

At the Movies 2018

Life Group Leaders Guide

Objective

This guide contains the information and questions you will need to lead a life group study during our current sermon series. Our aim is to spark Spirit-led, Bible-centered conversations that anyone can participate in regardless of how biblically literate they may or may not be. **The win** that we want you to experience is when your group members **connect** more closely with each other and with God so that they are encouraged to move forward in living out their faith.

Directions

The *Purpose* and *Move* sections are for the leader to read to the group to provide clarity. **Do not feel pressured to cover all the questions.** Decide which ones may work best for your group. You will see brief notes interspersed between groups of questions to help give the group context for their answers. The *Notes and Commentary* section (when included) is optional reading for the leader to get background information and better understanding of the passages before leading the discussion.

Series Overview

We believe all great stories find their source in God's story. Movies in many ways are the dreams of our culture, and we believe the church is meant to be the interpreter of these dreams. As we dive into the stories embedded in movies over the next 4 weeks, we believe that you will be further drawn into God's story.

At the Movies 2018 Series Schedule

Week	Sermon Date	Topic of sermon and life group
1	7/15/18	The Greatest Showman
2	7/22/18	Jumanji
3	7/29/18	Dunkirk
4	8/5/18	Black Panther

The Point Church Life Group Curriculum

Jumanji

Purpose of Study

The purpose of today's study is to consider how we've been brought together for God's mission and how we need each other to accomplish it.

Flow of Study

Icebreaker: If you saw the latest sequel of *Jumanji*, tell what you liked or disliked about it. Did you have a favorite scene? What about the story interested you?

Move #1: Since the sermon series and life groups are covering similar topics, it might be a good idea (both for content and time) to begin the discussion with some unpacking questions from this Sunday's sermon.

1. Did anything stand out to you from the message this weekend?
2. Is there anything from the message this weekend that you want to apply?

Move #2: In the sermon, we heard about the story of Nehemiah leading the people of Jerusalem in the project of rebuilding the city walls. Everyone did their part to make it happen. Let's turn our attention to a text from the New Testament that paints a similar picture regarding God's intention for us, his church.

Read 1 Corinthians 12:12-31 (NIV)

12 Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ. 13 For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink. 14 Even so the body is not made up of one part but of many.

15 Now if the foot should say, "Because I am not a hand, I do not belong to the body," it would not for that reason stop being part of the body. 16 And if the ear should say, "Because I am not an eye, I do not belong to the body," it would not for that reason stop being part of the body. 17 If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? 18 But in fact God has placed the parts in the body, every one of them, just as he wanted them to be. 19 If they were all one part, where would the body be? 20 As it is, there are many parts, but one body.

21 The eye cannot say to the hand, "I don't need you!" And the head cannot say to the feet, "I don't need you!" 22 On the contrary, those parts of the body that seem to be weaker are indispensable, 23 and the parts that we think are less honorable we treat with special honor. And the parts that are unpresentable are treated with special modesty, 24 while our presentable parts need no special treatment. But God has put the body together, giving greater honor to the parts that lacked it, 25 so that there should be no division in the body, but that its parts should have equal concern for each other. 26 If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.

27 Now you are the body of Christ, and each one of you is a part of it. 28 And God has placed in the church first of all apostles, second prophets, third teachers, then miracles, then gifts of healing, of helping, of guidance, and of different kinds of tongues. 29 Are all apostles? Are all prophets? Are all teachers? Do all work miracles? 30 Do all have gifts of healing? Do all speak in tongues[d]? Do all interpret? 31 Now eagerly desire the greater gifts.

1. How is the analogy of a body particularly appropriate for describing the church?
2. Why is unity important in a body and in a church?
3. We tend to think of unity almost exclusively in terms of people being in agreement and not divided into factions. But how is unity manifested in teamwork (compare verses 4-7)? Describe a situation where you observed dysfunctional teamwork.
4. What correlation do you see in this text to the tagline of the movie, *Jumanji*: “Trust each other, and never blink. The missing piece is not what you think”?
5. Like every part of the body has an important and unique function, why does the church need everyone playing their part to be successful?
6. Why do you think we tend to de-value some roles on a team or in a church? How does that attitude contrast with what Paul writes here?
7. Re-read verses 15-16. How can we help people who don’t think they have a part to play realize their importance to the church body?
8. Verse 26 talks about sharing the ups and downs. How can we develop a mentality of supporting each other across the different ministries of our church?
9. What is personally meaningful to you about being part of “the body of Christ” (verse 27)?
10. Verses 28-30 list a few of the many different roles that were present in the early church. What role are you currently filling in the church body, and how do you feel well-suited for that? Or what role do you think you might like to try?

Next Steps: The following are things you could challenge your members to do in order to take what you studied in this curriculum farther.

- Talk to your Life Group leader, Pastor or Assistant Pastor about finding your role on the team.

Prayer: End your study with a time of praying with and for each other. Take requests, but be sure to pray also about what you’ve discussed today.

Notes and Commentary

(The following are pieces of commentary, facts, and links based on the passages of this study in order. Use them to help supplement your group time or for your personal preparation.)

By further extending the imagery of the body, these two paragraphs illustrate the two concerns of vv. 12–14, diversity in unity. The first takes up the point of v. 14, but concludes by once more stressing unity (v. 20), which point is then taken up in the second illustration. These elaborations, it should be noted, become analogies in their own right, and are capable of independent application (as often happens to them). However, even though in Paul's hands analogies are often less than precise—the analogy seems to make one point while Paul's own application makes another—nonetheless we must go with Paul, not with the imagery as such.

Part of the key to understanding these analogies lies in their structure. In each case Paul begins with a personification of some of the parts of the body, in which they are disallowed to say things either about themselves (vv. 15–16) or about others (v. 21) because what is said is absurd in terms of the body. The absurdity is pressed in the first instance with rhetorical questions (v. 17) and in the second with observations about how certain parts of the body are treated (vv. 22–24a). Paul then “applies” these pictures to the body itself (vv. 18–20, 24b–26), thus keeping the imagery alive. But in each case one recognizes that they are also intended now to be applied to the situation in Corinth, that they are the “body” being spoken about. The ultimate exegetical concern is to determine how the Corinthians were expected to hear and apply these pictures, and thus to see the place of this imagery in the total argument.

Thus in the first picture Paul makes his point not in the imagery itself, that is, in what the foot and ear say to the hand and eye, but in the set of rhetorical questions that follow in vv. 17 and 19: that all members are necessary if there is to be a body and not a monstrosity. Vv. 18 and 20 respond to the rhetoric by indicating the true nature of the body as it was divinely ordained: one body with many parts. Thus Paul intends this first elaboration of the analogy to illustrate the point of v. 14, “the body is not one member [= the whole body is not to assemble and only speak in tongues], but many [= the other gifts mentioned in vv. 8–10].” The language of v. 18 in particular indicates that the “application” to their situation harks back to vv. 7–11 and the insistence on diversity with regard to gifts and manifestations of the Spirit, not to kinds of persons within the Corinthian community.

In the second instance, however, the apostle picks up and drives home a point not made previously in this argument, but somewhat intrinsic to the metaphor. Probably this slight digression, which many interpreters see as the point of everything, is a direct reflection of the divided situation in Corinth—especially so if Theissen is correct that much of the tension in the community is the result of social status. Paul begins this argument (v. 21) with three of the members from vv. 15–16, but now with clear implications of alleged superiority. His point here is found in the imagery itself: the apparently superior cannot say to the apparently inferior, “We can get along without you.” This is demonstrated by the further elaborations in vv. 22–24a, which emphasize the strictly apparent nature of such “hierarchy.” He argues that the apparently weaker, the internal organs, are the more necessary, and that the apparently less seemly, the sexual organs, are accorded the higher honor (of clothing being implied). In vv. 24b–26, still keeping the metaphor intact, he seems clearly to be pursuing the problem of their internal divisions. In this case, therefore, the conclusion drawn is less the need for diversity than the need for unity and mutual concern, with a decided emphasis on God's own care for the one who lacks. This in effect moves the analogy from gifts to people, a concern that will spill over into the next listings in vv. 27–31. (Gordon Fee, *NICNT*)