

5-13-26 Galatians 6,1-5

Fri, May 15, 2026 3:58PM 1:08:37

SUMMARY KEYWORDS

Galatians 6, restoration, spiritual warfare, fruit of the spirit, meekness, temptation, burdens, law of Christ, body of Christ, repentance, forgiveness, accountability, humility, grace, redemption.

SPEAKERS

Speaker 1, Pastor Dow Boyer

To feel like for most of the night that we're only going to go through one verse, so I'm just preparing you for that. Galatians six is really interesting, because after the first 10 verses, for there really you've got this section dealing with restoration, then you've got God and mocking God section, really that closes with doing good into the household of faith, and then the last portion, or last verses, there can all be summarized into one week, but this is a very important text tonight. This is out of everything in Galatians. This is my heartbeat. I've lived through this, and so I'm very sensitive to this portion of scripture, and I would not be standing here today if I have not had somebody walk alongside me in the way that Paul is going to exhort the spiritual tonight with those who've been overtaken in a fault, and so I will never, even if I live to be 90 or 100 I will never ever get past that in my life, and so I am sensitive to this portion of scripture here tonight, and it is my favorite part of Galatians. So, hopefully you all will enjoy it. But before we get started, someone who has been coming, and her name is Julie Waggoner. If you guys haven't had the chance to meet her yet, I've actually had a chance to even have pizza with her, so, but there's some medical things that were going on tonight, and so I know that there's a couple different people that are with her right now who probably would have been here if not, so we're going to pray for her at the beginning. We're not, don't have a whole lot of answers, so please don't ask me. Uh, Jim might be able to share more, but I will, I will leave that to his discretion. But certainly we can lift up our sister in prayer tonight, and then we'll get started. Dear Heavenly Father, Lord, we just thank you for tonight. We thank you for your word, and Lord, we thank you that there is a group of people that actually want to sit and want to learn and want to study scripture together, and Lord, I know that we may all be at different places, but Lord, I know that you are glorified when people are really trying to get into your word and grow, and Lord, that the body of Christ is edified when that happens. Lord, we do want to lift up Julie right now. I know that it's been probably a few weeks now since I've known Julia, but I just pray that you just lift her up and that the give the doctors wisdom, I pray that your mercy, Lord, and your grace would be sufficient in this time, Lord. I pray that those that are with her would be a comfort to her, and Lord, I pray that they would be able to encourage one another with scripture. But Lord, just pray that you just be with that situation. We pray that your strength would be perfect in weakness, and that your grace would be sufficient. We know that you're the God of all comfort, Lord, and we just pray that you would be comforting in these times. Lord, we love you and praise you in Jesus' name. Amen. Alright, so we've just got through, just got through, as though it was not tonight, but we just got through looking at Galatians chapter five last week, the last portion, so now we've kind of moved really into more of a practical place in Galatians, because he's talked so much about the law and how it relates to the flesh, but and he's talked about the spirit quite a bit, so this whole law versus liberty

has been really the whole sense of the book, but now we're kind of seeing how does that work itself out in the practical, how does this work itself out in our day to day lives, right? And that's why, when last week he was saying, walk in the spirit, be led of the spirit, live in the spirit, there is, and you know, I would, I would assume we're all on the same page here, but spiritual warfare is very real. If not, then I mean, what was Paul even writing in Ephesians chapter six to the Ephesians? What was the point of writing about spiritual warfare if it's not real? What was the point of him in Second Corinthians 10 four and five talking about how our weapons are not carnal, and he's talking about the bringing down the strongholds of every thought to the obedience of Christ, so it is real. Then the kind of how the satanic realm, how it kind of plays into the flesh, and how it is basically appeals the flesh to walk in accordance with the flesh once versus the spirit. So this was something that last week he's saying these two things are contrary, and I think we've all felt it. I mean, no matter how you want to describe it, even if you want to go back into the little cartoon days. I mean, the world has always tried to explain the fact of whether it's an angel on one shoulder and a devil on the other shoulder. Even the world knows that they, hey, there's this thing, there's this moral compass that I, that I want to do sometimes, and there's this, this other thing that's happening at a different time that's contrary to that, that that pulls me, and that sometimes I do that, and really, what we're looking at in scripture is Paul's given an explanation for the believer of what is exactly happening with that, then in the. If the flesh and the spirit are contrary to one to another, and that's kind of what he's saying, so he said, instead of the works of the flesh producing all of these sins that were listed, verses 29 through, or 19 through 21 he says the fruit of the spirit, and then he lists several of those, right, when you start going down through that list, it is love, joy, peace, long suffering, it's its gentleness, it is goodness, and we start looking at that list, meekness and temperance, against such there is no law. You see that that is not us, it's not our willpower, it's not us trying to be those things, it is fruit from walking in the spirit, that's also why Paul, when he's talking about being strengthened in Ephesians six, at the very end of this whole spiritual warfare section, he says be strengthened in the inner man. Right, it's so important to understand that, that yes, the Holy Spirit's been given to us the moment that we believe, but we can grieve it and we can quench it, or we can tap into it, and allow God and His strength through the Holy Spirit to empower us to live a life that's holy and pleasing to Him. You know, it's interesting how the Holy Spirit works in conjunction with Scripture, and how it then, how it's applied correctly and pushes us forward to live a life that brings him honor and glory, but what's interesting is we've got a group of people here that may be more on the mature side, who, who maybe have overcome things, and who are thinking, you know, the biggest thing on their plate tonight is probably sitting and learning more about scripture tonight, but at the same time there's somebody watching online who is struggling with an addiction, but who is sensitive to the Holy Spirit, desires to please God, but is struggling and has not figured out how to get past these pleasures of the flesh, right? The temptation, they've not. They love God. I've been there, right? There is a genuine heart to love and want to please God. And you're doing well, but then when this pool comes on the other side, and you're not prepared for that pool, sometimes it's so strong it feels like a tractor beam that's just sucking you into that direction, and there are those watching tonight that may be in that very camp, and what's interesting is this is going to start out talking about two types of people, both in the body of Christ, it's going to describe a person who's been overtaken in a fault, and it's going to describe the spiritual. So be thankful if you're maybe more on the spiritual side, but be sensitive that as being on that spiritual side, there's a responsibility to look out for and to lift up and encourage and restore those who are on the other side. The easiest thing in the world is to be judgmental. It doesn't require anything from you to be able to pile on somebody who's already face down in the mud. It really doesn't require anything for you. You can, you can say, you can see things very black and white. You've not walked in their shoes. The easiest thing in the world to do is to just pile on and throw a stone. I've been there. It's a lonely place when you're trying to get back up, and you've fallen, and you're looking for anything you can to get back up, and the very people that should be pulling you back up are often the people putting their foot on your neck. So I'm hoping that this will encourage you tonight, if you feel like you're in that spiritual category, and maybe you've looked at

the passage from last week, and you're like, "Hey, praise God, I'm more on that mature path now, right? I'm, I've gotten through some difficult things, I'm now walking in the spirit, I'm living in the spirit, I'm being led of the spirit. Well, Paul's going to say, "Hey, well, I've got a job for you to do, and this job isn't fun, but I can speak from experience that if there weren't people willing to do it, I wouldn't be standing up here tonight. I don't know if I'd have made it going back a couple decades, and I just wonder, as we go through this tonight, I know it's quiet in here, but I just wonder if there are some people in our lives that aren't needing a hand up, aren't needing some encouragement, because if you think for a moment that Satan just gives up and just lets you off the hook once you're faced down, and maybe you've been fortunate enough to. Ever be face down, but if you think for a minute he lets up in that moment, you're crazy. That's when he puts all the pressure on. That's when he goes for the kill shot. So, if there was ever a time we need to be praying for, lifting up, and encouraging another, it's in that moment, especially one who professes Christ, who has the Holy Spirit, but has lost their way, has given into the flesh a while, and has the world has kind of taken its toll for a while, and they've made some terrible decisions. They know that they've made terrible decisions. They're trying to find a way back up, and the enemy and everybody else around them is telling them you'll never be good enough, you can't get back up, you're wasted, you're done, and it's my hope that everybody watching and in this room has never been in that spot. I can't say that I know what it's like to be in that spot. So, when there is a passage of scripture that's going to say our God is not just a God of redemption, but our God is a God of restoration. You better believe I'm going to preach on it. I've lived through it, and I will never ever turn my back on those that need my help. I just.. I can't. It's not how I'm wired. It's not how I'm made. And I think we read this passage. It's not how I was called to be this, and you were all called to be this. So that was my introduction. Maybe now you know a little bit more why this means so much to me tonight, and why we're going to spend so much time talking about one verse that's going to feel like we're never going to get through the book of Galatians. Hang in there, we will, and we will pick up some speed and get to verse five. I promise, by the very end of this two through five, is going to go kind of fast. One's going to be molasses. So, verse one, it starts out with this. It says, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in a spirit of meekness, considering thyself, lest thou also be tempted. This was one of those verses that years ago that I committed to memory, and is I feel like there's many parts to this verse, but we can definitely start out by saying there's two groups of people being mentioned here, and chapter five kind of helped us identify those groups of people, right, and so I think it's important to understand that, but this whole idea of brethren here, this is the penultimate time that brethren is used. I know maybe not everybody uses that word, but it, the word brethren is used 11 times in Galatians. This is the 10th time, it's the second to last time, or the penultimate time that is mentioned, so there are those times where Paul routinely brings it back and becomes kind of a personal endearment to the Galatians. You know, I've often said that it feels like Paul knew how to push the gas and hit the brakes, and I feel like this is kind of what he's doing here after he just got through talking about this. This could have been really convicting for for the group there, because as he goes through this list in verses 19 through 21 they're probably looking around and some are feeling like I've done that, or some of them are struggling with the temptation of that, right, as they're reading this letter, and it's and then they see the whole part that shall not inherit the kingdom of God, and then the need to come back through and be able to say, hey, you who are spiritual. Here's how we're going to help those people, maybe, who are struggling with those things, right? So, the first thing, though, to look at, and we're going to look at several Greek word sites, is it because we're correct in the King James version? No, never would I do that, not at all. When I do this, it's just because I like to see, like, through a strongest concordance, or whatever, I like to see how many times that word was used, or how it was in different contexts. A lot of times, so scripture can help us identify a definition of things, and so it, that is something that, if this gets an eye roll from you, and you don't care about this part, I understand. But I'm just taking you through my study, and hopefully it's an encouragement to you, but this word overtaken is the Greek word *problemato*, and what this gives you an idea of literally in the way that it's been used is to take in advance. Now it's

interesting that he says if a man be overtaken in an in a fault, but yet the word literally means to be taken before, to anticipate, to surprise. It's one of those things, and I think probably a lot of people have been there in this situation where you woke up that day, you really weren't planning on just saying, "Hey, how can I destroy my life? How can I give into this temptation and destroy everything around me? But then, through a series, maybe, of events, or whatever, you being caught off guard, you being in the flesh, or whatever, and all of a sudden you did that thing, that thing that you told God you were never going to do again, right? You didn't set out to do it that day. It kind of gives that idea, someone who's overtaken in the fault, taken beforehand. If you will, now here's three other times it's really only been used three times in scripture, and this is the three places, Mark 14 eight, she had done what she could, she is come a forehand to anoint my body to the burying, so that kind of aligns with what was talking about there, First Corinthians 11:21 for an eating everyone take it before there's that word again, and then Galatians 6:1 brethren, if a man be overtaken in a fault, so it gives the idea of being taken beforehand or possibly being caught off guard, Paul warns in other places about walking circumspectly, looking around, right, making sure that you're not going to fall, because there is a very real enemy who wants you to fall. He's trying to give us instructions how to stand and not fall prey to the things of this world and an evil world system, if you will, that's going to appeal to the flesh. But the next thing he says, if a brother be overtaken in a fault. Now, this word is Paraptima, and this gives the idea here of error, willful transgression, a fall or fault. It's actually used when talked about Israel in Romans chapter nine through 11: fault, offense, sin, trespass. What's crazy to me is, when I was looking through here, I was like, was looking at the different times it's used. It's like Paul in Romans chapter five, through the Holy Spirit, through Paul, just gets stuck and says it's always going to be this word in this passage. And I felt pretty much an interesting observation. So I wanted to be able to read this. This word here, Paraptima, is in Romans chapter five. It's translated as offense, and it's also in Romans chapter four. In fact, the majority of Romans, it is offense, besides fall, when talking about Israel in Romans nine through 11. But in verse 15, it says, not as the offense, so also is the free gift. For if through the offense of one many be dead, much more the grace of God and the gift of grace, which is by one man Jesus Christ, hath abounded unto many, and not as it was by one that sinned, so is the gift. For the judgment was by one to condemnation, but the free gift is of many offenses unto justification. For if by one man's offense, what was the one man's offense? What is he talking about here? Right, this goes back to the garden: one man's offense, death reigned by one. Much more, they which receive abundance of grace and of the gift of righteousness shall reign in life by one Jesus Christ. Therefore, as by the offense of one, judgment came upon all men to condemnation. Even so, the righteousness of one, the free gift, came upon all men unto justification of life. For as by one man's disobedience, many were made sinners, so by the obedience of one shall many be made righteous. Moreover, the law entered that the offense might abound. Where sin abounded, grace did much more abound. In these few verses here, it's mentioned six times, Romans chapter five, verses 15 through 20. And one of the things, even in Bible college, that they told us is in our Bible study methods class, is that when you're preparing, and with, for like homiletics and sermon prep, is when you're going through passage to you're always trying to find the right hermeneutic, but you're also there are certain things you look for, is there figures of speech, right? Are you looking for prepositional phrases? Is something a simile or metaphor, since this is an English translation, but the other thing, knowing it's coming from the Greek and the Hebrew, is looking for repeated words for emphasis, you know, and this is one of those things that what's being emphasized in this passage is what the offense did, right? It was talking about because the offense was opposite than the free gift that was going to come, and the offense of many being leading to death, the offense of many, but neither was leading to justification. The offense, because of the offense, death reigned by one. Offense talks about judgment in verse 18, but then it's talking about the sufficiency of grace more abounding over offense and sin towards the end of the passage. Now, the reason I wanted to go through all that is, you have to understand this word here when it's talking about a fault in Galatians six. Look at how it's always translated: trespass, offense, sin, fall, fault. It is clear from the context that we're not talking about I stubbed my toe, it's going to fit in that category

of sin, so if a brethren has been taken beforehand or is overtaken by a sin, now it's going to say what the other person should do, so it. Give the idea here of saying, hey, one, either we can be preventative, and to step in line. I mean, this comes, I think, when you start thinking about taking beforehand. A lot of people start making their mind up from a premeditative sin beforehand, what they're going to do. You can kind of see things unraveling in people's lives. I was talking to a friend last night who was sharing with me a little bit about how he got to where he is today, and there was, there were things, there were warning signs, there was an attempt, probably, where somebody could have spoke life in them, say, "Hey, this is going to happen if you don't correct course, you don't course correct, whatever, right? And so this, I think, is another thing the spiritual should be able to do, like I mean, to another believer, when we see one, they're, they're, they're, they're dangerously on that line, like even coming from the youth group, if it's like, man, you're, you're constantly alone with your boyfriend, you're constantly going to these parties that you're not drinking in, and everybody's getting drunk and having sex, right, there are those times where you're like, that shouldn't you should not be comfortable in those environments here, right? And so this also gives the idea, I think, of the spiritual one, be able to come alongside and being able to help before somebody actually does destroy everything, you know. I've had tough conversations with people where it's like, man, do I. I can't tell my wife what I've done. I would break her heart, and I'm like, what about the action? Were you thinking about breaking her heart when you did the action? I've had to ask those questions myself before, and you're thinking about stuff like that, and you know I'm trying to help that person be able to say, man, you're not going to be able to move forward, and, and the more you stay in the shadows in secret, it's you're just going to keep justifying doing it, doing it more, because there's no accountability, you know, I'm trying to come alongside and say, listen, stop what you're doing, accept a little bit of shame today, and get things right before it is mass destruction over here, and you can't put it back together. A little bit of shame today is way better than what is coming down the pike, that is part of what's being spiritual to a brother, and they, and that's not an easy conversation, especially when somebody hasn't hit rock bottom yet. There's a lot of pride involved, but when somebody has hit rock bottom, it feels like there's tender heart, and they're like, "Try, I'll do anything. But there's that level of pride, and until that's broken, that makes it very difficult. But doesn't mean we don't have the conversations just because they may not hear us, or they may not do what we want them to do. I think it's important to understand that God uses us to be able to help save those situations and save the body of Christ. It's not just about this person, it's not just about you, but it's a reflection on the entire body of Christ. Scripture teaches that when one part suffers, the whole body suffers, so keep that in mind. As kind of, we're going through this, but if a brother has been overtaken in a fault, it is important to understand that there is a role that the spiritual person, the person who has been walking the spirit, is led of the spirit, is living in spirit. It's an important part for them to step into. I'm aware of, and I think that's probably the case with a lot of ministries, but I've been talking to a buddy recently, and it brought back some memories to me about Pure Life Ministries, which is in Kentucky, and I was fascinated when I learned of this cash a long time ago, and the testimony of Steve Gallagher is crazy, might look it up at some point. I won't go into too much for the interest of time tonight, but every counselor that helps somebody struggling with sexual addiction went through the program and came out the other side. How they find the people to help the people in the program are people who went through the program, but are now spiritual, and what are they doing? They're turning around because they're so thankful, and they know that they were pulled back up by these believers, and now they are speaking into the lives of others. And I was like, "Wow, I was like, what did you got to go to school for this? I mean, is there counseling you have to do to help these people, and I was, I was shocked when they went through there. When he told me everybody that goes through this program that helps others has been people who have been through the program. Now they couldn't help anybody in the program while they're going through the program. We're talking about when they've come out the other side. Now they are described as the spiritual, and what are they doing? They're helping restore other brothers, but they can come to it from a point of, "Hey, I've been where you've been at, brother, I know exactly what you're going through. I have been there,

and here's how I came out the other side by the grace of God, and by the strength of His. Power, right. So it's important that I think we understand we do play a role in this. The spiritual Paul described what it looked like to walk in the spirit in the previous chapter, and there is a consistency. There is a maturity that comes from walking in the spirit. The people who he is calling on are in a stronger position to help those who have been overtaken in a fault and fallen prey to the flesh. There is also a real danger if you're not in a place to help somebody. It can be disastrous trying to help somebody. It's okay to be able to say I'm not where I need to be spiritually. Let me help. Let me get somebody who is, because sometimes you being around somebody who struggles with something you struggle with, and you're not far enough out the other side, could be very tempting to you to fall right back into your sin if you're still very much living in the flesh, it's okay to be able to say, "Let's go get somebody who maybe is further down the road, and it's that's who Paul describes here. He says the spiritual ones should be seeking to restore the fall, but he doesn't say, "Hey, any other brothers who are fallen, overtaken in a fault? Yeah, can you go over here and help this guy over here, who's overtaken in a fall, he says, "You, which are spiritual, and I think that's a key point to this. I think sometimes there's some real danger, and I remember this at Emmanuel, we had a kid in the youth group who struggled with, with some drugs and things like that, and just could not, I mean, man, he had some real tender moments. He just could not break free from the addiction. I think he ended up needing to go to, like, a facility or get some help. But I remember one time the youth pastor - I mean, it was like a week out of one of these relapses - and saying, 'Hey, I'm never going back to it or anything like that, and so we paraded him up front to give his testimony to the group. He'd only been like a week out of a relapse, and like a week later he was right back into a relapse, and that's that can be very damaging to an audience, you know, to see somebody to come up and say, "Hey, I'm clean, I'm not going back there again, just to fall right back into it, and so when I look at restoration tonight, you understand this is a process. Restoration isn't just saying, "Hey, it's been one day, you said you're good. Alright, let's put you right into leadership. There is a process of learning what it means to walk in the spirit, being led of the spirit. I think there's a process of a godly sorrow that leads to repentance. I remember a pastor used to say in staff meetings, he said that the deeper things - I hope I say this right - but he say the deeper the level of repentance, the greater indication for change, or something very similar to that, probably butchered that, but, but there was a link between the heart of repentance to what physical change would happen on the on the other side of things. So, hopefully that makes some sense to y'all. Remember, when he's talking about the Spirit, Galatians 5:16 he's talking about people who walk in the Spirit, and one of the indicators of people who walk in the spirit, is they're not fulfilling the lust of the flesh. Verse 18, if you be led of the spirit, you're not under the law. So we're not looking at legalism to fix this right. And somebody who's led of the spirit understands that. And then you live in the spirit and you walk in the spirit, and as a result of that, the previous verse would say they that are of Christ have crucified the flesh with the affections and lust. There should be a consistency of that kind of life. And when you're at that point, that's when he says you go and look for those who are overtaken in a fault, and you restore them. So, what exactly should the mature spiritual believers be doing for the brethren who are overtaken in a fault? They are to restore. This word from the Greek is the word *katartizo*, and it gives the idea of repairing or putting back something, mending something, putting it back the way it was before, we even see this in the way we use the word restore today, you know. And it's by restoring an antique car. What is the point of restoring an antique car? To put it back the way it was at the beginning, right? When people have some restorative dental work done, and we're Jalen, I were talking about this earlier, right? The goal is to put things back the way they are. When I broke my arm, and the summer before my junior year, and had to miss that whole basketball season, and everything, they.. I remember they held me down, and because I got there too late, and the surgeon was gone, and it was.. it was pretty gross, but it was not going through the skin, and since the surgeon was gone. And they pumped it up with novocaine or whatever, had people holding down my arms and legs, and they literally set it by hand, and I felt the pressure, heard the pops, but didn't feel the pain right then and there, but it was kind of scary to feel your bones pop like that, but what were they doing, they were putting it back, so that it

was like it was before, as best as possible. You know, the idea was at some point after the cast, after some time had gone by, that hey, my left hand works like my right hand. And there might be times where, you know, you catch things on a cold day, you feel things in your bones a little bit that have been broken, but you know, for the most part, there's nothing I can't, I can't do with this wrist. That's the goal. Restorations, like I'm trying to put you back together. Yes, you may have some bruising, there might be some duct tape, but the goal is to put you back together and really put you on a path to become spiritual, so that one day you can help those who have been overtaken in a fault, and he says we're to do that. It's one of the things we do as part of the body of Christ. This is how we have care one for another. It's interesting. It talks about doing the repair and placing them back together as original. Now I want to make sure I put this, and I even highlight in yellow, here we have to understand positionally that we are complete in Christ. The very moment that we are saved, sin is not being imputed to our account. So, restoring someone isn't about their standing with God, but putting them in a position to live a life that is pleasing to God on this earth for His honor and glory. That's the whole point of putting people back together. In no dispensation anywhere in the Bible is anyone to continue in sin willfully. You just can't find it anywhere. Remember, Paul says in Romans chapter six, verses one and two, anticipating that very question, after saying where sin abound, and grace is much more abound. He says that shall we continue in sin, that grace may abound. He says, God forbid, may it never be so. And that's knowing that if we've been saved, we're already sealed, we're already seated in heavenly places. But yet he's saying God forbid, in that whole chapter in Romans six, that we should walk in newness of life, that we should not serve sin, that we reckon ourselves dead unto sin. So I want to make sure we see kind of this distinction here. This also, though, denotes, and I think we can see this was, we pull other scriptures together. This also denotes a willingness by the brother to want to be restored, because you see places in scripture where Paul's not telling them to restore the brother, and you got to ask yourself, well, why the difference here in Galatians chapter five, and I think it really boils down to a couple of things. Second Corinthians 7:8 through 10 says, "For though I made you sorry with a letter, I do not repent, though I did repent, for I perceive that the same epistle hath made you sorry, though it were but for a season. Now I rejoice not that you were made sorry, but that you sorrowed to repentance. For you were made sorry after a godly manner that you might receive damage by us, and nothing, for godly sorrow worketh repentance to salvation, not to be repented of, but the sorrow of the world worketh death. That was another thing I remember Steve Gallagher had said, that he said there was a guy one time who every time they would have a chapel, because they've got like an they've got in-house kind of program where you can go and live for like six months, and they said every like night this guy would always come to the altar and he would be crying and he'd be weeping and others around him would say, man, the Holy Spirit's just really working on this guy's heart, and they had this feeling that it really wasn't the Holy Spirit that was going on, but there's this: he had a worldly sorrow of not wanting his marriage to end, and that he kind of got caught, and the very moment his wife signed the divorce papers, he, he removed himself from the program, and they never saw him again. There is a difference between worldly sorrow and godly sorrow. It is amazing that even atheists, you see, this where even atheists feel bad about doing things. There is a worldly sorrow, but there's difference with a godly sorrow that worketh to repentance, that leadeth to repentance, right? That is the sorrow that says, I've sinned against a holy God. My sin alone would have been enough to put Christ on the cross. I know this does not honor God. I don't want to live this way. I want the love of Christ to constrain me. I don't want to live a life in my flesh glorifying sin, the very thing that put my Savior on the cross. And hopefully you've been there, where you're broken and you get mad, and you're like, I don't want to do. That again, I can't believe I lost my temper. I can't believe I did this, and you have that sorrow of knowing that, man, that not that I need to ask God for forgiveness in that moment, because He's already forgiven me. But that time, you want to have that conversation with God, saying, "God, I'm sorry, thank you for your forgiveness, that you've already forgiven me of this, but I am sorry I did this. This should not be named once among you as becometh a saint. I don't want to live this way. I need your strength to help me not live in this. I want to live to your honor and glory. And I think there's that heart, but then

this is where I picked this up in First Corinthians five five through seven. Now this was, I use this reference a lot, but in First Corinthians five one, he says that there has been one who is having fornication with his, with his mother-in-law, and said this type of activity even the Gentiles don't do. I'm kind of paraphrasing that first part just to get us down to this part, but what Paul said is not, 'Hey, you who are spiritual, restore this guy. That's not what he says here. He says, 'You have glory, you've boasted in this, you've not rather mourned that this sin is going on. But then, in verse five, he says, 'Deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. You're like, man, what is the difference here between the two? He also says, "Your glorying is not good. Know you not that a little leaven leaveneth the whole lump. Purge out, therefore, the old leaven, that you may be a new lump, as you are, as you are, as you are unleavened. For even Christ, our Passover is sacrificed for us. And, like, man, what is the difference? But I believe wholeheartedly the gentleman in First Corinthians five is the same person in Second Corinthians chapter two, starting in verse four through eight. I hope this makes sense here in just a moment. Now, if you'll turn to Second Corinthians two four, look at the screen, it says, "For out of much affliction and anguish of heart I wrote unto you with many tears that you should be grieved, grieved, but that you might know the love which I have more abundantly unto you. In verse five, though he says, if any have caused grief, he hath not grieved me, but in part, that I may not overcharge you all. Here's why I believe this is the person from the first one, and most people think there's about nine months difference between First Corinthians and Second Corinthians, so you can kind of see how this maybe would all work together, but whoever this person is here in Second Corinthians, Paul says sufficient to such a man is this punishment which was inflicted of many, so that, contrary, wise, you ought rather to forgive him and comfort him, lest perhaps one should be swallowed up with over much sorrow. Wherefore, I beseech you that you would confirm your love toward him. So, as I would contend that this is the first, the same guy, and then trying to reconcile what has changed? What has changed is the fact that this man, who was doing this open sin and would not listen, would not repent of the sin, was going to continue in that sin. That's why Paul had to step in and say, 'You got to get it out of the church, a little leaven, leaven at the whole lump. Your glorying is not good. You being able to say, 'We have so much grace that we can just allow this open sin to go on, you know. Sometimes people will come to the pastor, and, and I'm sure it's having a pastor, Jim, as well, and they'll be like, "You know, this is going on in a church, and you're doing nothing. Let me tell you this: on a given Sunday, there's 400 to 450 people in here. If you think that I, that being a pastor gives you some magic crystal ball, and then I know everything that everybody's doing in their life. Well, I got some motion from property in Arizona to sell you if you think that's the case. Now, there are some things that are just openly blatant, we can all see it, and you need to address it, but I can't possibly know everything everybody's doing, everything everybody is saying on social media. I can't possibly know all those things, but when it gets brought up, we have to deal with it. If they refuse to repent, if you have to have a conversation with somebody, just saying, "Hey, you're married to this person over here, you're shacking up with this person over here, this is not okay, this is sin, this is, this sort of thing right here destroys the body of Christ. You need to repent. You need to go back to your wife. We need to, we need to do some things, and if they're saying no, I want this person over here, then I think we as a church need to be able to say, hey, you're going to have to leave the church until this gets dealt with, you can't just live in open sin like that. It's not trying to be legalistic or judgmental, but that affects the whole body of Christ. Again, some things are open, and you all know it. That's kind of what's happening here in First Corinthians five, but what's great about this is. Is the change I think was the man at some point. This man said, if Paul's going to welcome him back after what he said in First Corinthians five, at some point the man says, You're right, what I was doing was wrong, I'm sorry, I repent, I'm not doing that anymore, I've learned my lesson, those sort of things, and Paul's like, "Hey, all we wanted you to do was to stop the open sin, and now that you have enough punishment has been distributed, bring them back, comfort them, condemn or condemn them no more, right? Confirm your love towards that person. Now, what's really interesting is just a few verses later in that passage, and this is where I think a lot of churches get this wrong. A few verses later, he

says, "Lest Satan get advantage of us, and that shows me that one of the ways Satan creeps around, hiding in the tall grass has a roaring lion, is he's waiting for us not to forgive people, he's waiting for us to not welcome in the person who's wounded, who's trying to get things straightened out. He looks to take an advantage of that and either create this judgmentalism or this root of bitterness inside of us. He looks for those opportunities to work on people's hearts to not forgive and not to bring people back in, and so I think that's an important part of this, but then we see other places, right, John Mark's another good example, we see in Acts 13:13 that Paul and Barnabas, they're on this missionary journey, it says when Paul and his company loosed from Paphos, they came to Perga, to Pamphylia, and John, departing from them, returned to Jerusalem. And it just kind of seems like an afterthought, except for when they're going on their second missionary journey, and Barnabas is saying, "Hey, let's assemble the team together, let's go check on these churches. Paul and Barnabas, they're excited, except for Barnabas has an idea. Barnabas says the team isn't complete unless we bring John Mark, which then sets us down this path with Paul that was so serious that it split that it split that team right down the middle, and so Paul would take Silas, and Barnabas took John Mark. Here's what happens. Verse 36 it says, some days after Paul said unto Barnabas, let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. And Barnabas determined to take with them John, whose surname was Mark, but Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work, and the contention was so sharp between them that they departed asunder the one from the other. So Barnabas took Mark and sailed unto Cyprus. So there's this point where Paul's like, I know I saw a lack of maturity or whatever in this missionary journey you took off when things got tough, or maybe once we started dealing with a lot of Gentiles, and you being a good Jewish boy, you weren't familiar with this, you weren't comfortable with this, whatever the reason was. Barnabas is saying, "Let's take him again. Paul says, "No way, but something must have happened with Mark, because at the end of Paul's ministry, in Second Timothy 4:11 he says, "Only Luke is with me. Take Mark, bring him with thee, for he is profitable to me for the ministry. That shows me there was growth, there was restoration, right? There was maturity when it could have been really easy for John Mark to just stay on the sidelines. There might have even been a coming to Paul and being able to say I was wrong for leaving the ministry the first time. At somehow between him, at some place in time, for these guys, Paul recognizes that Mark is now profitable, and to me, whether you're here in this room, whether you're watching online, just know that you can go from not being picked on the team to being profitable, your life's not over just because you're in the gutter. There is a path forward to being profitable for the Lord in this life. And then there's Philemon and Onesimus. We know that Onesimus was a runaway slave from Philemon. That's the whole point, really, of the letter, and about Paul asking Onesimus, or Paul asking Philemon to do something that really was contrary even to the Roman law. The Roman law, if a slave would have stolen something and taken off from you, you could have had him put to death, but listen to what Paul says here. I beseech thee, and, and granted, you have to understand that Philemon, at this point, is running a church. He's like a pastor. This isn't just two guys that are being talked about here, right? His son is like an associate pastor, if you want to look at it from that. Vain, but he's saying, I beseech thee, for my son Onesimus, whom I have begotten in my bonds, which means he's now a believer in this case, which in time past was to thee unprofitable, but now profitable to thee and to me, whom I have sent again. Thou therefore receive him that is mine own vows. You see a lot of examples in scripture of people being restored, relationships being restored, and what you see is God delighting not only in the redemptive work but in restoration, and here even in the time that I've had to be able to spend doing ministry work, last 25 years, or whatever, 30 years, on and off, layperson work, and on staff, the many marriages that I've seen God restore, that the world would be like, there's no way, no way, that that can make it, but yet God put things back together. I've seen God put people back in leadership positions that maybe the world would be like, "How in the world is that even possible? I've seen God restore over and over and over again. It wasn't overnight, it wasn't easy, but I seen God do it over and over and over again. It shows me through all throughout scripture that God doesn't just care about saving us, but He's like the body

of Christ when it gets fractured, when it gets wounded, He wants, He still delights in putting it back together for His honor and glory, and I think that's an important thing, because there's probably a lot of people in our lives that we think that we've written them off, even believers that we've just written them off. We've seen the same thing over and over again. They come back, they leave, they come back, they leave. It's just going to be a matter of time. They're right back into that. And I know that that is going to drive you nuts. I know it is going to make you struggle with patience towards those people. It's going to be hard to love certain people like that. I get that, but if they keep coming back, I mean, sometimes it's the hardest thing is for you to understand what's going on inside of them, and addictions are hard, people, and, and I think if you've not had a struggle with addiction, it's really hard to understand somebody who has, and we, it's easier for us just to judge them and not understand why it's up and down over and over again, so hopefully there's a, there's some grace there. But anyway, it's interesting as he moves on from here. Not only does he say, you who are spiritual, you're to do this, but he tells them how to do it and how they're to think, and I think this was so important because the easy thing I think to think is, hey, I'm gonna, I'm going to put you back together, but still kind of keep your foot on them a little bit, right? To still tell them, but if you do this again, right, there's still this air of pride that could come in, but it takes the heart of meekness in order to restore one, and that's a very tender-hearted thing to have, really. When you look at this, meek, this word, meekness. First of all, it's one of those indicators that of walking in the spirit. He says, "You, who are spiritual, now he's telling you to do something with meekness. Guess what? One of the fruits of the spirit is meekness, right? When you go through that list, it's the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law. This idea of meekness is gives it's really talking about gentleness and humility, and look how many times it is. How Paul's used it, and see the other words that are combined with it, like in Ephesians four two, with all lowliness and meekness, with long suffering, forbearing one another in love, Colossians 3:12 Put on, therefore, as the elect of God, holy and beloved, bows of mercy, kindness, humbleness of mind, meekness, long suffering. You see how these words are working together here, because they're all describing what the Holy Spirit does in us, and He's telling us the mindset in order to deal with people. First Timothy 6:11 but thou, O man of God, flee these things, follow after righteousness, godliness, faith, love, patience, meekness. Second Timothy 2:25 In meekness, now he's talking about people who are going to teach the word of God in meekness, instruction, instructing those that oppose themselves. If God, peradventure, will give them repentance to the acknowledging of the truth. Titus three two, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men, the struggle sometimes I think is thinking we are restoring, but coming at it from a from a heart of pride or arrogance. I'm reminded of of the story in the Gospels where I think it's the Pharisee who say. And he's literally there in the temple praying, and he says that I thank God that I'm not like that person over there, who is genuinely calling out to God, realizing they're a sinner, but this person puffed up over here because maybe they haven't done that thing, is over there saying I'm glad I'm not like that person, and how Jesus, even to the Jews, it's showing that story to be able to, or showing that illustration to be able to make them understand which one of those was more righteous. In that case, there is something about a brokenness and a meekness and a tenderness when dealing with people that is a necessity, trust me, if you come by, even if you're going through the motions, but if you want to get down the weeds with every person and you are full of pride, they're going to know it, and they're not going to feel like you really have their best interest. Fact, they may feel like you're doing this just so you can say, 'Hey, I got down in the weeds with another person. It's amazing that Paul doesn't even - he's not just saying, 'You, who are spiritual, do this thing, but he's telling them the heart in which you do the thing. It's so important. He says, 'You do this with a heart of meekness, considering yourself, and this is the reality, guys. And you may not want to hear this, and I'm sorry to break the news to you, but since each and every one of us are sinners, then each and every one of us are capable of the most heinous actions ever, the stuff that we think that we would never do, that we could never do, the stuff we see on social media, and say, and we're tempted to say, I'm glad I'm not like that person. The same thing

that has led to that point is in each and every one of us. It's sin. So it's important that you consider yourself. I'm always.. it's a good reflection of me when I'm helping people. It's a sobering time, because I'm like going back, saying, "Hey, am I slipping at all? Am I inching closer to when I fell before? Now, as I'm sitting here talking to you, it's a good time of reflection for me, considering myself. Am I being the husband that I need to be right now? Am I being the pastor that I need to be right now, always considering myself, not just thinking, ah, well, I'm healed, I'm past, I'm overcome, and I'm, I'm never going to fall ever again. That's when you do fall, because it's your pride and your ability, your, your thought of saying, I could never do that, I would never do that. We're all capable of doing that very thing, whatever it is, it says we've considered yourself. He says we've all sinned and come short of the glory of God. And we know this in Romans, we are all capable of the most heinous things, and we need to remember how it could be us in that situation. Titus 3 says we ourselves also were sometimes foolish, disobedient, deceived, serving diverse lusts and pleasures, living in malice and envy, hateful and hating one another. Most of the stuff that's listed in the Galatians 5:19 through 21 He's telling believers right as he's instructing Titus of how to go run these churches in set of an order. He reminds him we ourselves were sometimes this that list in First Corinthians 6:9 and 10, right, is talking the same thing. He says that what such were some of you remember where we came from, where we, where Christ found us. I love in First Corinthians 10:12 he says, Wherefore let him that thinketh he standeth take heed, lest he fall every time I do a wedding, I spend the time talking about the two great marriage killers, and it's pride and selfishness. I was like, we can talk about symptoms all day long, we can talk about, we can talk about pornography, we can talk about the way one spends the money, and all this other stuff, but really all those things come down to a heart issue of both pride and selfishness, and so we spend a lot of time in premarital counseling, knowing the importance of humility and serving the other person, and a lot of times it's like, I wish, I wish I would have had that time, that talk, I mean, I, I think I, I was full of so much pride that I was just going to knock it out of the park as a husband, and that you know what, I've been in church long enough that I knew I was going to do the right thing. I think the couple of times I did have premarital counseling, I was like, okay, what, we'll talk a little bit about communication. I didn't, I wasn't ready, so now I spend the first week trying to talk them out of getting married, if they're still wanting to get married. After that, after six or eight weeks from me, they are going to be prepared, because I wish I'd have been more prepared. But now I can share, because I've been through it. I think that's important. Jalen McKenzie are still married, so it must work right. We had, we had fun with that for a while, didn't we? They probably didn't think it was. On alright, so I'll pick up some speed here a little bit, so talk about temptation, though. When he says, "Considering thyself, lest thou also be tempted, remember, God can't tempt us with evil, right? And this word "temptation" and is actually can also be trials, different places comes from the word "parasmose" but in James one through 12, through 11:2 through 15, it says, "Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life, when the Lord hath promised it to them to love him. Let no man say, "When he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempted He is any man, but every man is tempted when he is drawn away of his own lust and enticed. Then, when lust hath conceived, it bringeth forth sin, and sin, when it is finished, bring it forth death. Isn't it amazing that he talks about it like the idea of child bearing? It's like something starts, and it starts as this little seed inside of you, and then finally it's born, right? It's talking about this really process of birth, here it says, when lust hath conceived, it bringeth forth sin, and sin, when it is finished, bring it forth death. It shows you the danger of just the beginning of something very small, how destructive it can become. First Corinthians 10:13 was one of the first verses I was ever challenged to memorize, and, man, it was a lot of words. It took me a while to get this one down, but it was so good, and it says, 'There hath no temptation taken you but such as is common to man. But God is faithful, who will not tempt you above that you're able, but will with the temptation make a way of escape that you may be able to bear it. And it took me a while to get that, because there's just so many words. I just had to break it down section by section in there, but it is so good, because this last part is the part that gets kind of overlooked, because a lot of people are like, well, God gives his hardest challenges to his strongest

soldiers, and I'm like, what, the really, the point of this verse, after giving the example of Israel in the first several verses of First Corinthians, chapter 10, was the fact that the point of the way of escape is so that you can endure the temptation, so you can bear the temptation, and I know I started figuring out once I got stronger and stronger, is that this thing that felt like a tractor beam, you know, what if you'll go the Lord in prayer, and if you don't give into it, and you just keep fighting, and you're walking the spirit, and you're praying for others, and you're listening to Christian music, all of a sudden that desire goes away, it kind of flares up, and it goes away. You've endured the temptation. It's not like ongoing forever, right? And I think that's kind of more the point here is that the point of the escape is so that you can endure the temptation, not necessarily it's just like you're not going to have temptation in this life, but being able to endure it, and then Hebrews 2:18 says, He that himself hath suffered being tempted, He is able to secure them that are tempted. So it's great that we have a Savior who knows, who's lived in flesh and understands even through the wilderness temptation, right? Understands temptation. Alright, so that was verse one. So now I'm a speed through these last couple pages. So verse two, after saying all that, he says, 'Bear ye one another's burdens, and so fulfill the law of Christ. And I put on here this aligns with the body of Christ. We are to have the same care one for another. Now we're going to talk about a seeming contradiction at the very end of this, but hold your place there on burdens. I'll come back to that, but in First Corinthians 12:22 through 27 it says, much more these members of the body, which seem to be more feeble or necessary, those members of the body which we think to be less honorable, upon these we bestow more abundant honor, and our uncomely parts have more abundant comeliness, for our comely parts have no need, but God hath tempered the body together, having given more abundant honor to that part which lacked. That there should be no schism in the body, but that the members shall have the same care one for another. And whether one member suffer, all the members suffer with it, or when one member be honored, all the members rejoice with it. Now you are the body of Christ, and members in particular. So I think we understand that idea, but he's what he's saying, bear you one another's burdens, because he's talking from the context in verse one of somebody who's unable to bear their own burdens. It's very clear from that verse, so now he's saying restore, but also help bear burdens, and by doing this he says it basically fulfills the law of Christ, not the law, but the law of Christ. Remember earlier, I think this was last week or two weeks ago, Galatians 3:14 says the law is fulfilled in one word, even in this, thou shalt love thy neighbor as thyself. Paul even described in First Corinthians 9:21 he says to them that are without law, as without law, being not without law to God, but under the law to Christ, that I might gain. Them that are without law, or even in John 13:34 a new commandment I give unto you, you love one another as I have loved you, that you also love one another. This fulfilling the law of Christ has everything to do with love and loving our brethren. And so, after he just gets through with this, in verse three, he says, if a man thinketh himself to be something when he is nothing, and we've already looked at a couple supporting texts on this. He deceiveth himself, but let every man prove his own work, then shall he have rejoicing in himself alone and not in another. He's starting to transition from once somebody has gotten a little bit stronger, right. Romans 7:18 Paul says, "For I know that in me, that in my flesh dwelleth no good thing, for to will is present with me, but how to perform that which is good I find not. That gives that whole idea that humility, when you think yourself to be something, when you're nothing, you deceive yourself. First Corinthians 3:13 every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. So it's talking about in that verse, for every man prove his own work. I think it's interesting when you look at First Second Corinthians 5:9 and 10, Romans 14, you're looking at these different places where this judgment seat of Christ is being described, and it's not our, it's not have about our sin, but it's our work that's being judged in those places. And then verse five it says, for every man shall bear his own burden, and this is where it gets so confusing, you're like, wait a second, verse two says bear you one another's burden, but now verse five says every man shall bear his own burden. Now, I don't think you need the help that I'm going to give you now, because I think scripture itself is going to define these terms clearly. Two is connected to verse one, clearly five is connected to verse four, so we are

talking about two different scenarios when you're talking about bearing burdens, I mean, by the end of chapter, by the end of verse four, we're talking about every man proving his own work. However, this is a really interesting thing here that I think would be a good way to wrap us up tonight. The word in verse two for burdens is Baras, and it gives the idea of a heavy weight, a load, abundance. It's actually used in Second Corinthians 4:17 on the bottom side of this verse, but it says our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. That's the other place, another place that this word Baras is used. What's interesting is verse five uses a totally different word, and it is the word for Tiom, and it gives the idea of a task or a service. In fact, when you think about from a military standpoint, it would have been like a satchel that a soldier was carrying, so these actually are two very different things here. One, and it's because of the context when you read it about what the people were going through to verse somebody overtaken in a fault in verse one, it's describing a load that you need to help somebody bear a heavy load by the time we get to verse five. What he's dealing with here is when he's saying every man must bear his own burden, is talking more about our accountability for the work we do, the lighter part, the everyday stuff that we are going to, that we are responsible for bearing, right? I think, by even my life, there's there's different levels to this, right, and it's my responsibility to provide for my family. It's nobody else's in the church, it's not my father-in-law, even though he probably feels like he does, but it's my responsibility to bear that load. It's my responsibility to teach Cole how to be a man, and now he is one, and chase how to grow up and be a man. There are certain responsibilities, certain works that are mine, but then there's something like the church. This is too much for me to do by myself. I need a staff, I need deacons, I even need Jim to help lead the Eucharist thing for me, because it's a, it's a heavy burden to me, and he's been gracious to try to help me out on that, but it's about having a team around you. I can't do this by myself. You could say both of these things are a burden, kind of, in even our own vernacular, right? But one is a burden only I can do. This is a burden that I cannot do by myself. That is when you're looking at this passage to the one who's been overtaken in a fault that he's asking those who are spiritual to restore, to them this is the weight that they cannot carry on their own. To the person in verse five, it's being responsible for their works and be accountable for their works. Does that make sense? Yes, so it doesn't have to be people say, well, the Bible contradicts itself, bear your own burden, don't bear your own burden. Context tells you everything in here. So, to wrap this up, I've got on here, there's no contradiction. Bar o syndicates a heavy load that requires help, and fortune is like a sack that a soldier would bring, which can be manageable by oneself, but clearly the verses right before it share with you the differences, so even without going into the Greek, you understand the context to help you understand it, but it's kind of fun even seeing that they are two different words. But anyway, alright, I knew there was a lot tonight, but we only did five verses, right? So next week we are going to talk about mocking God and doing good, especially to the household of faith. So we'll get through like verse 10 next week, and then that'll put us in two weeks. We should be able to wrap up Galatians six without a problem, and I should say more than Galatians six, we should wrap up the whole book. So hopefully this has been encouragement to you. I know I probably was a little bit more preachy tonight. It's something very passionate to me. Hopefully, it's something that is to you as well. Stick around, talk, ask questions if you want, but go and say these things out for yourself, like I always say each week. And let's pray, and we'll let you guys get out of here. Dear Heavenly Father, thank you for this day. I thank you for your grace. I thank you for your mercy, Lord. Every day I'm reminded why I look in the mirror that I am what I am by the grace of God. I still cannot believe the work that you have done in me, and when I've seen it in other people, when you've done it too, Lord, that's why it's so hard for me just to buy into an idea that you just save us and you and help take care until I see you again in eternity. You care about how we live our lives here, and Lord, you are there to assist us in our lives. Safe now, it's not like it was with with Israel, I understand that, but we are now sealed with that Holy Spirit. Lord, you're strengthening us in the inner man. You've given us this complete canon of scripture. So, of course, things are going to look different today, but Lord, over and over again we see through scripture and in real life, Lord, you working on hearts, you putting people back together through your word and through your strength,

you reconciling things that that the lost world has no clue how you can even do it's amazing what can happen when two people are tender hearted and are willing to walk in the spirit and do what you want rather than what the world tells them or rather than doing what's easy. I am thankful, Lord, that you are not only a God of redemption, but you are a God of restoration. And, Lord, I pray that each and every one of us would think, would take this serious in our lives. If we are in that description of those who are quote unquote spiritual, then then we should be looking for those believers who have been overtaken in a fault, and we should try to restore them and to help bear their burdens, and Lord, that fulfills the law of Christ. Lord, so I just pray that would be the heart of the people here tonight. Lord, we love you and we praise you. Thank you for Grace Point. Thank you for a gospel that saves the most wretched of people. Lord, we are thankful for all that you do for us, and all that you provide, we love you and praise you, Jesus' name. Amen. All right, you are dismissed. I wrote delay.