



FIRST LIGHT CHURCH

SMALL GROUP GUIDE

Date: 5/1/22

Series: Fighting for Faith

Text: Galatians 6:6-10

BIG IDEA: You reap what you sow.

ICEBREAKER: What is something you've spent a lot of time and energy investing in (a relationship, hobby, sport, organization, etc.)? What did it result in?

CONTEXT: The Apostle Paul has been addressing issues around self-righteousness and self-indulgence by showing the believers in Galatia how the gospel frees them to live Spirit-empowered lives. He is going to close his letter admonishing them with an age-old principle that is both practical and spiritual.

PASSAGE: Have a volunteer read Galatians 6:6-10.

DISCUSSION:

1. What is the responsibility for those who are taught God's Word? How does that speak to/address consumerism in the church?
2. What good things can we share with those who teach us God's Word?
3. When it comes to rightly knowing God, how can both followers of Jesus and the spiritually curious be deceived?
4. How is God mocked in today's culture?
5. What is the biblical principle laid out for us in verse 8?
6. How have you personally experienced the concept of reaping what you sow?
7. Why are we tempted to grow weary in doing good?
8. Why should we not quit sowing seeds of doing good?
9. What opportunities do you have to do good to others, especially within our faith family?

APPLICATION:

10. How are you growing weary in your faith?
11. What do you need to start sowing in your faith to reap a more fruitful harvest?

K4 CONNECTION:

There is a battle for the hearts and minds of the next generation. It can be easy to throw in the towel when it comes to reaching, raising, and discipling the next generation. However, Jesus reminds us the harvest is plentiful but laborers are few, which is why it is so important that we both pray for and engage the lost around us, especially young people. Let us not be a church that grows weary in doing good to others and helping the next generation sow good seeds for their faith in Christ.

CARE AND PRAY:

- Take a moment and pray for our graduating seniors, that they would keep fighting for their faith and sowing seeds for their faith.
- Share any prayer requests and needs within the group.

COMMENTARY

[v.6] In the Greek text, Paul indicates a slight shift in subject with a word (*de*) that translators sometimes render “nevertheless” (NIV) or “now” (NET), but which most translations, including the ESV, do not render at all. Paul has been talking in verses 3–5 primarily about one’s mindset or attitude, but now he will shift back to the importance of practicing good deeds (cf. vv. 1–2).

His term for teaching (*katēcheō*), which he uses twice in this admonition, appears elsewhere in ancient literature with the meaning “inform” on some topic (e.g., Josephus, *The Life* 366). In Paul’s letters, however, the term always refers to Jewish or Christian instruction (Rom. 2:18; 1 Cor. 14:19). Paul’s admonition has to do with material support, as the language of sharing, sowing, and reaping in the context shows (cf. Gal. 6:7–9; Rom. 12:13; 15:27; 1 Cor. 9:11; 2 Cor. 9:12–14; Phil. 4:15–17).⁸⁸ Students or their families typically supported their teachers in antiquity, and Paul was in favor of church leaders’ receiving support from their churches (1 Cor. 9:4–12; 1 Tim. 5:17–18), so there is nothing surprising about this instruction. Paul probably emphasizes this precept here because of the need for careful attention to orthodox Christian teaching in a setting in which false teaching has done so much spiritual damage.

[v.7] Paul uses the command “Do not be deceived” in other places for important warnings against sins so serious that committing them reveals one to be on a path away from the kingdom of God (1 Cor. 6:9–10) or to have “no knowledge of God” (1 Cor. 15:33–34). His use of this phrase here reveals a deep concern for the Galatians to pay careful attention to securing orthodox Christian instructors who will help them recover their theological footing and stay on the right path. The imagery of sowing and reaping probably refers to the material support of orthodox teachers (1 Cor. 9:11; 2 Cor. 9:6, 10), something that will take time and effort for the Galatians to secure but, considering what is at stake (Gal. 6:8), is well worth the effort.

[v.8] The term translated “corruption” refers most basically to “dissolution, deterioration,” the tendency every material object has to wear out and fall apart. Paul uses the term in eschatological contexts in which he is concerned with the contrast between the unredeemed, unrestored world in rebellion against God and the bright future of immortal existence God has prepared for His people (Rom. 8:21; 1 Cor. 15:42, 50). Here he seems to say that it is possible to use one’s resources either for purposes that are not eternal and will one day no longer exist or for God’s life-giving and eternal purposes, such as supporting orthodox teaching in one’s Christian assembly.

[v.9] Paul now broadens the principle of sowing and reaping to “doing good.” A “good” (Gk. *kalos*) work is the product of effort at producing something fitting, useful, and beautiful. What is “good” is widely recognized as good, by believer and unbeliever alike (Rom. 12:17; 2 Cor. 8:21; 1 Tim. 3:7; 5:25).⁸⁹ The effort involved in producing something like this, and in constantly choosing to work at what is good whenever the opportunity arises (Gal. 6:10), involves an inner commitment Paul encourages the Galatians not to lose. The verb translated “grow weary” (*enkakeō*) can mean “lose heart” in the face of difficulty (Eph. 3:13; 2 Cor. 4:16), and the verb “give up” (*eklyō*) brings to mind depleted strength or simply “giving out.”

[v.10] The ESV uses the English term “good” here and in verse 9 to translate two different Greek words (*kalos* and *agathos*). Here Paul uses a term (*agathos*) that often carries the connotation of

“beneficial” or “helpful” (cf. Eph. 4:29).⁹¹ Believers should invest their time, energy, and money in helping both the wider society and other believers.

The expression “household of faith” implies that the faith of believers in the true gospel makes them into a family. This is a theme Paul has emphasized throughout the letter, not only with his frequent use of the expression “brothers [and sisters]” to address the Galatian Christians (Gal. 1:11; 3:15; 4:12, 28, 31; 5:11, 13; 6:1, 18) but also with his lengthy argument that believers are the children of Abraham and the adopted children of God (3:6–4:31).

Commentary used from the ESV Expository Commentary - Galatians 5:16-6:10

WHERE'S THE GOSPEL

The warmth of Paul’s relationship with the Galatians is seen as he instructs them to support their teachers, a theme repeated elsewhere in the apostle’s writings (1 Cor. 9:14; 1 Tim. 5:17–18). The importance of teaching is underscored in Paul’s agricultural illustration: that which is sown affects what is reaped. In Galatia, false teaching has impacted the churches (Gal. 5:7–9), but correct teaching enabled by the Spirit produces life (6:8) and good works (vv. 9–10). A true understanding of grace working through faith will result in good works.

Commentary used from the ESV Gospel Transformation Study Bible - Galatians 6:6-10