

Re-Engage

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

If you're married, would you rate your marriage as a 2 or a 10? Maybe even a 0? You are not alone. Whether your marriage needs to be reignited or resurrected, chances are that your marriage needs you to re-engage. Re-engage is a four-week series designed for couples who want a closer walk with their spouse – and with God. For singles, it will help prepare you for possible marriage in the future and also help you strengthen other important relationships.

Re-Engage Series Schedule

Week	Sermon Date	Topic
1	2/9	Give Up
2	2/16	Give In
3	2/23	Give Grace
4	3/1	Group Socials

The Point Church Life Group Curriculum

Give Grace

The Big Idea

Be the peacemaker in your marriage and other relationships.

Flow of Study

Icebreaker: Describe a time you got in an argument. What role did you play?

Move #1: Let's begin the discussion with our takeaways from this week's sermon.

1. What stood out to you from the sermon about giving grace to your spouse?

Move #2: Next, let's continue unpacking the Beatitudes within the context of marriage.

Read Matthew 5:7-9 (NIV)

7 Blessed are the merciful,

for they will be shown mercy.

8 Blessed are the pure in heart,

for they will see God.

9 Blessed are the peacemakers,

for they will be called children of God.

Note: Mercy can be defined as showing compassion on someone, or offering forgiveness toward someone when it is within your power to punish, harm or simply ignore them.

2. What effect can being merciful have on your marriage or other relationships?
3. How can a lack of mercy spiral out of proportion from the original offense?
4. How does being full of mercy push against our tendency to focus on equity and fairness in our relationships?
5. What does it mean to be pure in heart in your marriage?
6. What does it look like practically for you to be a peacemaker in your marriage or other relationships?

Move #3: Let's look a little further at the role of forgiveness in making peace.

Read Colossians 3:13-14 (NIV)

13 Bear with each other and forgive one another if any of you has a grievance against someone. Forgive as the Lord forgave you. 14 And over all these virtues put on love, which binds them all together in perfect unity.

7. How does "bearing with one another in love" help show grace to our spouse?

8. How can we become more aware of our own faults and offenses as we try to live out these verses in our marriages and other relationships?
9. Do you have to forget or condone what someone has done in order to forgive them? Why or why not?

Move #4: We are not alone in our effort to be peacemakers in our relationships. Let's examine the role of the Holy Spirit in helping us to bear with each other.

Read Galatians 5:22-26 (NIV)

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

10. Peacemakers are full of "the fruit of the Spirit." How do you see the Holy Spirit growing these qualities in you? Which of these do you struggle most with?
11. How do we "live by the Spirit" so that we can experience his "fruit"? What practical steps can you take in your own life? With your spouse?
12. As two people get to know each other well, they usually learn what provokes the other person. What would it look like in your relationships if instead of weaponizing this knowledge for retaliation, you used it to intentionally prevent provocation? Give a specific example from your marriage.

Next Steps:

1. Give grace in order to make peace with your spouse.
 - a. Find the right time (when you and they are not rushed).
 - b. Go with the right attitude (you're not saying this so they will say/do something in return).
 - c. Make restitution (wherever possible).
 - d. Live consistent with your repentance (change your ways).
2. Do you want to really take your marriage to the next level? It's not too late to sign up for Re-Engage Class at pointchurch.com/reengage.

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 Matthew 5

Mercy is a central biblical theme, because in God's great mercy he does not give humans what they deserve; rather, he gives to them what they do not deserve (see Ps. 25:6–7; cf. Prov. 14:21). Likewise, the merciful are those who demonstrate forgiveness toward the guilty and kindness for the hurting and needy.... Jesus'

disciples learn from this beatitude that God's good requirement has always been mercy. Recall the classic statements of Micah: "He has showed you, O man, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God" (Mic. 6:8) (Michael J. Wilkins, *NIV Application Commentary: Matthew*)

"Mercy" is closely linked with forgiveness, but is broader here than just the forgiveness of specific offences: it is a generous attitude which is willing to see things from the other's point of view and is not quick to take offense or to gloat over others' shortcomings (the prime characteristic of love according to 1 Cor 13:4–7). Mercy sets aside society's assumption that it is honorable to demand revenge. (R.T. France, *New International Commentary on the New Testament: Matthew*)

In the sixth beatitude Jesus goes to the core of human life, the heart.... Jesus declares here that a pure heart is what produces external purity, not vice versa (e.g., 15:1–19). In this beatitude Jesus continues an important Old Testament theme in which a pure heart describes a person whose single-minded loyalty to God affects every area of life. (Wilkins)

It is a characteristic of God's true people to "seek peace and pursue it." (Ps 34:14) This beatitude goes beyond a merely peaceful disposition to an active attempt to "make" peace, perhaps by seeking reconciliation with one's own enemies, but also more generally by bringing together those who are estranged from one another. Such costly "peace-making," which involves overcoming the natural desire for advantage and/or retribution, will be illustrated in the extraordinary demands of 5:39–42 which overturn the natural human principle of the *lex talionis*.... H. D. Betz (Sermon 140) well comments that the discourse "recognizes war, persecution and injustice as part of the evil world.... Peacemaking is a means of involvement in the human predicament of warlike conditions" which "implies assuming responsibility against all the odds, risking peacemaking out of a situation of powerlessness, and demonstrating the conviction that in the end God's kingdom will prevail." Peacemakers "will be called God's children" (the passive probably implies that God himself will recognize them as his true children) on the basis that God's children reflect God's character (5:44–45), and God is the ultimate peace-maker. (France)

On Galatians 5

The individual characteristics of the Beatitudes are not self-produced, nor can we simply learn or emulate them in an attempt to bring them about in our lives. They are products of a life energized by the Spirit of God. They are, like the listing Paul gives in Galatians 5:22–23, the fruit of the Spirit. They are a wholistic [sic] view of what the Spirit will produce in the life of a disciple of Jesus who is walking in his ways and is being transformed into his image.

So it does help tremendously to study the Beatitudes, because they reveal the values of the kingdom of heaven. As in any study of Scripture, they show us God's ways in distinction from the world's ways and help us to know the right path. But the wonderful truth behind the study of the Beatitudes and our obedience to their truth as the Word of God is that the characteristics of the Beatitudes are ultimately produced by the Spirit of God....

The Beatitudes are neither a means of entering nor of advancing in the kingdom. They are expressions of Spirit-produced kingdom life, revealing to the entire world that a transformation of creation is beginning in Jesus' disciples. That is why we are blessed. (Wilkins)