Galatians Summary: **God cares about the heart, not external metrics**	1:1-2:14 'My message is true'	2:15-5:26 'Here's my message'	6:1-18 'Go and implement my message'

Galatians 6:1-18 (ESVUK) **Sunday 22 November 2026**

1. Restore those caught in the Galatian error (6:1-10)

6 Brothers,[a]
if anyone is caught in any transgression,
you who are spiritual
should restore him in a spirit of gentleness.
NB continued contrast: Spirit/faith vs flesh/law

- 'correct those in error gently'

Keep watch on yourself,
lest you too be tempted.

- 'don't get puffed up yourself while correcting'

2 Bear one another's burdens,
and so fulfil the law of Christ.
self-giving love cf. 2:20

- 'correct those in error'

3 For if anyone thinks he is something,
when he is nothing,
he deceives himself.

- 'don't get puffed up yourself'

4 But let each one test his own work,
and then his reason to boast
'evidence for a favourable assessment' from God
will be in himself alone
and not in his neighbour.
of growing or promoting faith
5 For each will have to bear his own load.

- 'comparisons won't help on judgement day'

6 One who is taught the word
must share all good things
with the one who teaches.

- 'promote the faith of your Bible teachers too!'

7 Do not be deceived:
God is not mocked,
for whatever one sows,
that will he also reap.

- 'you can't trick God…'
- '…he knows whether you invested in faith or law'

8 For the one who sows to his own flesh
will from the flesh reap corruption,
but the one who sows to the Spirit
will from the Spirit reap eternal life.

9 And let us not grow weary of doing good,
for in due season we will reap,
if we do not give up.
therefore 'doing good' = 'sowing to the Spirit'

- 'keep promoting faith'

10 So then, as we have opportunity,
let us do good to everyone,
and especially to those who are of the household of faith.

[a] Or *Brothers and sisters*; also verse 18

Andover Bible Church

2. Final comments (6:11-18)

- '*I* am concerned for you'
- '*they* only care about appearances'
- '*they* want the mob off their backs'
- '*they* don't even practise what they preach!'
- 'all that matters is faith in Jesus' cross, and living a new life'
- 'stop giving me *grief*!'
- '*grace* be with you'

[11] See with what large letters
I am writing to you with my own hand.

[12] It is those who want to make a good showing in the flesh
who would force you to be circumcised,
and only in order that
they may not be persecuted for the cross of Christ.
[13] For even those who are circumcised
do not themselves keep the law,
but they desire to have you circumcised
that they may boast in your flesh. what *not* to do from 6:4-5

[14] But far be it from me to boast
except in the cross of our Lord Jesus Christ,
by which[a] the world has been crucified to me,
and I to the world.
[15] For neither circumcision counts for anything,
nor uncircumcision,
but a new creation.
[16] And as for all who walk by this rule,
peace and mercy be upon them,
and upon 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.
Amen.

"You must do **these** particular Cs, to express A. Otherwise you're a second-rate Christian, if you're a Christian at all!

Application approach #1: Be freed from the Galatian error!

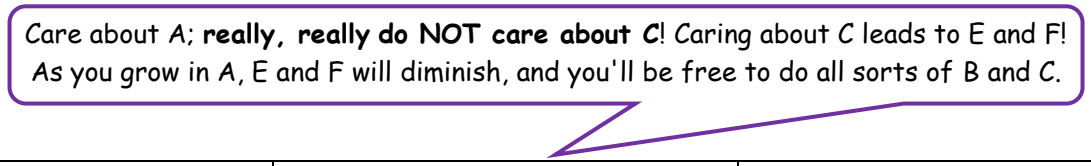
A. True theology/worldview e.g. 'God promises a new creation!'	B. Godly attitude e.g. love, joy, patience	C. Godly completable works e.g. 'read your Bible', 'go to church'
D. False theology/worldview e.g. 'This creation is all there is'	E. Ungodly attitude e.g. envy, malice, selfishness	F. Ungodly specific works e.g. lying, stealing, using porn

Examples of approach #1 we discussed *last week*:

1. Bible study prep: You signal that you've done the prep because you fear others thinking badly of you
2. Spiritual health: Someone challenges your faith, then you worry more about their opinion of you than your faith
3. Wrong answer: You stop contributing to Bible study because you fear further embarrassment
4. Pub: You go to the pub after church so that others notice your attendance and effort
5. Confession: You confess your C-focused thinking because you fear being regarded as a bad ABC member
6. Attendance: You highlight someone else's poor attendance to deflect attention from your own

[a] Or *through whom*

Application approach #2: Care about the same things as Paul, following the weighting of his argument



A. True theology/worldview e.g. 'God is holy' 'God promises a new creation!' ✅✅✅	B. Godly attitude e.g. love, joy, peace, patience, kindness, goodness, gentleness ✅	C. Godly completable works e.g. 'go to church' 'read your Bible' ❌❌❌ ❌❌❌❌❌❌❌❌
D. False theology/worldview e.g. 'God won't punish sin' 'This creation is all there is'	E. Ungodly attitude e.g. envy, malice, selfishness	F. Ungodly specific works e.g. lying, stealing, looking at pornography

Explanatory steps for approach #2

i. Assumption #1: everyone has a limited capacity, or 'Believers' Energy And Natural Stamina' ('BEANS')
ii. Assumption #2: most people lump *all* Christian (and Christian-adjacent) activities together as expenditure of BEANS
iii. Conclusion: Paul wants us to spend our BEANS on A, not C!
iv. Cool benefit: Growing in A expands our BEANS, giving us more capacity for B & C!

Approach #2 implications

How would a shift in focus from C to A change the following areas? Consider (a) your mindset and aims, and (b) what you'd be freed from and freed to do:

1. Your approach to Sundays at ABC
2. Your Bible reading
3. How you disciple others (or are discipled)
4. How you respond to another Christian's apparent lack of commitment
5. Your friendships with other Christians
6. How you spend your holidays
7. How you spend your ordinary free time

Getting back into Galatians 6

6:1-5

1. How persuaded are you that 6:1 specifically concerns correcting the Galatian error, rather than straying more generally? Why?

2. In what senses is the instruction in 6:1 'narrow', and in what senses 'broad'?

   If Paul were simply to command 'don't do [specific sinful behaviour (category F)]', what would happen in the long-term?

3. Why might correcting others put your own faith in danger, particularly in light of the Galatian error?

4. Why do you think Paul warns the reader not to point at *others* when standing before God on judgement day (6:4-5)?

6:6-10

5. What does the promised harvest in 6:8-9 tell us about the nature of 'doing good'?

6. How persuaded are you that 'doing good' specifically concerns promoting faith (or correction from the Galatian error) rather than doing good more generally? Why?

7. How might the Galatians feel about being sharing 'all good things' with teachers who have led them into error (6:6)?

8. Paul says 'God is not mocked' (6:7), and states the two eternal outcomes of 'corruption' and 'eternal life' (6:8). How do these work to motivate the reader to keep 'doing good'?

9. Why might Paul include 'if we do not give up' (6:9)?

10. Why does Paul particularly emphasise doing good to 'the household of faith' (6:10)?

6:11-18

11. What do you make of the motivations of the Galatian false teachers, especially using the Galatians' category Cs to enhance their own reputations?

12. How do the false teachers' motivations contrast with Paul's willingness to suffer at the hands of the mob?

13. How persuaded are you that 'new creation' (6:15) concerns believers' *new lives living for Jesus*, rather than the *new heavens and new earth* (cf. Isaiah 65:17; Revelation 21:1)?

14. Why does Paul include '*Israel* of God' (6:16), in a letter where the Jew-Gentile distinction has been particularly in focus?

15. To what extent do you think Paul contrasts *marks* on other people's bodies (6:12-13) with the *marks* on his own body (6:17)?