

# Red Letter Christian

## 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

Sadly, when people think of Jesus-followers it is a far cry from who Jesus actually is. After all that Jesus has done for us, we cannot be content with the picture and representation that we are sharing. We must change the story and perception of who Jesus is. We believe that if people truly met the real Jesus, they would really fall in love with Him. In Red Letter Christian, we will be looking at the words of Jesus, so that we become like Jesus, so the world will see Jesus.

### Red Letter Christian Series Schedule

Week	Sermon Date	Topic
1	10/20/19	Foundation
2	10/27/19	Being
3	11/3/19	<b>Socials</b>
4	11/10/19	Serve
5	11/17/19	Go
6	11/24/19	Forgive

# The Point Church Life Group Curriculum

## *Foundation*

### The Big Idea

The words of Jesus are the foundation of our lives.

### Flow of Study

#### Icebreaker:

Option #1: Describe a time you built something. What did you learn from that experience?

Option #2: Take 5 minutes to collectively build a house of cards together.

**Move #1:** Let's begin the discussion with some questions unpacking this Sunday's sermon.

1. What stood out to you from the message this weekend about building our lives on the words of Jesus?
2. How does your experience with Christians compare or contrast to how Christians are often perceived or portrayed by non-Christians?

**Move #2:** Next, let's hear what Jesus had to say about putting his words into practice.

#### Read Matthew 7:24-29 (NIV)

24 "Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. 25 The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock. 26 But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand. 27 The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash." 28 When Jesus had finished saying these things, the crowds were amazed at his teaching, 29 because he taught as one who had authority, and not as their teachers of the law.

3. Why is it easier to know Jesus's teachings than to live them out?
4. Which of Jesus's teachings do you think are the most difficult to put into practice and why?

**Note to Leader:** To spur conversation, consider referring back to some of Jesus's teachings in the previous chapters of this Sermon on the Mount (Matthew 5-7).

5. Have you known anyone who practiced what Jesus preached well? What's different about them?
6. Why do you think Jesus makes the comparison between practicing his teachings and choosing a foundation for a home?
7. What things do people choose to build their lives on other than following Jesus's teachings and example? Why do you think they believe those things to be good foundations for building their lives?

8. In contrast, what makes following Jesus's teachings such a firm foundation? How have you experienced this in your own life?
9. How can failing to put Jesus's teachings into action lead to disaster?

**Move #3:** Next, let's hear what Jesus had to say about discipleship and the source of his teaching.

**Read John 8:28-32 (NIV)**

28 So Jesus said, "When you have lifted up the Son of Man, then you will know that I am he and that I do nothing on my own but speak just what the Father has taught me. 29 The one who sent me is with me; he has not left me alone, for I always do what pleases him." 30 Even as he spoke, many believed in him. 31 To the Jews who had believed him, Jesus said, "If you hold to my teaching, you are really my disciples. 32 Then you will know the truth, and the truth will set you free."

10. What does Jesus say that it really means to be his disciple?
11. What does Jesus say is the source of his teaching?
12. What kind of life does Jesus promise us here if we live out his teachings? How is that kind of life attractive?

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

1. This week let's all commit to read the Sermon on the Mount (Matt. 5-7) and try to better live out what Jesus says.
2. In your prayers this week, ask Jesus for help in walking in his steps, but also thank him for his amazing grace in dying for our many failures to live up to that standard.

**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 John 8:30-32

It is best to think that John is speaking of people who had made an outward profession, but a profession that did not go very deep. Jesus' words, then, are meant to drive home to formal and casual adherents the meaning of true discipleship. If people in any sense believe in Jesus it is important that they come to see what real faith means....

"My word" stands for the whole of Jesus' teaching (cf. 5:24; 14:23, etc.). The thought is repeated several times in this chapter (vv. 37, 43, 51, 52; cf. v. 55). It is probably significant that Jesus does not say "you will be" but

“you are” disciples. He is not laying down a condition of discipleship, but telling them in what discipleship consists. When anyone abides in Christ’s word, then that person is a true disciple.

(verse 32) Now Jesus does move into the future. Any true disciple will know the truth, and this discourse is especially concerned with truth; it is mentioned seven times (twice here, vv. 40, 44 bis, 45, 46). Truth is closely connected with the Person of Christ (1:17; 14:6), so that knowledge of the truth is naturally associated with being his disciple. What is essentially part of himself he communicates to his followers (see further on 1:14). Jesus goes on to say that “the truth” liberates. This must be understood in the context of this whole Gospel. The meaning is not that truth in a philosophical sense exercises a liberating function so that adherence to the school of Jesus procures such intellectual insight that people are delivered from the bonds of ignorance. There is, of course, a sense in which it is true that only by surrender to the facts is genuine freedom possible, be it in philosophy, science, or what you will. But that is not the point here. The truth of which John writes is the truth that is bound up with the Person and work of Jesus. It is saving truth. It is the truth that saves people from the darkness of sin, not that which saves them from the darkness of error (though there is a sense in which those in Christ are delivered from gross error; this Gospel has a good deal to say about knowledge). Luke tells us that Jesus saw fulfilled in his ministry the prophecy that “He has sent me to proclaim freedom for the prisoners” (Luke 4:18). This is the kind of freedom of which John writes. People do not always, or even usually, realize that they are in bondage. They tend to rest in some fancied position of privilege, national, social, or religious. So these Jews, proud of their religion, did not even know their need to be free. (Leon Morris, *New International Commentary on the New Testament: The Gospel According to John*)