

COMMUNITY GROUP QUESTIONS

FAMILY OF ORIGIN - PART VI

The Family Mascot – 2 Samuel 12:1-15

Pastor Miles McPherson – October 14, 2012



ANNOUNCEMENTS

1. For all Rock Church events, please visit <http://www.sdrock.com/events/>.
2. If you are still rusty with Groups 2.0, or are not using it at all, please check out our video tutorials on Leader Central that will walk you through the process. Moving forward it is important that we are all using the system effectively. Please contact john.darrow@sdrock.com or jason.mayer@sdrock.com if you have any further questions.
3. If you know somebody that is interested in stepping up to lead a Community Group please have them go to <http://www.sdrock.com/communitygroups/lead/> to fill out an application to get started today! Our next New Leader Orientation is October 28th from 2-4 in room 232, please contact john.darrow@sdrock.com for more information.

MEMORY VERSE

“So if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift.” (Matthew 5:23-24 ESV)

DISCUSSION STARTERS

1. Review the Sunday Message
 1. Be convinced that a **permanent** solution is needed.
 2. Present the **facts** without focus on the person.
 3. Speak **God's** Word to them in love.



COMMUNITY GROUP QUESTIONS – FAMILY OF ORIGIN, PART SIX

Message Review and Introduction

In our final week of the Family of Origin series, Pastor Miles wrapped it up by speaking about “The Family Mascot.” Of course, he spent less time on the character traits of the mascot himself, and more on the reason why someone becomes a mascot in the family. One of the core reasons someone becomes a mascot is to avoid conflict or confrontation.

In our group discussion this week we will examine all of our ability (or inability) to handle confrontation, and if we are handling it biblically or not. This is a sticking topic in our culture, and especially in the church, because we value an individual's right to do what they want to do without regard to outside influence or other people's opinions. However, God has his reasons for what he requires from his people, and Jesus himself speaks heavily about this in the New Testament. Our discussion will center on Jesus' command to confront others in Matt. 5:21-26.

Potential learning outcomes for your group:

- Look at and understand the biblical view of confrontation.
- Examine ourselves to see if we handle confrontation biblically or if we avoid it altogether.
- Discuss the proper and improper forms of biblical confrontation.

The following are the questions from the video study with supplemental questions and commentary to help guide your group discussion.

1. Discuss your own personal experiences with confrontation. How do you typically handle confrontation and is it easy for you or difficult?

Note: Try to avoid the “spiritualizing” of the answer you may receive from some in your group. This question wants to deal with the heart of the issue. Some people are great at confrontation and have no problem with conflict and others are terrified of it. Whether they are good at it or not, the manner could be off base as well. The next question will show us the importance of proper and healthy conflict resolution as a family of God.

2. Read Matt. 5:21-26 together as a group. Discuss the implications of worship without confronting someone that sins against us, or whom we harbor bitterness and anger towards. How important is it for us to pursue reconciliation rather than harboring anger?

Notes: This passage is rooted in Jewish culture so it is important to try and understand why Jesus uses what seems to be harsh language in explaining the need for lack of anger and to be quick with conflict resolution.

- V. 21 confirms Ex. 20:6, that murder is sin and violation of the Law.
- V. 22 introduce the heart of murder, which is anger. It isn't simply to be angry at a form of injustice, or angry for menial purposes, but rather a bitter, raging anger directed at your brother (or fellow man; here specifically another Hebrew. For us our brothers and sisters in Christ).
- In v. 22 the word “insult” is the Greek word *raka*, and “You fool!” is the word *moros*, which both have similar meanings. They are a violent form of belittling and degrading someone verbally. They expressed the heart of individual making the violent remark. We could use our imagination to think of words in our culture that would verbally demoralize someone and express a heart of anger and rage.



- V. 23-24 tells us what our response should be to someone that sinned against us, or wronged us to a point of anger. We are stop what we are doing immediately and “be reconciled” with that person. This was to be done immediately before offering the temple sacrifices, but for us is still applies that our priorities are to be put in their proper place. If we pursue our daily activities with anger and rage, sin will build up and we will be ineffective in our worship, and we will develop a murderous heart. There are priorities in the kingdom and reconciliation is an important one.
- The word “reconcile” in v. 24 is the key to the relationship with the one who wronged you. This is to exchange and redeem a once hostile relationship to now be called a friend. After this we can then approach our worship with a clean heart and live life free from the bondage of sin.
- V. 25-26 shows the outcome of continuously refusing to repent, reconcile, and redeem the relationship of the hostile relationship. Anger, rage, and bitterness have run full course and is now in the hands of the judge. This was probably literal, as the Sanhedrin (or the judicial rulers of Israel at that time) monitored and judged these issues according to the strict sense of the law. But it also has a long-term spiritual application too. If we persist in anger and hatred, judgment from the true Judge is inevitable. Jesus calls for holiness and sinless activity, so we must pursue these matters with serious attentiveness.

1. Why does Jesus make strong commands in pursuing reconciliation? How serious have we taken these commands in the past?
2. What changes are necessary for us to make in order to not fall short in these areas?
3. How does this passage shape your understanding, and need for, confrontation of others? What are things that we need to be confrontational about and what are things that we could let slide?
 - Disagree – These are varying of opinions on secondary issues of the faith, and of life preferences. This is broad and wide. We can disagree and still remain friends and probably not lose a lot of sleep over these issues.
 - Divide – These are the important things of the faith and how we pursue one another in love. This is narrow and deep. We may have to divide at the point of an absolute refusal to repent or reconcile. The goal is never division (and if division is necessary we pray for reconciliation beyond that for their sake). However, the emphasis is that with a clear conscience before God and the church we are free from bitterness and sin. It is also a confession of the truths of who God and Jesus are as revealed in Scripture. These are all very important to the growth of the believer and the health of the church.
 - Read Matt. 18:15-20 and see how Jesus suggests the Church exercise discipline to those who sin against each other.
 - Read 1 Cor. 5:9-13 and see how Paul suggests the Corinthians were supposed to deal with sin within their midst.

3. Discuss with the group how much you have grown through this study series. How do you now view the different personalities in your family? Do you feel like you have a new perspective? In which areas of dealing with these different personalities do you need to grow?

Add'l Notes:



GROUP HANDOUT

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