

OVERTAKEN IN A FAULT

Sunday Morning: November 9, 2003

Text: Galatians 5:24-26 "And they that are Christ's have **crucified** the **flesh** with the **affections** and **lusts**. 25. If we live in the Spirit, let us also walk in the Spirit. 26. Let us not be desirous of vain glory, provoking one another, envying one another."

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."

We're continuing to study in the book of Galatians. The book that teaches us that faith and grace and love are central as we expect to please God. For it is the just that live by faith. And if we live by faith, we're living a life that's pleasing to Him. And if you're trying to live by the rules of 'touch not, taste not, handle not'; obviously we're not worried about the ceremonial law but oftentimes we are squeezed a bit by other's standards that are not even found in the Word of God. And so it's essential for us to know the truth. The truth will set us free but that freedom does not give us license to cause our brother to stumble. So the book of Galatians is teaching us how to live, how to have victory over the flesh. And the way we have victory over the flesh is to emulate or to follow the example of the Lord Jesus Christ and the way He walked.

The spirit of the Son, the spirit of God's Son, the Lord Jesus Christ was the spirit of submission. When Jesus Christ cried, "Abba Father," He was submitting to the Lord's will. And we are to do the same thing, and that's the spirit that we find in the book of Galatians where God has given unto us the spirit of His Son whereby we cry "Abba Father". When we say, "Abba Father," we're saying to God, "we don't have to have our own way. You're in charge and we trust You." And I just think about Shadrach and Meshach and Abednego! He says "O King Nebuchadnezzar, It makes no difference to us what you do with this body. If our God wants to deliver us, we'll be delivered, if He wants to receive us. Oftentimes I use the term 'take us', but you know what? If Shadrach, Meshach had become cinders, you know what? God would have been *receiving* them, not taking them, receiving them.) Jean heard a message on the radio of a pastor whose son-in-law who was a pastor, died from an aneurysm explosion in his head. And he made the comment that God did not take him, God received him. I like that, don't you? I like it! When we go to be with the Lord, he receives us, He doesn't take us! It's just like when the Lord receives us, He rocks us to sleep like a baby. And you know how babies are, they roll those eyes and resist going to sleep and then it isn't long that they're sound asleep in the Master's arms, but anyway.

Now this morning I want to focus in on a brother taken in a fault. I want to read Galatians 5:24-26 and it says and also Galatians 6:1 as well.

CRUCIFIED FLESH

Galatians 5:24 "And **they that are Christ's** have **crucified** the **flesh** with the **affections** and **lusts**."

When it comes to the flesh, all of us are subject to the flesh. There's nobody living above the flesh, in a sense. And the only way that we can have victory over the flesh is by crucifying the flesh, putting the flesh to death. In death, the flesh is not sensitive to lust and to temptation but it's obvious to all of us that that sensitivity ebbs and flows. There are times when we are more sensitive than others. But you know what? We need to do that daily. You know the Lord told His disciples, "to take up your cross DAILY". Now some of us need it more than a day, we need it hourly! And there's nothing wrong with that. Nothing wrong with saying, "Lord, you're in charge, I don't need this." So we're to crucify the flesh **WITH** the affections and the lusts. In

Galatians 5:17, we see the conflict in verse 17.

CONFLICT

Galatians 5:17 "For the flesh lusteth against the Spirit, and the Spirit against the flesh."

The spirit here has to do with the Abba Spirit, the will of the Father. The flesh is in conflict with God's will and so therefore there is a conflict and we need to acknowledge the conflict.

And so since we cannot literally crucify ourselves, Romans encourages us to RECKON ourselves.

RECKON YOURSELVES DEAD

Romans 6:11-12 "Likewise **reckon** ye also **yourselves** to be **dead** indeed **unto sin**, but alive unto God through Jesus Christ our Lord. **12. Let not sin** therefore **reign** in your mortal body, that ye should obey it in the lusts thereof."

You know we can disobey the lust of the flesh just like we disobey our Lord, you know. There are times we don't have any trouble disobeying what God would have us to do. Why don't we just do that when it comes to sin and the flesh. Just disobey, just be lawless, as far as the flesh and sin is concerned. That's easier said than done, obviously! But we need to reckon ourselves dead. We're not literally dead! But we need to reckon it, we need to count it that way. We need to say to our flesh, "You're not in charge, the spirit of the Son is in charge. I'm crying 'Abba Father' and I'm allowing the power of God, the grace of God to overrule in the situation of sin". And so therefore sin is not to reign. You know what is to reign? Grace! As sin reigned unto death, so might grace. Now this is found in Romans 5:21. "So might grace reign through righteousness leading to life for the age." And that's the reason why when we need grace and strength and power to overcome the flesh and the conflict that we have with the flesh. Where do we go? We go to the throne of grace. And what is the throne of grace? What does it represent? A throne represents authority. And the grace of God is to have authority in our life because it is the grace of God that is the power of God and because our flesh is weak Paul says, "the infirmities of my flesh I need the grace of God, I need the power of Christ". And we all need that. So to crucify the flesh, we need the grace of God.

LIVE AND WALK

Galatians 5:25 "If we **live** in the Spirit, let us also **walk** [orderly, in step, in line] in the Spirit."

When we think about living in the spirit; living in the spirit is our manner of living. Are we living according to Galatians 5:2 and 23? Are we living in love, in joy, in peace, are we longsuffering or do we have a short fuse? Are we gentle with people? Gentle. I don't know whether, when we think about taking a little baby; you don't think of grabbing it by his heels and hanging him over a balcony, do you? There are some people that do. You know, that's not gentleness, is it? That's just being, I don't know what that is, but that sure isn't being gentle! We're to live in gentleness. Goodness. That has to do with other people. Faith. When I think of this word, 'faith' here, I think of faithfulness. Are we living faithful to the Lord? Are we being meek? The meek will He guide in judgment. The meek will He teach His way. Are you able to be 'led'? Are you teachable? And then it says, "and temperance". If we're living in this spirit, temperance has to do with self-control and like I said last Sunday, there's no law against this. You can put the pedal to the metal, if you want to put it that way and go full board, full blast in all of this fruit. There's no restriction on love, and gentleness and kindness and faithfulness and so forth.

Then it says, "walk in the spirit." That's an orderly walk. This word, 'walk', is a military term, really. Walk in step. You know this has to do with obedience to God's commandments. And we're to walk in the steps.

LIVING IN THE ABBA SPIRIT

Galatians 5:22-23 "But the (living branches bear) **fruit** of the Spirit is **love, joy, peace, longsuffering, gentleness, goodness, faith**, 23. Meekness, temperance: against such there is no law."

WALK IN STEP

Romans 4:12 ". . . **walk** in the steps of that **faith** (that gives substance to things hoped for) of our father Abraham. ."

When we think about Abraham, in Romans 4:12, "walk in the steps of the faith of our father Abraham." God promised Abraham an inheritance. Abraham saw that inheritance. That's what faith does. It gives substance to things hoped for and does that mean that Abraham did not have a fault? Of course it didn't! Abraham went down into Egypt. He lied to Abimelech. You know, Abraham had his troubles but you know what? He was restored. And we need to appreciate that as well.

WALK BY FAITH

2 Corinthians 5:7 "(For we **walk** by **faith**, not by sight:)"

So we're supposed to walk by faith and not by sight according to 2 Corinthians 5:7. And we're to walk circumspectly.

Now we're walking in a minefield. You know it may look like a meadow but if you know that there are mines in that field, you're not simply going to run out across there because your life will be taken. I was just trying to think of a parallel about walking circumspectly. You know there are times when we can look at the ocean and it looks like a great place to go and to enjoy and to take a swim. But you know there are times in the ocean when there are what is known as rip tides. It may look very peaceful and wonderful and a place to enjoy a nice swim in the ocean but underneath there's treachery. And that's the same thing that we can run into in our own lives. There are times when we need to walk circumspectly; we need to know certain things. And in Ephesians 5: 15 – 17.

WALK CIRCUMSPECTLY

Ephesians 5:15-17 "See then that ye **walk circumspectly**, not as fools, but as wise, 16. **Redeeming the time**, because the days are evil. 17. Wherefore **be ye not unwise**, but **understanding** what the **will of the Lord is**."

Wisdom has to do with knowledge that you apply in your life. Redeeming the time because the days are evil. We don't have a whole lot of time to make a whole lot of mistakes. This is one of the reasons why it's nice to have friends that have made a few mistakes. That's why it's nice to have some older folks around! They've done that and they've had a few bruises and knocks and so forth. So we need to redeem the time, we don't have a lot of time to make a whole lot of mistakes because the days are evil.

"Wherefore by ye not unwise but understanding what the will of the Lord is." Understanding what the will of the Lord is will help us to be wise and not to be a fool. A fool says there is no God. A fool is one who says, God's not in charge in my life and you know, Christians can say that. I'm going to work this out myself and I'm going to solve this problem myself. And the next thing you know, you're on top of one of the mines or you're ripped out to sea in a rip tide. So, we need understanding of what the will of the Lord is and it is in Hebrews 6: 4-5 we see a little bit of the understanding.

UNDERSTANDING

Hebrews 6:4-5 ". . . **enlightened** (honey), and have tasted of the **heavenly gift** (agelasting)

life), and were made **partakers** of the (teaching ministry of) Holy Ghost, 5. And have **tasted** (partake of) the good **word of God** (the butter, the mysteries of the kingdom), and the **powers** of the world [age] to come."

And the heavenly gift has to do with our heavenly inheritance. By the way, the word, 'enlightenment', I think of as 'honey'. You know, Jonathan's eyes were enlightened, Saul's son, enlightened. When? When he took a little honey, okay? We're made partakers of the Holy Spirit or the Holy Ghost. This is not being filled with the Holy Ghost, this is being partakers of the ministry of the Holy Spirit which is the teaching ministry.

And hath tasted or partaken of the good word of God. When I think of the good Word of God, I think about butter. The Word of God is butter. The Word of God is milk that has been churned into butter and you know what? Jesus is prophesied in Isaiah that Jesus would eat what? Honey and butter. Why? So he would know to choose the good and eschew the evil. And we need this understanding so that we can walk circumspectly and that we can help our brother who has made a fault. Okay? Now, let's continue here.

"The Word of God and powers of the age to come"; the word, 'world,' here is **aion** meaning 'age.' So we're talking about the millennium and wisdom concerning the millennium. \

DRAW BACK

Hebrews 10:38 "Now the **just** shall **live** by **faith**: but if *any man draw back*, my soul shall have **no pleasure in him**."

One of the things we need to remember is this. We can draw back. This doesn't mean you were never saved. This means that you're just making an unwise decision. People who backslide are saved people. Lost people can't backslide. It's impossible for them to backslide! Because they've never made any strides forward! So, but anyway, and if we live by faith for a while and draw back from the faith or faith in God, you know what? God's not going to like that. And we need to know that.

So, another thing that we need to keep in mind back is in Galatians 5:26.

LET US NOT PROVOKE

Galatians 5:26 "Let us not be desirous of **vain glory** (the law, 2 Cor 3:7), **provoking** (irritating) one another, envying one another."

When I think of 'vain glory,' I was wondering why in the world would he put that in there, 'vain glory.' And I was reminded of 2 Corinthians 3:7. I didn't have room to put it in the notes. But this is talking about the glory of the law. The law was a glorious thing in its day but what Jesus Christ brought in a new covenant is even more glorious! So what do you want to, you know, and Paul is dealing with those in Galatia about the law – the ceremonial law. He says, 'why are you so interested in the ceremonial law or the law of Moses? This is vain glory. And He goes on and says don't be desirous of vain glory. The word, 'provoking' one another, don't provoke one another and this by the way is not the same word, 'provoke,' as in Hebrews 10:24. This word, 'provoke,' here has the idea of irritating. Don't irritate each other and don't envy one another. You know what envy creates? Pride, division! It creates devouring one another. That's what envy does. We should be glad that our neighbor got ahead. We should be glad that our brother got the raise and we didn't or something to that affect. Now, that's kind of a very weak way of putting it but we should not be envying one another. But we are to be provoking one another to love.

BUT PROVOKING TO LOVE

Hebrews 10:24 ". . . let us **consider** one another to **provoke** (not the same word as in

Galatians 5:26) unto love and to good works:"

I want to provoke you to love me and help me to do the right thing. To do good works and I want to do the same for you.

OVERTAKEN IN A FAULT

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

The word, 'fault' means 'to fall away.' I think there's more than the sins of the flesh when it comes to being taken in a fault. This has to do with the passage that I read in Hebrews 10:38. "The just shall live by faith but if a man draw back..." To be found in a fault is to draw back, to quit pleasing God. There are places for those that are in the flesh, participating in the sins of the flesh. But this word, 'fault', the verb form of that fault is found in Hebrews 6:6.

FALL AWAY

Hebrews 6:6 "If they shall **fall away** (from the Word of God, the kingdom message, v.5), to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame."

"If they shall fall"; it's the verb form of the word, 'fault' in Galatians 6:1. This is saved people falling away. They stop pleasing the Lord and this is a warning because of the context of Hebrews when Moses sinned God did not forgive him the one time, did he? When Moses struck the rock the second time there was no repentance. Did you know that Moses sought repentance from God to repent of that. You know of someone else that sought repentance and didn't get it? And that was Esau. Yet he did get a blessing and Moses did get a blessing. In fact you see him on the mount of transfiguration. You know, I'd like to be there too. That's not a very bad deal. Even though Moses disobeyed God, God did restore him but here it's saying to fall away. And I'm trying to set the stage here. This is not talking about living in idolatry and adultery and all the sins of the flesh that are mentioned in chapter five. This is just simply a brother that is erring from the truth.

ERR FROM THE TRUTH

James 5:19 "Brethren, if any of you do **err from the truth**, and one convert him;"

I believe this is dealing with erring from the truth. It can be applied in the sense of the sins of the flesh, but let's continue. Erring from the truth.

DEPART FROM THE FAITH

1 Timothy 4:1 "Now the Spirit speaketh expressly, that in the latter times some shall **depart from the faith**, giving heed to seducing spirits, and (false) doctrines of devils;"

You know, a brother who has been led away with false teaching needs to be restored, doesn't he? In fact, it's interesting to notice, let me just bring this in right now, the word, 'restore' in Galatians 6:1 is 'to mend.' When Jesus called Peter, James and John or James and John, what were they doing? They were restoring their nets. They were mending their nets. And what do you do when a brother who has erred from the truth, who has departed from the faith? You help mend him. You don't smack him! You don't haul him off and hit him up next to the head. You know, you mend him. You take one thread of his life and connect it to another thread of the scriptures and you work it through until he sees the error of his way and he is restored back not only into the fellowship of the body of believers but he is restored back into fellowship with the Lord as well. So I skipped a head a little bit there because I wanted to bring that in.

But there are going to be those that depart from the faith. And they're not going to be necessarily living in sin or the sins of the flesh. Let me say this, when you start slipping away from the faith or pleasing God, you know what the next thing is? It's the sins of the flesh. This is the first step towards living in the sins of the flesh. When you stop pleasing God and you fall away, then the next thing you know you're living lawless lives and you're into everything you can think of. So you just need to be aware of that.

THEN PRACTICING THE SINS

Galatians 5:21 "Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which **do** [practice the sins of the flesh] such things shall **not inherit the kingdom** of God."

I want to bring out the word, 'they that **do** such things.' The word 'do' is in the present tense. And it has to do with practicing sins of the flesh. You fall away, you have a fault, you fall away, next thing you know, you're going to be **doing** the sins of the flesh.

PRACTICE SIN

1 John 3:9 "Whosoever is **born of God** (an overcomer, 1 John 5:4) doth not **commit** [present tense, practice] **sin**; for his **seed** (the word of God, the mysteries of the kingdom) **remaineth** [present active] in him: and he cannot sin, because he is born of God."

There's a lot of people, there's denominations built on that verse. Sinless perfection. I've been in churches where people have stood up and said, 'I haven't sinned in forty years'. I said, well if you haven't sinned in forty years, you just did it then! Liar! I didn't say that out loud but I thought that in my heart. There's nobody that hasn't sinned in forty years. The word here, 'commit' is the word 'practice.' It's in the present tense. You don't practice sin if you're born of God. Now this is not talking about a saved person.

This 'born of God' is really found in 1 John 5:4. Who is he that overcometh? But he that is born of God. In other words, one who is born of God is an overcomer. And how do we overcome? We overcome by faith. That's pleasing God and if you have departed from the faith, you're not an overcomer. And you can practice sin. And not only is that, look at here, it says in the latter part of verse nine, 'for His seed remaineth in him.' This seed is not a reference to the seed of the woman. This seed is the Word of God which we have already studied. What is the seed? It's the Word of God. When the Word of God, when the word of the mysteries of the kingdom remain in you, you're going to be careful that you do not practice sin because if you get into practicing sin, you know you're going to lose your inheritance. Not your salvation, you're going to lose rewards. And if you lose rewards that you have earned and gained by faithfulness by becoming unfaithful, there's going to be weeping and gnashing of teeth. Not against God, but against your dumb decisions. That's where the weeping and gnashing of teeth is going to come. I lived foolishly, I ran through that minefield and I lost my inheritance by doing it.

So, and he cannot continue in sin because he is born of God, he is an overcomer. 'He that overcometh shall inherit all things and I will be his God and he will be my son. Boy, I'm looking forward to the Lord saying, 'this is my son and I'm well pleased in him.' Just like He did to His only begotten son, the Lord Jesus Christ.

YE WHICH ARE SPIRITUAL

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."

Well, is every saved person spiritual? I don't think so! I'm just thinking about 1 Corinthians 3:1.

NOT SPIRITUAL

1 Corinthians 3:1 "And I, brethren, could not speak unto you as unto **spiritual**, but as unto **carnal**, . . ."

Now, if you are a carnal Christian, do you have nay right to restore a man that's got a mite in his eye. If you're a carnal Christian, what have you got in your eye? A two by four, a beam. And when you're trying to say, 'no, no, no,' what do you do with your beam. You're just knocking his head with that beam! IN other words, he knows you don't have any right to help him. In other words, 'ye who are spiritual,' you that have taken the mite out of your eye and are able to see clearly. If you've got dust in your eye, you can't see clearly, you got to look through tears. And you sure can't see clearly looking through a tear. Ok? So, spiritual, what does it mean?

WITH SPIRITUAL UNDERSTANDING

Colossians 1:9 "For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the **knowledge** of his will in all **wisdom** and **spiritual understanding**;"

He who is spiritual is filled with the knowledge of the will of God. He who is spiritual has understanding. One who is spiritual is applying the word of God to his own life and if he is doing that in his own life he will be able to help a brother whose going to apply it in his life as well.

RESTORE SUCH AN ONE

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."

So he that which is spiritual is the one that will do the restoring of a brother and by the way, it's brother with brother; and sister with sister. It isn't brother with sister or sister with brother. Because what can happen, is that you can stumble yourself. So, there's been plenty of preachers and counselors that have done the wrong thing. And I don't. In counseling ladies, my wife is handy by. The door is wide open. There is no room for any situations. Now I have put myself into situations where I know it could have been bad, but I told the young lady at the time, I said, 'you pull a stunt and you will wish for a thousand years you never did that.' I said, 'you could end my ministry right now by running out and screaming something that wasn't true.' And I said, 'I can accept that because Daniel was able to accept it, Shadrach, Meshach and Abednego was able to accept it, I can do it too.' But I said, 'you will wish you hadn't'. So anyway, no problems, I still got the ministry!

TO MEND

Mark 1:19 ". . . he saw James . . ., and John his brother, who also were in the ship **mending** [restoring] their nets."

Anyway, we need to restore such a one. And the restoring has to do with mending. Mark 1:19, Jesus saw James and John his brother who were in the ship mending their nets and we need to mend the lives of those who fall away.

MINISTRY OF MENDING

2 Corinthians 5:19 "To wit, that God was in Christ, **reconciling** (restoring) the world (the nation of Israel who was with the God) unto himself, not imputing their trespasses unto them; and **hath committed unto us the word of reconciliation**."

And I believe the word 'world' here is a reference to the nation of Israel. Because Israel was with God and was having fellowship with God and they fell away from God and so Jesus Christ was restoring the nation of Israel back in fellowship with God and that latter part of that verse says, "not imputing their sins" in other words forgiving them their sins, "and hath committed unto

us the word of reconciliation.” What does that have to do with? It has to do with me taking a brother who has broken his fellowship with the Lord, who has fallen away and to reconcile to him and the Lord back to fellowship again. That’s the ministry of reconciliation. That’s the ministry of mending a brother. That’s the ministry of restoring a brother who has fallen away. So we have been given the ministry of reconciliation.

SAVING A BROTHER FROM PERISHING

James 5:19-20 "Brethren, if any of **you** do **err** from **the truth**, and one convert him; **20.** Let him know, that he which converteth the sinner from the error of his way **shall save a soul from death** [thanatos death, a cast away], and shall hide a multitude of sins."

This was **thanatos** death. It’s a reference to being a cast away. “And shall hide a multitude of sins”. Now hiding a multitude of sins is not just throwing a wet blanket over him but it has do with confession. A brother who sees that he’s erred from the truth, he will confess his sin, just like David. David confessed his sin and God restored him yet he had to pay the consequences. The sword never left his house and the baby died.

So what should we be doing? Well James 5:16 says, “Confess your faults.”

ADMITTING WEAKNESS

James 5:16 "**Confess** (be accountable to some one) **your faults** (what causes you to fall away) **one** (not to everyone) to another, and pray one for another, that ye may be healed [restored]. The effectual fervent prayer of a righteous man availeth much."

Well, next time everybody’s going to confess their sins right up here in front, right? No way! That’s not what that’s talking about. It’s not talking about confessing your sin. You know what this is doing? It’s admitting your weakness. Admitting your weakness. Admitting that you are struggling with doctrine, admitting your struggling with pressing toward the mark for the prize of the above calling of God in Christ Jesus. Okay? That’s what this is talking about. It says here, confess. I think of confession of your faults has to do with accountability, with a one on one relationship with another brother who is spiritual, who is there to mend you and to restore you. You confess your faults or your struggles to that individual. Not to everyone. It says to one another. It doesn’t say to everyone. One another. I think this has to do, you need, if you’re struggling in your life, you need to put yourself into accountability with someone else to help you to stay true. And what does that mean? Well, I think it has to do with Hebrews 12:13.

MAKING STRAIGHT PATHS

Hebrews 12:13 "And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed [made whole]."

You know what happens, we start walking to the left and we start walking to the right and you know what? Isaiah 3 tells us that when we’re walking to the right and we’re walking to the left we don’t have our eyes on our teacher. And we need to have one who we are accountable to. That’s keeping straight paths for your feet. So we won’t turn out of the way. And rather be healed or made whole. So we need to admit to individuals in our lives and we need to pray for each other. Going back to verse sixteen of James five. “Praying one for another that ye may be **healed**,” or restored. Healing doesn’t necessarily mean a physical healing of a disease. Men are healed or restored in relationships and the effectual, fervent prayer of a righteous man does avail when it comes to mending a brother. We need to be praying one for another that we might be faithful in the Lord.

Now we need to mend our faith. Paul wanted to mend their faith in 1 Thessalonians 3:10

MENDING YOUR FAITH

1 Thessalonians 3:10 "Night and day praying exceedingly that we might see your face, and might **perfect** [mend, restore] that which is **lacking in your faith?**"

"Restore that which is lacking" in other words, you're not pleasing God, I want to restore that desire. I want to give you that hope of glory again so that your life, you will be living in faith and walking in faith, or walking in the spirit.

And I want to bring out 2 Timothy 2:24-26.

HELPING THOSE WHO OPPOSE THEMSELVES

2 Timothy 2:24-26 "And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient, **25. In meekness instructing** those that **oppose themselves**; if God peradventure will give them **repentance** to the **acknowledging** [knowledge upon knowledge] **of the truth**; **26.** And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

Is that what we've been reading about in Galatians 1:6? Yes. When we restore a brother, we do it in meekness. Remember when Paul said about the fornication that was going on in the church at Corinth? He said, "You want me to come down there to see you in love or do you want me to come down there with a rod? Now get your act straightened out." There are times when you use a rod when it comes to the sins of the flesh. But when a brother's drifting away from the faith, a brother is drifting away from pleasing God, you don't use a rod, you are gentle, you are kind, you have mercy, you are meek. Why? Because you're instructing those that oppose themselves. A brother is thinking is doing that which is right in his own eyes. And I know this I need to stop because it's time! And some folks are cold!

Now, one of the things I want to bring out here is this,

THE LORD IS LONGSUFFERING

2 Peter 3:9 "The Lord is not slack concerning his **promise** (of kingdom age life), as some men count slackness; but is **longsuffering** to us-ward, not willing that any (of us) should **perish**, but **that all** (of us) **should** come to **repentance**."

He's not slack, He's not a tight-wad, He's not winding down on you! Now if you're Moses, yes. But none of us are Moses. You know why I know that? Because none of you've been on the mountain, none of you've seen the glory. Has anyone seen the backside of the Lord lately this week? Well I sure haven't! I've never seen the backside of the Lord. But you know, Moses had and the Lord didn't have much slack for him. But it says here, "the Lord is not slack concerning His promise as some men count slackness; but is longsuffering to us-ward, not willing that any of us should perish," that is lose our inheritance. "But that all of us should come to repentance." We need to change. If you are in a fault, you're falling away from the Lord, you need to change. And you know when you need to do that? Well, you do that on Christmas and on Easter, right? No! You do that daily, don't you? You change, you change, you change.

May the lord help us to do that. And may we make straight paths for our feet.

Father, just pray that you bless the message to each of our hearts; may it make a difference in our lives, Lord when it comes to pleasing you. And help us, Lord not to drift away from you but to be faithful. To be steadfast, to be unmovable, always abounding in the work you've given us to do. We ask it in Jesus Christ's name, amen.