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**A1033 – August 15, 2010 – Galatians 6:1 – You Who Are Spiritual**

Now he comes back in Gal 5:24 to remind us of our position in Christ. **Now those who belong to Christ Jesus have crucified the flesh with its passions and desires.** The verb **have crucified** is the aorist tense which simply means past completed action. It simply means that if you believed in Christ Jesus then you belong to Christ Jesus and at the time you believed in Him, positionally your flesh was crucified, experientially you still have it. So this is a statement of position in Christ, not your experience. This is not saying your flesh is eradicated, that you lost it at the moment of faith alone in Christ alone or through a second work of the Holy Spirit. What this means is that at the moment of faith alone in Christ alone the dominating power of the flesh was broken. You no longer have to obey the flesh. It no longer has reigning power over. Before faith alone in Christ alone the flesh had reigning power over you such that you had to obey its demands, fulfill its desires, satisfy its cravings. But at the moment of faith alone in Christ alone that power was broken and we have been given the Spirit as the new reigning power in our lives. So as long as we depend upon Him we are set free from the reigning power of sin and set free unto righteousness. So verse 24 simply states that at the moment of faith in Christ the believer's flesh was crucified such that the power of the flesh over us has been broken forever and we no longer have to live that way.

Now, how do we apply this truth? It's great we have a statement of truth but what do we do with this truth? Paul tells us explicitly in Rom 6:11 so let's turn there. Rom 6, 7 and 8 teach us how to be set free from the reigning power of sin, experientially, one of the things that we have to do is Rom 6:11. "Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus." Note the word "consider," that word means to occupy your thoughts with this truth. This is the biblical idea of meditation, not emptying your

mind but filling your mind with this content. I'm dead to sin. Now that's a true statement. If you have believed in Christ you are dead to sin. Factually that's true for all Christians. But the thing is that we still sin and so we get this idea that I'm not really dead to sin because I keep doing it. And Paul says, look, the first thing you've got to do to overcome sin is occupy your mind with the truth that you are dead to sin. You've got to think that way or else all you do is sin, sin, sin. The other side of the equation is to consider yourself "alive to God in Christ Jesus." So you've got to think a new way about yourself and about who you really are, you are alive in Christ, you're not dead in sin. So this positional truth business ought to occupy our minds every day. That orients us to a new way of living which he goes on in chapter 8 to say is a life by what? The Spirit. Thanks be to God for the Spirit we've been given.

Now come back to Gal 5:25 to see he's saying the same thing to the Galatians that he said to the Romans. He's simply making application. Verse 25. **If we live by the Spirit**, there's our position again, condition of the 1<sup>st</sup> class condition, condition of reality, we do **live by the Spirit** and since we do then logically we ought to **walk by the Spirit**. But not all believers do. Therefore Paul says you're illogical if you don't. See, there's a logic here. If premise A is true, then conclusion B is true. If premise A, **we live by the Spirit**, then conclusion B, **we should walk by the Spirit**. If you don't do B then you're illogical. It's illogical to think that the Spirit authored your eternal life but you author your spiritual life. It's just a stupid thing to believe that you got eternal life from the Spirit but now you're going to produce the spiritual life by the flesh. That's baloney. Just as we depended upon Him to receive eternal life so we must depend upon Him to produce the spiritual life. If He's the author of one, He's the author of the other. Now this logic answers to Gal 3:3 so let's go back. In the context this is Paul asking stupid baby questions because remember, these believers had become spiritually stupid; they had fallen back in the Christian life because they adopted the position that the Holy Spirit is necessary to get us started in the Christian life but then we have to take over in our own steam and produce the spiritual life. We can't produce it but we wake up in the morning thinking we can. And in that situation here's what Paul would ask you. **Are you so foolish?** See, first he opens with a judgment, that's to get your attention, hey stupid, **Having begun by the Spirit, are you now being perfected by the flesh?** Now obviously you're not. It makes no sense. Again, Paul uses a syllogism but this one's obviously bad. if premise A is true, that you began by the Spirit, then

conclusion B, that you are being perfected by the flesh, does not follow. For those of you who like logic and Latin terms that's a *non sequitur*; when the conclusion in a syllogism does not logically follow from the premise. And conclusion B does not follow premise A in verse 3. What logically follows in verse 3? How could we re-write the verse to correct the syllogism? If premise A, having begun by the Spirit, then logical conclusion B, you are being perfected by the Spirit. That's the only way true spirituality can work and that's what Gal 5:25 is teaching.

So first, this is practical. First you must reckon the positional truth of verse 24 to be true, that the flesh has been crucified along with its passions and desires at the moment you trusted Christ, and second, realize that the only way to live the Christian life is by walking by the Spirit.

Now the word here for **walk** is not the same word for "walk" in verse 16. The word in v 16 is *peripateo*, it's the general word for how you conduct your life, and how you go about daily life. But the word here is *stoicheo* and it means "to follow" the Holy Spirit. See, He's out front and we're supposed to walk in an orderly pattern behind Him. It's like in the army, you walk in step. The average soldier does not lead, he follows and that's the point Paul wants to get us to see. We're going to follow His lead. The Holy Spirit is the leader. Where's He leading us? Right down the path of the Scriptures. Following the Spirit is not following what you dream up, some impression you had, some feeling. Following the Spirit is following the path laid down for us in the Scriptures. Doing what God has said in the word of God. Don't get mystical and float off into your own ideas, the Lord led me to do this, and the Lord led me to do that and all of that. The Spirit's lead is laid down right on the pages of Scripture, that's His will for your life and so as you follow His will for your life then of course, His fruit is produced through your life. Not the stuff of verse 26, the stuff of vv 22-23. You can't produce that and that is what Paul is trying to get across here, you can walk by the Spirit, verse 16, you can follow the Spirit, verse 25, but you cannot produce the fruit of the Spirit, verses 22-23. He does that as we walk, as we follow the word of God. Just like Christ, Christ is the model, don't forget the model. Christ in His human nature walked by the Spirit, Christ in His human nature followed the Spirit wherever the Spirit led Him and Christ consistently and perfectly deprecated His will to the Lord's will; He always utilized the Scriptures. And the reason He always used the Scriptures is because the Scriptures are the power of

God. Your ideas are not the power of God, they're weak and worthless, you are stupid, I am stupid, our ideas don't work, our plans don't control history; God's word does work, God is brilliant, God is infinitely intelligent, His plan controls history. That's why Christ in His human nature always and everywhere depended on the word of God, said not my will be done but Thy will be done. Even the sinless Christ knew that in his human nature, operating independent of God, he was insufficient. So if He had to depend on and yield to the word of God, how much more do we need to?

Gal 5:26, this is obviously not following the Holy Spirit's lead. This is stuff right out of the list of the deeds of the flesh in vv 19-21. **Let us not become boastful, challenging one another, envying one another.** Now this needs some translation work. Let's change that. Paul is saying "We should not become arrogant," arrogance has no place in the Christian life. Arrogance is the opposite of humility and Jesus Christ was the most humble man to ever walk the face of the earth, He's our model, Phil 2:5-8. So if we are in Christ we should not become the opposite of Jesus Christ. That's what this is saying. "We should not become arrogant;" Why? What does this lead too? Two participles explain what it leads to. The first one says **challenging one another** but better "provoking one another," we should not go around saying all kinds of things that provoke fellow believers, that's what arrogant people do. They say things to people just to get under their skin and it doesn't do anyone any benefit at all, it just gets a rise out of people and causes dissension. The second thing arrogance produces, the second participle is **envying one another**, but in this context the meaning is "resenting one another." Resenting fellow believer's means that believer annoys me and I really don't like that believer and this leads to division and Christians are supposed to make every effort to keep unity without compromising the truth, silly childish resentment destroys unity. So arrogance leads to these two results among believers, provoking one another and resenting one another. Both of which together will destroy a local church.

Now rather than provoke and resent fellow believers in chapter 6 Paul presents the opposite expression. What Paul is now going to go into in Gal 6:1-10 is the practical expression of a walk by the Spirit. A walk by the Spirit usually produces certain expressions. These expressions are in the realm of Christian service. So the theme of Gal 6:1-10 is this: A walk by the Spirit will

manifest itself in tangible works or service toward all people, but especially to fellow believers. Here's how the verses break down.

There are five sections; if you mark in your Bible then you want to section these off by a line or something so you keep them distinct. I've spent enough time in the text to know you can get easily confused about what Paul is talking about if you mix these together, so I encourage you to mark these off and we'll deal with them as isolated cases. There are three cases in these verses with a general statement on rewards in verse 9 and their scope of operation in verse 10. So the first case is Gal 6:1 and this is the case of a fellow believer that has fallen into sin. In this case the spiritual believer is to restore the fallen sinner. The second case is Gal 6:2-5 and this is the case where a fellow believer is undergoing a time in life where he is overburdened and in that situation the proper service is to alleviate those burdens. The third case is Gal 6:6-8 and this is the case where the teacher of the word of God teaches the word and the one taught is to serve the teacher by paying him. In Gal 6:9 we have the motive of service, which is future rewards. And in Gal 6:10 we have the scope of service, which is all people, but especially fellow believers.

Now that's how things break out and we want to give some basic introduction to the doctrine of service in the Christian life. First, the source of the spiritual life is the Holy Spirit. Spirituality is not produced by service; service is produced by the Holy Spirit as we yield to His work in our lives. We simply cannot produce spirituality. Only the Holy Spirit can produce that. We do not do works of service to become spiritual. We depend upon Him and His word to accomplish His will. Put another way, we are often told that we must expend more energy in order to accomplish Christian service. A right understanding of the doctrine teaches that we must give up expending our energy to accomplish it, since our strength is totally useless in accomplishing so great a task. Second, the believer's responsibility is to present himself as an instrument in God's hands to use for His glory. We are at best instruments or channels of His life flowing through ours. Paul says, present your bodies as living sacrifices and in another place, present your members as instruments of righteousness to God. This means we are giving up the independent use of our lives that they may be used for His glory and not our own. Those two aspects of the doctrine of service are crucial to properly understanding Gal

6:1-10. First, the source of the spiritual life is the Holy Spirit and second, we are to present ourselves to Him for His service.

Now let's sketch the first case carefully, we're given a one sentence sketch of the case, we want to depict it accurately. He says, **Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too will not be tempted.** The first thing we want to observe is who it's addressed to, **Brethren**. So obviously this deals with fellow believers, this is within the household of faith, you don't do this to people who are unbelievers. If a fellow believer **is caught in any trespass**. Then a service opportunity has presented itself to the spiritual man. Remember we're to walk into the good works that God has prepared beforehand. So you're walking through life and this opportunity presents itself. This is not by chance. History is not run by dice, impersonal chance and history is loose, open ended and man is writing history; history is run by God's personal sovereignty. From all eternity God has a plan, His plan is the basis for logic and language. If there is no plan then nothing has any relationship to anything else and therefore there is no logic. Logic deals with relationships; and God's plan is implemented by His providence, that's the sovereign outworking of God's plan and it's the basis for human experience. Human experience is absurd unless it is understood in light of God's providential plan. Now when we're walking in life we're looking for the pattern of God's plan. And when a believer has been caught in any trespass then the spiritual believer is to recognize this patten and respond.

Now notice the word **caught**, that's the word *prolambano*, and it means he's been overtaken by some thing, he didn't even see this coming, he's been taken by surprise by some transgression and now he's all bottled up in it and he can't get out. Now you may doubt he didn't see it coming but I assure you, there are two words here that indicate indeed he didn't see it coming. The first one we just went through, *prolambano*, means to be taken by surprise or overtaken. The second one is the word **transgression** and this is the word *paraptoma* which is used in the papyri for an inadvertent slip, an unintentional sin, the word picture is a person who takes a false step and loses his footing and now he's in trouble. Now it may just be because he hasn't been paying very careful attention to his spiritual life and before he knew it he was all fouled up. That seems to be the case with David and that

seems to be the case here. David had been with it spiritually but then he started slacking off in the spiritual life, he didn't have his morning Bible study, he was sleeping in, he wasn't fulfilling his responsibilities as the king and if you are slacking off and not studying the Scriptures daily and being a lazy believer and not fulfilling your responsibilities in life you're setting yourself up for losing your footing in the spiritual life and getting all caught up in some transgression and then you're going to have no way out unless you get help from someone else. That's what this verse is all about, that's why you should surround yourself with spiritual believers and not lazy, sorry Christians who don't know the first thing about how to solve problems Scripturally, who are in rebellion against God, who hate his word and aren't going anywhere in the Christian life.

The third thing we want to observe is that this is **any transgression**, this isn't just some big thing necessarily. This goes for any transgression, small, big, public, private, it makes no difference at all. The issue is you have slacked off spiritually and because of that you've lost your footing and now you're all in a ball of wax. In that situation in life the spiritual man is walking around and he sees something's not right with you; you are quite obvious to the spiritual man and you know it because what's the first thing you stop doing? Showing your face around, so you stop assembling with fellow believers because you know they can read you like a book and so you stop assembling and your fellow believers realize you're not around and so they know something's going on.

And so now comes the spiritual believer and we want to understand who the spiritual man is. Because a responsibility now arises for the spiritual man but before we can get to the responsibility we have to identify the kind of believer who is qualified to fulfill the responsibility. So who is the **spiritual** one? This is the Greek word *pneumatikos*. Who is the *pneumatikos* one? It's obviously a believer; unbelievers can't be spiritual by definition because they don't have the Spirit of God. But a believer can be spiritual or he can be fleshly. The question is, the debate is, what kind of a believer is it? What constitutes a believer as "spiritual"? There have been two answers to this question. The first answer is that a believer that is in fellowship is spiritual. The second answer is that a believer that is mature is spiritual. Those are the two options.

Let's talk about option one; a believer in fellowship is spiritual. What does being in fellowship mean? Answer: being in fellowship means that there is no sin between the believer and God. No sin whatsoever, known or unknown. What happens is we sin and we get out of fellowship, maybe we know it, maybe we don't, but it's our sin that gets us out of fellowship, not our knowledge of the sin. You may be totally oblivious, but God's not. He knows and He's holy so if you have sin, even unknown in your life, that causes loss of fellowship. This is why 1 John 1:9 says, "If we confess our sins," obviously we know them if we're confessing them, "He is faithful and just to forgive us our sins," but is that the end of the verse? No. It goes on, "and to cleanse us from all unrighteousness." That last clause covers all the unknown things that did break our fellowship with God but we didn't know it at the time. Finally when a sin came to our attention and we confessed it then we were forgiven for that sin and cleansed from all the other unrighteousness' that we didn't know about. And it sounds like Gal 6:1 is referring to a believer who sinned and didn't know about it, it was unintentional and he lost fellowship and then got caught in the sin, the sin overtook him. So you don't have to know you did the sin in order to lose fellowship. All sin causes loss of fellowship. And we can't get restored to fellowship until we confess sin. So when we commit a sin that we aren't consciously aware of we go on out of fellowship until we do commit a sin we're consciously aware of and when we confess that sin then we are forgiven for it and all the rest of the mess we didn't know about is cleansed and we are restored to fellowship.

Now, to answer the identity of the *pneumatikos* man in Gal 6:1 we have another question to answer. Can a new believer be in fellowship? When a person trusts Christ, at that moment does he have any sin to confess? No, he instantly has a relationship with God through Christ and He has fellowship with God through Christ, no sin has broken his fellowship. He may sin five minutes later but the point is that at the moment of faith alone in Christ alone the believer is in fellowship with God. So the test case for identifying the "spiritual" one in Gal 6:1 is to ask the question: is the brand new believer who is in fellowship qualified for the task of restoring a fallen brother? And the answer to that question in context is no. He simply doesn't know enough to restore a brother caught in transgression; he hasn't learned to walk by the Spirit on a consistent basis and he hasn't grown to maturity.

Option two is that a believer that is mature is spiritual. So what do we mean by maturity? The best definition of maturity comes from analysis of 1 Cor 2:15. Let's be very clear here. The direction I'm headed, some of you may detect, is at odds with Dr Louis Sperry Chafer and many other able men. But the direction I'm headed is in agreement with Dr Charles Ryrie and Stanley Toussaint on the same verses. There are good men on both sides of this fence but I don't think it makes sense at all to say that the spiritual one here is simply a believer in fellowship. I think there's more to it than that. I think maturity is involved. Thus, all believers that are in fellowship are not spiritual, in the sense Paul is using the term in Gal 6:1.

1 Cor 2:14-3:3 is a crux passage determining the identity of the *pneumatikos* man. In 1 Cor 2:14-3:3 there are three men. Both sides agree to this. And both sides agree that the natural man of 2:14 is an unbeliever. Where differences arise is as to the identity of the spiritual man in 2:15 and the fleshly man of 3:1 and 3:3. Let's read the passage so we know what we're talking about. Verse 14, "But a natural man does not accept (welcome) the things of the Spirit of God, for they are foolishness to him; and he cannot understand (know) them, because they are spiritually appraised (ascertained). <sup>15</sup>But he who is spiritual appraises (ascertains) all things, yet he himself is appraised (ascertained) by no one." (He's not understood). Verse 16, "For WHO HAS KNOWN THE MIND OF THE LORD, THAT HE WILL INSTRUCT HIM? But we have the mind of Christ." The contrast there is between the natural man who is still trying to instruct the Lord, who is still trying to dictate the terms of knowing, etc...against the spiritual man who has the mind of Christ and is able to ascertain deep questions. People don't understand him, but he knows what he's talking about. Then comes verse 1, the third kind of man, "And I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to infants in Christ." Why couldn't Paul talk to them as spiritual men? Because they wouldn't understand him. It's like believers, they sit there and you go into the Trinity or the Hypostatic Union and you've lost them, you say a lot of things and they just don't get it, that's simply a difference in maturity level, it doesn't have anything to do with at the moment whether they're in fellowship or not. Obviously a believer of five minutes isn't going to get the Trinity, that's a mature doctrine, that's solid food. And Paul says I can't talk to you like that because you guys are infants, not spiritual, infants. Verse 2, "I gave you milk to drink, not solid food; for you were not yet able *to receive it.*" Okay, that's on the second missionary

journey back in AD51. Now it's been five years, he wrote this in AD56, and five years later he says, "Indeed, even now you are not yet able, <sup>3</sup>for you are still fleshly." Now that's a rebuke. They should have grown out of infancy into adulthood by now. It's been five years and Paul says, you should have grown up, that way we could talk like adults, we could talk like spiritual men, but I can't, you guys are still fleshly, you're still infants. You want to pick up on the time element in this passage, it's crucial to identifying the *pneumatikos* man. Then he gives the evidence they are still fleshly, "For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men?"

Dr Chafer and others came along and argued here that the spiritual man is the man who is in fellowship and the fleshly man is the man who is out of fellowship. However, the passage does not support that the spiritual man is a man in fellowship. Look at how the spiritual man is described in verse 15. "But he who is spiritual appraises (or ascertains) all things," that means he examines questions very carefully under the lens of the text of Scripture, he's a man intimately involved with the text of God's word, it says "yet he himself is appraised by no one." That means, people can't ascertain him, people can't understand him, when he talks people say, what is he talking about? And the reason is because they're either unbelievers and they think it's all just foolish, or they're believers who are fleshly, infant believers, and they just haven't grown up to be able to understand what a mature believer is talking about. You know this goes on. Most of you, when you first came in here and heard the word taught by Jerry, Fred or I, you said, what is this guy talking about. He talks for a whole hour and I get about 1.3% of what he's saying. And you kept coming and six months later you were getting 5% and you kept coming and three years later you were getting 35% and so forth. That's the learning curve, that's growing to maturity. Now just because you sit here doesn't mean you go up that curve, you can sit here a hundred years and hear good Bible teaching and go nowhere, sort of like the Corinthians. If you're negative you'll go nowhere, if you don't apply yourself, you'll go nowhere. You should, everyone here should grow up into spiritual adults in about five years. If you don't Paul would rebuke you. There is no excuse. A believer should have grown from infancy to maturity in ~five years. The Corinthians should be spiritual, but they're not. Now there are degrees of maturity, of course, but categorically thinking, the text clearly has in mind a definition of spirituality that is equivalent to our word maturity. I've been over and over

this passage and I've read from both sides and it just makes no sense to say the spiritual man is the man in fellowship in this passage or in Gal 6:1. The spiritual man is the man who is mature and maturing, still growing.

Let's think about how this would look if being spiritual meant being in fellowship. First, in 2:15, "But he who is in fellowship ascertains all things, yet he himself is understood by no one." Who would say that a new believer in fellowship appraises or discerns all things? That is not a new believer. A new believer doesn't know enough doctrine to even ask the right questions. He must, through the hearing of the word and the doing of it, grow up in Christ to be able to analyze the text and ask the deep things of the text, i.e., be spiritual. Therefore, the description of the spiritual man in verse 15 is more than a man in fellowship; he is a man who has grown to spiritual maturity.

Likewise when we read 3:1 Paul says, "And I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to infants of Christ." It is clear that Paul defines "men of flesh" as "infants in Christ." Since infant is a term of immaturity it cannot be said that being of flesh here simply means being out of fellowship. A mature believer can certainly be out of fellowship but he can never be referred to as an infant in Christ. So the term flesh here is reserved not for believers out of fellowship, but for believers who have not grown up to spiritual adulthood.

Further in verse 2 he states, "I gave you milk to drink, not solid food; for you were not yet able to receive it." He speaks there of when he was with them, when they were first converted. They were, at the time, infants and needed milk doctrine to grow. He could not feed them solid doctrine at first. Yet five years later he says, "Indeed even now you are not yet able." He means nothing less than to say you have not grown up so I could speak to you as spiritual, you are not ready to receive solid doctrine, and yet you should have grown up. Verse 3, "for you are still fleshly." That is, they are still infants in Christ as verse 1 declared. He then gives ample evidence that they are still infants in Christ. "For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men?" That is, they have failed to grow to spiritual maturity. It is not merely that they are out of fellowship; it is that they have never learned to walk in fellowship.

Now let's put this together in our doctrine of sanctification. There are two dimensions of sanctification. There is much confusion on this so there is no need to rush past it. Some Bible teachers, good and able men, have reduced the Christian life to a single dimension, the existential dimension of being in or out of fellowship. We don't disagree that this is a very vital part of sanctification, I totally agree, it's vital. It's the 1 John 1:9 dimension and it is necessary to grow spiritually. 1 John 1:9 should be taught early after one is converted. However, too often the second dimension is forgotten, this is the long-term growth that leads to maturity, which is the *pneumatikos* man, no longer an infant in Christ, no longer fleshly. It is failure to appreciate this second dimension that the NT clearly teaches both here and in Heb 5:13-14 that has led to a stunted doctrine of sanctification. A believer learns to stay in fellowship and take in the word of God and learning basic doctrine and praying. If he does this extensively, continually for several years then he grows up spiritually and is then able to learn advanced doctrine and move into the realm of service.

It is quite obvious from the passage that he speaks of much more than being in or out of fellowship. He speaks of the passage of time in which they should have grown spiritually, he speaks of capabilities they lack, and he speaks of inability to understand solid doctrine and inability to solve problems. He continues in verse 4 to condemn their childish rivalries. All such descriptions are not of those merely out of fellowship, but those who are infants in Christ, who are immature spiritually, who have not grown to maturity. Such a one is the opposite of the spiritual man of 1 Cor 2:14 who ascertains all things. He is mature spiritually, he has grown and advanced doctrinally. And such is the one in Gal 6 who must be called upon to serve a fallen brother.

So let's go back to Gal 6:1, now that we've identified the *pneumatikos* man, he is a mature believer. Let's recap, **Brethren, even if anyone is caught in any trespass**, this is a believer that has lost his footing in the Christian life, he didn't intend to but he's been overtaken by it and his life is a ball of wax and he can't get out. In that situation, **you who are spiritual, pneumatikos**, mature, here's your responsibility, **restore such a one**, there's your verb, the main verb in the sentence, it's a command, which means if you don't do this you're sinning. So **restore such a one**, the command means to restore to a previous condition, in the ancient world they used it of mending nets and the fishermen would mend their nets every so often, bringing them

back to their original condition, and so the implication is that a believer fell off the path, lost his footing and the spiritual believer comes along to help him get back on his feet, help him mend spiritually and get back on the path

Then he gives the manner in which he is to do this, **in a spirit of gentleness**; you don't come crashing down on these brothers or sisters in Christ that are caught in a trespass, you restore then with a spirit of gentleness. Gentleness is a fruit of the Spirit, so evidently the restoration occurs while the spiritual man is walking by the Spirit

And finally, he concludes with a warning directed to the spiritual man who takes up this responsibility, **looking to yourself, so that you too will not be tempted**. The participle means to skeptically analyze one's self throughout the restoration process **so that you too will not be tempted**. None of us is excluded from the dangers of temptation and walking close to the temptations only heightens our danger of falling into them. We need be very mindful of the weaknesses of our flesh and how quickly we can succumb to temptation and fall ourselves. Again, this re-enforces the conclusion that the spiritual one here is not merely a person in fellowship for a new or young believer in fellowship is much more prone to succumb to temptations. You would not put them in this kind of a situation.

So this is a very practical outworking or expression of a walk by the Spirit. It is a tangible expression of service toward a fallen brother. Now why is it not practiced very often? I'll suggest three reasons, you can find more. One, a lack of spiritual believers in the world today. The Bible teaches that the church will end in apostasy, that things will go from bad to worse and since this is the case it should be no surprise that there will be less and less spiritual believers in the world. Since a spiritual believer is defined as one who closely examines issues under the text of God's word, it becomes quite apparent that there are not many. With the Emergent Church movement doctrine is replaced with discussion, the Christ with experience, truth with relativism. In that kind of environment there are not many spiritual. Second, an overemphasis on the doctrine of privacy. A believer's privacy should be respected to the extent that we are not gossiping about his or her business. But the doctrine of privacy does not mean we stay out of fellow believer's lives. We are a unit in Christ and we are to seek to maintain unity in the bond of peace at all times (Eph 4:3). If we think that we have no business

interrupting the downward path of a believer we are worse than mistaken. We ourselves are rebelling against God. We are commanded to intervene and help restore a fellow believer. If we truly love the Lord and our fellow believers we will engage this vital ministry. Third, this does require confrontation and dislike for confrontation. Yet anyone knows that problems do not solve themselves, problems must be confronted and whenever sin is a problem there is every attempt under the sun to justify and rationalize and so the confrontation is only exacerbated and we don't like that.

We could go on and on but the important thing is that the Lord Jesus Christ is our model for how to grow to maturity and walk by the Spirit. In Isaiah 50 we learn that the Father awoke the Son morning by morning to teach Him the word of God. He developed such conversance with the Scriptures that Isaiah says He was able to sustain the weary one with a single word. If we are to follow in the footsteps of the Messiah we too must awaken morning by morning to study the depths of the riches of the wisdom hidden in Christ to the point we are so conversant with the Scriptures, we are so immersed in them, that we too are able to restore others in a spirit of gentleness.

[Back To The Top](#)

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