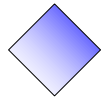


The Voice of Truth



May 26, 2013

Burdens We Must Bear!

By Jimmy Pettigrew

In **Galatians chapter six verses two and five**, there are two different Greek words used for the word "burden," in these two passages. Let us look at this word "burden," and how they are used in the context of this chapter. First, in **verse two**, *"Bear ye one another's burdens, and so fulfill the law of Christ" (Galatians 6:2)*. "Bear ye" is in the present tense and thus indicates the fact that we are to continue to bear one another's burdens. "Bear" is from the Greek which means "to shoulder a heavy burden." The original word for "burdens" literally means weight, a load, trouble. This means supplying a hand to help in lifting a heavy load. The type of burden referred to, in this context, is that of moral afflictions and weaknesses, and the regret and disgrace which they awaken in the guilty party. Such burdens are those which overcome man spiritually and threaten to break him/her down. How do we know this to be true? Look at **verse one**, staying within the context of these passages: *"Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted" (Galatians 6:1)*. The sin under consideration is not precisely pictured, but is only referred to as one that a man is "overtaken in." The words for "overtaken" which Arndt & Gingrich defines as to "detect, overtake, surprise . . . someone." Meaning he is surprised by being caught in the sin. Thayer seems to support this view when he says "to take one by deterring him (before he can flee or conceal his crime). Brothers, if anybody is caught in the very act of doing wrong." McGarvey & Pendleton said it means, "literally, caught."

The word "trespass" comes from the Greek word which means, according to Arndt & Gingrich, "a false step, transgression, sin." Thayer defines it as "a lapse or deviation from truth and uprightness; a sin; misdeed."

The word for "restore" is a word that is used for executing a repair, "to repair, to restore to a former good condition, to prepare, to fit out, to equip." It is used of reconciling factions, of setting bones, of putting a dislocated limb

into place. It is used by Paul usually in a figurative sense of setting a person right, of bringing him into line.

In restoring a person to his rightful condition, one bears or helps carry his burden, his load, or weight. I say all this because burdens are often thought of as physical problems, such as sickness, or I need you to bear my burden of taking me all over town; or I need you to clean out my garage, clean my house, help me move, or I have financial problems, etc., but the context is dealing with the fallen. **"...admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all" (1 Thess. 5:14)**. We take this passage out of its setting, out of its context. It is not taking advantage of others in the physical realm! Paul speaks of Christians bearing each other's sorrows, due to sins, dealing with the fallen, spiritual not physical. Why do my brethren always quote this verse just to take advantage of brethren? You need to help me do this, you need to help me do that; you're supposed to bear my burden; this week I need my car washed. We should understand that it is our responsibility to help one another in spiritual matters. We have a responsibility to extend help to a fallen brother. The burden under consideration is the sin in which a brother has been overtaken. The faithful brother is to help bear the burden by assisting in the restoration of the sinner. Here the burden is the sense of weakness and shame, the sense of dishonor done to the name of the Lord Jesus, which is the portion of a believer who has been overtaken in a trespass. We bear one another's burdens when we support and uphold one another, help one another in the trials of life, and restore to fellowship when one stumbles!

If a brother commits a sin there is the responsibility of helping him bear it by showing him his error, encouraging him to repent and giving him the encouragement he needs to keep himself free of his sin. In this way, one bears his burden with him. But ultimately the man who sins is responsible for his own sin. Notice: *"For each man*

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shall bear his own burden" (**Galatians 6:5**). Here in **verse five** the Greek word for burden means obligation, personal responsibility. One cannot obey the gospel for another; there are personal obligations which are not transferable; each must carry his own load. This is true whether the burdens are physical or moral. One might help the brother carry the physical loads of life, but ultimately he is the one that must face his own problems. Each must answer for himself to God: in this sense, no other can assume our burden. "... for we shall all stand before the judgment-seat of God. For it is written, As I live, saith the Lord, to me every knee shall bow, And every tongue shall confess to God. So then each one of us shall give account of himself to God." "Who will render to every man according to his works." "For we must all be made manifest before the judgment-seat of Christ; that each one may receive the

things (done) in the body, according to what he hath done, whether (it be) good or bad" (**Romans 14:10-12; 2:6; 2 Corinthians 5:10**). We have an individual life that carries its own responsibilities. We are individually responsible to God. There are afflictions we must bear alone. We have a load of responsibility that we must bear ourselves. It is a burden that cannot be given to another. We must act for ourselves in the matter of salvation. I am saying that if you are lost, or an erring brother or sister, you cannot blame others; you cannot blame circumstances; the blame is on you!

Each must fulfill his/her duty before God! The weights of the afflicted, and erring are to be shared by the saints; the burden of each is to be borne by himself in respect to rendering his account to God. ♦

"Our Choices Have Consequences"

By Jarrod Jacobs

Perhaps this title seems trite, but this oft-neglected point is still true. Depending upon our choices, the consequences of our decisions can be either good or bad, but it is nonetheless true that the consequences of our choices can be felt for years to come.

For example, consider the actions of Lamech (of Cain) in **Genesis 4:23-25**. Lamech knew of Cain's lying and murder of Abel (**v. 6-10**). When he was guilty of the same, he justified himself in his actions, saying, "If Cain's revenge is sevenfold, then Lamech's is seventy-sevenfold" (**v. 24**). Cain's wrong choices had consequences which had spanned several generations.

At times, some choices have consequences that span several hundred years! In **Exodus 17**, we learn that the Amalekites attacked the Jews at Rephidim (**v. 8**). They won this fight (**v. 13**), but the wars would continue with the Amalekites for many years to come (**v. 16**). After **Exodus 17**, we read of the Amalekites on numerous occasions. There are occasions when God expected those people to be utterly destroyed, but the Jews would not do it (**Num. 13:28-32; I Sam. 15**). As a result, the Amalekites continued to plague and hurt the Jews. For instance, it was an Amalekite who lied and claimed responsibility for killing Saul (**II Sam. 2:1-16**). In fact, it was an Amalekite (Agagite) Haman who almost succeeded in killing the entire Jewish race (**Est. 3-7**)! The bad choices of the Jews through the years in not utterly destroying these people had brought about consequences that were felt for hundreds of years!

those who made good choices. Let us remember the good examples of Lois and Eunice (**II Tim. 1:5**). Their decisions, their examples, their active involvement in the reading and studying of Scriptures (**II Tim. 3:15**), served to encourage Timothy to be faithful to God. They also serve to encourage us today. Lois, as a young girl, would have no idea as to how her life might develop. Yet, as a grandmother, it was clear that her decisions produced a godly daughter, who then had a godly son. Timothy then was an asset to the Lord's work in the first century and an example to men even to this day! Yes, the consequences of good choices can echo for years to come.

It goes without saying that the choices Christ made while upon this earth have produced consequences which are felt to this day. We know Christ chose to go to the cross. He went willingly (**Matt. 27:53-56**), and the consequences of that conscious, loving choice (**Jn. 15:13**) reverberate to this very hour! His words and actions are recorded so that we might know how to live. They are written, "so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" (**Jn. 20:31**).

Now comes the time to examine ourselves (**II Cor. 13:5**). What about our choices? Do we realize that even those choices considered "minor" or "insignificant" can have an impact on the lives of people for years to come? We perhaps cannot truly appreciate the power in a "choice" word, or a particular action done until we see the

In our Bible studies, we learn that there were also

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results in the next generation. Yet, it is there!

Sometimes our choices are made during emotional moments, whether in the heat of anger (ex: Nebuchadnezzar, **Dan. 3**), or in passion (ex: David, **II Sam. 11**), etc., and we must live with the consequences for the rest of our lives! Sometimes we make choices (to speak or act) in haste, and upon reflection, realize this was not the best choice. By then, it is too late. (ex: Herod, **Matt. 14:1-12**)

On the other hand, we see people who make conscious, careful choices based upon God's word, and the evidence available. Those people welcome the consequences of their choices because they know they are right with God (ex: Mary, **Luke 1-2**; the apostles, **Acts 4-5**; etc.).

While on earth, Jesus said that we have a choice to make, and told us the consequences we face. We can walk the "narrow way" or the "broad way" (**Matt. 7:13-14**). We cannot go both ways at the same time, though! Therefore, when we make a choice, we must face the consequences. Knowing this is the case, doesn't it make sense that we would make wise and godly decisions so that the consequences we face might be faced with God's blessing? I think of the statement made by Peter when he wrote, "*If you are insulted for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer or a thief or an evildoer, or as a meddler. Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in that name*" (**I Pet. 4:14-16**). Whether our choices reflect righteousness or our choices reflect wickedness, we will face the consequences. Too, these consequences will echo down through new generations of people. Knowing this is so, will we make right choices, or will we not? Will we make the decisions that Satan loves, or that God loves?

Now, to specifics: When it comes to how we will speak, will we choose to speak words of kindness, truth, and love and accept the consequences (**Eph. 4:25, 29; Col. 4:6**)? Or, will we choose to speak words of rancor, bitterness, gossip, dishonesty, and the like and face those consequences (**Eph. 4:31, 5:4, 6; II Pet. 2:1-3**)? Every day we have a choice as to how we will speak. What will we say? Will we be silent at the right times? What will we do? (**Jas. 3**) Have we considered the consequences we are facing as a result of the words we say, or the times when we were silent and should have been speaking? What about the consequences from the times we chose to speak

when we should have been silent?

Further, what kind of clothes will we choose to wear? Will we wear clothes that reveal the skin and therefore a carnal mind (**Prov. 7:10**)? Or, will we wear clothes which reveal "a gentle and quiet spirit" (**I Pet. 3:3-5; I Tim. 2:9-10**)? Remember, no one on earth was clothed until God clothed His children with the "coats" or "tunics" which covered their bodies (**Gen. 3:21**). Since that time, God demanded men and women be properly clothed. What choices are we making along this line? What consequences might we have to face because our friends, our children, and others see us clothed the way they do?

What choices are we making in the realm of how we treat others? Jesus taught us to treat others the way we want to be treated (**Matt. 7:12**). Are we doing this? He said that the command second only to loving God is to love our neighbors as ourselves (**Matt. 22:39**). What choices are we making in this area? How are we doing with our "neighbors" in the home? It is true that the preacher, the elders, the deacons, nor any other member of this church follows us around 24 hours a day. Therefore, at times, what we are at home and what we are in public can become two separate entities! Is this so? Do our children see us "transform" from one person to another when we come home? Consider well the consequences of such choices. Might our children renounce Christ, not because of what the "preacher said," but because of what they see at home? On the other hand, might a generation of people be saved and continue to follow the Lord as a result of what was shown and said (i.e., by our choices to do right) in the home? "*Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord*" (**Eph. 6:4**). God looked at Abraham and said, "*For I have chosen him, that he may command his children and his household after him to keep the way of the LORD, by doing righteousness and justice, so that the LORD may bring to Abraham what he has promised him*" (**Gen. 18:19**). Could God say this when He looks at us? Too, what do our children say; what do their friends say; what do the parents of our children's friends say, when they look at us? Yes, our choices have consequences!

As is evident in our study, these points are not made lightly. I am not suggesting that I have always made the right decision. However, when we consider how our choices affect us and others in light of eternity, may we be praying to God to help us make the right decisions. As the apostle Peter shows us, it is better to be right with God

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than it is to be popular with men. Our choices have consequences, and it is high time we thought soberly about this fact. Some consequences will continue to reverberate for

years after we are gone! Whether those consequences are pleasant, sweet, and righteous; or they are caustic, bitter, and wicked, depends upon the choices we make today. Choose wisely! *Credit: The Old Paths - 2/3/13 ♦*

Gladly Suffering Into Eternity By Jonathan L. Perz

The apostle Paul faced trials and persecution as a result of serving the Lord. Some of this was likely the fruit of the persecution he bestowed upon others before his conversion (**Acts 8:1, 4; 9:16**). Other persecution was the fruit of the good fight of faith he fought (**2 Tim. 4:7**).

Whether for wrongdoing (**1 Pet. 2:19-20a**) or for righteousness sake (**1 Pet. 2:20b-21**), this persecution clearly began to weigh on him. At one point, the Lord sought fit to encourage him in the face of this persecution (**Acts 18:9-10**). Consider the persecution he suffered as a testimony of His ministry (**2 Cor. 11:22-28**).

Some of Paul's most encouraging and hopeful words regarding his suffering spur us to realize the true value of suffering. Paul wrote, *"Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day. For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory, while we do not*

look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal" (**2 Cor. 4:16-18**).

The light affliction we suffer here—even persecution—has a way of strengthening our appetite for the hereafter! Paul's suffering was endured with his eyes on heaven!

He was persuaded that God was able to keep his faith until that day (**2 Tim. 1:12**). He was hard-pressed between his labors here and his desire for eternity (**Phil. 1:23**). Paul, like many others, gladly suffered his way into eternity (**Phil. 3:7-10; Col. 1:24; 1 Tim. 4:8-10; 2 Tim. 2:8-10; 3:12**)!

When we suffer in this life, do we realize that these things should make us long less for the things of this earth and more for the blessing of heaven?

Credit: <http://www.moodychurchofchrist.com> ♦

***Don't be afraid of opposition –
A kite rises against the wind, not with it.***

***A faith that will not take us to worship will not
Take us to heaven!***

What Must I Do To Be Saved?

Hear and Learn - Rom. 10:17 m. 10:9-10 ; 1 Pet. 3:21 ; John 6:45; 17:3

Believe - Heb. 11:6; John 6:29; 8:24

Repent - Luke 13:3; Acts 3:19; 17:30




Confess the Lord - Matt. 10:32-33; Romans 10:9-10; 1 Pet. 3:21

Be Baptized - Mark 16:16; Acts 22:16; Gal. 3:26-27

Continue in the Apostles' Teaching - Acts 2:42; 2 Tim. 3:14-17

About the Hillcrest church of Christ

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How to Contact Us	Our Address	Schedule of Assembly
<p>Telephone: (920)499-5677 E-mail: hillcrestcofc@live.com</p> <div style="display: flex; justify-content: space-around;">   </div>	<p>1621 Hillcrest Drive Green Bay, WI 54313</p> <div style="text-align: center;">  </div>	<p>Bible Study: Sunday, 9:00am Worship Service: Sunday, 10:00am Bible Study: Wednesday, 7:00pm*</p> <p style="font-size: small; text-align: center;">*A song service is held on the last Wednesday of every month</p>

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