught in a sin. We learn first when, when do we do this, when do we approach someone caught in sin. What does the caught in sin means? What it means is-- or the imagery is a fish caught in a net. Now, in the New Testament in Jesus day, they didn't fish like we did. They didn't cast a line over and put a hook on there, cast a line and catch a fish. They threw a net out. You either think of the use of this imagery, think of the net being cast is the picture of it. A net being cast and then a fish getting caught, that's the imagery. That's what he's saying. This is when you restore something, when they get caught in a sin, meaning if you're caught in a sin, you're caught to the degree that now you can't get out the net. You cannot free yourself.

It's clearly something someone has been doing repetitively. Doesn't say you're supposed to confront the person every time, or if they do it one time, we pound on them, no. This is something that is repetitive to the degree that this sin has them. They are trapped. They're caught. They're unable to get out of the net. Look of that fish. That's when you restore someone. They look like that. When they're panicked and they're caught in the net, and they can't get out. Caught in sin does not mean get caught in the act of sin.

We are not called to be God's moral police. We're not supposed to set up surveillance of each other and always look at each other's lives and say, "Okay, already sinner's lives". and then

wham them. No, it is this idea of a person who's been doing something so long in their life that it is almost become an addiction in their life. It has them. They can't get out of it, and they need help. They need someone to come on their side of lives and just help them out.

We're not just to do this one time when someone makes a mistake and just pound on them because the scripture says love covers over a multitude of sins. First Corinthians 13 says, "Give a person the benefit of the doubt". It's not hop on every mistake. God doesn't do that to us. It's when it's repetitive and they're trapped. That's the first thing.

Secondly, is the person is blind to it: the person doesn't know they're caught. When a fish-- those original fish, the net, do those fish know they're caught yet? No. They're just swimming around. They're just having a good time. They don't know that they're caught. They're blind to the fact. Now, if a person knows about a sin in their life and they're struggling with it, that's not a person you approach. They already know it. They already know about the sin in their lives. They're already embarrassed by it. They're struggling with it. They're working on it.

You don't need to approach them to remind them of it. You may want to approach them to help them with it, but they don't need to be confronted. The people we're talking about here are those who don't know. They're blinded to the fact that there is a sin in their life, and they're unable to get free from it. If you know someone who knows a sin in their life, you don't just walk up to them and then dump on them. They're handling it. They're working on it. Be an encouragement to them. In general, this sin are things that people are blind to.

Thirdly, when you approach the person when the sin is not against you. When that sin is not against you-- because notice the passage focuses on restoring the person, not the relationship. If the person sinned against you, the focus would be on the relationship, but that's not what this passage deals with. It deals with restoring the person, so you're not involved in this person's sin. If you were, someone offends you, there's a different process and procedure to follow. Jesus lays it out in Matthew 18 verses 15 to 17, so if someone offends you to go to them privately. And then if that doesn't work, bring a friend over; it doesn't work, a couple more friends.

It doesn't work, the last thing you should do is approach the pastor to help out and the church. They're the last resort. You don't want to make something private and make it public and get everyone involved. It creates a huge conflict. That's how you handle if someone offends you. This deals with how to restore a person in their lives who caught in something, and if you're involved, you're too close. Three reasons why you should not really get involved if the sin is against you: one, is when you're too close to the situation you may overreact or you may have all the facts wrong, but you can't hear it from the person.

Or two: you may embarrass the person. They're already appalled by what they did. They're really embarrassed that you know about it now. Or number three: they may not be able to receive what you have to say because they will interpret your action as being either critical, attacking or vengeful. When, when is when the person is caught. Who, would be if you're not involved, if the person is blind to it, and it's not against you and it's repetitive, but that's when. The who now. Who, you who live by the spirit. What does that mean? Used to be translated you who are spiritual, but it is a horrible translation because it reads like this: if someone's caught in a sin, you who are spiritual. It sounded like Paul was saying if you're spiritual, you never get caught in a sin, but that's not what he's trying to say at all. It's a

misunderstanding of it because he's assuming- the whole passage is written- because he's assuming that you and I will at different times fall in different sins, and here's how you restore a person when you do.

What the phrase means and why it's re-translated you who live by the spirit is what he's saying is you who live by the spirit. Who lives by the spirit? Who is the body of believers who live by the spirit? Who has the Holy Spirit? Every believer. It's another way you can say, "Hey, any of you guys can do this". That's what we saying. Any of you can do this. If you're a believer, you have the spirit of God, and the spirit of God qualifies you to do this. You can do this.

There are no spiritual ninjas in the kingdom of God. There are no spiritual experts. There's no senseis. He emphasizes it again. If you're a brother or sister, you can do this. He's talking about in-house accountability. This is something that one believer does with another believer. In general, it is not a good idea for Christians to confront non-Christians over a particular sin in their life. You maybe feel compelled to, especially if your children, or if it's a family member you may feel compelled to do that. But if they're not a believer, that is not something you want to do. I'll tell you why that is.

One: the passage teaches you that when someone's caught in a sin, it's a brother and sister. You as a brother and sister are approaching another brother and sister. Doesn't tell you to do that with non-believers. Another reason why not to do this is because their greatest need-- an unbelievers greatest need is not to come in compliance with a specific moral teaching in scripture.

Their greatest need is what? Okay, this is a Sunday school answer now. Yes, they need Jesus. They need the gospel. And until they have Jesus and have the gospel, they can't comply with the moral teaching anyway. We struggle ourselves with Jesus. We struggle to comply with some moral teachings of Jesus. Imagine if you're not a believer, it's impossible to.

Another reason is they may feel that what they're doing isn't wrong, or they may not feel compelled to make any changes. Paul himself says, "Hey, I would not have known what sin was had it not been for the law". We're saying this until I read scripture, I didn't know what sin it was. Most of unbelievers haven't read the Bible, so they have no idea what they're doing is wrong. It made them feel no compulsion to do anything about it.

Three: it blurs our message. It's misleading when we do this. What we're telling the person is, "Hey, you need to come in compliance with these moral teachings of Jesus. Then I hope one day you believe in him". Is that the order of salvation? Are we told to change our lives first and then believe in Jesus. No, that's not the gospel. The gospel is believe in Jesus, and he'll help clean your life up. He'll make you into a far better person than you ever thought you could possibly be. He'll take care of all those things you hate about yourself. The New Testament never addresses the person's life until they're a person is first a believer.

Jesus first preached the gospel and then as people followed him those people were referred to as disciples, and only those disciples did he teach how to live. All the times Jesus taught a moral teaching, he only taught his disciples, those who are following him. If they weren't following him, he first preached the gospel. Every epistle, it has an outline. It begins fourth: here's what you are to believe. Then if you believe this stuff, here's how it'll change your life.

First, comes belief, if you got the belief down, then here's how then to change your life so belief and then life. If we confront a non-believer over there lifestyle rather than simply presenting the gospel of Jesus, we're having reversed. We're sending a mixed message. Our gospel says believe in Jesus and he'll help clean up your life. Christianity is not primarily a philosophy of life but a relationship with a person, the person of God. Who does this? A believer, a brother, a sister in Christ.

What are we called to do? We are called, "You who live by the spirit should restore". What is the word restore meaning? It's one word, but it's packed with all kinds of stuff. To restore means to set a dislocated bone in place. Now, imagine that: to set a dislocated bone in place. What does that imagery teach us? Teaches us a lot. One: it tells us what sin is. Sin is maybe splinter that you need to get out of your flesh. It doesn't belong. You need to just pluck it out. Have you ever heard someone say, "Hey, my biggest problem is alcohol. I need to get it out of my life"? My response will be, "Yes, you do". If it's a source of your happiness or a coping mechanism, yes. Or if you're addicted, yes, you need to get it out of your life, but that's not your biggest problem. It's a symptom of your problem. Alcohol is not the problem. The problem is you got alcohol out of place. We begin to restore this to set a dislocated bone, what you want to do is your alcohol is out of place in your life. It's too important. You're using it for the wrong purpose. You're drinking too much. What you need to do is put it in the right place in your life, and you'll be fine. You don't need to get it out.

Our main problem is not ending bad behavior; it is taking the good things in our lives that should be there and put them in the proper place in our life. That's what restoration is. If you have a boyfriend or a girlfriend, great, or a spouse, wonderful. Or if you have a best friend, super. Those are important people to have in your life. But if your boyfriend or girlfriend is the light of your life, if they are your everything they're out of place. There's only one source of the light of your life, right? That's Jesus. If your boyfriend or girlfriend is the light of your life and they are everything to you, it is out of place. It's going to cause you problems in your life.

Our children are wonderful. Children are great, and if you have children, man, super, wonderful. Unless the children are out of place in your life and you live vicariously through them, or they became a source of pride for you. If the children take that place in your life, what happens is you'll become controlling. You'll drive them away, or you'll cripple them for life, so that they'll never leave your home. Parents, if you have a kid in college, I need to tell you something. If your kids are in college, you are no longer their parents. You are mom and dad forever. You'll always be mom and dad, but your role as parent is over.

Your role as parent should have been over in high school at some point so that by-- For my kids, by the junior year, they're at two-thirds of the freedom, by the senior had absolute freedom to do anything they wanted. They didn't need to checklist at all. I as their mom and dad because I didn't want to worry, I asked them to tell me where you're going. They had no curfew anyway any longer. Parents, you're no longer their parents once your kids leave your home. When they're in college, stop being parent. Be a wise adviser. If you don't, you'll drive them away. You'll drive them nuts and try to drive them into behavior that they know you'll hate because they simply are striking back at you.

Money is important. You need money. But if it plays two great a role in your life, it becomes idolatrous. If money is more important than people, it's out of place in your life. The same

thing is true is approval and comfort and work, all of these things we need in our lives. But if we're out of place in our life, they'll cause all kinds of trouble.

A friend will help us take these good things in our lives and put them in the proper place in our lives. That's what restoration is about. What's the intent? The intent-- the word restore means you set that bone in place; you bring healing. We're called not to harm each other but to heal each other. Now, if you imagine helping restore somebody is like setting a bone in place, what does it tell you about this process? It tells you it's going to be very painful. If you're adverse to conflict or pain, you're not going to do well with this. There is no way of restoring a person apart from pain. It is going to be painful.

Everything you do needs to be geared around healing not harming the person. So, your tone, your facial expressions, your demeanor, your body language, your attitudes, timing place, setting, everything is designed to bring healing to the person and not to harm or and to embarrass them. With that goal in mind, it informs how we are to do this. We are to do it gently it says. How to confront? We confront gently. Well, what does it look like. I'll give you a little script. Here's a good script for you.

Pardon me, but I wanted to bring this to your attention. Here's what I see happening in your life. Now, I may be totally off; if so, just tell me. Now, I may have gotten all the facts wrong. Maybe I don't have some of the facts, or maybe I've misinterpreted what I heard or what I saw, so please revise it, explain it, refute it. Again, I may be mistaken, but here's what I've heard or here's what I saw, and here's what it looks like to me. Then after you share that with them, then ask them, "Hey, what do you think?" That's confronting a person gently. Also, it tells us to-- it doesn't use the word we were also called to restore the person humbly, and that's captured in the phrase "but what yourselves or you also may be tempted". What's Paul trying to get at? It's the same way we have a different cliché for this. Our cliché would be "but for the grace of God go I". That when we approach a person that needs to be our attitude: but for the grace of God go I. What it means is you would never confront a person successfully and restore them until you feel or you recognize you're just as vulnerable, just as weak, just as able to fall as they are.

If deep down in your heart you either-- People never say these things. But deep down in your heart if you're thinking in it or you feel that, "I'd never do that you. How could they possibly have done this in their life? I would never do this". Or if you feel any sense of superiority to them, then you are not the person to approach them because they will sense that. They'll feel that you're judging them.

Or they'll feel as though they're a project to you, or they'll sense your self righteousness because they know you're not perfect. There was probably things in your life as well, and they'll sense that. It won't go well. You won't restore them successfully. It'll be a turn-off to them. That's the ministry of truth.

What's the ministry of tears? This is the last half of the passage. "Carry each other's burdens, and in this way, you will fulfill the law of Christ". Carry each other's burdens. What's a burden? That word burden means a large heavyweight; something that's too heavy for one person to carry. In general, it's not referring to sins. It may be connected to a sin or the result of sin but not always. Not all burdens are the result of a person's sin. Not all burdens are a person's fault.

They may be innocent, but there they had this burden like the 2008 recession. A lot of people found themselves upside down in the mortgage. It wasn't any fault of their own. They just happened to buy at the wrong time. No one could have predicted the recession would have hit. There was just a weird circumstances. Now, they're upside down. Some people just lost everything. It's not their fault. Not all burdens are people's fault.

But regardless, notice the passage doesn't say there's no qualifiers. Doesn't say carry each other's burdens as long as they're innocent, or carry each other's burdens as long as they didn't cause it, or carry each other's burdens until they've exhausted all the resources. It doesn't say that. There's no qualifiers. It doesn't matter if it's the person's fault or not. We're called to carry each other's burdens.

Paul experienced a burden like this. He said this, "We were crushed and overwhelmed beyond our ability to endure, and we thought we would never live through it". Now, are you experiencing a burden like that right now in your life? Do you want to help someone who has that kind of burden? Or do you want to comfort them? Well, how do you do it? Here's what Paul says? The word burden is like imagine this huge bag of rocks. Just imagine this big-- or a big log. There's a wonderful movie called *The Mission*.

In *The Mission*, this priest had caused incredible suffering on this tribe, and this tribe were massacred. He felt horrible for what happened. It was totally misunderstanding. He's carrying the weight of his sin against this tribe. In the movie, he goes on this huge journey, and he just drags this huge weight. Not the video. Go back to the PowerPoint because the video said at the end. That's what it looks like. He's dragging this baggage, and that baggage for him is guilt.

All of us, whether we know it or not, we are dragging baggage along with us. If it's relational baggage, may be from a former marriage or you're bullied in school or something that happen in your family. There's parental baggage: things that happened that your parents did to you or said to you, or emotional baggage, or wounds that you carry with you whether from a family member or a spouse or friends, sins against you. Some of us carry regrets or guilt. It can be repeat sins we dragging around with us and the guilt they weigh us down with.

Others it may be a financial burden, or there's all kinds of things that we just drag around with us. A lot us assume that it's our baggage. I didn't want anyone to know about our baggage, but it's our baggage. We can do it; we can drag them along. What Paul says is no we're not called to. We're called to carry each other's burdens, and some of them we're unaware of. We're blind to them. I was blind to my achievement orientation that was dragging around in my life, and it was burdening. It was tearing me apart. It was burdening my life, and my professor finally came alongside in my life. He took a knife and just cut the ropes of that orientation off my life, and the baggage found, and I was free. When Christ said you freed from that kind of baggage in your life, it's incredible. It's liberating. God wants to do that with you, and God wants to do that through you. How do we do it? Well, first, imagine that you're with that guy, and that he's carrying it. It's on his back, so I'm carrying a weight like this. If you're going help him carry the baggage, what do you need to do first? You need to get down under with him, right?

If I want to help someone with a load on their back, I need to get down here, so I can get under the load with them, so I can start carrying. I can lift it with them. So, first step is to

identify with the person's burden. Get at their level, walk in their shoes, feel their pain, get under the weight of their burden so that you begin to feel it.

Don't identify with it completely though. That's dangerous. Don't identify with their baggage or their burden completely because if you do, it'll crush you. You'll get sucked into it. You'll get lost in their depression or lost in their financial pressure, and you'll lose hope yourself. You'll get sucked into it too. You won't be able to help-- be any help at all because now your burdened just like they are.

What you want to do is understand their burden, and the word understand means to stand under. You want to listen long enough to the person and hear their problem long enough and how they feel and what they see, so that you begin to feel the burden with them. You begin to see what they see, which is a big deal. Because that alone is helpful. How many of you have ever talked to someone and just pour your heart out, and they got it? They got you. They got it.

It's uplifting. It makes things feel lighter. Nothing may have changed in your life; the burden may still be there, but it feels lighter. Maybe you're in debt maybe. Nothing has changed financially, but your problems don't seem as bad when someone simply understands you. But that's not all there is to caring. It's not just sympathy or empathy.

Imagine you're down there with someone you're helping to get under there. "How you doing? "Man, that's horrible. This is terrible. Okay well, God bless you. I'll pray for you", and you step out. Have you help carry their burden yet? No. Because part of carrying a burden is now staying under there and lifting with them. You need to start to lift. You need to take a portion of the burden upon yourself while you're down there. You don't take all of it, that you don't want to replace the person.

I know this is a double negative. You don't want to take none of it. Can I say that? Is it proper English? Don't take all of it, but also don't take none of it. So, don't replace the person, but don't ignore them at the same time. Don't take responsibility for their problem, share some of it. If you take responsibility for it, they'll never grow. They'll never grow up. They'll never learn to cope and deal with their problem or with their situation. But it does mean we need to suffer with them. If you aren't carrying part of, it then you're not helping them. You're not carrying each other's burdens.

John says this to his people, "This is how we know what love is. Jesus Christ laid down his life for us, and we have to lay down our lives for our brothers and sisters. If anyone has material possessions and sees a brother or sister in need but has no pity". The word pity is empathy that leads to action. If you're not helping them out practically saying how can the love of God be in that person. Because carrying each of the burdens involves lifting, doing a part, playing a part. And then it moves forward with now that you're underneath-- now that you're starting to lift, walk with them now through their life, walk with them through that burden until the burden is there no more.

The anticipation is restoration, and Jesus deals us very picturesque way through the parable of the Good Samaritan. In the parable of the Good Samaritan, it tells you the duration, how long do we carry another person's burden. Here's what it says, "But a Samaritan as he traveled came where the man was, and when he saw him he took pity on him". Now, he didn't say pity, I'll pray for you and left, no. He went to him, bandaged his wounds, pouring

oil and wine. Then he put the man on his donkey, brought him to an inn and took care of him.

The next day he took out two denarii - was a lot of money- and gave it to the innkeeper. "Look after him", he said. "And when I return, I'll reimburse you for any expense you may have". Notice the duration. He took care of until the guy was well and as we're called to do as well. That's the ministry to tears. How do you balance the two though? How do I know when to do one and when to do the other, or how do I know when to blend them? This is hard. You don't want to ignore the need, but also you don't want to identify it so completely so you fall prey to it. I think what helps us balance this out is if we remain very clear as to who the Savior is and who the Savior is not. If you know your place in the restoration process, it'll help you respond in a balanced way. Psalm 34:18 says this. "The Lord is close to the broken heart and saves those who are crushed in spirit". That's what God does. He saves those crushed in spirit.

As the body of Christ who are to be the hands and feet of Jesus, we're to be involved in saving those who are crushed in spirit, whether crushed by a sin or crushed by a burden were to be involved in rescue mission efforts. It's important to be clear who God is and who God is not, who's the Savior, who's the Messiah. There's only one Savior, one Messiah. Isaiah says this, "Surely he took up our pain and bore our suffering, and we consider him punished by God and stricken by him and afflicted. He was pierced for our transgressions. He was crushed for our iniquities, the **[unintelligible 00:36:17]** that brought us peace was laid on him, and by his wounds we are healed".

If you see Jesus crushed for you, if you see him taking your sins upon himself, taking your burdens for you I think it does three things. If you really drill down: one, it protects us from developing a messianic complex. You know what messianic complex is? It's easy to because as Christians we're told to be servants of God. We're called to submit to one another. We're told to prefer one another. If you only focus on those verses, you could become really, really sweet. You can wind up just do, do, do, do, give, give, give, give, give give, and you can lose yourself.

You could be unbalanced. You can be so sweet, so tender that you can't be tough. But you can lose yourself, so you're always giving like Superman. You're always swooping down to save the person, and you're not reserving anything for yourself. You're just going way too far the other way. You're acting as though you're the Savior, and over time, it develops this messianic complex. Now you're being crushed, but it's not by their burden; it's by the burden, the burden of you being the Messiah in everyone's life. At some point in time, there's a shift that occurred in that relationship, and that is you move from helping the person to becoming their Messiah, their functional Savior, their Superman.

You know people who they live their lives this way. They're flying over here, and they're flying over there. They're helping everyone. Over time, they get exhausted, but they keep doing because they feel they have. That's what means to be a good Christian. At some point, we just crash and burn. It's because we're not Superman; we're human. We're not the Savior. We're not a messiah. Only Jesus is the savior; only Jesus is the Messiah. He calls you to help but not to take it all upon yourself. Sometimes we do this because we are simply trying to make ourselves feel good about ourselves or feel significant or feel important.

It makes us feel a better place, a better person or a good Christian, but we really no longer helping the person; we're saving ourselves. That's what we're trying to do. We're just saving ourselves. It makes us feel worthy of God's love and God's acceptance. You don't have to because if you realize he's crushed for you. You already know you're already loved, already worthy. You don't have to do anything to make yourself feel significant. You already are insignificant. If you see Jesus crush for you, it frees you from that.

Secondly, it also protects you from a martyrdom complex. You see these people? They're martyrs. "So hard. I should stop doing. I can't. I can't, but it's so hard". It's insidious, and it's obnoxious. You hate to be around these people, and it's insidious too. It literally puts people in therapy, in institutions when parents do this. Now, let me read you a little section here. I'm going to ask you question. Do you know a person like this? Is your mom like this? Or maybe your dad is like this. It's usually moms. Here, let me read you a little how insidious this is.

This mother's just comes over to her daughter's house. Daughter is really super busy, no boundaries. She needs to sew this outfit her child's I think is Halloween party. Mom comes over unexpectedly. She tries to be diplomatic. Notice the word diplomatic. She artfully told her mom, "You can't imagine how much I enjoy your surprise visits mom". She's not being honest. "But I was wondering, would you mind if I work on Amy's costume while we talk". Sherry cringed inwardly correctly anticipating her mother's response. "Sherry, you know I'd be the last to intrude on your time with your family". Sherry's mother has been a widow for 12 years. She's elevated widowhood to the status of martyrdom. "Since your father died, it's been such an empty time. I still miss our family. How could I deprive you of that for yourself?" Sherry knew-- I bet I'm going to find out right now. "That's why I can't understand why you don't bring Walt and the boys and the children to see me anymore. How could I be entertaining? I'm just a lonely old woman who gave her entire life to her children. Who would want to spend any time with me?"

Now, do you have someone in your life like that? They're sweet, but they put the knife in, and they twist it on you. It's this martyrdom complex. It drive you nuts, because now what do you do? You can't win. The good news is there's only one martyr. There's only one person who died for you. You don't have to die for anyone. You don't have to kill yourself. All you have to do is carry each other's burdens. You not to kill yourself. I think if we realize who the savior is, and we don't want to kill ourselves. We're not the Messiah. We don't have to solve everyone's problems.

The cross compels us to help each other. Because if we see him crushed for us, we say, "Wow, if he took the ultimate burden, if he took all of our sins upon him and he carried them for us, I can at least help a brother or a sister when they fall into temptation". Or I can with one particular sin, one. I at least can help a person deal with this burden, if he help me with my ultimate burden, I can help someone deal with this burden. I can do that. I can carry that.

If you see Christ crushed for you, then it makes carrying each others burdens and help restoring a person who's fall into sin an easy thing, which fulfills the law of Christ. I'm going to close because this is amazing clip. I thank Carl and the tech guys for pulling this up. They did a marvelous job getting this thing for me. It's the ending scene to *The Mission*, and again feel-- Maybe, you put yourself in this guy's place.

You've been carrying stuff for a long time. You got baggage. There are things that you've been caring for a long time, and it's time for you to let that stuff go because it is not God's

will or calling in your life. There are some people who are carrying this and they can't, and they need someone to come alongside their life to do it and do this.

Male speaker: [foreign language]

Male speaker: [foreign language]

Speaker 1: I'll give it five more seconds, but I'll tell you the story. I'll describe it to you. I think it's going to stuck. I think it's going to stick. You can minimize it. What happens is this is the tribe he's sinned against. The guy goes up to and he puts the knife to his throat, and it looks like he's just going to cut it. They have every right to just slice his throat, but instead, he steps back and cuts the ropes away. It takes that burden he's been carrying for a long, long, long time. He rolls it over the edge of the cliff into the water, and the streams just take it away. He utterly breaks down in tears because he's finally free of that stuff. That's what God wants to do in your life.

What are you carrying with you? Maybe it's a lot of guilt. Maybe it's wounds, maybe a wounds from a former relationship. You don't realize how it has shaped you in a bad way or in a hurtful or an unhealthy way. It's time for you to let Christ come alongside, take his knife out, cut the ropes and set you free from it. And that there may be a time or maybe something you can't happen right now, but we are all called to walk with other each other. And if we see someone with that kind of burden in their life, come alongside and help them cut that rope and set them free. That's my prayer for you that you'll be set free from that baggage that's weighing you down.

Let's pray. Lord, help us all. All of us carrying all kinds of stuff. Some of it, it is a sin that we are struggling with them and we're trapped. We can't get out of it. We feel so embarrassed. We don't want to tell anyone, but it's that help what's not working for us. Help us to allow other people in our lives to set us free from the sins in our lives. Help us also, some of us are carrying all kinds of baggage from the past. Oh, man. Some of us don't even realize we have baggage from the past, so we start [unintelligible 00:45:09] with someone, and they see these are lies. Wow, you're carrying this, and you really need to let that go. You're owning something doesn't belong to you. All of us have something. Lord take that stuff in our lives.

Help us to let go of it, whether it's guilt or fear, or a wound of being bullied in school, or a wound from my former relationship, whatever it is. Lord, help us. Set us free. I invite you. If you have something like that or just need prayer, the person to your left, please go over there, and let them pray for you and help you free of those stuff. We pray all these things in Jesus name. Amen.

[00:45:54] [END OF AUDIO]