

Title: Let Us Walk in the Spirit

Text: Gal 5: 25-6:3

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Subject: Let Us Walk in the Spirit

Galatians 5: 25: If we live in [and by] the Spirit, let us also walk in [and by] the Spirit

Brethren, if we live in and by the Spirit it is because from eternity, God the Father chose us in Christ freely by his grace, not based on anything in us. Therefore, the Son of God took flesh, bore all our burden of sin, justifying us freely by his precious blood. Therefore, God the Holy Spirit gave us life, creating a new man in us in the righteousness and holiness of Christ our Savior by forming Christ in us. So now we live in and by the Spirit of God.

Galatians 5: 25: If we live in [and by] the Spirit, let us also walk in [and by] the Spirit.

Depending entirely upon the Spirit of God, let our outward walk be in the fruit of the Spirit. *“The fruit of the Spirit is love”* therefore let us walk in love. Let us walk in *“joy”*. Let us walk in *“peace, longsuffering, gentleness, goodness”* Let us walk by *“faith.”* Let us walk in *“Meekness, temperance: against such there is no law (Gal 5: 22).* Paul is speaking of walking in the fruit of the Spirit as opposed to walking in our flesh which is what he says next.

Galatians 5: 26: Let us not be desirous of vain glory, provoking one another, envying one another.

False preachers had come declaring the lie that in addition to Christ, believers must keep the law. And the preaching of the works of the law does nothing but feed man’s sinful flesh: producing a prideful, holier than thou attitude which is harsh toward those who stumble in sin. The flesh *desires vain glory:* to be praised by men as being holier, wiser, for separating themselves from the sinful. This *provokes* and *promotes envy.* This is why Paul told them earlier, *“But if ye bite and devour one another, take heed that ye be not consumed one of another” (Gal 5:15).*

Brethren, we depend upon the Spirit to walk in the Spirit to put off the old man. But scripture says we can *“quench the spirit” (1 Thess 5: 19).* He is not speaking of God the Holy Spirit; he is irresistible; we are sealed/preserved by the Spirit unto the day of redemption. But we can cause ourselves to grow weak in the fruit of the Spirit by feeding our flesh, by setting our affection on things below. We need the Spirit of God to make us put on the new man. But scripture also says we are to *“stir up”* the gift within us by setting our affection on things above (2 Tim 1:6).

Every morning before we walk out the front door to meet the day we get dressed. Brethren, we should be as afraid to leave our house each morning without first putting on the new man, setting our hearts on Christ, as we would be to walk out the front door without putting on our clothes! Without having our heart set on Christ, we will not recognize and gain spiritually from the things God brings before us throughout the day. We may profit carnally in things but if we gain nothing spiritual we profited nothing! Christ said, *“Abide in me and I in you for without me ye can do nothing” (Jn 15:5).*

Spiritual mindedness is especially needful so that we walk in the Spirit when a brother is overtaken in a sin. That is Paul application of this exhortation.

Galatians 6: 1: Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. 2: Bear ye one another’s burdens, and so fulfil the law of Christ. 3: For if a man think himself to be something, when he is nothing, he deceiveth himself.

Proposition: If we live in the Spirit, let us endeavor to always be spiritually minded so when a brother/sister is overtaken in a fault, we will walk in the Spirit rather than our flesh.

RESTORE THE FALLEN

Galatians 6: 1: Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

To walk in the spirit is to restore the fallen in the spirit of meekness.

“Brethren, if a man”—if a brother or sister in Christ. This applies to us as the family of God: in the church, in our homes and if we work with brothers and sisters.

“If a man be overtaken in a fault”—if a brother or sister fall into some sin, even it be against you and offend you, forgive them and restore them, even it be seven times in a day. Christ said, *“If he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive. (Lu 17: 4)* How many times does Christ forgive me in a day? Does he set conditions? Only repentance!

Grace and love gives brethren the benefit of the doubt. Law looks upon sins as crimes to be punished. Grace and love looks upon them as weaknesses needing our help. Is there any condition when a brother needs the love of a brethren as much as when overtaken in a sin? We weep with a brother when their loved ones die or when they lose a job. How sad if our

sympathies die when they are overtaken in a sin! No matter how offensive my brother's sin may be, even against me, Lord give me grace to look upon it as a weakness needing my help.

"Ye which are spiritual, restore such a one in the spirit of meekness." This is a more specific way of saying what he just said, *"if ye live in the Spirit, let us walk in the Spirit, not desiring vain glory, provoking one another, envying one another."* Every believer born again of the Holy Spirit is spiritual. We live in and by the Spirit. But we do not always walk in the Spirit. Even the most mature believer is not always spiritually minded due to our sinful flesh. If I am not in a spiritual frame at the time my brother is overtaken then in my dealings with him, I, too, will walk in the flesh—especially if he has sinned against me.

It is easy to see the lawmonger walk in the flesh, who thinks he fulfills the law and wants all to see. In his dealings with the fallen he seeks vain glory—to be seen as better, as wiser, as holier by his harsh condemning words, by separating himself from the fallen. It is sinful flesh that wants to separate from the fallen so others will see them as holy and hating sin. "Pharisee" means separate ones. There is only one place "holier" is used between one sinner and another. God said of sinners who said such things, *"Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day"* (Is 65: 5). But judging and condemning only provokes and stirs up envy—biting and devouring one another

But brethren it is not just the legalist, if we are in a fleshly mind, then when a brother is overtaken in a fault, especially if we are offended we will seek vain glory. We will provoke and envy. Brethren, this is why at all times, we should *"seek first the kingdom of God and his righteousness"* (Mt 6: 33). This is why we should *"set our affection on things above, not on things of this earth"* (Col 3:2). So at all times we can help a brother overtaken in sin.

"Restore such a one"—the flesh always wants to divide; the new spirit which is of God, by the grace of God, endeavors to keep unity of the Spirit in the bond of peace. When a son or daughter or family member has broken a bone, we do not whip them. We try to comfort them while we take them to the physician. That is what we are to do to a fallen brother. Speak kindly. While restoring them to the great Physician.

"In the spirit of meekness"—the spirit of humility. It is the Spirit of our Lord. Our Master said, *"Take my yoke upon you, and learn of me; for I am meek and lowly in heart"* (Mt 11: 29). We find these two phrases together several places in scripture such as *"With all lowliness and meekness"* (Eph 4:2) It shows us they are synonymous words.

In the beatitudes (Mt 5: 3-5) our Lord said first, *"Blessed are the poor in spirit."* The Holy Spirit gives a sense of my insufficiency and nothingness. Then *"blessed are those who mourn"*; with a poor spirit comes sorrow over my sins against God. Then *"blessed are the meek"*; the one in whom the Spirit of God has produced a sense of nothingness is brought into the dust before God in humbleness of spirit.

That is why Paul defines it with this next word in our text, *"Considering thyself lest thou also be tempted."* Notice verse 3, *"For if a man think himself to be something, when he is nothing, he deceiveth himself."* This will help me be spiritually minded, let me consider I am nothing; let me consider how sinful I am, how easily I am overtaken in sin, lest I be tempted to exalt myself to the seat of a judge and master. James said, *"My brethren, be not many masters...For in many things we offend all"* (Ja 3:1,3). Let me consider how Christ deals with me—in mercy, grace, longsuffering, kindness, forgiveness—*"be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven"* (Eph 4:32). Let me consider that brother and I are one with Christ as members in Christ's body so that what I do to him I do to Christ!

Brethren, if we are not in a spiritual state of mind, then we would do well to stop and consider to remind ourselves that we are nothing; remind ourselves we are sinners saved by grace, freely forgiven for Christ's sake; remind ourselves our only righteousness and holiness is Christ; remind ourselves the only reason we are not in the fault too is by God's keeping hand; then Christ's love will constrain us to be gentle in dealing with the fallen.

BEAR THE BURDEN

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

Paul says to those in Galatia who desired to be under law, "Do you want a law to be under? Then here is the law for the believer to be under, the law of Christ, the law of love which bears the burden." Christ bore the burden of all my sin and shame. He bore its punishment, the wrath of God, forsaking of God. And not just my sin but all God's elect.

1 Peter 2:24: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

Why did Christ bear such a heavy burden for all his elect?—"Love beareth all things!" (1 Cor 13: 6,7)

1 John 4: 10 Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins. 11 Beloved, if God so loved us, we ought also to love one another.

Galatians 2: 19: For I through the law am dead to the law, that I might live unto God. 20: I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the

Son of God, who loved me, and gave himself for me. 21: I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

The man who wants the world to see that he lives by the law, claiming zeal for Christ's glory, when he uses the law to lay heavy burdens on a fallen believer, to whip and condemn and separate himself, shows that he has not even begun to keep the law.

Galatians 5: 14: For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

By God's grace, if we live in the Spirit, then we are under the law of Christ—

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

Love doesn't have to have laws written out in the letter, love is written on the heart. Love needs no taskmaster. Love is its own rule—*the love of Christ constrains us*. The love of Christ in the heart controls our whole body making us bear whatever burden necessary for brethren with whom we are one! Their suffering is our suffering so we do unto them as we would have them do unto us!

“For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.” As brothers and sisters in God's family and in our own—*“If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.”* Let us take time to consider ourselves so as to be spiritually minded then let us bear our fallen brother or sister's burden of sin as our very own. Let us minister to their needs in meekness as our own flesh and blood. Let us not give them conditions but let us forgive their faults *even as God for Christ's sake has forgiven ours*—seventy times in a day! Let us help one another to be restored to Christ. In other words, let us love one another, as Christ also loved and gave himself for us.

Amen!