



World Christian Fellowship

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Galatians

Lesson 61 – Restoring sinning brother

Galatians 5:12-6:6, *Let us not become conceited, provoking one another, envying one another. ¹Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted. ²Bear one another's burdens, and so fulfill the law of Christ. ³For if anyone thinks himself to be something, when he is nothing, he deceives himself. ⁴But let each one examine his own work, and then he will have rejoicing in himself alone, and not in another. ⁵For each one shall bear his own load. ⁶Let him who is taught the word share in all good things with him who teaches.*

Galatians chapters 1 and 2 Apostle Paul defends his apostleship.
Galatians chapters 3 and 4 Apostle Paul defends the gospel.
Galatians chapters 5 and 6 Apostle Paul deals with Christian life.
He deals with spiritual life and how to walk in the Holy Spirit,
how to live a life of freedom in Christ that is still obedient.

The church has to face an inevitable reality. As much as we want unity, purity, virtue and holiness for the sake of our joy, usefulness, fruitfulness, and witness, the church will always be

divided at any time between those who are walking in the Spirit and those who are walking in the flesh.

Each is not a fixed and permanent condition, because all of us who are true believers are as a norm walking by the Spirit, being led by the Spirit, because we have been made new creations, and we are now empowered by the Spirit to worship and love and obey the Lord. So that is the norm for believers.

But it is also true that we still have our remaining flesh.

We are still bound to a body of death until our glorification comes.

Normal is walking in the Spirit,
Walking in the flesh is also a reality.

Again, not a fixed reality for a true believer, but a point in time or a season in life where we operate in

- fleshly pride,
- disobedience,
- self-will, and
- sin.

On the other hand, when a Christian walk in the Spirit, that Christian has

- Spirit-led worship,

- Spirit-induced love, and
- Spirit-empowered obedience.

At any given time in the life of the church we have both of these side by side.

We are struggling in ourselves as individuals with this conflict.

Paul is defining his own spiritual experience as a believer, and in that spiritual experience he sees a conflict very clearly in Romans 7.

Romans 7:14-20, *For we know that the law is spiritual, but I am carnal, sold under sin. ¹⁵For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do. ¹⁶If, then, I do what I will not to do, I agree with the law that it is good. ¹⁷But now, it is no longer I who do it, but sin that dwells in me. ¹⁸For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find. ¹⁹For the good that I will to do, I do not do; but the evil I will not to do, that I practice. ²⁰Now if I do what I will not to do, it is no longer I who do it, but sin that dwells in me.*

So, Paul really sees himself as a new creation, longing to do what honour God, but held back by something that is still in him, that's his unredeemed and fallen humanness.

Romans 7:21-24, *I find then a law, that evil is present with me, the one who wills to do good.* ²² *For I delight in the law of God according to the inward man.* ²³ *But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.* ²⁴ *O wretched man that I am! Who will deliver me from this body of death?*

As if he has a corpse attached to himself.

What is the answer?

He knows the answer!

Romans 7:25, *I thank God—through Jesus Christ our Lord! So then, with the mind I myself serve the law of God, but with the flesh the law of sin.*

It will happen someday!

But in the meanwhile,

- one hand I myself with my mind am serving the law of God,
- on the other, with my flesh the law of sin.

It is true in the life of every believer!

There is a battle going on between the power of the Spirit energizing the new creation and the power of the flesh in remaining humanness.

Since that is every Christian's struggle, it is also the struggle of every church.

There are some who at any point in time are walking in the Spirit, and others who are walking in the flesh.

Sanctification

Sanctification, or progressive holiness, growing in grace and in the knowledge of our Lord, sanctification is the decreasing frequency of sin. It is the decreasing frequency of those moments where we walk in the flesh.

What happens when you are sanctified?

More and more conformed to the person of Jesus Christ and you have fewer times when you walk in the flesh. Walking in Flesh are not as powerful as they once were.

As you are sanctified, you have a greater love for Christ, a greater love for worship, a greater joy in obedience, and a stronger power over your flesh.

That's sanctification.

Still, even those who have been at it a long time are not perfect.

James 3:2, *For we all stumble in many things. If anyone does not stumble in word, he is a perfect man, able also to bridle the whole body.*

1 John 1:8-10, *If we say that we have no sin, we deceive ourselves, and the truth is not in us. ⁹If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. ¹⁰If we say that we have not sinned, we make Him a liar, and His word is not in us.*

It is unbiblical, and blasphemous to deny that you are sinful. So, we all understand that we have connected to us a body of death, our unredeemed, natural humanness. We are then ourselves in a battle, and therefore the battle is in the church as well as we walk in the Spirit and walk in the flesh, and our lives are pressed against each other in the life of the church.

Walking in the flesh does damage to the believer on an individual level.

Walking in the flesh creates a

- loss of joy,
- loss of peace,
- loss of all of the fruit of the Spirit,
- loss of confidence,
- loss of assurance,

- loss of hope,
- loss of usefulness,
- loss of fruitfulness, and
- even a loss of effective witness.

This just not damage the individual but, it obviously does damage to the church as well. It wounds the church.

Our Lord, the head of the church, is concerned that we deal with those walking in the flesh in the church for the sake of His glory, purity and testimony of the church.

We have done series of message on the church and discipline.

Paul writing to a church in Corinth that was like any other church struggling with sin. There were those walking in the Spirit, there were those walking in the flesh for sure, and those walking in the Spirit apparently were not doing anything about those walking in the flesh.

1 Corinthians 5:1-5, *It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles—that a man has his father’s wife! ²And you are puffed up, and have not rather mourned, that he who has done this deed might be taken away from among you. ³For I indeed, as absent in body but present in spirit, have already judged (as though I were present) him who has so done this deed. ⁴In the name of our Lord Jesus*

Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ,⁵ deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus.

Paul tells them that they have got to deal with this immoral person openly, and to deliver him, if necessary, over to Satan.

There may be some fleshly destruction, but his soul will be saved, which indicates that this is a believer walking in the flesh.

The church in Corinth had not done that rather they were boasting. Their actions were over the purity and greatness of their church was not good.

1 Corinthians 5:6-13, *Your glorying is not good. Do you not know that a little leaven leavens the whole lump?⁷ Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.⁸ Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.⁹ I wrote to you in my epistle not to keep company with sexually immoral people.¹⁰ Yet I certainly did not mean with the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world.¹¹ But now I have written to you not to keep company with anyone named a brother, who is sexually*

immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner—not even to eat with such a person. ¹² For what have I to do with judging those also who are outside? Do you not judge those who are inside? ¹³ But those who are outside God judges. Therefore “put away from yourselves the evil person.”

This is a call to the church to deal with sin in the church, because it creates impurity, and it produces all kinds of corruption.

Paul writes to the church again about an occasion where sin was confronted, and apparently there was a response, a positive response to the confrontation of sin in the life of an individual.

2 Corinthians 2:6, *This punishment which was inflicted by the majority is sufficient for such a man,*

Apparently, it went all the way to the church. The church dealt with it, the majority.

2 Corinthians 2:7-11, *so that, on the contrary, you ought rather to forgive and comfort him, lest perhaps such a one be swallowed up with too much sorrow. ⁸ Therefore I urge you to reaffirm your love to him. ⁹ For to this end I also wrote, that I might put you to the test, whether you are obedient in all things. ¹⁰ Now whom you forgive anything, I also forgive. For if indeed I have forgiven anything, I have forgiven that one for*

your sakes in the presence of Christ,¹¹ lest Satan should take advantage of us; for we are not ignorant of his devices.

Satan wants to use division in the church. This is a person who has repented, he has come back for restoration.

They need to

- forgive this person,
- love this person,
- comfort this person, and
- fully embrace this person.

So that Satan doesn't use this situation to perpetuate division in the church.

2 Corinthians 11:1-3, *Oh, that you would bear with me in a little folly—and indeed you do bear with me. ²For I am jealous for you with godly jealousy. For I have betrothed you to one husband, that I may present you as a chaste virgin to Christ. ³But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ.*

Paul is concerned that the people there are being led away from purity and devotion to Christ.

2 Corinthians 12:19-21, *Again, do you think that we excuse ourselves to you? We speak before God in Christ. But we do all*

things, beloved, for your edification. ²⁰ For I fear lest, when I come, I shall not find you such as I wish, and that I shall be found by you such as you do not wish; lest there be contentions, jealousies, outbursts of wrath, selfish ambitions, backbitings, whisperings, conceits, tumults; ²¹ lest, when I come again, my God will humble me among you, and I shall mourn for many who have sinned before and have not repented of the uncleanness, fornication, and lewdness which they have practiced.

2 Corinthians 12:14-15, *Now for the third time I am ready to come to you. And I will not be burdensome to you; for I do not seek yours, but you. For the children ought not to lay up for the parents, but the parents for the children. ¹⁵ And I will very gladly spend and be spent for your souls; though the more abundantly I love you, the less I am loved.*

Let us look at Galatians:

What the church needs to do in dealing with this kind of sin?

What are we to do?

Where there is sin in the church, what is the objective?

Galatians 6:1, *Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted.*

The heart of this passage, “Restore such a son.”

The objective of spiritual discipline and church discipline is not to put people out of the church.

Putting the people of the church is a last resort for people who won't repent.

The objective and the main reason of all of this confrontation of sin is restoration!

Our Lord spoke about church twice in the Gospels.

Matthew 16 Jesus spoke about building the church.

Matthew 18 Jesus spoke about discipline in the church.

Matthew 18:15, *“Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother.*

Someone walking in the flesh, you go to the person directly. If he listens, then you have won your brother.

Matthew 18:16, *But if he will not hear, take with you one or two more, that ‘by the mouth of two or three witnesses every word may be established.’*

Again, as per the book of Deuteronomy everything must be established by two or three witness.

Matthew 18:17, *And if he refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector.*

Inform the whole church to go after the person. Still if he refuses to the whole church then you put him out of the church. Put him out of the church if they will not repent.

First you have gone to the person.

Secondly, you have taken two or three witnesses.

Thirdly, the whole church has gone after him.

He still doesn't repent, treat him like an outsider.

Why?

Because, a little leaven leavens the whole lump. (as we just read from 1 Corinthians 5)

You can't just leave them there in a constant perpetual state of sin.

What if they repent?

Matthew 18:21-22, *Then Peter came to Him and said, "Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?"* ²² *Jesus said to him, "I do not say to you, up to seven times, but up to seventy times seven.*

The rabbis said three times. Peter thought he will be generous, so he added to seven times.

You just keep forgiving and forgiving!

At the end of everything, forgiveness is what sustains and restores all relationships.

So, in the church somebody is in sin, or walking in flesh, go to the person' if they listen then you have gained your brother and you have restored your brother.

If they don't then you take two or three witness with you. If they don't listen, then you tell the whole church.

If the church goes and they don't listen, you put them out, you disfellowship them.

As 1 Corinthians 5 says, turn them over to Satan for the destruction of the flesh. That fleshly part of them is going to be devastated, but their soul will be saved in the end.

So, we are always working toward the restoration in all acts of discipline.

Where there is sin and where there is repentance then how do we deal with the restoration process?

Galatians 5:26, *Let us not become conceited, provoking one another, envying one another.*

The word “challenging” literally means “to create a conflict,” “to go into combat.” Very strong word.

So, there is a potential here for severe conflict between the boastful and the envious.

The boastful would tend to be the spiritual ones.

One side, you could have the spiritual ones who are walking in the spirit feeling superior and boasting about their spirituality. Also looking down on the one who walks on the flesh and spoiling that spirituality with that very sin.

Other side, you could have those who are the weaker ones, who tend to walk in the flesh, as the ones who are envying the more spiritual ones.

One group of people feeling superior and other group of people feeling inferior. Resulting conflict in the life of the church.

This can create terrible conflict, terrible combat. This can be a great challenge in the church. The last thing the apostle Paul wanted to see in his church was this kind of conflict.

Paul did mention this in last chapter which we saw in detail.

Galatians 5:13-15, *For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another. ¹⁴For all the law is fulfilled in one word, even in this: "You shall love your neighbour as yourself."* ¹⁵*But if you bite and devour one another, beware lest you be consumed by one another!*

Walk in the Spirit and not the flesh. If you don't walk in the Spirit, if you don't come together, you are going to bite and devour one another.

You are going to have the spiritual and the fleshly certainly you are going to have conflict and war in the church. This conflict is a reality.

The Bible calls us to unity in the church, constantly telling us we need to be united together in the church.

1 Thessalonians 5:14-15, *Now we exhort you, brethren, warn those who are unruly, comfort the fainthearted, uphold the weak, be patient with all. ¹⁵See that no one renders evil for evil to anyone, but always pursue what is good both for yourselves and for all.*

So you are always working on unifying believers around the love that the Spirit of God has poured into our hearts.

Galatians 5:26, introduces the potential conflict.

Galatians 6:1, remedy for this conflict.

What do we do about this kind of faction of the church?

“Brethren,”

We are talking about believers’ work.

Three steps.

This is what you do when you find someone walking in the flesh.

- 1. Pick them up**
- 2. Hold them up**
- 3. Build them up**

1. Pick them up

Here is a Christian caught in a trespass, tripped up, a carnal deed or a carnal pattern. This is something that happens to the believer. It’s not so much the idea of a premeditated, willful, concocted sin as it is being caught.

It is the idea that you got caught, you got trapped if you stumbled into this particular trespass.

When you find a believer who otherwise is walking in the Spirit but stumbles into a trespass, *‘paraptōma’*, Greek word meaning “a stepping aside,” “a stepping out of the path.”

It means “to walk off in another direction.”

So, they have stopped walking in the Spirit, and they are walking in the flesh. If you come across somebody like that who has gotten off the path of walking in the Spirit, you have a responsibility as believers.

You have a responsibility to restore such a one. This is where the responsibility lies. The responsibility lies with those that are spiritual.

Who are those who are spiritual?

1 Corinthians 2:14, *But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.*

A natural man, a nonbeliever, is not able to solve spiritual problems, not able to answer spiritual questions or to deal with spiritual issues.

1 Corinthians 2:15, *But he who is spiritual judges all things, yet he himself is rightly judged by no one.*

What that means is you who are spiritual have the capability to rightly assess everything.

- You see truth and error.
- You see righteousness and sinfulness.
- You see obedience and disobedience.

- You see love and the lack of it.
- You have the discernment that spiritually produces.

Why?

1 Corinthians 2:16, *For “who has known the mind of the Lord that he may instruct Him?” But we have the mind of Christ.*

Here’s the issue.

The spiritual person knows the mind of Christ.

How do we know the mind of Christ?

Because we know the Scripture where His mind is revealed.

The spiritual person is the one who knows the Word of God and can make an accurate assessment of what is happening. He has insight, he has discernment.

That is the spiritual one.

Paul says to the Corinthians,

1 Corinthians 3:1-3, *And I, brethren, could not speak to you as to spiritual people but as to carnal, as to babes in Christ. ²I fed you with milk and not with solid food; for until now you were not able to receive it, and even now you are still not able; ³for you are still carnal. For where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men?*

This is the difference:

People who walk in the flesh are not spiritual.

Spiritual people are those, who by having the mind of Christ, understanding the revelation of God, can apply that to every situation and make an accurate appraisal.

So, you in the congregation who are spiritual, you have the responsibility to go to this person who has fallen, who has stumbled, and pick them up.

“Restore such a one.”

It’s a command, ***katartizō***.

It means “to repair or to restore to its original condition.”

This verb is used of resetting bones, or putting a dislocated limb into place, and it’s used of mending nets.

Pick them up from the fall!

This is a call to be engaged in the initial restoration.

- Help that person appraise his sin or her sin.
- Help that person see the way God sees.
- Show them the mind of Christ over their life.

The idea is not for punishment but for restoration.

Those who are spiritual based up their understanding of the word of God go and you pick that person up.

So, the unfallen, are to lift up those who have stumbled. The sooner we get into spiritual restoration of our brothers and

sisters, the sooner we obey the Lord of the church, and restore blessing to the church, power to the church and a clear testimony.

What should be your attitude when you do this?

V 1, *“in a spirit of gentleness/meekness.”*

Same word used in Galatians 5:23, one of the fruits of the Spirit used here. We can take it how to apply the word of God or show the Fruit of the Spirit.

It’s humility, gentle, sweet-spirited, loving care over someone who has stumbled; and you are there to pick that person up.

2 Corinthians 10:1, *Now I, Paul, myself am pleading with you by the meekness and gentleness of Christ—who in presence am lowly among you, but being absent am bold toward you.*

Paul uses the word when he wrote to the church in Corinth and says that it is the meekness and gentleness of Christ. We ought to follow the pattern of the meekness and gentleness of Christ.

Matthew 7:1, *“Judge not, lest you be judged.”*

James 4:11-12, *Do not speak evil of one another, brethren. He who speaks evil of a brother and judges his brother, speaks evil of the law and judges the law. But if you judge the law, you are*

not a doer of the law but a judge. ¹² *There is one Lawgiver, who is able to save and to destroy. Who are you to judge another?*

The Bible tells us not to judge. But those are referring to rendering a final verdict.

Both these passages speak about a derogatory way, in a way of accusation and defamation. But we don't judge that way. We are not the final judge of anybody's life.

So, though we don't judge them, we do come into their lives, reckoned with reality the condition of their sinfulness, and pick them up.

Now sometimes they don't want that, and they don't respond. If people don't respond, the Scripture is very clear about how we ought to deal.

2 Thessalonians 3:6, *But we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw from every brother who walks disorderly and not according to the tradition which he received from us.*

This is more than just a brief deviation from the pathway, but this is an unruly life, you don't want to stay around that individual. You want to stay away, because a little leaven is very corrupting.

1 Timothy 5:20, *Those who are sinning rebuke in the presence of all, that the rest also may fear.*

There may be those who continue to sin, even those in leadership. They are to be openly and publicly rebuked. Of course, there is no restoration at that point because they haven't repented and sought it.

Titus 3:10-11, *Reject a divisive man after the first and second admonition,¹¹ knowing that such a person is warped and sinning, being self-condemned.*

So, when we talk about restoration, we are talking about those people who are responsive. We, those who are spiritual, go to them and pick them up. Where they want to persist in their sin, we put them out of the church.

For those who have stumbled into this sin that we pick up, that's our responsibility!

We do it with gentleness/meekness.

V 1, *considering yourself lest you also be tempted.*

Recognize the fact that you are no better than they are, and you are no different than they are.

Make sure when you go to help them to get the splinter in their eyes that you have got rid of the plank out of your own eye already.

You don't go in an arrogant, self-righteous way, you go in a humble way, understanding your own propensity to the same kind of sin and stumbling.

That is the essence of humility.

1 Corinthians 10:12, *Therefore let him who thinks he stands take heed lest he fall.*

While picking up the sinning believer, realizing that you may find yourself in an environment where what tempted him will tempt you, and you have to be very careful.

It starts with the command to pick them up.

2. Hold them up

V 2, *Bear one another's burdens, and so fulfill the law of Christ.*

You now get under their burden, you carry it.

You shoulder the load as they try to come out from under the sin that has beset them.

- Whatever oppresses that believer,
- Whatever has defeated that believer,

- Whatever has taken that believer's joy,
- Whatever has stripped that believer of power and of purpose,

You get under the affliction and you get under the burden. Don't let them carry their burden alone.

Psalm 55:22, *Cast your burden on the Lord, And He shall sustain you; He shall never permit the righteous to be moved.*

Peter quotes this verse in his epistle.

1 Peter 5:7, *casting all your care upon Him, for He cares for you.*

But God uses human agents to help us to be able to do that. So, you step in as kind of an intermediary between Christ and that struggling believer, and you pick up the burden and you carry it. When you do that, you fulfill the law of Christ.

What is the law of Christ?

Not the law of Moses.

The law of Christ is the law of love.

Galatians 5:14, *For all the law is fulfilled in one word, even in this: "You shall love your neighbour as yourself."*

James 1:25, *But he who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.*

That's the perfect law and the law of liberty.

What is the perfect law of liberty?

James 2:8, *If you really fulfil the royal law according to the Scripture, "You shall love your neighbour as yourself," you do well;*

What is the perfect law, the law of liberty, and the royal law?

"You shall love your neighbor as yourself."

It's the law of love.

So that's how you fulfill the law of love by holding up a believer who has stumbled.

- You come alongside with them,
- you walk with them,
- you care for them,
- you pray with them, and
- you wash their feet.

V3, *"For if anyone thinks himself to be something, when he is nothing, he deceives himself."*

If you think you are too good to do this, you don't know the truth about yourself.

- If you think this is beneath you,
 - if you think you are above this,
 - if you think this is below the level of your dignity,
- you are self-deceived.

You are nothing when you think you are something.
You must realize you are no better than that individual.
You might well have succumbed to that very same temptation.

How do you get self-deceived?

By comparing yourselves with others!

You can always find someone to show that you are a better person, always!

That is what most people do, compare themselves with others.

That is NOT acceptable for believers.

V 4, *But let each one examine his own work, and then he will have rejoicing in himself alone, and not in another.*

Rather than comparing yourselves with others, you must examine your own work.

Not compared to somebody else.

But in an absolute way, “You examine your own work, then you will have reason for boasting in regard to himself alone, and not in regard to another.”

You look at your own life.

Don't say, “Well, I'm better than that guy.”

You can always find somebody's who is in worse shape than you are.

Look at your own life and ask these questions.

Am I what I should be?

Am I what Christ wants me to be?

V5, For each one shall bear his own load.

What does that mean?

We were supposed to bear somebody else's load. That's true. We are to bear each other's burden.

But we each bear our own baggage.

You are to be bearing one another's burdens and not comparing yourself with someone else in thinking you are too good to do that.

You are to examine your own life comparing it to the Word of God and Christ Himself, because one day when you show up at the **bema** judgment (Judgement seat of Jesus Christ), you are going to be judged based on your own baggage.

If you are too indifferent to carry somebody else's load, you are going to find a forfeiture of reward when the Lord checks your baggage.

You carry your own baggage to the Bema judgment seat.

2 Corinthians 5:10, *For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.*

So good or useless.

Whether it's gold, silver, precious stones, wood, hay, and stubble.

You are going to show up at the bema judgment, the judgment of believers in the presence of the Lord.

You are going to be judged on your own baggage, what you have sent ahead and what you have brought with you.

Your reward will be greater if you have humbled yourself, and you have picked up sinning brothers and sisters and you have held them up with love, prayer, encouragement, support, and friendship.

3. Build them up

V6, *Let him who is taught the word share in all good things with him who teaches.*

Build them up so that they are not led astray easily.

Now that you have a teaching relationship with this believer who will respond to your instruction by sharing good things

back with you, so that this kind of restoration is not a short-term.

You have picked this believer up.

You have held this believer up by helping to share the heavy load, the burden.

Now you have become the instructor, building them up: “The one who taught the word.”

To fellowship with the teacher in all good things.

What will happen is as you build the believer up in the word, he will share back with you all good things.

What does that mean?

All spiritual blessings.

I always share this, there are two ways we grow in the Lord spiritually.

- a) You read, pray, spent time alone with God and listen to good spiritual teacher.
- b) You start teaching someone and you will also grow.

Exactly this is what Paul is sharing here in Galatians.

By virtue of proximity, an intimacy and friendship. You will be there receiving all the spiritual benefits that flow out of your investment in that person’s life.

Conclusion:

So, when you see a brother/sister who is walking off the path,

- ❖ you go to them,
- ❖ you reach out a hand,
- ❖ you lift that believer up, draw that believer back to the path of the Holy Spirit with sweet words and embracing love and affection.

Then you hold that believer up by coming alongside to be strength to them in your prayers and in your personal care.

Then you build that believer up by teaching that believer, so that that believer will not fall again into the same trap.

You walk together in fellowship.

This is our task, and this is how the church sustains and maintains its unity of love.

John 13:35, *By this all will know that you are My disciples, if you have love for one another."*