

Introduction:

Keeping in Step with the Spirit as a Community

- I. Relating to the Morally Wounded (v. 1)
 - a. Restoration is the goal: Learn to kick out the sin without losing the offender
 - b. Gentleness is the manner: Learn to confront it together without diminishing/shaming them.
 - c. Keeping own guard is the watchword: Learn not to ignore your own vulnerability in the process.
 - d. Analogy: Picture a soldier wounded on battleground. Other soldiers in his/her unit need to save him. They try hard to push back the enemy shots, create safe grounds around the wounded soldier, while a group rushes out to bring him back into safety with the rest of his unit. This restorative process can look something like that.
 - e. Discussion on (I)

- II. A Thought on Personal Burdens and Christian community [Expanding on (I)] (vv. 2-5)
 - a. Obedience to Christ's Law
 - b. The Myth of Self-sufficiency
 - i. Unhealthy comparison/competition fosters the deceit of self-sufficiency
 - ii. Objective (honest) self-examination is the antidote to this temptation.
 - c. Reconciling vv. 2 and 5
 - d. Discussion on (II)

- III. Relating to Leaders (v. 6)
 - a. Life in the Spirit still recognizes the place of Christian instruction and leadership
 - b. Life in the Spirit encourages the relationship of mutual blessing between the leadership and community.
 - c. Discussion on (III)

- IV. Choosing your farmland [A Proverb] (vv. 6-10)
 - a. Don't think you can have it both ways. God can't be mocked!
 - b. The farmland of flesh and the harvest of corruption versus the farmland of the Spirit and the harvest of eternal life (incorruption).

Conclusion: A 2-fold lesson from the proverb summarizes this section. First, this present life is our sowing season, therefore keep sowing good deeds (seeds according to the life of the Spirit) at every opportunity. Second, Harvest is a future (but sure event, especially in this case) if we have sown seeds, therefore let us not be weary. Patience and Persistence are key.

Gal 6 Questions:

On Section I

1. Have you ever felt a sense of love and true concern for friend struggling with a moral/ethical issue and wondered, "How do I even begin this conversation?" Some helpful things to consider as you think through this-
 - a. How can you bring up the issue?
 - b. How can you tell if you're the most suited person to approach it?
 - c. How did you put them (and yourself) at ease during the conversation?
 - d. Would it be a one-time conversation?
2. Some people may find it easier to leave a specific Christian community than stay and go through a process of restoration. Some of their fears may be valid. Assuming you were approached by a friend or leader at COR about a moral issue they noticed as a pattern, what type of context/ environment in that process would have best encouraged you stay and work it out, rather than leave your community? In other words, what are some ways a community can generally create an atmosphere of trust and safeness even prior to a case at hand?
3. What ways can the work of restoration increase your (the one seeking to restore another) own vulnerability in the process? What are some types of risks for you? Any thoughts on how to better safeguard yourself?

On Section II

1. Yes, you read it right. Paul did call it the law of Christ (vv. 2). In what way does reading about the law of Christ mentioned here (and obedience to it) differ for us, from the law (Jewish observances) as previously opposed by Paul as a requirement for Gentiles? (cf. Jn 13:34-35, 15:8-17, Matt 11:28-30, James 2:7-9, 2Jn 1:5-6)
2. Distance, Engagement and Burden Sharing: there are fewer and fewer community churches, and this has advantages and disadvantages. With the distance between members and few (weekly) opportunities for engagement, how can we, as a community still be able to engage well with each other to even realize some of the other's burdens and possibly share in those?

On Section III

1. Loving our leaders through this transition period: The leadership has demonstrated how deeply they think of the membership as we walk through this transition process. Do we think the leaders themselves could be equally deeply blessed by feeling loved and supported at this time of transition? What are some ways (even if simple ways) we think we can support/encourage the leadership at this time of transition?
2. Sometimes when leaders are not well cared for, it may not be because they are not loved, but the people may not know how to care, or tend to see them as 'superhuman'. Our leaders minister to us in our various places and situations (health, relationship issues, grief, etc). When they find themselves in those kinds of situations, how do they get ministered to (or, what do they do)? As a leader, what are some things you wished the people you lead could know/ understand?