

## THE FRUIT OF FREEDOM

DEVOTIONAL READING: Galatians 5:16–26

BACKGROUND SCRIPTURE: Galatians 5:16–26

### GALATIANS 5:16–26

**<sup>16</sup> So I say, walk by the Spirit, and you will not gratify the desires of the flesh. <sup>17</sup> 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. <sup>18</sup> But if you are led by the Spirit, you are not under the law.**

**<sup>19</sup> The acts of the flesh are obvious: sexual immorality, impurity and debauchery; <sup>20</sup> idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions <sup>21</sup> 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.**

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



## KEY TEXT

*Since we live by the Spirit, let us keep in step with the Spirit.*—**Galatians 5:25**

# God Frees and Redeems

Unit 3: Liberating Letters

LESSONS 9–13

## LESSON AIMS

After participating in this lesson, each learner will be able to:

1. List characteristics of life in the flesh and life in the Spirit.
2. Explain how elements of “fruit of the Spirit” and “acts of the flesh” can be rank-ordered as to importance or why such an attempt should not be made.
3. Identify a sinful tendency most besetting and commit to developing one specific fruit of the Spirit to counteract it.

## LESSON OUTLINE

### Introduction

- A. Familiar Narrative
- B. Lesson Context

### I. Stating the Sides (Galatians 5:16–18)

- A. Spirit and Flesh (vv. 16–17)
- B. Spirit and Law (v. 18)

### II. Chasing the Flesh (Galatians 5:19–21)

- A. Acts (vv. 19–21a)  
*Obsession and Discipline*
- B. Warning (v. 21b)

### III. Showing the Spirit (Galatians 5:22–26)

- A. Fruit (vv. 22–23)  
*Unsociable Media*
- B. Expectations (vv. 24–26)

## Conclusion

- A. Narrative Conflict
- B. Prayer
- C. Thought to Remember

## HOW TO SAY IT

Bacchanalia    Bah-keh-*nail*-yuh.  
Greco        *Greck*-oh.

## Introduction

### A. Familiar Narrative

Any great story—word or film—will include components of plot development and narrative flow. These components include the beginning, rising action or conflict, a climax, falling action or conflict, and the conclusion.

Yet narrative flow is not enough to hold a story. Gripping stories have engaging, almost lifelike, characters. When conflict exists between such characters, the story’s narrative builds toward its breathtaking climax.

A story’s narrative conflict and climax usually reflect an inner turmoil we can identify with. Paul understood that his readers experienced spiritual turmoil. In what serves as the dramatic climax (but not the end) of Paul’s letter to the Galatians, the conflict between Spirit and flesh comes to a head.

### B. Lesson Context

Central to Paul’s argument in this lesson is the nature of “the flesh.” However, the nature and implications of the flesh are not static in the New Testament. Even the dozens of uses of the word in Paul’s writings indicate slight differences and nuances. To claim a singular understanding of “Paul’s view of the flesh” would be mistaken.

Paul uses the word to speak of physical matter of living creatures generally ([1 Corinthians 15:39](#)) and the human body specifically ([6:16](#)). In other instances, flesh is regarded negatively. Paul referred to it in the context of circumcision ([Galatians 6:12](#); [Philippians 3:3](#)), rebellious human nature and desires ([Romans 8:3–12](#); [Ephesians 2:3](#)), and temporal lineage in contrast to an eternal one ([Romans 4:1](#); [Galatians 4:23, 29](#)).

As used in today’s Scripture text, flesh refers to the carnal, unredeemed self and its rebel-

lions nature and desires (see [Romans 13:13–14](#)). In order for believers to live fully as children of God, the ways of the flesh must die (see [Galatians 2:19–21](#)).

The entire epistle to the Galatians has been building to this lesson’s Scripture text. With a proper understanding of God’s law and promises ([Galatians 3:1–22](#)) and true freedom in God’s Spirit ([4:21–5:14](#)), Paul puts all the pieces together.

## I. Stating the Sides

([GALATIANS 5:16–18](#))

### A. Spirit and Flesh (vv. 16–17)

**16. So I say, walk by the Spirit, and you will not gratify the desires of the flesh.**

Paul envisioned one option for the Galatian believers: to *walk by the Spirit* of God. By using a metaphor, Paul described the kind of life required of disciples as a walk (see [Romans 13:13](#); [2 Corinthians 5:7](#); [Colossians 2:6–7](#)). The metaphor referred to the ways first-century students might follow in the steps of their rabbis (teachers of the Jewish law). As students did so, they would listen to the teaching and allow it to change their hearts and minds. If the Galatians followed Paul’s exhortation, their whole way of life would change.

As the Galatians walked in God’s Spirit, they would avoid defilement that comes from a heart out of tune with the Spirit. This would consist of *the desires of the flesh* (see [Mark 7:18–23](#); [1 John 2:16](#)). Paul did not suggest that the Galatian believers should invite the Spirit of God into their already established way of life. Rather, he wanted them to allow the Spirit to determine their motivations and behaviors (see [Galatians 5:25](#), below).

#### *What Do You Think?*

How can Christians measure whether they’re living in the direction of God’s Spirit?

#### *Digging Deeper*

How will you follow another’s example of a Spirit-filled walk in the coming weeks?

**17a. For the flesh desires what is contrary to the Spirit, and the Spirit what is contrary to the flesh.**

The way of *the flesh desires* that the working of *the Spirit* in a believer’s life would be thwarted. That Paul described this as a desire alludes to the sinful acts of coveting (see [Romans 7:7](#); [13:9](#)) and lust ([Matthew 5:28](#)). Acts of the flesh involve more than these two sins, but all acts of the flesh imply the flesh’s sinful desires.

The conflict between the flesh and Spirit was evident to Paul. The desires of the flesh lead to death, but the desires of the Spirit lead to life ([Romans 8:5–8](#)). In other letters, Paul

described this conflict as being between the old, sinful self and the new, righteous self ([Ephesians 4:20–24](#); [Colossians 3:9–10](#)). Without the presence of God’s Spirit working against the flesh, a person will act in sinful and selfish ways (see [Galatians 5:19–21](#), below).

**17b. They are in conflict with each other, so that you are not to do whatever you want.**

A person cannot at the same time embrace fully the ways the flesh and the ways of the Spirit. Their ways *are conflict with each other*. As a result, a believer—while filled with God’s Spirit—may experience a spiritual frustration (see [Romans 7:17–25](#)). God’s Spirit has already provided a way out: freedom from the ways of the flesh ([8:10–11, 16](#)).

In this sense, the battle has been won and believers are to follow the Spirit (see [Galatians 5:25](#), below). Therefore Paul’s conclusion is clear: believers are not to *do whatever* the flesh desires. Instead, believers follow the Spirit’s way of life.

#### *What Do You Think?*

How can [Galatians 6:1–5](#) assist a believer’s battle against the desires of the flesh?

#### *Digging Deeper*

What steps will you take to “carry each other’s burdens” with a spirit of gentleness ([Galatians 6:1–2](#))?

## B. Spirit and Law (v. 18)

**18. But if you are led by the Spirit, you are not under the law.**

Paul introduced a new point of conflict between *the Spirit* and *the law*. Given the context of the epistle (see Lesson Context, [lesson 11](#)), Paul was likely speaking of the demands of the Law of Moses.

Paul previously connected the demands of the law and the ways of the flesh ([Galatians 3:2–5](#)). He had reminded the Galatians of their freedom from the law. As a result, they were no longer “under a curse” ([3:10](#)) nor “in custody under the law” ([3:23](#)). As they followed the Spirit, they would not experience the bondage of the flesh and the law ([5:1](#)).

Paul’s exhortation was the fulfillment of the words of the prophet Jeremiah. God’s people would be marked by their following of God’s law on their hearts ([Jeremiah 31:33](#)). This promise took hold through a life committed to be in tune “with the Spirit of the living God” ([2 Corinthians 3:3](#)).

# Are you in step with the Spirit?



Sheet 1—Spring 2022, *Adult Resources, Standard Lesson Quarterly*® Curriculum

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Lesson 13

Visual for [Lesson 13](#). Have this visual on display as you pose the discussion question that is associated with [Galatians 5:22](#).

## II. Chasing the Flesh

([GALATIANS 5:19–21](#))

A. Acts (vv. [19–21a](#))

**19. The acts of the flesh are obvious: sexual immorality, impurity and debauchery;**

To provide examples of how *the flesh* might be made *obvious* in people, Paul gave further examples of these kinds of *acts*. What follows are lists of vices ([Galatians 5:19–21a](#)) and virtues ([5:22–23](#)). Such lists were never intended to be an exhaustive catalog for the readers but were representative (compare [Roman 1:29–31](#); [Colossians 3:5–9](#)).

Indulgent and self-gratifying sexual acts with another person outside of a marriage relationship make up *sexual immorality* (see [1 Corinthians 5:1](#)). In addition to hurting others, these acts harm the guilty person ([6:18](#)). *Impurity* results from improper sexual acts. This

term was also used in conjunction with purity codes of the Law of Moses ([Leviticus 5:3](#); [7:21](#); etc.). God desires that his people acknowledge the holiness of their bodies and act accordingly (see [1 Corinthians 6:19–20](#)).

Extravagant sexual vice, uncontrolled and shameless, is *debauchery*. The term implies lack of self-control, even to the point of shocking others without regard for decency (see [Ephesians 4:19](#)).

### OBSESSION AND DISCIPLINE

With a few quick clicks of the mouse, the internet has made pornography accessible (and frequently, unsolicited) for people. Even church-going people also admit to viewing pornography. All society seems saturated with sexuality.

Paul's cultural context was also obsessed with sexuality. Sites of pagan worship, such as temples to the goddess Aphrodite, utilized practices of sexual exploitation. Religious festivals frequently encouraged public and graphic expressions of sex.

Paul called Christians to a life of self-discipline, contrary to the ways of their culture. Indiscipline and excessiveness were not suitable for a life in God's Spirit. Invite the Spirit to develop in you an attitude of self-discipline, even more than what you might expect (see [Matthew 5:28](#))!

—M. S. K.

#### **20a. idolatry and witchcraft;**

Paul's second grouping concerned idolatrous acts of worship. *Idolatry* involves replacing worship of the one true God. In essence, this act exchanged God for a lie (see [Exodus 20:3–6](#); [Leviticus 19:4](#); [Isaiah 44:9–20](#); [Jeremiah 10:14](#); [Romans 1:25](#)).

Modern audiences need not think of idolatry strictly in terms of acts of worship to physical images. Rather, idolatry should be considered in terms of what diverts peoples' attention, effort, and resources away from the desires of God (see [Isaiah 2:8](#); [Jeremiah 1:16](#); [Micah 5:12–13](#); [Acts 17:29](#)).

*Witchcraft* is the attempt to use physical objects and rituals to manipulate the spiritual world. Examples would include ancient pagan practices of magic, incantations, and drug use.

#### **20b. hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions**

Paul's final grouping concerns a person's treatment of others. *Hatred* refers to a spirit of hostility toward another person, God, or both. *Discord* is a general description for the feelings of hostility among people—quarreling and disharmony (see [1 Corinthians 1:11](#); [3:3](#)). Feelings of *jealousy* speak to the strong feelings that may arise from seeing the success of another person. *Fits of rage* are strong bursts of anger stemming from an impetuous mindset. *Selfish*



*ambition* results when hostile groups advance their own interests. These kinds of acts are the opposite of the self-giving love initiated by God's Spirit. *Dissensions* continue interpersonal strife to the point of causing division (see [Romans 16:17–18](#)). *Factions* point to false beliefs that lead to destructive differences within the community.

**21a. and envy; drunkenness, orgies, and the like.**

The semicolon after the word *envy* indicates that it goes with the previous grouping of selfish behavior. It refers to the desire to deprive others of what they have.

Paul ends the list of vices by describing two public displays of overindulgence and self-destruction. *Drunkenness*—intoxication from alcohol—harms the body and clouds a person's mind. A drunk person might lose control of his or her better judgment and participate in *orgies*. These are public displays of indulgence, gluttony, and immorality (see [Romans 13:13](#); [1 Peter 4:3](#)). The underlying Greek text reflects the name of the mythical Greek god Comus, the god of festivities. The Roman festival Bacchanalia was observed in honor of the gods and celebrated through rampant drunkenness and sexual immorality.

That the vice list concludes with *and the like* confirms that Paul had not compiled a comprehensive list. Rather, he wanted to highlight specific works of the flesh applicable to the Galatians.

## B. Warning (v. 21b)

**21b. I warn you, as I did before, that those who live like this will not inherit the kingdom of God.**

The first two phrases of this partial verse indicate that this was not the first time Paul had taught the Galatians concerning these topics. Perhaps he had instructed their behavior during his initial encounter with them on a missionary journey ([Galatians 1:9](#); see [Acts 13:4–14:28](#); [16:1–3](#)).

To *those people who live like this*, the listed vices of the flesh, a strong warning is evident. People gain their eternal inheritance of life through faith, not ethical behavior ([Galatians 3:11–12](#), [18](#)). But right behavior serves as an indication of the presence of God's Spirit. People who fail to act in accordance with the Spirit *will not inherit the kingdom of God*.

Occasional failure to live in this regard was not Paul's concern. Instead, he was concerned with individuals who mock God's Spirit as they continually live in the flesh ([Galatians 6:7–9](#)). Persistent disregard for the Spirit indicates that transforming faith is not present. A life led by the Spirit will not continue the status quo of living apart from God's path.

### What Do You Think?

In what ways is the kingdom of God already established, but not yet fully realized?

How do [Mark 1:14–15](#); [4:26–32](#); [10:13–15](#); [Luke 11:2–4](#); [1 Corinthians 15:24–28, 50–54](#); and [Revelation 11:15–19](#) inform your answer?

### III. Showing the Spirit ([GALATIANS 5:22–26](#))

#### A. Fruit ([vv. 22–23](#))

##### **22a. But the fruit of the Spirit is love, joy, peace,**

Having given his list of vices, Paul now provides an in-depth listing of virtues appropriate to the life of a Spirit-filled believer. Greco-Roman philosophers created virtue lists based on the cardinal values of their culture. However, Paul's virtue list had a different basis: love for others indicative of the presence of God's *Spirit* ([Galatians 5:13–16](#)).

Paul described the Spirit-filled life in agricultural terms, calling the attributes of such a life *fruit* (compare his other "fruit" thoughts in [Ephesians 5:9](#); [Philippians 1:11, 22](#); see [John 15:1–17](#)). The metaphor alludes to the Spirit's role in producing this harvest—a shift from human striving to the Spirit's supplying. Only through submission to God's Spirit will these fruits be evident in a believer's life (see [Matthew 7:16–20](#)).

This list of spiritual fruit begins with the greatest of all Christian virtues: *love* ([1 Corinthians 13:13](#)). This love is different from the feelings of affection between friends, family members, or romantic partners. This kind of love demonstrates itself by sacrificial self-giving (see [John 15:13](#); [Romans 5:8](#)). The entire law was fulfilled by this love ([Galatians 5:13–14](#); compare [Leviticus 19:18](#); [Matthew 5:43–45a](#)). The destructive ways of the flesh are neutralized by radical, self-giving love.

A Spirit-filled sense of *joy* does not depend on circumstances. Rather, this joy remains steadfast and prevalent during difficult situations (see [2 Corinthians 8:2](#); [1 Thessalonians 1:6](#); [Hebrews 10:34](#); [James 1:2–3](#)).

Spirit-filled *peace* does not imply the absence of distress. Rather, peace finds its basis in the conviction of God's all-sufficiency. Believers demonstrate peace as they work toward taking part in God's restoration of the world. This begins with the restoration of the relationships within the church (compare [1 Corinthians 14:33](#); [2 Corinthians 13:11](#)).

##### **22b. forbearance, kindness, goodness, faithfulness,**

The next grouping of spiritual fruit describes a person's attitude toward others. *Forbearance* expresses patient treatment of others, even in response to wrongful treatment.

*Kindness* speaks of a person's loving disposition toward others. People can show this tem-

perament because God's actions toward humanity provide the ultimate example (see [Romans 2:4](#)).

*Goodness* is an attribute that marks the collective people of God (see [Romans 15:14](#)). The concept might imply a willingness to do good for others by acts of radical generosity (see [Matthew 20:1–16](#)).

Such fruit addressed the difficult work of building right relationships among believers and establishing appropriate witness to unbelievers ([Colossians 4:5](#); [1 Thessalonians 4:12](#)). That Paul's teaching emphasized this work was because of factions that had formed among the churches of Galatia (see [Galatians 1:6–9](#)). Therefore, formation by the Holy Spirit was required for the Galatians to become one in Christ.

The underlying Greek word translated as *faithfulness* can also be translated as loyalty. It probably carries that meaning in this verse. Specifically, it refers to the faithfulness required between believers (see [Galatians 4:12–16](#); compare [Philemon 5](#)).

#### *What Do You Think?*

How are the Spirit's gifts ([Romans 12:6–8](#); [1 Corinthians 12:4–11](#)) similar to the Spirit's fruit? How are they different?

#### *Digging Deeper*

How is love the means for applying the Spirit's gifts and fruit (see [1 Corinthians 13](#))?

### **UNSOCIABLE MEDIA**

Many positive interactions have resulted from social media. However, social media's power has also contributed to the spread of division and hate. The perpetrator of a 2019 shooting in Christchurch, New Zealand, spread his radical ideologies through a platform that allowed the gunman to easily (and anonymously) broadcast his ideas.

Shocking cases like this are easy to identify. However, have you seen or engaged in lesser (but still dangerous) forms of contention and strife while online? Scrolling through any social media platform will highlight name-calling, attacks, and harassment. While these may seem innocent and a way to let off steam, why should Christ followers engage with or encourage such behavior?

Paul's antidote to strife is love, a feeling of overt concern for others' good. This feeling applies even to people with whom we have a disagreement. Love presents itself as believers are filled with peace, joy, and patience. Hateful rhetoric springs from a heart out of tune with God's Spirit. Objectively, are your comments and "likes" on social media more like "hates"?

—M. S. K.

**23. gentleness and self-control. Against such things there is no law.**

While the previous grouping of fruit focused on a person's treatment of others, the final grouping concerns a person's demeanor. *Gentleness* implies self-restraint, even in the midst of a disagreement (see [2 Timothy 2:25](#); [1 Peter 3:15–16](#)). Paul would encourage the Galatians to put this fruit into practice as they worked to restore their community (see [Galatians 6:1](#)). When the fruit of *self-control* is present in a believer's life, desires and passions do not rule that person.

**B. Expectations (vv. 24–26)**

**24. Those who belong to Christ Jesus have crucified the flesh with its passions and desires.**

Christians are not to be passive while bearing the Spirit's fruit. While the Spirit has a role in the growth of the fruit, the Christian must end anything that might hinder the growing conditions of the fruit. This requires that Christians put to death selfish desires (see [Romans 8:13](#); [Colossians 3:5](#)).

Paul's imagery unites Jesus' followers with his experience on the cross. Following Jesus and expressing faith in him requires believers to *have crucified* the desires and ways of *the flesh*. Doing so does not require that believers experience physical crucifixion. Rather, the language reminds believers to put to death sinful practices so that new life might be found ([Romans 6:1–14](#); [Galatians 2:20](#)). Paul wanted the Galatians to live not for themselves, but for the one who died for them ([2 Corinthians 5:15](#)). As we live in the Spirit, we avoid all sinful tendencies, including the *passions* and "sinful desires, which war against the soul" ([1 Peter 2:11](#)).

**25. Since we live by the Spirit, let us keep in step with the Spirit.**

Considering Paul's similar imperative in [Galatians 5:16](#) (above), this statement serves as the bookend to this section of the letter. By including himself in the subject (*we ... us*), Paul identified with the situation of the Galatians. What he asked of them applied to himself as well. To *live by the Spirit* necessitates a resulting walk *with the Spirit*. Following the Spirit's lead brings a life of righteousness, demonstrating the transformational fruit of the Spirit ([Romans 8:4–5](#)).

**26. Let us not become conceited, provoking and envying each other.**

Paul's concern for the Galatians' unity is evident. If they lived by the flesh, the Spirit's fruit would be absent and divisions would deepen. The *conceited* glory sought by some Galatians would lead to discord among the whole community. When this provoking occurred, people were diverted away from the ways of the Spirit and resulting good works (contrast [Hebrews 10:24](#)). Selfish acts of our sinful nature are contrary to the humility required of Christ follow-

ers, demonstrated by Christ (see [Philippians 2:3](#)). A life filled with God’s Spirit would show fruit and build unity among believers.

*What Do You Think?*

How does Jesus’ garden prayer ([John 17:6–26](#)) reinforce Paul’s exhortation to the Galatians?

*Digging Deeper*

What steps will you take to live in peace and unity with other believers?

## Conclusion

### A. Narrative Conflict

If the Galatian epistle were a narrative, Flesh and Spirit would serve as the main characters. In this scenario, the conflict between the two played out in the lives of the Galatians. However, the Spirit has already won—the resolution of the story has been made complete! Therefore, Paul wants his hearers and readers to act accordingly.

As followers of Jesus live in step with the Spirit, we will bear the Spirit’s fruit. When this life is demonstrated in a community of believers, the result is a unified people of God. Mutual submission in love becomes the ultimate example of the Spirit’s presence. This narrative is timeless; it is just as applicable for modern audiences as it was for the first-century Galatians!

### B. Prayer

Our Father, thank you for your Spirit. We want the Spirit to guide our lives and our interactions. Strengthen us to avoid sinful distractions so that we might live holy lives filled with unrelenting joy and love for others. In Jesus’ name. Amen.

### C. Thought to Remember

The sweetest fruit comes from walking in God’s Spirit!

## INVOLVEMENT LEARNING

*Enhance your lesson with NIV Bible Student (from your curriculum supplier) and the reproducible activity page (at [www.standardlesson.com](http://www.standardlesson.com) or in the back of the NIV Standard Lesson Commentary Deluxe Edition).*

## Into the Lesson

As class members arrive, write “Look out for number one” on the board. Begin today’s lesson by asking students to answer the following questions: 1–How often have you seen this philosophy in action? 2–Who do you usually view as being “number one”? 3–In what ways do the implications of this phrase shift if we adjust who we identify as “number one”?

Lead into Bible study by saying, “We might hear that the secret to a person’s success is for them to ‘look out for number one’—themselves. However, today’s Scripture text reevaluates that statement.”

## Into the Word

Divide the class into five groups. Have a volunteer read aloud [Galatians 5:16–26](#). Distribute handouts (you create) of the following group assignments and questions. Give groups 10 minutes to complete the questions.

**Love Group:** 1–How can Christian love be an antidote to sexual immorality? 2–How might this love’s self-sacrificial nature address sexual immorality? 3–How can Christians develop this love?

**Faithfulness Group:** 1–How does faithfulness overcome idolatry? 2–What idols take away from our faithfulness to Jesus? 3–How can Christians further develop faithfulness?

**Peace and Kindness Group:** 1–How do peace and kindness overcome feelings of hatred, hostility, or anger? 2–What causes people to show hatred, hostility, or anger? 3–How can Christians develop peace and kindness?

**Goodness, and Gentleness Group:** 1–How do goodness and gentleness overcome feelings of envy and strife? 2–What are common reasons a person might experience envy or strife? 3–What steps can Christians take to develop goodness and gentleness?

**Self-control and Joy Group:** 1–How does an attitude of self-control and joy overcome desires related to debauchery and drunkenness? 2–Why might joy be necessary along with self-control? 3–How can Christians develop self-control and joy?

*Option.* Distribute copies of the “What Kind of Fruit?” activity from the activity page, which you can download. Have learners work in pairs to complete the activity as indicated

After calling time for either activity, have each group present their findings for whole-class discussion. Use the lesson commentary to correct misconceptions regarding the Spirit’s fruit.

## Into Life

Before class, recruit two or three class members to prepare two-minute testimonials they will share with the whole class at this time. The testimonies will tell how another Christian displayed a fruit of the Spirit and provided an example for others to “live by” and “keep step with the Spirit” ([Galatians 5:25](#)).

After each testimony, ask class members to tell what they found most convicting or helpful about it. Ask how each testimony provided a practical insight for ways Christians might display the Spirit’s fruit.

On sheets of paper you provide, have each class member write down a sinful tendency most in need of correction. Then have class members write down a fruit of the Spirit they wish to display in the following week to counteract that tendency. Allow no more than one minute for completion. Because of the personal nature of this assignment, some group members may not wish to share aloud.

*Option:* Distribute copies of the “Read All About It!” exercise from the activity page. Have learners work in small groups to complete the activity as indicated. After 10 minutes, have each group share their findings.

End class with a prayer asking God to help each class member demonstrate the Spirit’s fruit in the coming week.