

Prayer is Supporting

Galatians 6:2

Bear ye one another's burdens, and so fulfil the law of Christ.

Introduction:

1. Story of Charlie Brown (picture this)

- a. He was pitching a ballgame and he was doing a lousy job.
- b. Lucy is giving Charlie Brown grief as usual as she heckles and jeers him.
- c. Charlie becomes so frustrated and exasperated that he stands on his head right there on the pitcher's mound.
 - i. Lucy continues to mock and degrade poor Charlie Brown
 - ii. Snoopy, Charlie Brown's ever-loyal beagle, does the unexpected.
 - 1) He walks to the pitcher's mound and stands on his head right alongside Charlie Brown.
 - 2) Snoopy shares in Charlie's humiliation.

Note these Scriptures

i. Galatians 6:2

- 1) Nlt...“Share each other's burdens”
- 2) AmpC...Bear (endure, carry) one another's burdens *and* troublesome moral faults...

ii. Romans 12:15...Weep with them that weep.

2. Carry each other's burdens and weep with them that weep

a. This is what Jesus did.

i. He carried our burdens according to Isaiah 53:4

- 1) Kjv...Surely He hath borne our griefs, and carried our sorrows:...
- 2) Niv...Surely He took up our pain and carried our sorrows,...
- 3) Grief's from the Strongs means maladies (problems, difficulties, troubles), anxiety, Calamity (disaster, mishap, misfortune, tragedy, blow), and disease

Note Our Savior bore our griefs, pains, sorrows, problems, difficulties, troubles, anxieties, disasters, mishaps, misfortunes, tragedies, blows, and diseases

ii. He was humiliated with us through His death on the Cross.

iii. Jesus walked to the pitcher's mound of life, where we had become so frustrated with our lives that we had given up and was standing on our head because we did not know what else to do, and Jesus stood on His head right alongside us.

b. This is what we are to do for others

i. Stand on our head with each other

ii. Share each other's pain, and more

Note: The full meaning of this thought is to not just share each other's burdens, but to carry the burdens away.

3. There are two words that are used for "bearing" in the New Testament.

a. The 1st word for "bearing" is the Greek word "anechomai"

i. Scripture References

1) Ephesians 4:2

a) KJV "...forbearing one another in love;"

b) NIV "...bearing with one another in love."

2) Colossians 3:13

a) KJV "...Forbearing one another,..."

b) NIV "...Bear with each other..."

ii. The term means

1) It can be construed to mean

Standing beside a brother or sister in times of need to strengthen and comfort them.

2) The meaning is

a) To sustain

b) To bear or hold up against a thing.

iii. The term “forebearing or bear” means

1) We are to put up with one another, but He is not saying “to just put up with one another.

2) He is saying for us to

a) Stake ourselves to one another”

i) As a gardener would drive a stake into the ground alongside a tomato plant, and

ii) As a gardener would tie the plant to the stake, and

iii) As the stake supports the weight of the tomatoes because the plant cannot carry the weight itself, So

1) Jesus staked Himself alongside us to carry our burdensome weight, So

2) We as the extension of Jesus are to stake ourselves alongside others to carry the weight of their burdens.

b) Just as Jesus came alongside us who were “weighted down” and said,

i) You are not going to fall and be broken or destroyed

ii) Because I am staking myself to you.

iii) My strength is yours.

iv) Go ahead, lean on me.

v) As long as I can stand, you will stand.

Note Listen to these Scriptures from Romans 8

i. v27...

And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

ii. v28

And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

iii. v31...If God be for us, who can be against us?

iv. v32...shall he...with him also freely give us all things?

v. v33...It is God that justifieth.

vi. v34...

It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.”

vii. v37...Nay, in all these things we are more than conquerors through him that loved us.

viii. v38-39...

38) For I am persuaded, that (nothing)...39) “...shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

c) As the extension of Jesus’ Intercessory, we are to come alongside those who are “weighted down” and say:

i) You are not going to fall.

ii) You are not going to be broken

iii) You are not going to be destroyed

1) Because I am staking myself to you.

2) My strength is now your strength.

3) Go ahead, lean on me.

4) As long as I can stand, you will stand.

Note: We have the Power of God in us, and We have the Authority that Jesus gave to the church to do His work on this earth, therefore

i. Stake yourself to the individual who is struggling with heartache.

ii. Stake yourself to the individual who is struggling with habits.

iii. Stake yourself to the individual who is struggling with marital problems.

iv. Stake yourself to the individual who is struggling with lost children.

v. Stake yourself to the hurting members of the Body of Christ.

1) Let us do the work of Jesus by “Bearing their weight, ” but do not stop there.

2) Let us carry their burdens away from them.

Note this Example of standing with someone.

- i. Jackie Robinson was the first black to play major league baseball.
- ii. He faced jeering crowds in every stadium.
- iii. Once while playing in his home stadium in Brooklyn, he committed an error.
- iv. His own fans ridiculed him.
- v. He stood at second base, humiliated, while the fans jeered.
- vi. The shortstop, “Pee Wee” Reese, came over and stood next to him.
- vii. Pee Wee put his arm around Jackie Robinson and faced the crowd.
- viii. The fans grew quiet.
- ix. Jackie Robinson later said that Pee Wee’s arm around his shoulder saved his career.

Note: So let me say

- i. Jesus saves our career.
 - ii. Let us save somebody else’s career.
- b. The 2nd Greek word for “bearing” is “Bastazo”
- i. The meaning of this word is to “bear,” “lift,” or “carry”
 - ii. The idea is “to carry it away or to remove it.”
 - iii. The Scripture references are Romans 15:1-3 and Galatians 6:2

1) Romans 15:1-3

1) We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.
 2) Let every one of us please his neighbour for his good to edification. 3) For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

2) Galatians 6:2...Bear ye one another's burdens, and so fulfil the law of Christ.

I. Jesus “Carried Our Burdens Away”

A. Jesus became our Scapegoat

1. His intercession was not a Prayer but a Work that He did for us.
 - a. He “went between” us and the Father to Reconcile us to the Father.
 - b. He “went between” us and satan to Break satan’s dominion.

Note: Understanding Jesus’ work in this area paves the way for an understanding of our work.

2. Jesus’ intercessory work reached its fullest and most profound expression when “our sins” were “laid on” Him and He “bore” them away.

3. Scriptures

a. Isaiah 53:6

All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

b. Isaiah 53:12

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

i. The Hebrew word “PAGA” is used in

- 1) Verse 6 for “laid on” and
- 2) Verse 12 for “intercession”

ii. The meaning in both v6 and v12 is that

“Our sins, iniquities, diseases, etc, were placed on Jesus.”

- 1) Note 2nd Corinthians 5:21 where Paul said

For He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him

- 2) Jesus “bore our sins and weaknesses away”

Note Psalms 103:12

As far as the east is from the west, so far hath he removed our transgressions from us.

- 3) Jesus is not still carrying “our sins and weaknesses,” because He disposed of them.
- 4) The Hebrew word for “Bare” in Isaiah 53:12 is “Nasa”
 - a) “Nasa” means “To bear away” or “To remove to a distance”
 - b) The Greek word “bastazo” already defined means essentially the same as the Hebrew “Nasa.”

Note: Jesus did not simply help us carry our burdens, but He “staked” Himself to us and “carried our burdens away.” Therefore, we are

- i. To stake (anechomai) ourselves to the person
- ii. And carry the burden away (bastazo), helping them “get rid of it.”

Note: For how long? For however long it takes.

B. Example of being a Scapegoat and carrying someone’s burden.

1. In the Old Testament

a. On the Day of Atonement, two animals were brought to the priest.

- i. One was sacrificed.
- ii. The second animal was used as a “Scapegoat.”

b. The High Priest

- i. Placed his hands on the “Scapegoat’s” head
- ii. Confessed the sins of the nation while his hands were on the “Scapegoat’s” head
- iii. The “Scapegoat was then released into the wilderness to never be seen again.

2. This Old Testament act was symbolic of Jesus being the “Scapegoat” for humanity.

- a. He bore our curse.
- b. He bore our curse to a place it would never be seen again.

3. Illustrate this with the following story:

- a. A 14 year old boy had lied to his parents.

- b. He had skipped school for three consecutive days.
- c. The school teacher called to see how the boy was doing.
- d. The parents were upset over their lying to them about missing school.
- e. They prayed with him.
- f. Then they told them what his punishment would be.
 - i. Stephen, do you know how important it is that we be able to trust one another?
 - ii. “Yes,” he said.
 - iii. How can we ever trust each other if we do not always tell the truth? That is why lying is such a terrible thing. Not only is it sin, but it also destroys our ability to trust one another. Do you understand that?”
 - iv. “Yes, sir,” he said.
 - v. “Your mother and I must make you understand the seriousness, not so much of skipping school, but of the lies you told. Your discipline will be that for the next three days, one for each day of your sin, you must go to the attic and stay there by yourself. You will even eat and sleep there.”
 - vi. So young Stephen headed off to the attic and the bed prepared for him there.
 - 1) It was a long evening for Stephen.
 - 2) It was a long evening for Stephen’s Mother and Father.
 - a) They could not eat.
 - b) Dad tried to read, but the words seemed foggy.
 - c) Mom tried to sew, but could not see how to thread the needle.
 - vii. Mom and Dad go to bed, but neither can sleep for thinking about Stephen.
 - 1) An hour passes, and Dad asks Mom if she is asleep.
 - 2) No, she replies. I cannot sleep for thinking of Stephen up in the attic all alone.
 - 3) About 2:00 am, Dad says:
 - i) “I cannot stand this any longer.”

ii) He grabs his pillow and blinks and states: “I am going to the attic.”

viii. Dad finds Stephen wide awake in the attic with tears in his eyes.

1) Stephen, I cannot take away the punishment for your lies because you must know the seriousness of what you have done.

2) You must realize that sin, especially lying, has severe consequences.

3) But your mother and I cannot bear the thought of you being all alone here in the attic so I am going to share your punishment with you.

ix. Dad laid down next to his son.

1) The two put their arms around each other’s neck

2) Their tears on their cheeks mingled as they shared the same pillow,

3) Their tears mingled as they shared the same punishment for three nights

4. Does anyone see the analogy.

a. Two thousand years ago God crawled out of His bed with “blanket and pillow,” actually with “Three spikes and a cross.”

b. Jesus’ attic was a tomb

c. Jesus’ bed was a slab of rock

d. The cheek next to Jesus was mine and yours.

e. Jesus was not alone on that cross

i. We were on the cross with Jesus.

ii. He joined us in our sentence of death.

Note the following verses

i. Romans 6:4

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

ii. Romans 6:6

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

Note: While Jesus hung there on the cross

- i. He was “Bearing” some things.
- ii. There were some things being “Laid on” Him, and He was “carrying” them away.

II. Our part in Intercessory as Supporting

A. We are to “re-present” (represent) Jesus

- 1. Jesus suffered, and in His suffering
 - a. He bore our sins away
 - b. He carried the curse away from us
 - c. He carried the blame away from us so we could be justified and righteous
 - d. He became the “one sacrifice for sins for all time” according to Hebrew 10:12
- 2. We are to “share” and “fill up” that which is lacking in Christ’s affliction

Note Colossians 1:24

- i. KJV

Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

- ii. NLT

I am glad when I suffer for you in my body, for I am participating in the sufferings of Christ that continue for his body, the church.

- a. Our part is the re-presenting
- b. Our part is the mediating
- c. Our part is the going between
- d. Our part is the distributing
- e. Our part is the enforcing.

B. We are not “re-doing,” but we are “re-presenting.”

1. The meaning of the word “bear” in Romans 15:1 and Galatians 6:2 is
 - a. To lift or carry, and it
 - b. Gives the idea of removing or carrying away.
2. Jesus bore our “sins,” “infirmities,” “diseases,” “reproaches,” and “rejection” when they were “laid on” (paga) Him.
 - a. As we implement Jesus’ priestly ministry of intercession, we are to “carry the burdens” of others “away from them.”
 - b. We represent Jesus.
 - c. We extend His work.
3. Here is how it works.
 - a. Jeremiah 8:22 says that Jesus is the “balm of Gilead,” But We apply the healing salve.
 - b. Jeremiah 2:13; & 17:13 says that Jesus is the “fountain of Life,” But
We are dispensers of His living water.
 - c. Psalms 23:4 says that His is the “comforting shepherd’s staff,” But
We have the privilege of extending it.
 - d. He bore our weaknesses, and Hebrews 4:15 says that He is still “touched with the feeling of our infirmities,” And

He wants to touch us with the same compassion that we, too, might be bearers of others weaknesses and be touched with the feeling of their infirmities.
 - e. Thank about it.
 - i. The great “Healer” “healing” through us.
 - ii. The great “High Priest” “priesting” through us.
 - iii. The great “Lover” loving through us.
4. 2nd Corinthians 3:6 says that we are “...able ministers of the new testament (covenant)...”
 - a. A minister is to “administer.”
 - b. We are to administer (manage, discharge) the blessings and provisions of the new

covenant.

c. Jesus secured and guaranteed the benefits, and has made us “able distributors” of what He (Jesus) has already accomplished.

i. We distribute healing

ii. We distribute freedom by “binding and loosing.” etc

III. There are times that the Covenant of the Lord is released through others coming to our aid.

A. Joshua going to the aid of Gibeon when the Canaanite tribes attacked in Josh 9 & 10.

B. Example of a Missionary in Jamaica calling some in United States to pray for their son who was sick. He was in the hospital, and the Doctors could not find what was wrong, and the parents were not able to break through for victory.

1. They were people of faith, but needed help.

2. Healing was released as the “Body” of Christ exercised their representative authority.

3. Their Prayer went something like this:

“Father, allow us to move into our priestly role as intercessors (paga) enforcing the victory of Jesus in this situation, re-presenting or administering the blessings of the new covenant. Stake us to Toby and allow us, along with Christ, to be touched with the feeling of this infirmity. Lay on (paga) us this burden that we might bear (nasa, bastazo) it away. We ask this in Jesus’ name--based on who He is and what He has done, Father.”

a. They bound the power of satan over the child’s life in Jesus’ name because it was Jesus’ victory that they were “administering.”

b. In a few hours the missionary called back and told them that the child had been healed and released from the hospital.

C. My personal example with Stephen when we were at Blackwater

1. I have come to realize that it was not my lack of faith, but I needed others to help me release what was needed for His healing that night.

2. Note these statements:

a. Sometimes the covenant of the Lord is released to us through others coming to our aid

b. Think about it! The Almighty administering the blessings of the covenant through us.

c. He lays (paga) on us someone else’s need, and we “stake” (anechomai) ourselves to

that person, and we “carry away” (bastazo) their weakness or burden.

Conclusion:

1. Joshua defeated the Canaanite army that came against the Gibeon

a. We see here a picture of the partnership of Jesus and church.

b. They

i. Went to the aid of Gibeon

ii. Then

1) The five kings were found hiding in a cave

2) The five kings were brought out before Joshua

a) He was about to enact a familiar custom of placing his foot on their necks or heads to display his conquest. (displaying his conquest)

b) Instead, he had the captains of war to place their feet over the necks and heads of these kings.

Note Joshua 10:25

And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight.

2. Let us look at the symbolic picture of Jesus and the church

Note Colossians 2:15(Niv)

And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.

a. Jesus defeated

i. Satan

ii. Satan’s principalities

iii. Satan’s powers

iv. Satan’s rulers of the darkness of this world.

b. Jesus calls His army together and says

- i. You put your feet on the necks of these enemies.
- ii. In Ephesians 2:6 that we are
...raised... up together, and made...to... sit together in heavenly places in Christ Jesus:
 - 1) Jesus is saying: “It is not only my victory, but It is yours, also.”
 - 2) Jesus is also saying:

What I have done, you must enforce. I have put them legally under My feet legally and under my authority, but you must exercise that authority in individual situations, causing the literal fulfillment of it.

- iii. In Roman 16:20 we are told that

The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus be with you.

- iv. In Luke 10:19, Jesus said

I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy; nothing will harm you.

- 3. There are times when the burdens of others are “laid on” (paga) us, then we must “tread on” serpents and “enforce” the work of Jesus in His name.
 - a. Psalms 110 says that Jesus is waiting for His enemies to be made His footstool.
 - b. Ephesians 1:22 and 1 Corinthians 15:27 says that
All things are already under His subjection and His feet.
 - c. This is not a contradiction.
 - i. Legally through the Cross it is done.
 - ii. It will literally be done on this earth as we do our part.

Note Psalms 110:1-3

- i. KJV

- 1) The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.
- 2) The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.
- 3) Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

ii. Amp

1) The Lord (Father) says to my Lord (the Messiah, His Son), “Sit at My right hand Until I make Your enemies a footstool for Your feet [subjugating them into complete submission].” 2) The Lord will send the scepter of Your strength from Zion, *saying*, “Rule in the midst of Your enemies.” 3) Your people will offer themselves willingly [to participate in Your battle] in the day of Your power ; In the splendor of holiness, from the womb of the dawn, Your young men are to You as the dew.

d. The word “Power” in this verse is “chayil” which is translated “army” in other O. T. passages

Note: The Lord is looking for a volunteer army that will stretch forth His strong scepter of authority ruling in the midst of their enemies enforcing His great victory.

i. Yes, Jesus placed all other authorities under His foot, and We enforce it by our prayers of authority in Jesus’ name. (binding and loosing)

ii. Jesus lays a prayer mission or burden on us that we might bear it away, but the task involves warfare.

e. The Hebrew and Greek words for “tread” are “darak” and “pateo”

i. They involve the concept of violence or war.

ii. The Hebrew word for “tread” actually came to be used for “bending the bow” or “stringing the bow”

1) The word for “tread,” “darak” is used as the following command:
“Load your weapons.”

2) The symbolism is used where the “winepress is trampled” in Revelations.

iii. In Joshua 1:3, the word “darak” is used as tread, and Joshua is told that they can have the area where their “feet treads.”

1) He is saying symbolically: Every place that you are willing to load your weapons and take, I am going to give to you.

2) God gave, but they had to take.

3) God gave, but they were afraid and would not load their weapons and take, so they wandered for 40 years in the wilderness.

Note: What are you going to do? I am going to load my weapons and take!

Note 2nd Corinthians 10:4

(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)

4. This is intercession, as it was through Christ and is through us. Oftentimes it is to be done for our brothers and sisters, where like Christ, we climb into their attics of despair, place our cheeks next to theirs and carry away the burdens or weaknesses.

a. May Jesus live through you.

b. May that which is lacking in Jesus' afflictions---our part---be lacking no more.

c. May the scepter be extended from us as we rule in the midst of our enemies, making them His footstool.

d. May the terrifying roar of the Lion of Judah resound from the Church.

e. May the covenant of the Lord be administered in the earth.

Note: To be like Christ will cost us. Our cause is costly. The work of intercession has a price. Let us pay the price. Let us push back from our bountiful table once in awhile and show someone what God is like.