

Becoming Like Christ, Teacher's Guide

Lesson 10: Self-Control: Mastering the Inner Life

Galatians 5:22–24

Teaching Aim (Teacher Orientation)

This lesson completes Paul's portrait of the fruit of the Spirit, and the doctrine at stake is the cooperative nature of Christian growth. Self-control, more visibly than any of the other graces, shows that sanctification is not a passive experience but a walk. Paul lists it as fruit the Spirit produces, yet in the very same letter he commands believers to walk by the Spirit, to make no provision for the flesh, and to keep in step with the Spirit (Galatians 5:16, 25; Romans 13:14). Make sure the class leaves understanding that a mastered inner life is both a gift God grows and a discipline we are commanded to pursue, never one without the other.

There is a doctrinal guardrail to hold with special care in this lesson. The fruit of the Spirit, including self-control, is produced as we walk in the Spirit in submission to His revealed Word, never by a miraculous or direct operation upon the heart apart from that Word. The Spirit's sword is the Word of God (Ephesians 6:17), and the inspired Scriptures are what equip the Christian completely for every good work (2 Timothy 3:16–17). This fruit is Christlike character, not the miraculous sign gifts of the apostolic age, which served to confirm the message until the complete New Testament was given and have since ceased. Be careful, too, not to drift into a Calvinistic monergism that makes the believer passive; those who belong to Christ have crucified the flesh (Galatians 5:24) and must actively keep walking by the Spirit according to the Word. Self-control is the clearest proof that grace does not cancel effort but commands and empowers it.

At the same time, this lesson is intensely practical and pastoral. Nearly everyone in the room carries a private battle: a temper, an appetite, a habit, a screen, a tongue that runs ahead of wisdom. The aim is not to load them with shame or with mere resolutions that will fail by Tuesday, but to lift their eyes to Christ, in whom the flesh has already been crucified, and to show them how the Spirit grows real self-mastery in those who walk with Him in His Word. Teach so that people leave both clearer about the truth and genuinely hopeful that this stubborn corner of their lives can come under the gentle reign of Jesus.

Question 1

Student Question:

Paul lists self-control as the final piece of the fruit of the Spirit (Galatians 5:22–23). What does it tell us about the Christian life that mastering our own inner appetites and impulses is part of the very character God forms in His people? How does this connect to the works of the flesh Paul has just named, which are largely a picture of a life with no inner government (Galatians 5:19–21)?

Commentary and Teaching Notes

Open by setting self-control where Paul sets it, at the climax of the fruit of the Spirit. After eight other graces, Paul names self-control last, and the placement is fitting, because in many ways it stands guard over all the rest. The Greek word pictures someone holding power over himself, gripping the reins of his own appetites and impulses rather than being dragged by them. It is the inner government of a life, the quiet authority of a person who is not at the mercy of whatever feeling happens to be loudest.

See how starkly this contrasts with the works of the flesh Paul has just listed (Galatians 5:19–21). Sexual immorality, impurity, fits of anger, drunkenness, carousing, and the rest are nearly all the portrait of a life with no inner government, a life run by its cravings. The works of the flesh are what happens when the appetites are in charge. The fruit of the Spirit, crowned by self-control, is what grows when Christ is in charge. Help the class feel that the issue is fundamentally one of rule: who sits on the throne of the inner life?

Press home that God's intention is not merely to forgive our outbursts but to form in us the very character of His Son, who was perfectly master of Himself, never reactive, never ruled by appetite, even under the cruelest provocation (1 Peter 2:23). To grow in self-control is to grow to look like Jesus. This is not a grim addendum to the Christian life but part of the beautiful, ordered freedom of belonging to Him.

Doctrinal / Christian Living Issues

- Self-control as the climactic fruit of the Spirit, guarding the rest (Galatians 5:22–23)
- The works of the flesh as a picture of the ungoverned, appetite-ruled life (Galatians 5:19–21)
- The central question of who rules the inner life: self and appetite, or Christ
- Self-control as part of Christlike character, modeled perfectly by Jesus (1 Peter 2:23)
- Sanctification as the forming of character, not merely the forgiving of acts

Discussion Prompts

- Why might Paul have placed self-control last in the list of the fruit?
- How are the works of the flesh largely a picture of a life with no inner government?
- What does it mean that the real question is who sits on the throne of your inner life?

Question 2

Student Question:

Self-control is rarely tested in the abstract; it is tested in a moment, the sharp reply ready on the tongue, the second helping, the thing you reach for when you are tired or wounded. Where do your own losses of control most often happen, and what tends to trigger them? What would it look like to invite Christ into that exact moment rather than only regretting it afterward?

Commentary and Teaching Notes

This second question moves the truth into the actual moment of testing, because self-control is never won in the abstract. No one struggles with self-control in general; we struggle in the specific instant when the sharp reply is loaded on the tongue, when the dessert is in front of us at the end of a hard day, when the phone is in our hand and we are bored and lonely. The battle is always concrete and almost always sudden.

Help the class grow curious about their own triggers. Most losses of control are predictable if we are honest. Fatigue, hunger, feeling disrespected, idle time, certain people, certain hours of the day, these are the conditions under which our defenses are lowest. To name the pattern is already to weaken its grip, because the temptation that thrives on surprise loses much of its power once we see it coming (1 Corinthians 10:13).

The pastoral aim is to move people from mere after-the-fact regret to before-the-fact preparation. It is too late to invite Christ into the moment when the moment has already passed and we are nursing our guilt. The better way is to anticipate the predictable battle and to walk into it already leaning on Him, having prayed, having rehearsed the better response, having removed the easy occasion where we can. Invite each person to name one recurring moment and one way to meet it differently.

Doctrinal / Christian Living Issues

- Self-control as won or lost in concrete, often sudden, moments
- The wisdom of knowing one's own triggers and patterns of temptation
- God's faithful provision of a way of escape in temptation (1 Corinthians 10:13)
- Preparation before the moment rather than mere regret after it

Discussion Prompts

- What conditions tend to lower your defenses (fatigue, certain people, idle time)?
- Where do your losses of control most often happen, and what triggers them?
- What is one way to walk into a predictable battle already leaning on Christ?

Question 3

Student Question:

Paul says self-control is part of the fruit of the Spirit, not a work of the flesh (Galatians 5:22–23). Why does it matter that the Bible calls this a fruit, something grown, rather than simply a discipline we manufacture by gritting our teeth? At the same time, why does calling it fruit not make us passive (compare 1 Corinthians 9:24–27, where Paul disciplines his own body)?

Commentary and Teaching Notes

Now draw out why Paul calls this fruit rather than a work. He has just listed the works of the flesh and now turns to the fruit of the Spirit, and the change of word is deliberate. Works are things we manufacture by our own effort. Fruit is something that grows out of a living relationship to a source, the way an apple grows not by the branch straining but by the

branch abiding in the tree (John 15:4–5). Self-control is not first a technique we master but a quality that grows in a life joined to Christ and walking by His Spirit.

This protects us from the exhausting illusion that we can white-knuckle our way to a mastered inner life. Many sincere believers have tried exactly that, gritting their teeth, making vows, relying on raw willpower, and collapsing again and again, because willpower alone is a shallow root that withers under pressure. The good news is that God grows this fruit; it is the Spirit's harvest in those who walk with Him, not the trophy of the strongest will in the room.

And yet calling it fruit must never make us passive, which is why the question points to 1 Corinthians 9:24–27, where Paul says he disciplines his body and keeps it under control like an athlete in training. The same apostle who calls self-control fruit also strains and trains for it. There is no contradiction. The fruit grows precisely as we walk by the Spirit, abide in Christ, and put our effort where He commands. God supplies the life; we tend the branch in obedience to the Word. Hold both truths together so the class neither slips into proud striving nor into lazy waiting.

Doctrinal / Christian Living Issues

- Fruit as grown from a living source, not manufactured by effort (John 15:4–5)
- Freedom from the illusion of self-control by willpower alone
- The Spirit as the source from whom this fruit grows in the walking believer
- Genuine human effort and discipline still commanded (1 Corinthians 9:24–27)
- Cooperative growth: God supplies the life, we tend the branch in obedience

Discussion Prompts

- What is the difference between fruit that grows and a work we manufacture?
- Where have you tried to white-knuckle self-control and grown discouraged?
- How can it be fruit the Spirit grows and still require Paul's athletic discipline?

Question 4

Student Question:

Many of us try to control the outward behavior while leaving the inner desire untouched, like cutting the weed off at the ground while the root lives on. Where have you been managing symptoms rather than letting Christ deal with the root? What desire underneath the behavior most needs to be brought honestly to Him this week?

Commentary and Teaching Notes

This self-focused question presses past behavior to desire, which is where self-control is finally won or lost. It is possible to manage the outward act for a while, to bite the tongue, skip the dessert, lock the app, and yet leave the craving underneath fully alive, so that the

moment our guard drops the old behavior returns with interest. That is cutting the weed at the surface while the root drinks deep below.

Jesus consistently went to the root. He taught that murder begins in anger and adultery in the lustful look (Matthew 5:21–28), that what defiles a person comes from within, out of the heart (Mark 7:21–23). Real change in self-control is not mainly behavior modification; it is the slow reordering of what we love and want, as Christ becomes more desirable to us than the thing we have been craving. The mouth and the hands follow the heart eventually.

Be tender here, because this is humbling ground. Ask the class to look beneath a particular behavior they keep fighting and to name the desire it is feeding, comfort, control, escape, approval, revenge. The point is not to wallow in shame but to bring the actual root, not just the symptom, into the light before Christ in honest prayer and in submission to His Word, asking Him to grow in us a deeper love for Him that crowds out the lesser craving. Lasting self-control flows from a transformed wanting, not merely a tightened restraint.

Doctrinal / Christian Living Issues

- The difference between managing behavior and dealing with the desire beneath it
- Sin and holiness rooted in the heart, not only in outward acts (Matthew 5:21–28; Mark 7:21–23)
- Lasting change as the reordering of our loves toward Christ
- Honest confession of the root desire as a path to real transformation

Discussion Prompts

- Where have you been managing symptoms while the root desire lives on?
- What desire underneath a stubborn behavior most needs to come into the light?
- How does growing to love Christ more change the appetite itself, not just the act?

Question 5

Student Question:

Right after naming self-control, Paul writes that those who belong to Christ Jesus have crucified the flesh with its passions and desires (Galatians 5:24). What does it mean that the flesh has already been crucified, and how does that decisive break with our old life become the foundation for the daily, ongoing battle for self-control?

Commentary and Teaching Notes

Here we reach the theological foundation of the whole passage, the sentence that grounds self-control in the gospel itself: those who belong to Christ Jesus have crucified the flesh with its passions and desires (Galatians 5:24). Paul speaks of a decisive event in the past tense. When a person comes to Christ in faith, repentance, confession, and baptism, being buried with Him and raised to walk in newness of life (Romans 6:3–6), there is a real and

definitive break with the old life. The flesh, our self-ruled, appetite-driven nature, has been nailed to the cross.

This is enormously freeing. The believer does not fight for self-control as a slave still under the dominion of his cravings, hoping someday to be free. He fights as a person already set free, who reckons himself dead to sin and alive to God in Christ Jesus (Romans 6:11). The decisive battle has already been won at the cross; what remains is the daily working out of a victory already secured. The old master no longer has the right to rule, even when he still shouts.

Keep this from becoming an excuse for passivity, which the rest of the passage forbids. Paul does not say the flesh is gone, only that it has been crucified, which is to say its reign is broken even while its voice persists. So the same Christian who has crucified the flesh must still walk by the Spirit and keep in step with Him (Galatians 5:16, 25). The cross is the foundation, not the finish line. Help the class see that the daily struggle for self-control is not the desperate effort of a slave but the confident resistance of a freed person who is making the verdict of the cross real in the details of each day.

Doctrinal / Christian Living Issues

- Belonging to Christ as the ground of self-control (Galatians 5:24)
- The flesh crucified as a decisive, past break with the old self-ruled life
- Union with Christ in His death and resurrection through baptism (Romans 6:3–6)
- Reckoning ourselves dead to sin and alive to God (Romans 6:11)
- The reign of the flesh broken even while its voice persists; cross as foundation, not finish

Discussion Prompts

- What does it mean that the flesh has already been crucified for those in Christ?
- How does fighting as a freed person differ from fighting as a slave still bound?
- Why is the crucifixion of the flesh the foundation rather than the end of the battle?

Question 6

Student Question:

Crucifixion is not a single past event we coast on; Paul also says we must keep in step with the Spirit (Galatians 5:25), and Jesus speaks of taking up the cross daily (Luke 9:23). In which area of your life do you most need to take up the cross again today, deliberately saying no to a desire that wars against your walk with Christ? What concrete step would that involve?

Commentary and Teaching Notes

This question turns the decisive past event of verse 24 into the daily practice it demands. Paul will not let crucifixion be a one-time memory we coast on; he immediately adds, if we live by the Spirit, let us also keep in step with the Spirit (Galatians 5:25), and Jesus says the

disciple must take up his cross daily and follow Him (Luke 9:23). The break with the flesh was made once at our conversion, yet it must be applied again every morning in the thousand small choices of the day.

Make the daily nature of this vivid and concrete. To take up the cross today is to say a deliberate no to a particular desire that wars against our walk with Christ (1 Peter 2:11), and a deliberate yes to the way of the Spirit. It is the freed person, in a specific moment, choosing not to feed the old appetite but to walk by the Spirit instead. This is not earning God's favor; it is living out the freedom we have already been given, keeping in step rather than wandering off the path.

Press for honesty and specificity. In which area does each person most need to take up the cross again today? The aim is not a vague resolve to do better but a concrete step: an arrangement that removes the easy occasion, a habit of prayer at the predictable point of testing, a person enlisted to ask the hard question, a passage of Scripture taken to heart for the moment of pressure. Self-control grows as we daily and deliberately keep in step with the Spirit in the practical details, not as we wait passively for a feeling to change us.

Doctrinal / Christian Living Issues

- Keeping in step with the Spirit as the daily outworking of crucifixion (Galatians 5:25)
- Taking up the cross daily, not as a single past event (Luke 9:23)
- Abstaining from passions that war against the soul (1 Peter 2:11)
- Concrete, deliberate choices as the form of daily self-control
- Living out a freedom already given, not earning God's favor

Discussion Prompts

- In which area do you most need to take up the cross again today?
- What concrete step would saying a deliberate no to that desire involve?
- What does it look like in practice to keep in step with the Spirit this week?

Question 7

Student Question:

Self-control is often the guardian of all the other fruit; without it, love grows impatient, peace gives way to outburst, and gentleness hardens into harshness. How do you see self-control protecting and serving the other graces in Paul's list (Galatians 5:22–23)? Why might it be no accident that Paul places it last, as if to hold the rest together?

Commentary and Teaching Notes

This question lifts the eyes from self-control alone to see how it serves all the other fruit. Self-control is the guardian grace. Love without self-control grows impatient and selfish; peace without it shatters into the outburst; gentleness without it hardens into a sharp

tongue; even joy curdles into mere indulgence when nothing governs it. Remove self-control and the whole beautiful character begins to come apart in the moment of pressure.

Help the class see this in the ordinary fabric of life. The parent who loves a child deeply still wounds that child with a tongue out of control. The believer who genuinely wants peace in the home still detonates it with one ungoverned reaction. The kind person becomes unkind under provocation precisely where self-control fails. So self-control is not one isolated virtue among nine; it is the steady hand that keeps the others from spilling. It is no accident that Paul sets it last, as if to close and hold the whole basket together.

There is also a guardrail to note here. Self-control is the servant of the other graces, never a cold, joyless end in itself. The goal is not a clenched, suppressed person who has merely bottled everything up, but a free person whose loves and reactions are rightly ordered under Christ, so that love and joy and peace can actually flourish. Encourage the class to see growth in self-control not as becoming more rigid but as becoming more whole, more like Jesus, who was utterly self-mastered and yet the most warm, free, and tender of men.

Doctrinal / Christian Living Issues

- Self-control as the guardian that protects and serves the other fruit
- The collapse of love, peace, and gentleness when self-control fails
- The fitting placement of self-control last, holding the whole together
- Self-control as servant of the graces, not a cold or joyless end in itself
- The goal as wholeness and freedom under Christ, not mere suppression

Discussion Prompts

- How have you seen love or peace or gentleness collapse when self-control failed?
- Why might Paul have placed self-control last, as if to hold the rest together?
- How is biblical self-control different from merely being rigid or bottled up?

Question 8

Student Question:

Scripture connects self-control to hope and to the return of Christ, telling us to live self-controlled lives as we wait for the blessed hope (Titus 2:11–13; 1 Peter 4:7; 5:8). How does keeping eternity and Christ's coming in view change the way you handle your appetites and impulses now? Where would remembering that you belong to Christ steady you in a struggle you face?

Commentary and Teaching Notes

This question sets self-control in the light of eternity, because Scripture repeatedly ties a governed life to the hope of Christ's return. Grace itself, Paul says, trains us to renounce ungodliness and to live self-controlled, upright, and godly lives in the present age, as we await our blessed hope, the appearing of our Lord Jesus Christ (Titus 2:11–13). Peter

likewise grounds sober-mindedness in the nearness of the end and the prowling of the adversary (1 Peter 4:7; 5:8). The way we handle our appetites now is shaped by what we are living for.

Help the class feel how a long view steadies the present struggle. A person who lives only for the next hour will hand that hour whatever it craves; a person who remembers they belong to Christ and will stand before Him weighs the momentary craving against the lasting joy and is far harder to stampede. The athlete denies himself for a perishable wreath; how much more the Christian for an imperishable one (1 Corinthians 9:25). Self-control is, in a real sense, the present tense of hope.

Bring it to the personal struggle each one faces. Where would remembering that you belong to Christ, that you are not your own, that you were bought with a price (1 Corinthians 6:19–20), steady you in the very battle you fight? The desire that feels overwhelming in the moment shrinks when set beside the One we are waiting for and the inheritance He has promised. Encourage the class to fight their appetites not merely by looking down at the temptation but by looking up at Christ and forward to His coming.

Doctrinal / Christian Living Issues

- Grace training us to live self-controlled lives as we await Christ (Titus 2:11–13)
- Sober-mindedness grounded in the end of all things and the prowling adversary (1 Peter 4:7; 5:8)
- The long view of eternity steadying the present struggle
- Belonging to Christ, bought with a price, not our own (1 Corinthians 6:19–20)
- Self-control as the present tense of Christian hope (1 Corinthians 9:25)

Discussion Prompts

- How does keeping Christ's return in view change how you handle an appetite now?
- Where would remembering you belong to Christ steady you in a current struggle?
- What does it mean to fight temptation by looking up to Christ rather than only down at it?

Question 9

Student Question:

Some teach that the fruit of the Spirit, including self-control, is poured into the believer by a direct, miraculous operation of the Spirit working on the heart apart from the Word, so that growth is something done to a passive Christian rather than produced as we actively walk by the Spirit. Yet Paul calls us to walk by the Spirit and keep in step with the Spirit (Galatians 5:16, 25), commands us to make no provision for the flesh (Romans 13:14), and the Word is the Spirit's instrument by which He equips us for every good work (Ephesians 6:17; 2 Timothy 3:16–17). How does the Bible teach that the Spirit actually produces self-control in us, and why does this matter for how we pursue a mastered inner life?

Commentary and Teaching Notes

This is the heaviest doctrinal question of the lesson, and it must be handled with the greatest care, because it concerns how the Spirit actually produces His fruit in us. Some teach that the fruit of the Spirit, self-control included, is infused into the believer by a direct, miraculous operation of the Spirit upon the heart, working apart from and independent of the Word, so that growth becomes something done to a passive Christian who simply waits for an inner change. On this view, the believer is largely a spectator while God secretly rearranges the soul.

Scripture teaches something both truer and more hopeful. The fruit is indeed the Spirit's, and the power is His, not ours; we manufacture nothing in our own strength. But Paul tells us the manner in which it is produced: we are to walk by the Spirit, and then we will not gratify the desires of the flesh (Galatians 5:16); if we live by the Spirit, we are to keep in step with the Spirit (Galatians 5:25). This is the language of an active walk, not a passive infusion. The Spirit grows His fruit in us as we walk with Him, and we walk with Him in submission to the Word He has given. His instrument is the sword of the Spirit, which is the Word of God (Ephesians 6:17), and the inspired Scriptures are precisely what make the man of God complete, equipped for every good work (2 Timothy 3:16–17). The Spirit does not bypass the mind and the Word to zap the heart; He transforms us through the renewing of the mind by His revealed truth (Romans 12:2), as we make no provision for the flesh and put on the Lord Jesus Christ (Romans 13:14).

Two errors must be guarded against here at once. The first is the notion of a direct, mystical operation apart from the Word, which would leave us waiting for feelings and revelations God has not promised, and which opens the door to claiming new messages from the Spirit beyond the completed Scriptures. This fruit is Christlike character, not the miraculous sign gifts of the apostolic age. Those gifts, tongues, prophecy, miraculous knowledge, were given to confirm the message while revelation was being delivered, and they have ceased now that the complete and perfect New Testament has come; the written Word is our authority today (1 Corinthians 13:8–10; 2 Timothy 3:16–17; Jude 3). The second error, on the opposite side, is the Calvinistic notion that God alone acts and the believer makes no real contribution, so that grace cancels effort and human responsibility evaporates. Paul will allow neither. Those who belong to Christ have crucified the flesh (Galatians 5:24), and they must keep walking by the Spirit in active obedience to the Word.

Lead the class to the practical resolution Scripture itself models. Self-control is produced neither by our willpower alone nor by a miraculous override that leaves us passive, but by the Spirit working through His Word as we submit to it and walk in it. So if we want this fruit to grow, we give ourselves to the Scriptures the Spirit inspired, we pray, we obey, we put off the flesh and put on Christ, and we trust the Spirit to do through that walk what we could never do on our own. This keeps us humble, for the fruit is His; and responsible, for the walking is ours. Make the point not to win an argument but to give believers a true and livable path to the mastered inner life: walk with the Spirit in His Word, and the fruit will grow.

Doctrinal / Christian Living Issues

- The fruit of the Spirit produced as we walk in the Spirit in submission to His Word, never by a direct operation apart from it (Galatians 5:16, 25)
- The Word as the Spirit's instrument; Scripture equips completely for every good work (Ephesians 6:17; 2 Timothy 3:16–17)
- Transformation by the renewing of the mind through revealed truth (Romans 12:2; Romans 13:14)
- The fruit as Christlike character, not the miraculous sign gifts of the apostolic age, which have ceased (1 Corinthians 13:8–10; Jude 3)
- The complete New Testament as our authority today; no new revelation beyond it (2 Timothy 3:16–17)
- Rejection of Calvinistic monergism that makes the believer passive; the flesh crucified and the walk active (Galatians 5:24)
- Cooperative sanctification: the fruit is the Spirit's, the walking is ours; humility and responsibility together

Discussion Prompts

- How does the Bible say the Spirit actually produces self-control in us?
- Why does it matter that the Spirit works through the Word rather than apart from it?
- How does this keep us both humble (the fruit is His) and responsible (the walking is ours)?

Question 10

Student Question:

Look back across Galatians 5:22–24 as a whole: self-control as the fruit of the Spirit, grown in those who belong to Christ and have crucified the flesh, who now walk by the Spirit. Name one specific area of your inner life where you most sense Jesus wanting to take the throne through this study, and one concrete habit of walking with Him, in His Word and in prayer, that you will begin this week to cooperate with His work in you.

Commentary and Teaching Notes

The capstone question gathers the whole passage and asks for a concrete, personal response. Walk the class once more through the movement of Galatians 5:22–24: self-control as the crowning fruit of the Spirit, the inner government of a life under Christ; grown, not manufactured, in those who belong to Christ Jesus; founded on the decisive truth that such people have crucified the flesh with its passions and desires; and worked out daily as they keep in step with the Spirit in submission to His Word.

Now make it land where it must, in one specific area of the inner life. Self-control does not grow in general; it grows in particular people surrendering particular thrones to Christ. Press gently for honesty: which corner of the inner life, the temper, the tongue, the appetite,

the screen, the private thought, the spending, does each person most sense Jesus wanting to take? Vague intentions change nothing; a named surrender begins everything.

Then ask for the second specific, the cooperative step, because this lesson above all has taught that we are not passive. What one concrete habit of walking with Christ, a daily time in His Word, a settled pattern of prayer at the predictable point of testing, a person enlisted for honest accountability, an arrangement that removes the easy occasion, will each one begin this week to cooperate with the Spirit's work? Close with hope. The flesh has already been crucified for those who belong to Christ; the decisive victory is won. The students are not being asked to conquer themselves by sheer strength, but to keep walking with the Spirit in the Word, trusting Him to grow the very fruit they long for, until Christ reigns in the smallest rooms of the heart.

Doctrinal / Christian Living Issues

- A synthesis of Galatians 5:22–24: self-control as fruit, grown in those who belong to Christ, founded on the crucified flesh, worked out by walking in the Spirit
- Growth as personal and particular, not abstract
- A named surrender of a specific area to Christ's reign
- A concrete, cooperative habit of walking with the Spirit in the Word and prayer
- Confidence grounded in the decisive victory of the cross (Galatians 5:24)

Discussion Prompts

- Which corner of your inner life do you most sense Jesus wanting to take?
- What one concrete habit of walking with Christ will you begin this week?
- How does it steady you to know the flesh has already been crucified for those in Christ?