

# **A Walk Restoring the Man Who Slips**



## **Galatians 6:1-5 TEXT, EXPOSITION AND PRACTICAL HELPS**

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# THE BELIEVER'S LIFE AND WALK: FREE AND SPIRITUAL, [Galatians 5:13-6:18](#)

## A Walk Restoring the Man Who Slips, [Galatians 6:1-5](#)

**(Galatians 6:1-5) Introduction:** note the word "man." This means a person who is just like the rest of us; that is, he has desires, passions, and urges just like us. He walks and lives in the flesh just like we do. Therefore, he faces the very same temptations we do, for *all temptation* is common to all men ([1 Cor. 10:13](#)).

What is to be done when a Christian brother has succumbed to temptation, stumbled or fallen?

What is to be the spirit and attitude of the church?

How are we to approach the problem?

Are we to.....

- |                       |                             |
|-----------------------|-----------------------------|
| a. criticize him?     | e. dismiss him?             |
| b. withdraw from him? | f. isolate him?             |
| c. shame him?         | g. spread rumors about him? |
| d. censor him?        | h. slander him?             |

**Note a fact:** no sin is specified. The sin may be large or small, black or gray, despicable or acceptable (to man), serious or innocent, harmful or harmless. **The point to note is this:** a true Christian brother can be overtaken by sin. The word "overtaken" is interesting: it means to be taken beforehand, by surprise, or unexpectedly. A true Christian is *surprised* when he is overtaken by sin; he *never suspected* it. In fact, being overtaken by serious sin was seldom, if ever, a concern; for he belonged to Christ and lived in Christ.

However, when a brother is caught in sin and slips and falls, what should be done? **Scripture is clear:** Christian brothers are to restore him. The word "restore" (*katartizo*) is a word that is used for setting a broken arm or leg or for mending nets or for cutting some growth out of a body (William Barclay. *The Letters to the Galatians and Ephesians*, p.58).

Believers are to help the brother:

- |                         |                  |
|-------------------------|------------------|
| a. set him right        | d. mend him      |
| b. restore him          | e. lead him back |
| c. help cut the sin out |                  |

However, there is a right way and a wrong way to help the fallen brother. This is the point that is being stressed and that is desperately needed by believers and the church. All believers are mere men of like passions with all other men, and there are always some being overtaken by sin. This, of course, means that we need to constantly stay alert and available to fallen brothers.

But again, how we approach a fallen brother is of utmost importance. It is a very delicate matter. The brother will be very sensitive and perhaps embarrassed and easily shamed. He could become so ashamed that he would be too embarrassed to return to the fellowship of believers. He could also feel that he would be unwelcomed, for what he has done is just not acceptable among believers. He has failed and failed publicly, and he has damaged the name of Christ and hurt the image of the church. He knows the attitude of the church and its believers about the matter.

Therefore, unless he is approached in the right spirit, he could be lost to the kingdom forever. This, of course, means that the ministry of restoration is of paramount importance, for the life of a dear brother is at stake. What the church needs to realize is this: the ministry of restoration, is the ministry of God. It is the ministry to which God has called us. We are to walk restoring men to the Kingdom of God and the fellowship of His church.

1. **First, let the spiritual believers handle the matter (v.1).**
2. **Second, approach the brother in a spirit of meekness (v.1).**
3. **Third, consider yourself (v.1).**
4. **Fourth, bear one another's burden (v.2).**
5. **Fifth, confess your own nothingness (v.3).**
6. **Sixth, examine your own work (v.4).**
7. **Seventh, realize your own responsibility (v.5).**

### **1. (Galatians 6:1) Restoration— Backsliders— Believers, Duty: first, let the spiritual believers handle sinning brothers.**

Spiritual believers are those who walk in the Spirit. How can the church tell if a believer is spiritual, if he is truly walking in the Spirit?

The former passage spells out how.

1. Does the believer bear the fruit of the Spirit? (**Galatians 5:22-23**).
  - a. love
  - b. joy
  - c. peace
  - d. longsuffering
  - e. gentleness
  - f. goodness
  - g. faith
  - h. meekness
  - i. self-control
2. Does the believer live a crucified life with Christ, that is, a sacrificial, self-denying life? Has the believer crucified his flesh with the passions and lusts? (**Galatians 5:24**).
3. Does the believer walk in the Spirit—live a life that is consistent with his position in Christ? (**Galatians 5:25**).
4. Does the believer walk free from super-spirituality and envy, pride and jealousy, arrogance and selfishness? (**Galatians 5:26**).

## **2. (Galatians 6:1) Backsliders— Restoration: second, approach the brother in a *spirit of meekness*.**

How desperately this charge is needed! **Too often what is displayed is a spirit of.....**

- |                              |                              |
|------------------------------|------------------------------|
| <b>a.</b> hardness           | <b>g.</b> criticism          |
| <b>b.</b> indifference       | <b>h.</b> censorship         |
| <b>c.</b> harshness          | <b>i.</b> rumor              |
| <b>d.</b> rejection          | <b>j.</b> slander            |
| <b>e.</b> reproof            | <b>k.</b> "holier-than-thou" |
| <b>f.</b> super-spirituality | <b>l.</b> ostracism          |

This approach, of course, is not ever concerned with restoring a brother. It is bent more on downing or destroying him. And the great tragedy is that it forces him to turn more and more to the world, to those who are more understanding of his weaknesses because they, too, are weak.

However, the spirit of rejection is not what Scripture is telling believers to show. Scripture is saying to approach the brother in meekness: to be gentle, tender, warm, loving, and caring. Discuss his sinning, yes, but with him not with others! Approach and love him, reach out to him, minister to him, help him, show care and concern and above all else, stay after him. Open your arms and welcome him back. Restore him into your fellowship. Let him know that he is forgiven, forgiven by all and accepted by all, warmly and tenderly.

**"But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another" (Galatians 6:4).**

**"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation [calling] wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love" (Ephes. 4:1-2).**

**"In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth" (2 Tim. 2:25).**

## **3. (Galatians 6:1) Restoration— Backsliders: third, consider yourself, for you, too, can be tempted and overtaken by sin.**

This is a crucial point, for all believers are tempted with all kinds of sin (1 Cor. 10:13). There is a real possibility that we may be overtaken by sin; therefore, we are to love and help our fallen brothers just like we would want to be loved and helped. The word "**consider**" (*skopeō*) means to look to oneself, to think about oneself and to give attention to oneself. It means to keep an attentive eye on oneself. If we really consider the matter, then we will reach out in love and meekness to help our fallen brothers. We have to help them, for we are all ever so subject to being overtaken by sin.

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" ([1 Cor. 10:13](#)).

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness" ([2 Peter 3:17](#)).

#### **4. (Galatians 6:2) Burdens— Restoration— Backsliding: fourth, bear one another's burden.**

The law of Christ is the law of ministry and love.

"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" ([Matthew 20:28](#)).

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" ([John 13:34-35](#)).

Christ gave and sacrificed Himself to reach out to man. He bore the sins of man *for man*. We, of course, cannot bear the sins of men; but we can bear the burdens of each other, for we all suffer under the weight of sin—whether the sins are known or not.

We can.....

- |                              |                       |
|------------------------------|-----------------------|
| a. be compassionate          | e. be warm and tender |
| b. share the promises of God | f. sympathize         |
| c. pray                      | g. empathize          |
| d. forgive                   | h. encourage          |

"And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more" ([Acts 20:25](#)).

"Rejoice with them that do rejoice, and weep with them that weep" ([Romans 12:15](#)).

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves" ([Romans 15:1](#)).

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

#### **5. (Galatians 6:3) Pride— Conceit— Super-Spirituality: fifth, confess your own nothingness.**

This is the reason so many fallen brothers are locked out of the fellowship of believers and churches.

**They are looked upon as being.....**

- a. unfit
- b. less capable
- c. weaker
- d. less spiritual
- e. too tarnished
- f. insufficient

This attitude, of course, is contrary to the Spirit of Christ. Note the words, "**When he is nothing.**" Christ came to save "**nothings,**" that is, sinners. All men are sinners whether they know it or not. Even believers, after they are saved, are sinners. This is too often forgotten, yet believers are both *saved and kept* by the righteousness of Christ and not by their own righteousness. We must always remember this, for the only acceptable approach to God is through the righteousness of Jesus Christ.

**The point is this:** no person is better than any other person, not in righteousness and godliness. All men stand before God as sinners; in fact, they stand as totally depraved sinners. There is not a single man who is righteous, no, not one—not today, not tomorrow, not ever. If a man, believer or unbeliever, wants to stand in God's presence, he has to come by Jesus Christ and his righteousness alone.

Therefore, there is absolutely no place among God's people for.....

- a. super-spirituality
- b. spiritual snobbishness
- c. spiritual pride

There is absolutely no place for feeling superior or spiritually better than others. Only one person can make that claim: Jesus Christ. Within the church and its believers there is to be only one attitude: that of confessing our nothingness before God—that of confessing our total dependency upon the grace of God—that of confessing the righteousness of Jesus Christ. Note that any other confession is a deception. If we think otherwise, we only deceive ourselves.

When a believer understands this truth, then he is ready to reach out and help restore the erring brother. He knows he is no better; he has to approach Christ just like the erring brother—as nothing, for he is nothing. Righteously and godly, he stands on the same footing as the fallen brother: neither one of them has any righteousness or godliness to offer God. Therefore, they both must approach God through His Son Jesus Christ. Knowing this truth is what will stir love, concern, and care within the hearts of believers for fallen brothers.

**"And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" ([Matthew 23:12](#)).**

**"Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits" ([Romans 12:16](#)).**

**"And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know" ([1 Cor. 8:2](#)).**

"For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise" ([2 Cor. 10:12](#)).

"For if a man think himself to be something, when he is nothing, he deceiveth himself" ([Galatians 6:3](#)).

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable, and poor, and blind, and naked" ([Rev. 3:17](#)).

"The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican" ([Luke 18:11](#)).

"Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth" ([John 9:41](#)).

"I am clean without transgression, I am innocent; neither is there iniquity in me" ([Job 33:9](#)).

"Pride goeth before destruction, and a haughty spirit before a fall" ([Proverbs 16:18](#)).

"Most men will proclaim every one his own goodness: but a faithful man who can find?" ([Proverbs 20:6](#)).

"There is a generation that are pure in their own eyes, and yet is not washed from their filthiness" ([Proverbs 30:12](#)).

## 6. ([Galatians 6:4](#)) Self-Examination: sixth, examine your own work and conduct.

The word "**work**" refers more to conduct and behavior than to employment. Of course, employment or work is involved, but the point of this verse deals with *all our behavior*. We are to be examining and judging our own lives, not the life of a fallen brother.

Scripture is forceful on this point: *every man* is to keep busy examining his own work and life, and no man is exempt. There is so much evil flying around the world and the flesh is so weak that it is difficult for a person to remain unsoiled and clean.

### The flesh lusts.....

- |                     |             |
|---------------------|-------------|
| a. for acceptance   | g. to look  |
| b. for recognition  | h. to taste |
| c. for position     | i. to feel  |
| d. for honor        | j. to do    |
| e. for compensation | k. to have  |

Of course, every one of these desires is needful and beneficial until they cross over into the forbidden or are taken too far. Tasting food is good; tasting too much food is bad. Wanting recognition is good; loving recognition is sin.

The point is that temptation just swirls around us—all of us. Therefore, we must be busy examining and judging ourselves and not others. In fact, so much temptation swirls around us, if we lower our guard to examine and judge others, we are immediately overcome by sin ourselves. Remember: criticizing and judging others is sin; therefore, by turning away from examining ourselves to judging others, we have sinned.

We must measure ourselves against the Word of God, not against others. Our attitude toward others is to be that of love and care, ministry and restoration, not criticism and judgment.

Note that the believer who constantly examines himself has reason to rejoice in himself and not only in others. It is when our hearts and lives are pure that joy fills us. Nothing fills us with joy as much as a pure conscience. True, we do joy when we see others walking as they should, but deep joy comes from knowing that we ourselves are pleasing God by the way we walk.

**"Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye" ([Matthew 7:5](#)).**

**"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" ([2 Cor. 13:5](#)).**

**"But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another" ([Galatians 6:4](#)).**

**"Let us search and try our ways, and turn again to the Lord" ([Lament. 3:40](#)).**

## **7. ([Galatians 6:5](#)) Judgment— Responsibility: seventh, realize your own duty and responsibility.**

**The point of this verse is to warn the believer:** he is personally responsible to the Lord for his own behavior and shall be judged for what he has done. Every believer has his own burdens, his own weight of faults and sins to bear. It is these that he is to be carrying, looking after, examining, and judging. He can never overcome them unless he gets his eyes off the failure of others and concentrates on the burden of his own failure.

**"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment" ([Matthew 12:36](#)).**

**"Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants" ([Matthew 18:23](#)).**

**"So then every one of us shall give account of himself to God" ([Romans 14:12](#)).**

**"For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad" ([2 Cor. 5:10](#)).**