

K-Groups Fall 2018

Living out the way of Jesus

A study on the Sermon on the Mount



Our Structure For K-Groups

“Follow me, and I will make you fishers of men.” Mark 1:17

That call is also the verse we use to help describe what it means to be a disciple:

“Follow Me” (Head)

A disciple is someone who is following Jesus. He leads; we follow. We make a deliberate decision to change the direction of our lives and follow Him.

“I Will Make You” (Heart)

A disciple is someone being changed by Jesus. Through this process of sanctification, Jesus transforms our character to be more like His.

“Fishers of Men” (Hands)

A disciple is someone who is committed to the mission of Jesus. A disciple wants to help others know about who Jesus is and what it means to follow Him.



How does one become a disciple?

Using head, heart, and hands will also help us understand three key *components* of the discipleship process. Include each of these elements in your life.

(Head) – Getting to Know God through the Study of His Word

Each disciple needs a time during which they learn more about the Lord as He reveals Himself through His word. As a result, we offer Sunday School Classes, K-Groups, Small Groups, and L.I.F.E. Classes to help followers of Jesus learn more about the Bible.

(Heart) – Offering our Love and Praise to God through Corporate Worship

The Bible also stresses the importance of the church to gather for corporate worship. Our desire is for each person at Kiokee to “Declare the Greatness of God” together in corporate worship. We offer two worship services on Sunday morning for our people to offer praise and glory to God.

(Hands) – Offering our Time, Talents, and Gifts to the Lord through Service in Ministry

We grow in Jesus by applying the Truth we are learning serving in ministry. We encourage you to find an area in which to serve. You can serve here on campus and serve the Lord in your community.

Introduction

In his book, Studies in the Sermon on the Mount, D. Martin Lloyd-Jones offers insight for those who are seeking to understand Jesus' teaching specifically in the Beatitudes, but these principles are also applicable to the entire sermon.

The first principle is simple: Christians are supposed to be like this. He writes, *"Read the Beatitudes, and there you have a description of what every Christian is meant to be. It is not merely the description of some exceptional Christians. Our Lord does not say here that He is going to paint a picture of what certain outstanding characters are going to be and can be in this world. It is His description of every single Christian."*

He cautions us to avoid the pitfall of thinking Jesus' teaching is aspirational or only attainable by super saints. Rather, all followers of Jesus are to conform to its pattern and to rise to its standard.

The second principle is this: True and thorough obedience is not possible in our own strength. He writes, *"None of these descriptions refers to what we may call a natural tendency. Each one of them is wholly a disposition which is produced by grace alone and the operation of the Holy Spirit upon us. I cannot emphasize this too strongly. No man naturally conforms to the descriptions here given in the Beatitudes, and we must be very careful to draw a sharp distinction between the spiritual qualities that are here described and material ones which appear to be like them. Let me put it like this. There are some people who appear to be naturally 'poor in spirit'; that is not what is described here by our Lord. There are people who appear to be naturally 'meek'; when we deal with that statement I hope to be able to show you that the meekness which Christ talks about is not that which appears to be natural meekness in an ordinary unregenerate person. These are not natural qualities; nobody by birth and by nature is like this... (This is) His way of saying that the first thing you have to realize about yourself is that you belong to a different kingdom. You are not only different in essence; you are living in two absolutely different worlds."*

As we seek to follow Jesus, be changed by Jesus, and become more committed to the mission of Jesus, may we realize that the call He makes on our life is real, that His teachings are true, and that His commands are to be followed. Additionally, may we seek to allow His Holy Spirit to transform our lives so that our followership and obedience are not done in our own strength, but in His.

K-Group Guidelines

CONFIDENTIALITY: What is shared in the group stays in the group. We hold things shared in the group confidential unless given permission to share these things with people outside the group. This is foundational.

TRANSPARENCY: It's difficult to love someone as God called us to do without really knowing the person in a deep and meaningful way. You are encouraged to share from your heart — to let down your walls so that others can really know you—not just your struggles and fears, but also your victories and hopes. Your facilitator(s) should challenge you while respecting your boundaries.

NO CROSS-TALK: Be considerate of others as they are sharing by not engaging in side conversations.

DON'T FIX: Try to hear what people are sharing without trying to fix them. If they want your advice, they'll ask for it. If people think that as soon as they share a problem or issue everyone is going to immediately try to fix them (offer advice/solutions), often they simply won't share at all.

LISTEN: Let's value one another during the discussions by really listening to what is being shared. Don't be thinking about what you're going to say next or how you're going to respond. Really listen.

PAUSE: After someone shares, give pause to allow the group to feel the weight of what was just shared, and to fully consider it before the next person shares. This also provides the person sharing with the opportunity to continue with their thought without feeling rushed. Often people will only share what's above the waterline, but if given the opportunity (and encouragement), they might share the deeper things.

SILENCE: This is much like the pause but used in a broader and more deliberate way. Silence is used to wait for someone to share next without trying to fill the void with talk. Silence can create tension in a group, but tension isn't a bad thing if used wisely.

DON'T RELEASE THE TENSION: It takes a lot of trust and emotional energy for someone to share deeply. It's like pushing a rubber ball filled with air underneath the water. The deeper they push the ball, the more energy it takes. When someone is sharing deeply, this can be highly emotional and can cause a sense of tension in the group. This can make people feel uncomfortable, resulting in the desire to relieve the tension. People do this by making jokes, trying to comfort the person sharing, diverting the conversation, creating a disturbance, or hijacking the conversation completely. When this happens, the "ball" pops back up to the surface. The person sharing then needs to decide if they want to invest the emotional energy to push the ball back beneath the surface. More often than not, they will simply stop sharing.

DON'T RESCUE: When people are sharing something deeply personal and/or painful, there can be a tendency to try to make them feel better about themselves or the situation. Often this will cause people to stop sharing and results in their not going as deep as they might have gone. Resist the temptation to rescue people.

USE "I" STATEMENTS: It's easy to talk about the issues of others, but for our purposes, we want you to put yourself on the table. Try to use "I" statements rather than "them," "the church," "us," "we," etc.

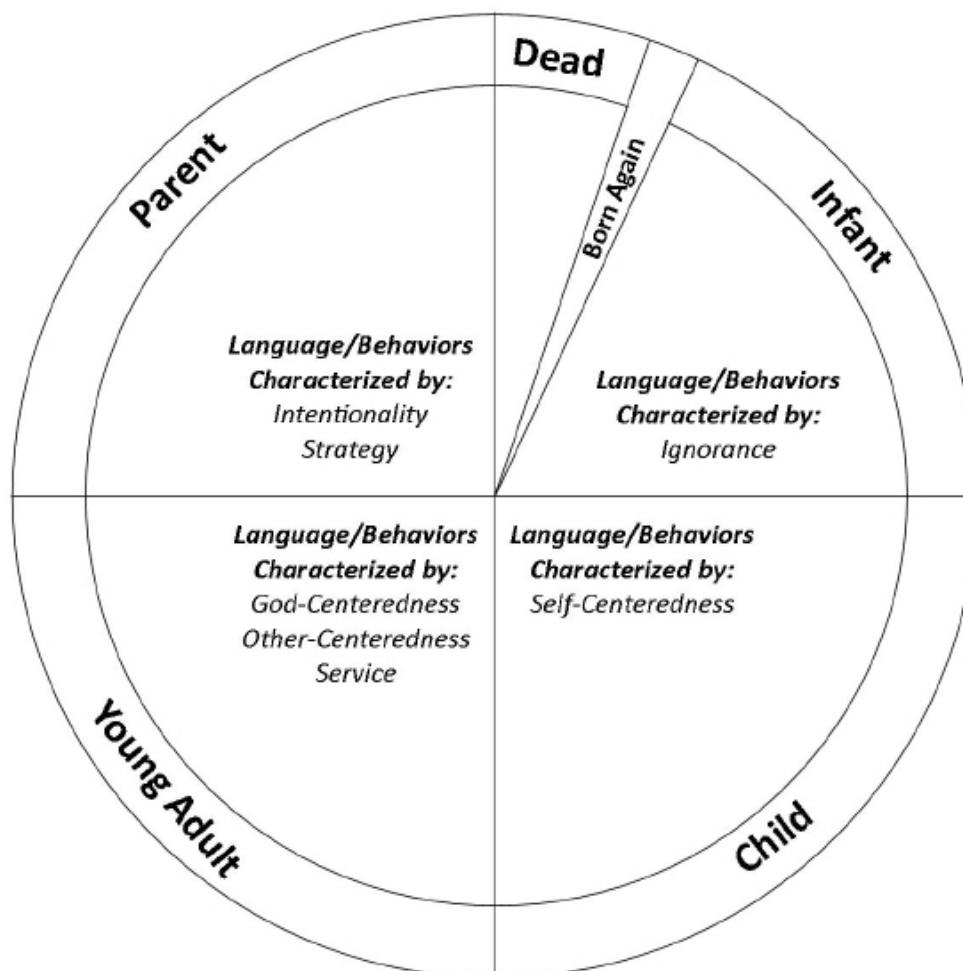
BE SELF-AWARE: Be self-aware of how you are personally affecting the environment — words, actions, and non-verbal communication.

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PERSONAL APPLICATION: It's important that we all use this time to consider where we stand on any given subject or issue. How am I "walking this out" in my personal life? How does this affect my ability to lead others? What is my part of the issue and/or solution? What positive change does God want me to make?

The Discipleship Wheel



Happy, Happy, Happy (The Beautitudes)

Read Matthew 5 before your K-Group Meeting.

OVERVIEW

We kickoff our K-Group year looking at the introduction to the most famous, and perhaps the greatest, sermon in the world. The Sermon on the Mount was preached by Jesus early in His ministry. As His popularity began to grow, so did the crowds that came to hear Him. Verse 1 indicates that due to the size of the crowd, Jesus chose to address them from the mountain. Charles Spurgeon believes the content of Jesus' message and the geography of where He preached it is no coincidence. He writes, *"It was suitable that such elevated ethics should be taught from a mountain. But Jesus' words were more than just lofty teaching, more actual than aspirational. The King is setting forth the rules of this new Kingdom. We would be wise to hear them and put them into practice"* (Matthew 7:24).

▪ **Hook:** Where do most people look to find happiness?

▪ **Tell the Story:** Matthew 5:1-12

Tell the story as best you can; don't stop and teach, don't make points, just tell the story. The objective is not to memorize it, but to learn it and be able to share it.

Read the passage from your Bible.

▪ **Head**

- Most folks would know that these are commonly called The Beatitudes, but what does beatitude mean?
- Who was Jesus addressing? Why does this matter?
- What do you think the hearers thought when they heard that people in these conditions should count themselves blessed?
- How would this have been received by His disciples? By curious passers by?

▪ **Heart**

- Think about your current hopes and dreams. What have you set your heart on? What, according to your dreams and actions, do you see as vital for your life and character?
- Does your list include any of the things Jesus mentions here?
- If so, why? If not, how do you get to that point?

▪ **Hands**

- What can you do this week to bring the desires of your heart - the things you think will make you happy - in line with what Jesus is teaching?
- Pray for one another, asking the Lord to help us understand the wisdom of His teaching and live in response.

Discipleship Decision:

What is one thing I'll implement in my life this week? What's one change I'll make, one prayer I'll pray, one area of my life I'll address, one step of obedience, etc.?

NOTES

HOW CAN WE BE PRAYING FOR ONE ANOTHER?

MY DISCIPLESHIP DECISION...

Salt Life (A City on a Hill)

Read Matthew 5 before your K-Group Meeting.

OVERVIEW

Thousands of years before Morton's famed marketing phrase, "When it rains, it pours." and our culture's concern with sodium intake, salt was a prized commodity. Salt was used to enhance flavor, illustrate purity, and even as currency. In ancient times, slaves were often traded for salt and that is the impetus for the phrase: "not worth his salt." Our word "salary" derives from Roman Empire's practice of paying their soldiers with salt. Salt was used as a preservative, disinfectant, and an antiseptic. In this familiar passage, Jesus refers to His disciples as the salt of the earth and then cautions them about losing that saltiness, as well as being the light of the world.

▪ **Hook:** If you could be invisible for a day, what would you do?

▪ **Tell the Story:** Matthew 5:13-16

Tell the story as best you can; don't stop and teach, don't make points, just tell the story. The objective is not to memorize it, but to learn it and be able to share it.

Read the passage from your Bible.

▪ **Head**

- Jesus uses the images of salt and light to illustrate the types of lives His followers are to live. Why are these images important and what do they tell us about His hopes for us?
- The word "you" in English can be used to address one person as well as a group. Here, in verses 13 and 14, the Greek translation informs us Jesus is addressing all of His followers, not just one. How does this affect your understanding of this metaphor?
- Further, He says, "you are" — in the present tense. Not "you will be" or "you used to be", but "you are salt" and "you are the light". What does that mean for you?

▪ **Heart**

- Which of these (being salt and light) is more difficult for you?
- How can you increase your saltiness or bulb wattage?

▪ **Hands**

- Ok, so the last question was a bit of a trick question. Rethink your answer in light of this quote from the website shereadstruth.com:

"Saltiness and brightness are not qualities that salt and light determine about themselves. They are qualities determined by their Maker. Their purpose is placed within them, not one they muster up. Likewise, being 'the salt of the earth' and 'the light of the world' is not something we accomplish by sheer will; it is who we are when we are made new in Christ (2 Corinthians 5:17)."

Discipleship Decision:

What is one thing I'll implement in my life this week? What's one change I'll make, one prayer I'll pray, one area of my life I'll address, one step of obedience, etc.?

A Matter of the Heart (...but I say to you,)

Read Matthew 5 before your K-Group Meeting.

OVERVIEW

Jesus begins this sermon by challenging our idea of the blessed life. Then, He gives two useful metaphors for what happens when we, as believers, live out the gospel. Next, Jesus will begin to flesh out for His disciples what true righteousness is, as opposed to the false righteousness of the Scribes and Pharisees.

▪ **Hook:** How have your priorities changed over time?

▪ **Tell the Story:** Matthew 5:21-48

Tell the story as best you can; don't stop and teach, don't make points, just tell the story. The objective is not to memorize it, but to learn it and be able to share it.

Read the passage from your Bible.

▪ Head

- Jesus begins each section with the phrase, "You have heard it said...". What had they heard?
- He follows with, "but I say to you..." How did they receive this?
- Was Jesus changing the law?
- What do verses 17 - 20 tell us about Jesus' regard for the law?

▪ Heart

- Using numerous examples, Jesus is trying to demonstrate that sin is a matter of the heart, not only the actions. Why is this important to understand?
- What are Jesus' instructions to counteract "anger"?
- Jesus clears up common misconceptions about a few hot buttons of His day. Interestingly, those same topics: anger, lust, divorce, revenge, etc. are still hot today. What flawed messages does our culture send about these issues?
- How has your heart been affected by them?

▪ Hands

- What preventative and "repentative" actions can you take to make sure your focus is on your heart, as well as your actions?

Discipleship Decision:

What is one thing I'll implement in my life this week? What's one change I'll make, one prayer I'll pray, one area of my life I'll address, one step of obedience, etc.?

When You Pray... (The Lord's Prayer)

Read Matthew 6 before your K-Group Meeting.

OVERVIEW

Our focus in this section of The Sermon on the Mount is The Lord's Prayer, but Jesus actually addresses three key areas in these 18 verses: giving, praying, and fasting. All of these are helpful practices and desired elements in a disciple's life, but the Scribes and Pharisees had degenerated to doing them primarily for others to see, rather than for God alone.

- **Hook:** Which do you say when you say the Lord's Prayer: "forgive us our debts" or "forgive us our trespasses"?

- **Tell the Story:** Matthew 6:5-15

Tell the story as best you can; don't stop and teach, don't make points, just tell the story. The objective is not to memorize it, but to learn it and be able to share it.

Read the passage from your Bible.

- **Head**

- How are we not to pray?
- Why don't we need to make meaningless repetition? Does this mean we cannot repeat our prayer requests?
- Why is it important to know the will of God when we pray?

- **Heart**

- What does this prayer teach us about temptation?
- Does verse 15 mean that God's forgiveness of us is contingent on our forgiving others?

"We have already been forgiven of our sins through faith in the blood of Jesus. God is now 100% our Father and will never cease to be so. But though there is never a loss of our relationship with the Father, there will be a hindrance in that relationship so long as we harbor bitterness and unforgiveness toward those who do wrong to us. God does not want such unholiness of attitude to be found in the hearts of His children as they approach His throne; and so long as such unholiness is found in us, that hindrance in our relationship to the Father will not be removed. And so Jesus is calling us to conform to His Father's holiness by being as ready to forgive others as He has been forgiving toward us. He conditions our 'relational forgiveness' from the Father with these words: 'as we forgive our debtors'. After all, remember that Jesus taught us to pray to 'Our' Father... He means for us to be right with one another when we do so." Greg Allen

- **Hands**

- What are some of the ways you are tempted to do things to impress other people rather than offering them solely to the Lord?
- What does God expect you to do as a result of this week's study?

Discipleship Decision:

What is one thing I'll implement in my life this week? What's one change I'll make, one prayer I'll pray, one area of my life I'll address, one step of obedience, etc.?

Running Scared (Anxiety + Worry)

Read Matthew 6 before your K-Group Meeting.

OVERVIEW

Since our passage today begins with the word, “Therefore”, we would be wise, as teachers often remind us, to consider what it’s there for. Before instructing His followers to refrain from anxiety, Jesus cautions them (us) to resist the urge to lay up treasures on earth. With sternness and clarity, He warns that no one can serve two masters, God and money. Those who serve God develop a confidence and contentment in His provision. Those who serve money will find themselves in a constant state of uneasiness. The Greek word for worry is **merimnao** which means to “divide” or “draw in different directions”. Our word, worry, is of Old English origin meaning “to strangle”. Our word, anxious, comes from a Latin word meaning “to choke, strangle, or torment”. Worry divides our mind (and heart) making a single focus very difficult.

▪ **Hook:** What’s the first thing you do when you get up in the morning? When you start your day?

▪ **Tell the Story:** Matthew 6:25-34

Tell the story as best you can; don’t stop and teach, don’t make points, just tell the story. The objective is not to memorize it, but to learn it and be able to share it.

Read the passage from your Bible.

▪ **Head**

- What does Jesus tell us to not worry about?
- What examples does He give to support this?
- What does Jesus say is at the root of worry?

▪ **Heart**

- How do you determine where your focus (heart) lies?
- Why does Jesus mention that the Gentiles seek after these things?

▪ **Hands**

- What investments are you making today that will make a difference in eternity?
- The word, “seek”, in verse 33 is in the present imperative case which means that Jesus is telling us to make a daily choice to prioritize God. Take a moment to inventory where you spent your time and your money this week. Tell the group what this inventory reveals about what you seek.

Discipleship Decision:

What is one thing I’ll implement in my life this week? What’s one change I’ll make, one prayer I’ll pray, one area of my life I’ll address, one step of obedience, etc.?

Plank-Eyed Saints (Judging Others)

Read Matthew 7 before your K-Group Meeting.

OVERVIEW

Now that we are almost two-thirds of the way through this sermon, it will be important to be reminded of context. Remember that Jesus is exhorting his followers to possess a righteousness that surpasses the Scribes and Pharisees, who use their own standards to measure everyone else. He tells them that sin is a matter of the heart, not just outward actions. He encourages them to do things solely for the Lord rather than doing them to be seen by men. He cautions against covetousness and worrying about stuff. So let's say someone begins to improve in these areas. Over time it would not be uncommon for this person to look differently at those who don't know what "real righteousness" looks like and become a little pharisaical themselves.

▪ **Hook:** If you could rule the world for one day, what would you do?

▪ **Tell the Story:** Matthew 7:1-6

Tell the story as best you can; don't stop and teach, don't make points, just tell the story. The objective is not to memorize it, but to learn it and be able to share it.

Read the passage from your Bible.

▪ Head

- What is the main topic here?
- What is Jesus forbidding?
- What does Jesus say will happen to those who judge inappropriately?
- What is the correction for a judgmental spirit?

▪ Heart

- Why do we feel better about our own sinfulness when the flaws of someone else, especially a person held in high regard, are made known?
- What does that little sense of joy or gladness we feel about someone else's comeuppance reveal about our own character?

▪ Hands

- In light of this passage, how can we hold one another accountable, how do we encourage godly living, and how do we spur one another on to love and good works?

Discipleship Decision:

What is one thing I'll implement in my life this week? What's one change I'll make, one prayer I'll pray, one area of my life I'll address, one step of obedience, etc.?

NOTES

HOW CAN WE BE PRAYING FOR ONE ANOTHER?

MY DISCIPLESHIP DECISION...

Three Ways to Pray (Ask, Seek, Knock)

Read Matthew 7 before your K-Group Meeting.

OVERVIEW

“The instruction in this text should not be lifted from its context... The broad context of the Sermon sets down the surpassing righteousness, humility, sincerity, purity, and love expected of those who are members of the kingdom of God. These virtues are beyond human attainment apart from God’s grace. The broad context underscores our need. In the immediately preceding context (vv. 1-6) Jesus has shown us the danger of condemning other people as if we were judges. He also has told us to get the plank out of our own eye before we attempt to remove a speck from someone else’s. His warning is, ‘For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you’ (v. 2). This standard is terrifying. Who is adequate for such things? How can we live up to such a high standard? We need to be cleansed. We need help and grace, but from where? Jesus answers, ‘Ask and it will be given to you; seek and you will find; knock and the door will be opened to you’ (v. 7). This famous text is not carte blanche for our material desires. Rather, it tells us how to pray for the character of the kingdom in our lives.” (Hughes, R. K. Sermon on the Mount: The Message of the Kingdom. Crossway Books)

▪ **Hook:** If you had an unlimited shopping spree at one store, which one would you choose and why?

▪ **Tell the Story:** Matthew 7:7-14

Tell the story as best you can; don’t stop and teach, don’t make points, just tell the story. The objective is not to memorize it, but to learn it and be able to share it.

Read the passage from your Bible.

▪ **Head**

- How should we pray?
- How does Jesus describe the nature of God’s responses to our prayer?
- Does this passage indicate that all of our prayers will be answered in the way we want? Why or why not?
- Why do they call verse 12 “the Golden Rule”?

▪ **Heart**

- What does this passage indicate about the disposition of the Father towards our prayers?
- What part does prayer play in the encouragement to live the Golden Rule and to enter by the narrow gate?

▪ **Hands**

- Two gates are mentioned in verses 13 and 14, the narrow and the broad. They differ in dimension. They differ in popularity. They differ in destiny. How can we encourage one another to take (and remain on) the narrow way?

Discipleship Decision:

What is one thing I’ll implement in my life this week? What’s one change I’ll make, one prayer I’ll pray, one area of my life I’ll address, one step of obedience, etc.?

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HOW CAN WE BE PRAYING FOR ONE ANOTHER?

MY DISCIPLESHIP DECISION...

Avoiding the Great Omission

(Building on Solid Ground)

Read Matthew 7 before your K-Group Meeting.

OVERVIEW

“So what’s my takeaway?” “What are the action points?” “How do I apply this to my life?” These types of questions are common after a sermon or Bible study. A growing disciple longs to grow in their understanding of God’s word AND in obedience to its teaching. While Jesus has already given his listeners (and us, the readers) plenty of practices to implement in our lives, He ends this sermon with a final challenge: **put these words of mine into practice**. Those who do will build a strong foundation for life.

- **Hook:** Tell the group of a time shortcuts on the front end caused major difficulty on the back end.

- **Tell the Story:** Matthew 7:24-29

Tell the story as best you can; don’t stop and teach, don’t make points, just tell the story. The objective is not to memorize it, but to learn it and be able to share it.

Read the passage from your Bible.

- **Head**

- What is the same about these two men?
- What is different?
- Why were the crowds astonished at Jesus’ teaching?

- **Heart**

- What word does Jesus use to describe the man who build his house on the rock? What word does He use to describe the one who build his house on the sand?
- How would you describe them?
- Why did Jesus use the word “foolish” rather than “evil,” “wicked,” or “sinful”?
- What does it mean to build your house on the rock?

- **Hands**

- In light of Jesus’ entire sermon, what are some key habits, mindset changes, or acts of repentance you need to put into practice to build a strong foundation for your faith?

Discipleship Decision:

What is one thing I’ll implement in my life this week? What’s one change I’ll make, one prayer I’ll pray, one area of my life I’ll address, one step of obedience, etc.?

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MY DISCIPLESHIP DECISION...
