

Beyond Regret

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 all have regrets from the past. Many of them come from our attempts to fulfill unmet longings. The problem is many of us get stuck in our regrets and seem unable to move forward. We want to help people recognize specific regrets, release them to God, and learn to see regrets as an opportunity to start over. Our hope is that we would all come to see that God is big enough to redeem even our worst regrets. He can use everything for a greater good. Nothing needs to keep us from the joy and purpose God has for our lives! We can start over and live a life beyond regret. During the series we will examine the biggest regret of one of the heroes of the Bible and learn how to recognize, release and redeem even our worst regrets!

Beyond Regret Series Schedule

Week	Sermon Date	Topic
1	3/8	Recognize Regrets
2	3/15	Release Your Regrets
3	3/22	Redeem Your Regrets
4	3/29	Repeat

The Point Church Life Group Curriculum

Redeem Your Regrets

The Big Idea

Living beyond your regrets is not a one-time fix, but a discipline God can help you employ whenever you need it.

Flow of Study

Icebreaker: What was one of your worst childhood injuries?

Move #1: Let's begin our discussion reflecting on Sunday's sermon as we wrapped up the series Beyond Regret.

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

Move #2: In the beginning of the series we talked about David's sin with Bathsheba. The psalm we are about to talk about gives us insight into David's regret and how we can always take our regrets to God for redemption.

Read Psalm 51:1-15 (NIV)

1 "Have mercy on me, O God, according to your unfailing love; according to your great compassion blot out my transgressions 2 Wash away all my iniquity and cleanse me from my sin. 3 For I know my transgressions, and my sin is always before me. 4 Against you, you only, have I sinned and done what is evil in your sight: so you are right in your verdict and justified when you judge 5 Surely I was sinful at birth, sinful from the time my mother conceived me.

6 Yet you desired faithfulness even in the womb; you taught me wisdom in that secret place 7 Cleanse me with hyssop, and I will be clean; wash me, and I will be whiter than snow. 8 Let me hear joy and gladness; let the bones you have crushed rejoice. 9 Hide your face from my sins and blot out all my iniquity. 10 Create in me a pure heart, O God, and renew a steadfast spirit within me. 11 Do not cast me from your presence or take your Holy Spirit from me. 12 Restore to me the joy of your salvation and grant me a willing spirit, to sustain me.

13 Then I will teach transgressors your ways, so that sinners will turn back to you 14 Deliver me from the guilt of bloodshed, O God, you who are God my Savior, and my tongue will sing of your righteousness 15 Open my lips, Lord, and my mouth will declare your praise.

16 You do not delight in sacrifice, or I would bring it; you do not take pleasure in burnt offerings. 17 My sacrifice, O God, is a broken spirit; a broken and contrite heart you, God, will not despise.

3. What is the overall tone of this passage? In what ways does David express regret?
4. Even though David's words resonate with a lot of regret, how do his words also demonstrate his faith?
5. Even though David clearly sinned against Bathsheba and Uriah, he says his sin is against God alone (verse 4). Why do you think he says that?

6. Sin is inevitable (verse 5), but that doesn't mean we have to live in regret. How does David pursue the redemption of his failures in this passage? What is the part we as humans play?
7. Have you ever been so stuck in regret that you lost the joy of your salvation (verse 12)? What was that like?
8. How can confession and God's redemption bring us back to a place of joy in our lives?
9. In verse 13, we see that our redemption puts us in a place to be able to help others. What are some ways you can use your regrets to point people to Jesus?
10. Because of what Jesus did for us on the cross we always have access to redemption, but sometimes we need a friend to help us see that. Who do you have in your life that points you to Jesus when you feel you've blown it?
11. What does it look like to offer God "a broken and contrite heart" over our mistakes as an ongoing life rhythm as we simultaneously seek to move beyond regret?
12. Why is it more important to offer God a broken heart than worship, offerings or good deeds when it comes to overcoming regrets (verses 16-17)?

Next Steps:

1. Trust God to use your mistakes to help you grow and help others grow. Keep taking any new regrets to him day by day.
2. If you don't have someone in your life that points you to Jesus when you are weighed down with regret, consider joining a Core Group!

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.

On Psalm 51

51:1–2. David prays for forgiveness and cleansing. The ground of this prayer is God's grace.... Sin is described in three aspects: (1) transgression, i.e., defection from God or rebellion against him; (2) iniquity, i.e., the perversion of right, depravity of conduct; and (3) sin, i.e., error, missing the mark. The removal of guilt is also triply described: (1) "blot out," i.e., sin is regarded as a debt recorded in God's book which needs to be erased and canceled; (2) "wash me," i.e., sin is regarded as an inward stain which only God can thoroughly cleanse; and (3) "cleans me," i.e., as a leper might be cleansed of his disease.

51:3. ...His sins have been known to God all along. Now, however, David has come to know them himself; they are unceasingly present to his conscience, at least since Nathan had pricked his conscience with the word of God.

51:4. All sin ultimately is a sin against God, as a breach of his holy law. Moreover, the king, as Yahweh's representative, was in a special way responsible to him. David's admission of sin would make any sentence concerning him by God appear just. Man's sin brings out into a clearer light the justice and holiness of God.

51:5. David alludes to his sinful nature. He was born in sin, i.e., with a nature prone to do evil. The verse does not plead the sinfulness of his nature as an excuse for his conduct. Rather he is confessing that sin has infected his very nature....

51:7. ...The figurative language is borrowed from the ceremony of the law. A bunch of hyssop, a common herb which grew upon walls, was used as a sprinkler, especially in the rites for cleansing the leper and purifying the unclean (cf. Lev 14:4ff.). Washing and clothing of the body regularly formed part of the rites of purification. David here, however, is thinking of the inward and spiritual cleansing of which those outward rites were the symbol. He appeals to God himself to perform the office of the priest and cleanse him from his defilement.

51:10. David wants a radical change of heart and spirit, not a restoration of what was there before. A "steadfast spirit" is one that is fixed and resolute in its allegiance to God, unmoved by the assaults of temptation. Essentially here David is surrendering his heart to the Lord.

51:11. David prayed that he might not be cast away from God's presence. The Spirit of God came upon David when he departed from Saul (1 Sam 16:13f.). David apparently feared that, because of his sin, he might be deprived of God's favor and deserted by that Spirit which supplies comfort and guidance to believers.

51:13. After he has experienced the joy of restoration to communion with God, he will endeavor to instruct transgressors in the ways of Yahweh. One of the most fitting fruits of repentance is the effort to keep others from falling into the same pitfall, and to guide back to the Lord those who have fallen.

51:15–17. ...Sin hinders genuine praise; pardon releases it. Such a thank offering he proposes to give because he knows that Yahweh does not desire a material offering so much as the sacrifice of a contrite heart. This is not a repudiation of all sacrificial worship but a recognition that the reality within is more desirable to God than the outward symbol. A "broken spirit and a contrite heart" are those in which the obstinacy of pride has been replaced by the humility of repentance. (James E. Smith, *Old Testament Survey Series: The Wisdom Literature and Psalms*)