

GALATIANS

SMALL GROUP STUDY



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INTRODUCTION

We are really looking forward to exploring the book of Galatians over the next few months as a King's Church family. This resource will allow small groups to discuss the prior Sunday preach in greater detail together. There are seven sessions overall, and each session will explore a chapter from Galatians, apart from the first session, which provides an overview and an introduction to Galatians. The information provided in the first session will be an important reference for the remaining six sessions.

It's important that everything in this booklet is read aloud *together*. Sometimes it's easier to take it in turns reading scripture, taking 2 or 3 verses each.

Each of these sessions will follow a pattern consisting of:



An opening question to discuss



A chapter or writing to be read together



Five questions for discussion



A segment for prayer

**WE PRAY THAT THIS SERIES ENRICHENS YOUR FAITH AND
CAUSES YOU TO GO DEEPER IN YOUR WALK WITH GOD.**

THE OVERVIEW

SESSION ONE WEEK ONE



Beginning the Discussion

What does it mean that “the gospel is good news and not good advice”?



Reading Together

Introduction to Galatians

Galatians was written by the Apostle Paul around 48AD, to churches in the Galatia region (modern day Turkey). Like most of Paul’s letters, Galatians was written in response to a crisis. This particular crisis concerns the gospel, what it is, and what it is not. Initially Paul had established many churches in Galatia, teaching them about the faith and the true gospel. However, after leaving the Galatia region to establish churches elsewhere, Paul had received news that certain people had started visiting the churches in Galatia, and were teaching and persuading them to accept a “different” gospel (1:6–9) from that which Paul had taught them. He calls them “trouble-makers” or “agitators” (5:12, NIV). These people are causing the church to be “fooled”

(1:7, NLT) and “confused” (5:10) about what the “true gospel” is all about, and are portraying Paul as a false apostle who received his authority from men and not God (4:17). Paul goes to great lengths to prove his apostleship (1:1, 11–2:10), since this validates his gospel message, which is not from man, but from God (1:11–12).

This “different” gospel (1:6–9) undermined Paul’s gospel message, and encouraged Gentiles (non Jews) to conform to Jewish practices and laws, presumably circumcision and observing certain “special” days (4:10). In short, this “false” gospel encourages Gentiles to do “a little extra” in order to receive salvation. For Paul, it’s a perversion of the true gospel (1:7), and submitting to it means turning away from God (1:6) and being severed from Christ and falling from grace (5:4)! Paul’s response? It is for freedom that Christ has set us free, and we should stand firm in this truth, and not burden ourselves with circumcision or other unnecessary requirements (5:1–6). Our identity is in Christ, not in identity markers (circumcision etc). The grace that we have received is not “cheap grace,” but enables us to now live a fruitful life (5:9) as we walk in the Spirit (5:16–17, 24–25), and become the “new creation” (6:15).

**I DID NOT RECEIVE IT
FROM ANY MAN,
NOR WAS I TAUGHT IT;
RATHER, I RECEIVED IT
BY REVELATION FROM
JESUS CHRIST.**



Going Deeper

- 1.** Why do you think the “false” gospel has upset Paul so much?
- 2.** What could have been appealing about this “false” gospel?
- 3.** Are there “false” or “different” gospels we sometimes believe today?
- 4.** Was there a time in your life where you believed a false gospel, or where someone showed you the true gospel?
- 5.** How would you explain the gospel to a stranger if you had 30 seconds?



Praying Together

Here’s some suggested prayer points

Spend some time praying into the discussion as the Spirit leads. Thank God for his “good news” and for his grace in our lives. Pray for the next six sessions as we explore Galatians.



Notes

Here's some space to write, draw or mind map anything you want.

GALATIANS ONE

SESSION TWO WEEK TWO



Beginning the Discussion

How do you decide whether a preacher or teacher is trustworthy?



Reading Together Galatians One

¹ Paul, an apostle—sent not from men nor by a man, but by Jesus Christ and God the Father, who raised him from the dead— ² and all the brothers and sisters with me,

To the churches in Galatia:

³ Grace and peace to you from God our Father and the Lord Jesus Christ, ⁴ who gave himself for our sins to rescue us from the present evil age, according to the will of our God and Father, ⁵ to whom be glory for ever and ever. Amen.

⁶ I am astonished that you are so quickly deserting the one who called you to live in the grace of Christ and are turning to a different gospel— ⁷ which is really no gospel at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ. ⁸ But even if we or an angel from heaven should preach a gospel other than

the one we preached to you, let them be under God's curse!
⁹ As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let them be under God's curse!

¹⁰ Am I now trying to win the approval of human beings, or of God? Or am I trying to please people? If I were still trying to please people, I would not be a servant of Christ.

¹¹ I want you to know, brothers and sisters, that the gospel I preached is not of human origin. ¹² I did not receive it from any man, nor was I taught it; rather, I received it by revelation from Jesus Christ.

¹³ For you have heard of my previous way of life in Judaism, how intensely I persecuted the church of God and tried to destroy it. ¹⁴ I was advancing in Judaism beyond many of my own age among my people and was extremely zealous for the traditions of my fathers. ¹⁵ But when God, who set me apart from my mother's womb and called me by his grace, was pleased ¹⁶ to reveal his Son in me so that I might preach him among the Gentiles, my immediate response was not to consult any human being. ¹⁷ I did not go up to Jerusalem to see those who were apostles before I was, but I went into Arabia. Later I returned to Damascus.

¹⁸ Then after three years, I went up to Jerusalem to get acquainted with Cephas and stayed with him fifteen days. ¹⁹ I saw none of the other apostles—only James, the Lord's brother. ²⁰ I assure you before God that what I am writing you is no lie.

²¹ Then I went to Syria and Cilicia. ²² I was personally unknown to the churches of Judea that are in Christ. ²³ They only heard the report: "The man who formerly persecuted us is now preaching the faith he once tried to destroy." ²⁴ And they praised God because of me.



Going Deeper

1. Why does Paul stress his own apostleship? Why does this matter?
2. Why and in what way had the Galatians shocked Paul?
3. Paul's opponents in the Galatian Church insisted that if Gentiles (non Jews) *really* wanted to be part of God's family, they had to become Jews. For the Galatian "trouble makers", joining God's family meant following the Law of Moses.

What could have been attractive to people about a "gospel" which involved becoming a member of a family that followed the Law of Moses?

4. In Galatians 1:10-24, what criticism had been lodged against Paul?
5. What can Galatians 1 teach us about the gospel?



Praying Together

Here's some suggested prayer points

Let's pray together that we would not change the gospel in order to be people pleasers. That even when it would seem easier to say something that sits better with people, that the Holy Spirit would help us to speak the truth in love.



Notes

Here's some space to write, draw or mind map anything you want.

GALATIANS TWO

SESSION THREE WEEK THREE

Beginning the Discussion



Circumcision is a critical issue in Galatians. Circumcision was about *identity*; “this is what makes us God’s chosen people, this is who *we are*, this is our tribe, our ethnic family.” This was not the case for the early church (since they were already circumcised Jews). But as the Church became more Gentile (non-Jews), this meant uncircumcised people were hearing the gospel, getting baptised, and joining the Church. Because of this, the issue of “group identity markers” (such as circumcision) became a hot topic of debate!

What would you say are the identity markers of a Christian today?



Reading Together Galatians Two

¹ Then after fourteen years, I went up again to Jerusalem, this time with Barnabas. I took Titus along also. ² I went in response to a revelation and, meeting privately with those esteemed as leaders, I presented to them the gospel that I preach among the Gentiles. I wanted to be sure I was not running and had not been running my race in vain. ³ Yet not

even Titus, who was with me, was compelled to be circumcised, even though he was a Greek. ⁴ This matter arose because some false believers had infiltrated our ranks to spy on the freedom we have in Christ Jesus and to make us slaves. ⁵ We did not give in to them for a moment, so that the truth of the gospel might be preserved for you.

⁶ As for those who were held in high esteem—whatever they were makes no difference to me; God does not show favouritism—they added nothing to my message. ⁷ On the contrary, they recognized that I had been entrusted with the task of preaching the gospel to the uncircumcised, just as Peter had been to the circumcised. ⁸ For God, who was at work in Peter as an apostle to the circumcised, was also at work in me as an apostle to the Gentiles. ⁹ James, Cephas and John, those esteemed as pillars, gave me and Barnabas the right hand of fellowship when they recognized the grace given to me. They agreed that we should go to the Gentiles, and they to the circumcised. ¹⁰ All they asked was that we should continue to remember the poor, the very thing I had been eager to do all along.

¹¹ When Cephas came to Antioch, I opposed him to his face, because he stood condemned. ¹² For before certain men came from James, he used to eat with the Gentiles. But when they arrived, he began to draw back and separate himself from the Gentiles because he was afraid of those who belonged to the circumcision group. ¹³ The other Jews joined him in his hypocrisy, so that by their hypocrisy even Barnabas was led astray.

¹⁴ When I saw that they were not acting in line with the truth of the gospel, I said to Cephas in front of them all, “You are a Jew, yet you live like a Gentile and not like a Jew. How is it, then, that you force Gentiles to follow Jewish customs?”

¹⁵ “We who are Jews by birth and not so called “sinful

Gentiles” ¹⁶ know that a person is not justified (declared righteous) by the works of the law, but by faith in (or, “faithfulness of”) Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in (or, “faithfulness of”) Christ and not by the works of the law, because by the works of the law no one will be justified.

¹⁷ “But if, in seeking to be justified in Christ, we Jews find ourselves also among the sinners, doesn’t that mean that Christ promotes sin? Absolutely not! ¹⁸ If I rebuild what I destroyed, then I really would be a lawbreaker.

¹⁹ “For through the law I died to the law so that I might live for God. ²⁰ I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me. ²¹ I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing!”

**I HAVE BEEN CRUCIFIED
WITH CHRIST AND
I NO LONGER LIVE,
BUT CHRIST LIVES IN ME.**

G A L A T I A N S 2 : 2 0



Going Deeper

- 1.** Why did Paul present his gospel to the leaders in Jerusalem when he already knew it was from God?
- 2.** Westerners might not pick up the significance of “table fellowship” in this chapter (2:12–14). Eating with someone is a powerful symbol of association. Paul's confrontation with Peter wasn't just a minor issue, it struck the very core of the gospel for Paul. In Verse 14, what does Paul mean when he says they were “not acting in line with the truth of the gospel”? And why do you think Paul confronted Peter publicly and not privately?
- 3.** In recent years Galatians 2:15–16 has begun to be translated as the “faithfulness of Christ” as opposed to “faith in Christ.” How might this translation (“faithfulness of Christ”) further help our understanding of the gospel?
- 4.** What stands out to you in 2:19–20, and how can we be “crucified with Christ” today?
- 5.** Paul stood up for his convictions when it really mattered. Was there a time in your life where you did something similar, or where fear has caused you to act against your own convictions?



Praying Together

Here's some suggested prayer points

Let's pray that we will be able to stand up for our own convictions when we need to with grace and love. Pray as the Spirit leads you.



Notes

Here's some space to write, draw or mind map anything you want.

GALATIANS THREE

SESSION FOUR WEEK FOUR



Beginning the Discussion

If someone asks you, “who are you?” how do you think you would answer? Would you answer differently depending on who asked you?



Reading Together Galatians Three

¹ You foolish Galatians! Who has bewitched you? Before your very eyes Jesus Christ was clearly portrayed as crucified. ² I would like to learn just one thing from you: Did you receive the Spirit by the works of the law, or by believing what you heard? ³ Are you so foolish? After beginning by means of the Spirit, are you now trying to finish by means of the flesh? ⁴ Have you experienced so much in vain—if it really was in vain? ⁵ So again I ask, does God give you his Spirit and work miracles among you by the works of the law, or by your believing what you heard? ⁶ So also Abraham “believed God, and it was credited to him as righteousness.”

⁷ Understand, then, that those who have faith are children of Abraham. ⁸ Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: “All nations will be blessed through you.” ⁹ So those who rely on faith are blessed along with Abraham, the man of faith.

¹⁰ For all who rely on the works of the law are under a curse, as it is written: “Cursed is everyone who does not continue to do everything written in the Book of the Law.” ¹¹ Clearly no one who relies on the law is justified before God, because “the righteous will live by faith.” ¹² The law is not based on faith; on the contrary, it says, “The person who does these things will live by them.” ¹³ Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: “Cursed is everyone who is hung on a pole.” ¹⁴ He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit.

¹⁵ Brothers and sisters, let me take an example from everyday life. Just as no one can set aside or add to a human covenant that has been duly established, so it is in this case. ¹⁶ The promises were spoken to Abraham and to his seed. Scripture does not say “and to seeds,” meaning many people, but “and to your seed,” meaning one person, who is Christ. ¹⁷ What I mean is this: The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise. ¹⁸ For if the inheritance depends on the law, then it no longer depends on the promise; but God in his grace gave it to Abraham through a promise.

¹⁹ Why, then, was the law given at all? It was added because of transgressions until the Seed to whom the promise referred had come. The law was given through angels and entrusted to a mediator. ²⁰ A mediator, however, implies more than one party; but God is one.

²¹ Is the law, therefore, opposed to the promises of God? Absolutely not! For if a law had been given that could impart life, then righteousness would certainly have come by the law. ²² But Scripture has locked up everything under the control of sin, so that what was promised, being given

**WALK BY THE SPIRIT,
AND YOU WILL NOT
SURRENDER TO THE
DESIRES OF THE**

GALATIANS 5:16



T,
GRATIFY
E FLESH.



through faith in (or, “faithfulness of”) Jesus Christ, might be given to those who believe.

²³ Before the coming of this faith, we were held in custody under the law, locked up until the faith that was to come would be revealed. ²⁴ So the law was our guardian until Christ came that we might be justified by faith. ²⁵ Now that this faith has come, we are no longer under a guardian.

²⁶ So in Christ Jesus you are all children of God through faith, ²⁷ for all of you who were baptized into Christ have clothed yourselves with Christ. ²⁸ There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus. ²⁹ If you belong to Christ, then you are Abraham’s seed, and heirs according to the promise.



Going Deeper

- 1.** In what ways did the Galatians behaviour seem “bewitched” or “foolish” (3:1–9)? What do you make of Paul's reaction to the news that the Galatians are thinking of getting circumcised and trying to become part of the physical family of Israel (3:1–4)?
- 2.** Paul contrasts "Spirit" and "faith", but then he contrasts "flesh" and "law". Why do you think we often fall back into the “flesh and law” even after beginning with the “Spirit and faith” (3:3)?
- 3.** Why did Paul mention these categories (3:28) and how are the barriers they create broken down in Christ?

4. The word translated "guardian" (3:24–25) might also be translated as "disciplinarian" or even "babysitter." In Paul's day, it referred to a slave who had the job of looking after children on the parents' behalf, taking them to school, keeping them safe, and making sure they behaved. Many cultures still have similar people today (such as "aupairs"), and often become honoured members of the family after their duties cease. The fact that Israel needed a babysitter during the period of childhood did not mean that the babysitter should continue to do the job once the child had grown up. Paul essential says, throughout Galatians, that because Jesus the Messiah (Christ) has come, Israel was now God's grown-up child. This grown-up child is free and trusted by God with great responsibility. They are now people of faith, people of trust. They believe the gospel.

What does it mean to you to live a life of "faith," like Abraham? How is this different from a life under the law?

5. How is your life better or different, now that you are in Christ, rather than belonging to a certain "group" or "tribe"?



Praying Together

Here's some suggested prayer points

Let's pray that we would know and feel a sense of belonging as part of God's family. Pray for others who don't have this, that they would know it for themselves.



Notes

Here's some space to write, draw or mind map anything you want.

GALATIANS FOUR

SESSION FIVE WEEK FIVE



Beginning the Discussion

Like the Jews who were tempted to go back to slavery in Egypt, what do you sometimes wish you could go back to physically or spiritually, because it seems safer than where you are at now?



Reading Together Galatians Four

¹ What I am saying is that as long as an heir is underage, he is no different from a slave, although he owns the whole estate. ² The heir is subject to guardians and trustees until the time set by his father. ³ So also, when we were underage, we were in slavery under the elemental spiritual forces of the world. ⁴ But when the set time had fully come, God sent his Son, born of a woman, born under the law, ⁵ to redeem those under the law, that we might receive adoption to sonship. ⁶ Because you are his sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, “Abba, Father.” ⁷ So you are no longer a slave, but God’s child; and since you are his child, God has made you also an heir.

⁸ Formerly, when you did not know God, you were slaves to those who by nature are not gods. ⁹ But now that you know God—or rather are known by God—how is it that you are turning back to those weak and miserable forces? Do you wish to be enslaved by them all over again? ¹⁰ You are

observing special days and months and seasons and years!
¹¹ I fear for you, that somehow I have wasted my efforts on you.

¹² I plead with you, brothers and sisters, become like me, for I became like you. You did me no wrong. ¹³ As you know, it was because of an illness that I first preached the gospel to you, ¹⁴ and even though my illness was a trial to you, you did not treat me with contempt or scorn. Instead, you welcomed me as if I were an angel of God, as if I were Christ Jesus himself. ¹⁵ Where, then, is your blessing of me now? I can testify that, if you could have done so, you would have torn out your eyes and given them to me. ¹⁶ Have I now become your enemy by telling you the truth?

¹⁷ Those people are zealous to win you over, but for no good. What they want is to alienate you from us, so that you may have zeal for them. ¹⁸ It is fine to be zealous, provided the purpose is good, and to be so always, not just when I am with you. ¹⁹ My dear children, for whom I am again in the pains of childbirth until Christ is formed in you, ²⁰ how I wish I could be with you now and change my tone, because I am perplexed about you!

²¹ Tell me, you who want to be under the law, are you not aware of what the law says? ²² For it is written that Abraham had two sons, one by the slave woman and the other by the free woman. ²³ His son by the slave woman was born according to the flesh, but his son by the free woman was born as the result of a divine promise.

²⁴ These things are being taken figuratively: The women represent two covenants. One covenant is from Mount Sinai and bears children who are to be slaves: This is Hagar. ²⁵ Now Hagar stands for Mount Sinai in Arabia and corresponds to the present city of Jerusalem, because she is in slavery with her children. ²⁶ But the Jerusalem that is

above is free, and she is our mother. ²⁷ For it is written:

“Be glad, barren woman,
you who never bore a child;
shout for joy and cry aloud,
you who were never in labour;
because more are the children of the desolate woman
than of her who has a husband.”

²⁸ Now you, brothers and sisters, like Isaac, are children of promise. ²⁹ At that time the son born according to the flesh persecuted the son born by the power of the Spirit. It is the same now. ³⁰ But what does Scripture say? “Get rid of the slave woman and her son, for the slave woman’s son will never share in the inheritance with the free woman’s son.” ³¹ Therefore, brothers and sisters, we are not children of the slave woman, but of the free woman.



Going Deeper

- 1.** Why do you think Paul corrects himself from “you've come to know God” to “to be known by God” (4:9)?
- 2.** Have you ever felt, like Paul, that your investment of time and energy in another person or cause might have been wasted (4:11). What led you to invest so much?
- 3.** How and why does Paul change his tone (4:12–20)? Why does an appeal such as the one Paul makes here sometimes get through when a logical argument doesn't?

4. The other group (4:17), the circumcision party, wants to set up a two-level fellowship, an outer circle for Gentile Christians and an inner circle for Jewish Christians. But Paul knows that there can be no outer circle and inner circle within the grace of God. What is the appeal of an “inner circle”? Have you seen Christians drawn in, and perhaps been drawn in yourself, by the promise of special status in an “inner circle”?

5. Paul’s metaphor of childbirth for himself is powerful (4:19). What does it mean for Christ to be formed in us? Can you give some practical examples?



Praying Together

Here’s some suggested prayer points

Pray together, that like Paul, in all our conversations, we would have warm hearts, and genuine concern for the other person. That we would marry compassion and love with any intellectual arguments. Ask God to forgive you when you have supported and promoted an inner circle.



Notes

Here's some space to write, draw or mind map anything you want.

GALATIANS FIVE

SESSION SIX WEEK SIX



Beginning the Discussion

Is there a time in your life when you have felt the most free? How might you define freedom?



Reading Together

Galatians Five

¹ It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery.

² Mark my words! I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no value to you at all. ³ Again I declare to every man who lets himself be circumcised that he is obligated to obey the whole law. ⁴ You who are trying to be justified by the law have been alienated from Christ; you have fallen away from grace. ⁵ For through the Spirit we eagerly await by faith the righteousness for which we hope. ⁶ For in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love.

⁷ You were running a good race. Who cut in on you to keep you from obeying the truth? ⁸ That kind of persuasion does not come from the one who calls you. ⁹ “A little yeast works

through the whole batch of dough.”¹⁰ I am confident in the Lord that you will take no other view. The one who is throwing you into confusion, whoever that may be, will have to pay the penalty.¹¹ Brothers and sisters, if I am still preaching circumcision, why am I still being persecuted? In that case the offense of the cross has been abolished.¹² As for those agitators, I wish they would go the whole way and emasculate themselves!

¹³ You, my brothers and sisters, were called to be free. But do not use your freedom to indulge the flesh; rather, serve one another humbly in love.¹⁴ For the entire law is fulfilled in keeping this one command: “Love your neighbour as yourself.”¹⁵ If you bite and devour each other, watch out or you will be destroyed by each other.

¹⁶ So I say, walk by the Spirit, and you will not gratify the desires of the flesh.¹⁷ For the flesh desires what is contrary to the Spirit, and the Spirit what is contrary to the flesh. They are in conflict with each other, so that you are not to do whatever you want.¹⁸ But if you are led by the Spirit, you are not under the law.

¹⁹ The acts of the flesh are obvious: sexual immorality, impurity and debauchery;²⁰ idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions²¹ and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God.

²² But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness,²³ gentleness and self-control. Against such things there is no law.²⁴ Those who belong to Christ Jesus have crucified the flesh with its passions and desires.²⁵ Since we live by the Spirit, let us keep in step with the Spirit.²⁶ Let us not become conceited, provoking and envying each other.

SINCE WE LIVE BY THE SPIRIT, LET US KEEP IN STEP WITH THE SPIRIT.

G A L A T I A N S 5 : 2 5



Going Deeper

- 1.** Galatians 5:1 says, “it is for freedom that we were set free.” What does Paul mean by this?
- 2.** How is faith showing itself through love (5:6) different from following laws about circumcision or eating? What does this mean, and how can your faith work through love this week?
- 3.** What does Paul mean in 5:11 when he says the cross is an offense or scandal (the word scandal means “something people trip over”)? Does the cross offend people in the same way today?

4. In Paul’s letters, “flesh” does not refer to our physical bodies. Paul’s contrast of “Spirit” and “flesh” refers, not to two parts of human nature, but to two ways of carrying out one’s life (one lives either according to the flesh or according to the spirit). Paul’s contrast between “flesh” and “Spirit” does not refer to a “struggle” in the Christian life, but he is laying a choice before us; there is no middle way.

The nine qualities in 5:22–23 are not things which, if we try our hardest, we could emulate, without the Spirit. The main point of each of them is that when the Spirit is at work, these qualities will start to manifest, and new motivations will appear.

If “walking in the Spirit” (5:16) means that the desires of the flesh will not be gratified, in what ways can we live life in the Spirit? And why is fruit a good description of the Spirit’s work in us (5:22–23)?

5. Paul says that “those who belong to Christ Jesus have crucified the flesh with its passions and desires.” Are there examples in your life where you have crucified the flesh? What areas of your life need crucifying?



Praying Together

Here’s some suggested prayer points

Spend some time praying as the Holy Spirit guides you. Pray for a work of the Spirit in your own life, and a fresh sense of newness. Help us God, as we walk and live step by step, in and with your Spirit.



Notes

Here's some space to write, draw or mind map anything you want.

GALATIANS SIX

SESSION SEVEN WEEK SEVEN



Beginning the Discussion

How do you know if someone's faith in Jesus is genuine?



Reading Together

Galatians Five

¹ Brothers and sisters, if someone is caught in a sin, you who live by the Spirit should restore that person gently. But watch yourselves, or you also may be tempted. ² Carry each other's burdens, and in this way you will fulfil the law of Christ. ³ If anyone thinks they are something when they are not, they deceive themselves. ⁴ Each one should test their own actions. Then they can take pride in themselves alone, without comparing themselves to someone else, ⁵ for each one should carry their own load. ⁶ Nevertheless, the one who receives instruction in the word should share all good things with their instructor.

⁷ Do not be deceived: God cannot be mocked. A man reaps what he sows. ⁸ Whoever sows to please their flesh, from the flesh will reap destruction; whoever sows to please the Spirit, from the Spirit will reap eternal life. ⁹ Let us not

become weary in doing good, for at the proper time we will reap a harvest if we do not give up. ¹⁰ Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers.

¹¹ See what large letters I use as I write to you with my own hand!

¹² Those who want to impress people by means of the flesh are trying to compel you to be circumcised. The only reason they do this is to avoid being persecuted for the cross of Christ. ¹³ Not even those who are circumcised keep the law, yet they want you to be circumcised that they may boast about your circumcision in the flesh. ¹⁴ May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. ¹⁵ Neither circumcision nor uncircumcision means anything; what counts is the new creation. ¹⁶ Peace and mercy to all who follow this rule—to the Israel of God.

¹⁷ From now on, let no one cause me trouble, for I bear on my body the marks of Jesus.

¹⁸ The grace of our Lord Jesus Christ be with your spirit, brothers and sisters. Amen.

**LET US NOT BECOME
WEARY IN DOING GOOD,
FOR AT THE PROPER TIME
WE WILL REAP A HARVEST
IF WE DO NOT GIVE UP.**



Going Deeper

1. Have you ever been called on to set someone right, and has anyone ever done the same for you (6:1)? How did the approach measure up to verse 1?
2. What does it look like to fulfil one another's burdens? And why do you think Paul uses the word "law" here (6:2)?
3. "Carry your own load" (6:5) would seem to contradict "carry each other's burdens" (6:2). How do you balance these two commands?
4. What do you think it means to "boast" in the cross of Jesus (v. 14)?
5. What does Paul mean in 6:15?



Praying Together

Here's some suggested prayer points

In this final session, spend some time sharing and praying for one another's burdens. Thank God for this series and the sessions together. Pray as the Spirit leads.



Notes

Here's some space to write, draw or mind map anything you want.

KING'S CHURCH
MAKING JESUS FAMOUS

MAKINGJESUSFAMOUS.ORG
ADMIN@MAKINGJESUSFAMOUS.ORG
0161 273 2168