

November 9/10, 2024

**Walk as Children of Light**  
*Salvation is a Life: A Study in Ephesians*  
**Ephesians 5:1-21**  
Pastor Bryan Clark

So, many years ago, when we were still meeting over in the chapel, our previous auditorium, I was doing a funeral for a friend of mine. And at one point in the funeral, I finished what I was doing, and after that was a slide show of his life. So almost immediately the lights went out. Over on the side, there's a stage door. Behind the stage door, there's a window, and the light of the sun was coming through the window, through the door, and washing out the screen. So, I scurried over, as much as I scurry, *(laughter)* to the door, shut the door, and there was the beginning of my problem. It was absolutely dark in the auditorium, and I could not see a thing. I wanted to quickly get to my seat because I wanted to see the slides. So, if you haven't been in the chapel, the stage looks kind of like this. It's just smaller, but the stairs only go partway, like to about here, and then they stop. Everything the rest of the way across is just a drop off. So, I'm coming from the back, and I've got my foot out and I'm trying to find the end of the stage, so I'm doing this (tapping his foot). I finally get to the edge of the stage, and I'm sure I'm where the stairs are, but I wasn't. So, on my next step, I went off and I landed on my side, on the ground. I went, "Offft" *(laughter)*. It knocked the wind out of me. So while people are crying from the slide show, I'm also crying, but for a different reason. *(laughter)* I literally crawled on my belly up to the pew, and I was laying on the pew trying to recover before the lights came back on. It was a scene, man! *(laughter)*

But here's the deal. I suppose it's understandable how that could happen in the dark, but if I was to do the very same thing in the light, I think everyone in the room would agree, "There's something really wrong with that guy. That shouldn't happen in the light." And that's what we want to talk about this morning. If you have a Bible, turn with us to Ephesians, Chapter 5. We've spent the last several weeks talking about "*Walking worthy of the calling with which we've been called.*" What does it look like to live out this new life in Christ? We're no longer in darkness; we're now in the light, so our lives should look different in the light. So, we pick it up in chapter 5, verse 1:

**Therefore be imitators of God, as beloved children; and walk in love, just as Christ also loved you and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma. (\*NASB, Ephesians 5:1-2)**

That's our opening line: **Be imitators of God.** When you think about it, that's a rather strange thing to say. I mean, "What does that even mean?" God is a Spirit being. He's so big; how could I possibly imitate God? But he goes on to say, *as children of God*. So as children imitate their parents, so we, then, should imitate God. But that's still confusing. It's very abstract. But he brings it home when he tells us, "Okay, this is what this means. We are to love others as Christ has loved us. All of a sudden that's very accessible. I understand what that means. There are two specific things I want to identify, related to how Christ has loved us.

Number one: It's important to understand love does not mean that Jesus was dismissive of sin as if it's not a problem. As a matter of fact, it's just the opposite. It was the love of God that compelled Him to send His Son to do something about our sin problem, because sin was such a big problem! So number one: Sin is an issue, and a loving God doesn't pretend that's not true.

Second of all: God, in a sense, rolled up His sleeves to get involved, to do something about our sin problem, to rescue us and make us alive in Christ. So all of that is an expression of how Christ has loved us. Verse 3:

**But immorality or any impurity or greed must not even be named among you, as is proper among saints; and *there must be no filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks.* (Vs. 3-4)**

So he enters into this conversation relayed to sexual behavior, and then the second part of that, the **filthiness, silly talk, coarse jesting**, all of those are a reference to just the obscene, vulgar talk that goes with that. The point he's making is this should not be among those who now have found new life in Christ. The Greek word translated **immorality** is the word from which we get our word pornography. It's the word porneia. The Greek word really is the broadest description of any sexual behavior outside of God's design and purpose. So God's design and purpose—one man, one woman in a marriage relationship—means any sexual activity outside of that falls under the heading of immorality or porneia. The second part of that: **impurity**, probably better translated impurity *with* greed. That's how it's translated in chapter 4, verse 19. When we think of the word greed, we don't think of it as it relates to sexual activity. We think of it as it relates to money and possessions and stuff. But the Greek word actually has strong sexual overtones. It literally means this insatiable appetite, this desire that can't be satisfied by anything.

I think it surprises people sometimes to learn that our sexuality and sex, all that has a deep connection to God. It has a deep connection with what it means to be made in the image of God. God created us in His image as sexual beings. The sexual drive is actually the soul's longing to experience intimacy with God. We get a taste of that in a lifelong, one-flesh relationship in marriage. But ultimately, the only fulfillment is found in God. So, for thousands of years, pagan religions have brought together this idea of God, or the gods, with sex and sexuality. This is not a new thing. Oftentimes there were temple prostitutes that people had relations with, in order to gain some sort of connection with the gods. So, for the people living in Ephesus, as was common with the Greek and pagan religions, there was a massive temple. In this case, it was the temple to the goddess Artemis, who was the goddess of fertility. It was one of the Seven Wonders of the Ancient World. And, in order to experience some sort of connection with this goddess, there were temple prostitutes that the people visited. So it's not unusual that these people would have been confused. They probably visited the temple. They probably participated in that. It was just such a common part of the culture.

So think about this today. It's really not so different. There's a very obvious parallel, where the farther we drift away from God as a culture, the more secular we become as a culture, the more confused and desperate we become related to sex and sexual issues. The more we drift away from God, the more confused, the more desperate we become. That's very easy to trace. So this is not new. What Paul is saying is that it makes sense that at one time, when they walked in darkness, at one time, when they walked in the futility of their mind, they were desperately looking for

something that would satisfy the longing in their soul. It made sense that they were involved in this behavior. But now that they have come into a relationship with God through Christ, this behavior no longer makes sense. Now that you've found what your soul has been longing for, this behavior is strangely out of place. It's not fitting anymore.

So think of it like this. Let's imagine that I find the woman of my dreams, the one I've always been looking for. I fall madly in love and I marry her. This is the fulfillment of my longing as a husband. But strangely enough, I keep dating other girls. I even bring some of those girls home with me. I even bring them home and experience intimacy with them in my own home. Is there anyone in the room that would think that's normal, or that would think that's good? This is the point Paul is trying to make. If you have finally found the woman that you've been looking for, how do you explain that behavior? It makes no sense. So that's what he's talking about here. He ends that conversation in verse 4 with, **but rather giving of thanks.**

So whenever we talk about issues related to sex and sexuality, I don't like to just move on without reminding people that we have lots of resources to help people. If this is an area of struggle for you, the point is not to heap on a bunch of shame and guilt. Rather, we'd like to help. So all over the church this morning, on about every flat surface—counters, on tables, in the bathrooms—there's little cards that give you information about resources that can help you with whatever your struggle is. So, if you struggle in these areas, take one and slip it in your pocket. When you're home, you can make the necessary contacts so we can help you with this.

But contrary to that, is the idea of the **giving of thanks**. It's interesting how much the Bible talks about the importance of giving thanks, not simply as a good thing to do, but actually as a strategy in order to walk uprightly. When Paul is talking about the giving of thanks, I don't think he's talking about, like, Thanksgiving, where we're thankful for my house and thankful for my job and thankful for the turkey and all these things. Not that there's anything wrong with that, but what he's talking about is reviewing and understanding and being thankful for what's true of me now in Christ. Sexual sin is self-indulgence. But when I turn and have a thankful spirit, it's turning my eyes off myself and on to God, and constantly rehearsing what is true of me and Christ—all the things I have to be thankful for.

I have a lot of friends that are in AA. One of the things they tell me is when they function as a sponsor—helping someone who is struggling—part of the role is constantly rehearsing what is true, in order to help them find sobriety. And what they tell me is the process of constantly rehearsing what is true, reminds them of what “is” true, so they can continue to walk uprightly. It's a very similar process. When I cultivate a lifestyle of thanksgiving, I'm constantly rehearsing who God is, what God has done for me, who I am in Christ, and what it looks like to walk uprightly in Christ. Verse 5:

**For this you know with certainty, (That's a very strong statement.) ...that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God.**

So what does verse five mean? If verse five means that anyone who has committed any of these sins can never inherit the kingdom of God, we are all in big trouble. So what does it mean? In my

opinion, the chapter or the paragraph break at the end of verse five is unfortunate, because the conversation is ongoing, and it clears up this question beginning in verse 6:

**Let no one deceive you with empty words, (That means words that aren't true.) ...for because of these things (what he's talking about in verses 3-5) the wrath of God comes upon the sons of disobedience. Therefore do not be partakers with them; for you were formerly darkness, but now you are Light in the Lord; walk as children of Light (for the fruit of the Light *consists* in all goodness and righteousness and truth), trying to learn what is pleasing to the Lord. (Vs. 6-10)**

So, verse 6 helps us make sense of what's happening that's bringing out this conversation. There are false teachers in Ephesus that are trying to teach these believers that sin is really not an issue. "It's not a problem; don't worry about it." Sadly, there's a lot of churches in our culture guilty of the very same thing. It's like, "Hey, God is a God of love. Sin is not a big deal. Don't worry about it. You know, grace covers everything, so it's not a big deal." The terrifying thing about deception is that the very nature of deception is that you think you're right...but you're not! If that's not true, then you're not deceived. The very nature of deception is you do think you're right...but you're not! That's why you're deceived. So, whoever these false teachers were, they're seeking to convince these Christians that it's not a big deal. "Don't worry about it."

So, what Paul is saying in verse 6 is, "It's a very big deal because it's actually sin that incurs the wrath of God!" If sin is not a big deal, there's nothing about the gospel that makes sense. There's nothing about Christmas that makes sense. There's nothing about Easter that makes sense. There's nothing about the fact that God sent His Son to be the Rescuer of the world, if sin isn't a big deal. The whole point is, "It is a big deal!" Chapter 2, verse 1: "***For you were dead in your trespasses, in sin.***" Sin is offensive to God. It separates us from God. It's a really big deal! It's because of God's love that He wasn't dismissive of sin. He acknowledges sin, and that's why God sent His Son to be the Savior, "***For God so loved the world that He sent His Son.***"

This idea in our culture is that because God is a God of love, sin is not that big a deal, and so God is a God of love, but not a God of wrath. Not only does the Bible *not* teach that, it makes no logical sense. Think of it this way. Imagine in your mind the person in this world that you love the most. And now imagine that someone does something that deeply harms that person. Kind of thinking in sync with the conversation here, let's imagine someone sexually assaults this person that you deeply love. What would your reaction be? Would your reaction be, "Oh, I don't care. It's no big deal. Sin is really not a big deal. I really don't care." There's nothing about that that's loving. That's not love; it's indifference. Sin does great harm to people God loves. It's precisely because He is a God of love that there is wrath; there is the desire for justice. It's not right! That's the point that Paul is making in verse 6. Verse 7:

**Therefore do not be partakers with them;**

So now we have clarity around verse five. Before you trusted Christ as Savior, your sin was your identity before God. You were a sinner with all these different categories of sins. But once you trust Jesus as Savior, your sins have been forgiven. Your identity is no longer as a sinner, but as a child of God. Therefore, that's no longer who you are before God. So the logic is, if that's no longer

who you are, then that behavior makes no sense. You should not be partakers with them in their sin! Verse 8:

**...for you were formerly darkness, but now you are Light in the Lord; walk as children of Light.**

It's very important to notice the text does not say, "You were *in* darkness." It says, "**You were darkness.**" It does not say, "Now you are *in* the light." It says, "**You are Light.**" Both of those are statements of identity. What was your identity before? You *were* darkness, a sinner before God, but now you are *in* Christ. It's not just that you walk in the light. **You are Light.** This is now your identity in Christ.

There is an unfortunate belief among some Christians that you actually, as a Christian, have two natures. So you have the nature that you were before Christ, and now, as a result of accepting Christ, you have a second nature. So the Christian life is defined by the good guy and the bad guy duking it out every day to see who wins. And as long as you think that's true, that's what your life is going to look like. But it's simply not true! You cannot have two natures. Your nature is your core...it's your essence...it's who you were...it's who you are. So think about the language. You *were* darkness; you *are* Light. You cannot be both darkness and light at the same time. Your old self was crucified. It was buried with Christ. You've been resurrected to a newness of life. You're a new creation. Old things have passed away; all things have become new. So now, in Christ, you're light, set free with the Spirit of God **to walk as children of Light.** Verse 9 then is the outflow:

**(for the fruit of the Light *consists* in all goodness and righteousness and truth), which are things we've been talking about in Ephesians. I love verse 10:  
...trying to learn what is pleasing to the Lord.**

The mission of my life now in the Light is not to see how much sin I can get away with. It's not to see how close I can get to the sin line without going over it. So, let's imagine this is the sin line. The purpose is not to see how close to the line I can get without going over. So, again, let's think about this as a husband, as a husband who says he loves his wife. My purpose is not to see how close to the line I can get without going over. How many women can I flirt with without stepping over the line? At what point is it wrong? That makes no sense. I'm full speed the other way. I don't want to be anywhere near the line. I'm trying to learn more and more what it looks like to love and please my wife. It's the same as a Christian. Over the years, more and more, I'm seeking to understand what it looks like to live my life in a way that's pleasing to God. I don't want to get anywhere close to the line. I want to walk in the Light. Verse 11:

**Do not participate in the unfruitful deeds of darkness, but instead even expose them; for it is disgraceful even to speak of the things which are done by them in secret. But all things become visible when they are exposed by the light, for everything that becomes visible is light. For this reason it says,  
"Awake, sleeper,  
And arise from the dead,  
And Christ will shine on you." (Vs. 11-14)**

It's very important we understand clearly what Paul just said there. Let's start with what he didn't say. He didn't say that it's our responsibility as Christians to go around pointing the finger at everybody that we think is doing everything wrong. It's not our assignment to get up on the soap box and yell at everybody that we think is doing bad things. It's not our job to get on social media and try and fix everybody. It's not our job to take this self-righteous holier than thou posture and condemn everyone around us as we see ourselves as a cut above. That's not what it is. That would be a disaster. Rather what it is, is the desire to see the people around me find the life their souls are longing for. The people around me are hurting; they're confused; they're empty; they're searching; they're desperate. They're trying to find something ultimately that will satisfy. When I walk uprightly, when I walk in the Light, my life becomes an example to them to show them there is a better way to live, that you can experience relief from your shame and guilt...that Jesus offers forgiveness! There is a way to find meaning and purpose. There is a way to satisfy that longing in your soul. When I walk uprightly, the Light shines into the darkness to show them the way to a better way to live. My intent is not to condemn them. My intent is to love them and, by my life, to show them there is a way out of the mess and the struggle and the despair therein. That's why it says in verse 14 that this is what we're trying to accomplish: **Awake sleeper and arise from the dead.** Remember Ephesians 2:1: ***We were dead in our trespasses and sins.*** That was us! Now that we've been made alive in Christ, this is what we want for the people around us. This is how we love them. By our lives, we're saying, **Awake, sleeper; arise from the dead, and Christ will shine on you.** Verse 15:

**Therefore be careful how you walk, not as unwise men but as wise, making the most of your time, because the days are evil.** (It could be translated as the days are worthless or empty, something like that). (Vs. 15-16)

Basically, what he's saying is, "Don't waste your lives." The clock is ticking. The people around you that are living in misery need you to walk uprightly. The clock is ticking...that they may also experience this new life in Christ. The mission is way too important to just waste your life away. Verse 17:

**So then do not be foolish, but understand what the will of the Lord is.**

So, it's not unusual that I get into conversations with people, and they're trying to figure out, "What is God's will for my life?" We refer to this as the mysterious will of God, and that's a good thing to try to understand. But the New Testament also offers what we call the revealed will of God, and those are just clear black and white statements. This is God's will, and that's what verse 18 is. Here we go:

**And do not get drunk with wine, for that is dissipation, (That means that's a waste.) but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father; and be subject to one another in the fear of Christ.** (Vs. 18-21)

So **do not be drunk with wine.** That seems like kind of a strange thing that comes out of nowhere. It's like, where's that coming from? Well, it's a couple of things. One is that drunkenness was a

huge problem in the Roman Empire, so it's a good way to waste your life. He just said, "Don't waste your life." The days are fleeting by, and a good way to waste your life is on drunkenness. **That is dissipation**; it's worthless. But it also creates an imagery that helps understand what it means to **be filled with the Spirit**. There are a number of terms used to describe the Holy Spirit in the New Testament, and, sadly, a lot of Christians just kind of use them interchangeably, like they're synonyms. But they're not synonyms. They're each very precise and technical in their meaning. So, for example, we already learned in Ephesians chapter one, that the moment we trust Jesus as Savior, we are **sealed by the Spirit**. That means that God has placed a deposit in us that guarantees He will finish what He started...that we would be complete in Christ. That happens the moment you trust Christ as Savior, you are sealed in the Spirit.

Second would be to be **indwelt by the Spirit**. Every person that invites Jesus to be Savior—the moment you trust Christ—you receive the indwelling Holy Spirit. It's not possible to be a Christian without the Spirit in you.

The third term would be the **baptism of the Spirit**. It is also automatic at the moment you trust Christ as Savior, whereby the Spirit of God identifies you with or places you officially into the body of Christ. So, **sealed, indwelt, baptized**, all three of those are automatic the moment you trust Christ as Savior. You can't find anywhere in the New Testament where we are commanded to do any of those, but to be filled with the Spirit is different. It's actually a present tense command. It means this is a choice you make, moment by moment, day by day. It's a choice to be surrendered to the Holy Spirit in your life. So when the text says **be filled with the Spirit**, it doesn't mean filled like a glass of water, or filled like putting gas in your gas tank. It means filled, as in, "He was filled with anger," or, "She was filled with fear," or, "He was filled with joy." It's used that way many times in the Gospels, so it's more the idea of being controlled. So, now you go back to the imagery of alcohol. Rather than wasting your life being controlled by alcohol, the commandment is to invest your life by being controlled by the Holy Spirit, moment by moment, day by day.

You think about all this stuff we've talked about in Ephesians. It's a lot, and there might be a temptation to think it's just overwhelming, trying to think about living this out. So, it's important to understand God hasn't left you to do this on your own. He's actually given you His very presence in His Holy Spirit, in you, to empower you to live out this truth of who you are in Christ, moment by moment, day by day. But it is a choice that you make every day as to whether you're going to live life your way or surrender to the Holy Spirit within you.

The Holy Spirit, then, manifests its presence in three ways. According to the text, one is *unity in worship*. We come together, all of us filled and empowered with the Holy Spirit, to worship together as the people of God. Second is in *the giving of thanks*, which we already talked about. Third, verse 21, is to *submit to one another in the fear of Christ*.

So, if we go back to the illustration I used several weeks ago of an orchestra, we understand Jesus to be the conductor of the orchestra. The only way the music is going to work, is if I submit to the conductor. But it's also true that we all play different instruments. We all have different parts, so we all submit to one another in order to make beautiful music together. That conversation then sets up a very important conversation that we'll have to have...next week,

As we wrap this up this morning, Ryan has said this a couple of times, and I want to underscore it as well. It's really important to understand that the message of this part of Ephesians is not, "Get out there and try harder." Christianity is not a try-harder religion. The point is not to heap shame and guilt, hoping somehow that motivates you to go out and try harder. That's not what we're wanting. But, rather, it's to realize if I'm not walking uprightly, if I'm struggling with these sin issues that Paul has identified, there's something wrong in my belief system. There's something I still don't understand that is true of who I am in Christ. If I do understand, then apparently, I don't believe it. Because if I really understood it and I really believed it, I wouldn't be living this way. So the issue is more going back and trying to figure out, "What is it you don't understand? What is it you still don't believe, in order that we might walk in the Light, that we might walk uprightly as a new creation in Christ?"

It is understandable that, in the darkness, I stepped off the stage and fell. It can happen. But if the same thing happens in the light, everyone in the room would agree there must be something wrong with that guy, because that really shouldn't happen in the light.

*Our Father, we're thankful that when we are lost in our sin, You sent Jesus to be our Savior. Lord, that reminds us that in Your love, You take sin seriously, and in Your love You sent Jesus to be our rescuer. God, may we, as Your children, walk in the light, so that people around us might come to know the life that their souls long for in Jesus, in whose name we pray, Amen.*

Scripture taken from the NEW AMERICAN STANDARD BIBLE  
Copyright 1960, 1962, 1963, 1971, 1972, 1973, 1975, 1977, 1987, 1988, 1995  
The Lockman Foundation. Used by permission.  
Lincoln Berean Church, 6400 S. 70th, Lincoln, NE 68516 (402) 483-6512  
Copyright 2024—Bryan Clark. All rights reserved.



## FALL 2024 // WEEK 10

### Life Group Questions

Ephesians – Salvation is a Life, November 9/10, 2024

Walk as Children of Light // Ephesians 5:1-21

## Introduction

---

In our passage this week Paul again reminds us of our identity as beloved children of God who are light in the Lord. He then urges us to walk according to that identity in three specific ways and also discusses the results of walking in these ways.

This is our last week for the Fall Session. Winter Session starts January 12<sup>th</sup> through the week of March 16<sup>th</sup> (10 Weeks). Perhaps your group will gather a few times between now and then to stay connected in each other's lives. Chat with your group about it and decide!

**We invite you to look over all the questions on the following pages and write your thoughts down before you meet with your group. Some people even use these questions to take notes during the sermon. The questions are meant to stir your thinking and prompt open discussion, and we do not expect you will cover every question each week.**

## Warm Up *(Suggested time: 30 min)*

---

- 1) What kind of kids did you hang out with in high school?
- 2) What do you think are some methods God uses to communicate with people?

## Getting Started

---

Transition into group discussion.

- 1) Open group discussion with prayer. Here are a few potential prayer items:
  - a. For the Spirit of God to lead you in truth
  - b. For the fruit of the Spirit to be cultivated in your lives
  - c. For grace to hear and apply what the Spirit says to you
- 2) Choose someone to read the passage aloud for the group.

## Study Questions *(Suggested time: 40 min)*

---

- 1) We have seen throughout our study in Ephesians that Paul is intent on us understanding our identity in Christ. He spends the first 3 chapters outlining the glorious riches of our inheritance in Christ before he tells us how to live (walk) in this new identity (Chapters 4-6). In our passage this week there are at least 2 identity statements in conjunction with Paul's exhortations on how to walk. **What are these identity statements and walk commands?** (Hint: verses 1-2, 8, & 15)

**Why do you think Paul creates this relationship between his identity messages and these "walk" commands?**

- 2) A proper definition of love is essential to understanding this passage. **In your opinion, how does our culture define love and what is a proper definition of love?**

**Do you struggle to see yourself as loved by God?**

**How does Paul define what it means to walk in love in this passage? Compare this to Philippians 2:3-11.**

**What makes the behaviors listed in verses 3-6 inappropriate as children of God?**

**Are verses 5-6 saying, if you commit these sins you aren't saved?**

- 3) In verses 7-10 Paul declares that the believers in Ephesus (and us!) are light. **What is the difference between saying “you are in the light” and “you are light”?**

**Do you struggle to see yourself as light in the Lord?**

**In verses 11-14, how does living our lives as light expose what is happening in the darkness? Compare to John 3:19-21.**

- 4) In verses 15-16, what does it look like to walk as a wise person, making the most of your time?

For verses 17-18, Pastor Bryan mentioned that God’s will for every believer is to be filled with the Holy Spirit. **What does it mean to be filled with the Spirit?** (Hint: It must be somehow similar to what Paul contrasts it to, being drunk with wine). **How do verses 19-20 help us understand being filled with the Spirit?**

**What does being filled with the Spirit look like in your life?**

- 5) **What does submitting to one another look like in your life?**

## Personal Spiritual Exercises

---

Just like physical exercises help strengthen and stretch our bodies for healthy living, these spiritual exercises are meant to move us spiritually in ways that may be new so we might experience inner growth. Since God longs for us to experience Him with our whole selves—mind, body, spirit—we invite you along each week to strengthen your souls with suggestions and prompts.

**Scripture Focus:** Our passage this week discussed the idea of being filled with the Spirit. For further insight read the following passage Galatians 5:16-26. Read it several times this week listening for what the Spirit might be saying to you in this passage. You might consider reading it from other translations, The Message paraphrase is particularly beautiful and challenging for this passage.

**Prayer Focus:** A large part of being filled with the Spirit is yielding our control to the Spirit. Pray the following prayer each day as a way of yielding to the Holy Spirit.

**Lord, I welcome everything coming to me today, letting go of my desire for security, approval and control, surrendering to you and your will.**

### Prayer *(Suggested time: 20 min)*

---

A significant part of “coming together” is being open and honest with our lives. Sitting in a group of people for prayer may be new or it may be familiar to you. If you would rather not pray aloud when it is your turn, feel free to pray silently and then say “Amen” aloud signaling the next person in the group to pray. Whether or not you choose to verbalize your prayer, everyone is a participant in sharing this time before God together.

Take a few moments to prepare a prayer request. What did the message, working through the above questions or the discussion cause you to notice about your own relationship with Jesus? Would you be willing to share your prayer request with the group?