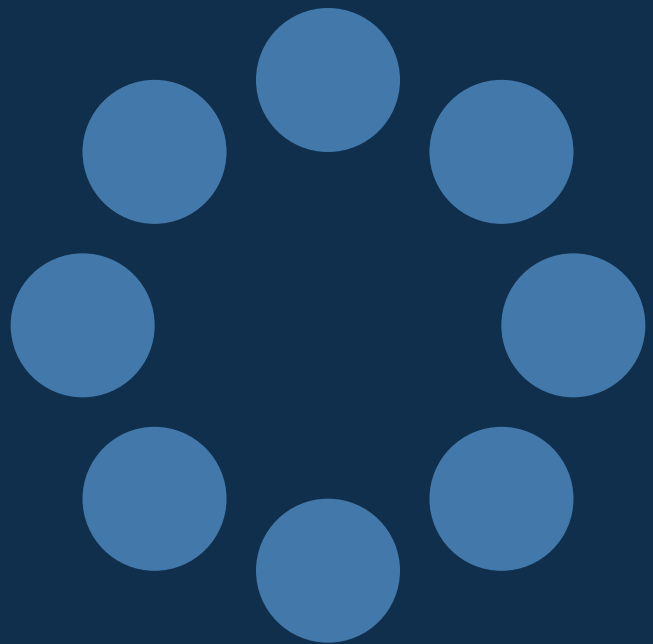


LIFE *together*

GROUP LEADER GUIDE

Four weeks of authentic community



Inside this study

Life Together / Group Leader Guide

A four-week study of life in Christian community: how we belong, contribute, grow in honesty, and live on mission together.

01	Authentic community Acts 2:42–47	3
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THE RHYTHM OF EACH GATHERING

CONNECT

Begin with conversation.

EXPLORE

Listen to Scripture together.

TRANSFORM

Respond in everyday life.

WEEK 01

Authentic community

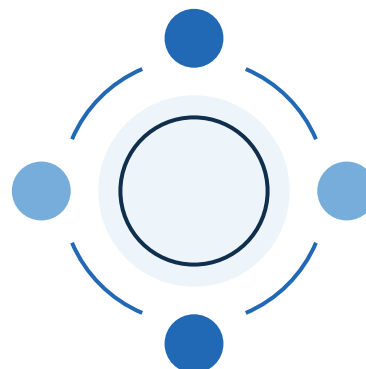
How the Early Church Models Authentic Community

READ TOGETHER

Acts 2:42–47

TODAY'S BIG IDEA

Acts 2:42–47 shows us what happens when people live fully surrendered to Jesus in community.



CONNECT / EXPLORE / TRANSFORM

BELONGING BEGINS WITH SHARED LIFE

Begin with community

CONNECT

Warm up the group with these icebreakers.

- **What’s your favorite meal you’ve ever shared with others? Why was it meaningful?**
- **What do you enjoy most about family gatherings (maybe for holidays or birthdays)?**

EXPLORE

Dig in to the meat of the study.

The book of Acts shows us the very first church forming right after Pentecost. Thousands had just come to faith, and Luke pauses the story in Acts 2:42–47 to describe what their life together looked like. These verses give us one of the clearest pictures in Scripture of what authentic Christian community should be. This passage doesn’t just give us a history lesson; it gives us a blueprint. What we see here is a group of people so shaped by Jesus and His Spirit that their life together became a powerful witness to the world around them.

Acts 2:42–47 shows us what happens when people live fully surrendered to Jesus in community. Christian community is not one-dimensional — it’s not just a Bible study, not just a social club, not just a service project. It’s all of these aspects working together: forming us, binding us, sending us, and healing us.

Now, let’s look at each of these aspects together and talk about what they mean for our group.

NOTES AND REFLECTION

Life around the table

Ask a volunteer to read Acts 2:42–47 aloud.

- What do you notice? What words, phrases, or practices stand out to you?

- Ask: What does this passage show us about God? About people?

In this passage we see four expressions of a healthy group. This is the foundational DNA that all CrieveWood groups should be built on. Let's take a few minutes to unpack each one.

1. Familial (v.42, 46)

This is the familial expression of community — they treated each other like family. They opened their homes, shared meals, and shared life.

- How have you seen our group feel like family?

- What's one way we could strengthen that "family feel"?

NOTES AND REFLECTION

Formed and sent together

2. Formational (v.42)

They devoted themselves to the apostles' teaching and to prayer. This is the formational expression — they weren't just hanging out, they were being shaped by God's Word and His presence in prayer.

- **Why do you think they were so committed to learning and praying together?**
-

- **What step do you need to take to be more devoted to those things?**
-

- **What can we do as a group to deepen our devotion to prayer and the Word? What is on your heart that you'd like to study?**
-

3. Missional (v.44–45)

All the believers were together and had everything in common. They sold property and possessions to give to anyone who had need. This is the missional expression — their willingness to meet needs became a living testimony of the gospel. They showed the world what God is like by serving others in His name.

- **How does this picture challenge the way we normally think about living on mission?**
-

- **How are you personally living missionally where you live, learn, work, and play?**
-

- **We encourage groups to serve together somewhere at least once per semester. What are some ways our group could live on mission together?**
-

A community that restores

4. Restorational (v.47)

There was an awe about that early church because of how God was so evidently moving in and around them. This is the restorational expression. God used their worship, joy, and unity to restore broken lives. People were saved and added to the family of God.

- **How does genuine community point people back to Jesus?**

- **Who in your life needs this kind of restoration, and how can we pray for them?**

TRANSFORM

Turn conversation into life change.

- **Familial: Who in our group needs encouragement or care this week? Let's rally around them.**

- **Formational: What next step in prayer, Scripture will you take this week?**

- **Missional: Who can we invite or serve? Let's put something on the calendar.**

- **Restorational: Where do you need God's healing or restoration? How can this group pray for you?**

Deeper in the Word

Acts 2:42–47

Acts 2:42 – Formational & Familial

- “Devoted” = ongoing, steadfast commitment.
- Four practices defined their life together: apostolic teaching (truth shaping), fellowship (koinonia = partnership), breaking bread (shared meals + Lord’s Supper), and the prayers (set times of worship/prayer).
- These show us discipleship is both learning (formational) and belonging (familial).

Acts 2:43 – Awe

- God authenticated the apostles through wonders and signs.
- The community lived with reverence, recognizing God’s power was at work among them.

Acts 2:44–45 – Restorational

- Believers were “together” and shared possessions to meet needs.
- This was voluntary, not coerced communal care. Radical generosity reflected God’s restoration: those with abundance met the needs of the hurting.

Acts 2:46 – Familial rhythms

- They met both publicly (temple courts) and privately (homes).
- Daily meals and worship were marked by gladness and sincerity of heart — authentic family joy.

Acts 2:47 – Missional fruit

- Praise and favor with outsiders: their life together was attractive.
- Evangelism flowed naturally out of community life: “the Lord added to their number daily.”
- Community that is familial, formational, missional, and restorational becomes the most powerful apologetic.

WEEK 02

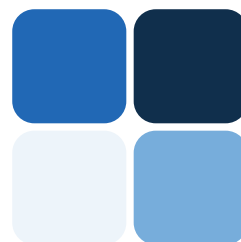
The body has many parts

READ TOGETHER

1 Corinthians 12:12–31

TODAY'S BIG IDEA

As part of the body of Christ, we each have a role to play.



CONNECT / EXPLORE / TRANSFORM

Every person has a place

Last week we saw that the early church lived like family—devoted to the Word, prayer, serving, and worship. This week builds on that picture: not only are we family, but we’re also a body—every member with a purpose. When one part doesn’t function, the whole suffers.

LEADER NOTE

It is very important to give adequate time in today’s study to the TRANSFORM section. 10-15 minutes should be sufficient.

CONNECT

Warm up the group with these icebreakers.

- **If you could trade one skill or talent with someone in the group for a day, what would it be?**

- **Have you ever broken a bone or been injured where you lost the use of part of your body? What was it like when you didn’t have all your parts functioning like normal?**

God is the Master Designer. How His creations, like the human body, function is a thing of beauty and of wonder. Everything has its place and its function. Breaking your pinky toe, one of your smallest bones, can throw the balance off for your entire body. It’s the same with other systems, like the Church. Our unique giftings fit together like an intricate machine, and each of us has a specific role to play.

NOTES AND REFLECTION

One body

In Paul’s 1st letter to the church in Corinth, he devoted considerable time to addressing disunity within the church and teaching on correct Christian beliefs and behavior. There was a lot to cover when corresponding to this relatively young congregation in the heart of Greece.

When we reach chapter 12, we are presented with a beautiful illustration of the body of Christ and how each believer fits in it. As it turns out, the church is a dynamic organization that relies on each of us to fill a specific role that is unique to the gifts that we have been given.

Now, let’s look at 1 Corinthians 12:12-31 and consider how this could apply to our group.

Ask a volunteer to read 1 Corinthians 12:12-22.

- **What do you notice? What words, phrases, or practices stand out to you?**
-

1. We are One Body (v.12-13)

SAY SOMETHING LIKE

In Corinth—a bustling port city filled with merchants, sailors, Jews, Greeks, and Romans—the church was as diverse as its streets, which makes Paul’s image of one body with many parts both radical and beautiful. Paul reminded them that in Christ, those differences weren’t erased; they were united under one Spirit. The same is true for us. Unity isn’t about sameness—it’s about shared purpose. What holds us together isn’t personality or preference, but the presence of Jesus working through each of us.

NOTES AND REFLECTION

United in our differences

- When you think about our group, what are some ways we've seen God bring different people and perspectives together for a common purpose? **FOR NEW GROUPS:** What drew you to join this group, and what do you hope God will do among us this season?

- What tends to divide people most easily in churches or relationships today? How can our group guard against that?

- True unity requires vulnerability and grace. What's one way you could take a step toward deeper connection with someone in this group

2. We Are Many Parts (v.14-17)

SAY SOMETHING LIKE

Here's where Paul's imagery really comes alive. The church isn't a collection of clones—it's a living, breathing body made up of many different parts, each designed by God with intention. Even though our group may share similar backgrounds, God has uniquely shaped each of us through different experiences, struggles, and seasons of growth—and none of it is wasted in His hands.

- **God never wastes an experience.** What have you been through—good or hard—that God has used to form you? How might that part of your story, even the struggle, be something He wants to use to make this group and His church stronger?

- What's one simple, practical way you could use what you've learned from that experience this week to encourage, serve, or walk alongside someone else in our group?

We have a role to play

Ask a volunteer to read 1 Corinthians 12:27-31.

3. We Have a Role to Play (v.27-31)

SAY SOMETHING LIKE

Paul closes this passage with a reminder that the church works best when everyone does their part. No one has every gift—and that’s by design. God built His Church like a body where each person plays a vital role. When one part is missing or overworked, the whole body feels it.

- **Why do you think Paul emphasized that not everyone has the same role or gift? What danger comes when we expect one person (or one leader) to do it all?**

A healthy group isn’t built around one leader doing everything; it’s built around everyone contributing something. We call this sharing the load. When everyone carries part of the mission, everyone grows.

- **If you’ve ever felt hesitant to take a role, what’s held you back? What could make it easier to step in and serve the group?**

- **Which parts of “group life” come most naturally to you—organizing, caring for people, leading discussion, encouraging others, praying, or serving?**

As we close, let’s thank God for how He’s uniquely gifted this group. Every person here has something the rest of us need. When each part of the body plays its role, the whole body grows stronger.

NOTES AND REFLECTION

Share the load

Turn conversation into life change.

Every person has a part to play. No role is too small—each one helps our group stay healthy and growing. Let's take a few minutes to identify some group roles together.

LEADER TIP

If your group is new, keep it simple—focus on two or three key roles for now. If your group is large, we recommend dividing it up into smaller Care Groups and giving roles to each Care Group. For example, each Care Group may have a Care Group Leader, Prayer Lead, etc. *It is important that groups larger than 20 be organized in smaller clusters for conversation and care.

Use this time to talk openly about what it would look like if every person had a part to play. Encourage members to pray and volunteer for one of the roles below or to suggest a new one that fits your group's rhythm.

Here are a few examples from the Group Leader Playbook:

Apprentice Leader/Co-Leader: learns to lead alongside the leader and facilitates when leader is away

Prayer Lead: keeps prayer central in every meeting and communicates needs during the week

Fellowship Lead: organizes meals, celebrations, and ways to build connection

Mission Lead: identifies serving opportunities for the group each semester

Care Lead: checks in when someone misses or is in a tough season.

Communication Lead: handles group texts, emails, and attendance.

Discussion Facilitator: helps guide questions and draw out quieter voices

Event Coordinator: plans social gatherings or service events

Hospitality / Icebreaker Lead: welcomes new people and creates a warm environment.

Our shared responsibilities

(Encourage creativity—some groups even add unique roles like Worship Lead, Curriculum Coordinator, or Tech Host.)

ROLE	WHO CAN SERVE	NEXT STEP

LEADER NOTE

We want to equip your group for success. If you need help getting organized, don't hesitate to reach out to your coach.

PRAYER AND FOLLOW-THROUGH

One body, many members

1 Corinthians 12:12–20

1 Corinthians 12:12-13

The apostle issued three statements which set up the basic structure of his analogy. First, the human body is a unit. It is one body, even though it has many parts. Second, just as one human body has many parts, so it is with the body of Christ. Paul often called the church “the body of Christ” (Rom. 7:4). Here he pointed to the unity in diversity that exists in the church as Christ’s body. Third, Paul explained how Christ’s body resembles the human body. To emphasize the diversity within the church, he mentioned racial and social diversity first; Jews, Greeks, slave, and free all contribute to the church. No matter what had previously separated these people, they all had been joined together in one body by means of the one Spirit.

1 Corinthians 12:14-17

Paul turned next to human body imagery to illustrate the importance of proper regard for all parts of Christ’s body. After repeating the motif of 12:12, the body has not one part but many, he presented two scenarios that conveyed his outlook on the disharmonies in the Corinthian church. First, he imagined parts of the body thinking too lowly of themselves. A foot may say to itself that it does not belong to the body because it is not a hand. Even so, even if it thinks this way about itself, it does not cease to be part of the body. The same would be true of an ear that felt it did not belong to the body because it was not an eye.

1 Corinthians 12:18-20

The foolishness of these scenarios indicates that God has arranged the parts of the human body according to His divine wisdom. He made them just as He wanted them to be—their composition being designed to fulfill His purposes—and God’s wisdom in so doing should not be questioned. This divine coordination of diverse parts is so essential to the function of a body that Paul asked a final question: “If every part of the body were one part—all eyes, all ears, all feet—where would the body be?” Clearly, there would be no body. To drive home this point, Paul repeated the theme of this section: human beings have one body, but that body needs its many parts. Every part is important in its own right.

We need one another

1 Corinthians 12:21–28

1 Corinthians 12:21-24a

Paul then presented scenarios in which the body parts questioned the value of others. Paul insisted it would be inconceivable for an eye to tell a hand, “I don’t need you!” The same inconceivability would apply to the head speaking that way to the feet. Common sense demands that the opposite is true. The eyes need the hands, and the head needs the feet. The parts of the body which appear to be weaker are actually indispensable.

1 Corinthians 12:24b-27

Paul contended that God himself had given greater honor to the members of the body that lacked obvious honor. He did this for the purpose of making sure that there would be no division in the body and that all parts should have equal concern for each other. The interdependence of all parts evidences this design. If one part suffers from pain or disease, then every part suffers with it. Most people have experienced how things as small as toothaches and ingrown toenails can wreak havoc on their bodies. The appendix may be small and have no apparent function, but when it suffers, it jeopardizes the life of the entire body.

1 Corinthians 12:28

This second list of gifts includes four that were not included in the first list in verses 8-10. Moreover, Paul approached this list in terms of the Christians serving rather than in terms of the spiritual gifts. Apostles were those commissioned as delegates with a message. Some Bible students limit this gift to those who had seen the risen Christ; others include in it our missionary calling today. Prophets reveal truth from God. Teachers serve to instruct the congregation in the Scriptures. The gift of helping encompasses a wide variety of services to the church. In Paul’s writings it often refers to helping the poor and the sick. The gift of managing refers not merely to administrative details, but more broadly to giving wise leadership to the church.

The way of love

1 Corinthians 12:29–31

1 Corinthians 12:29-30

Each question in these verses anticipates the answer “no.” Paul had proved the necessity of all gifts for the church. An even greater point was that diversity must result in unity.

1 Corinthians 12:31

Though all gifts are important, Paul designated that some are greater gifts. We have seen this emphasis in Paul’s enumeration of various gifts in 12:28. The key for Paul was proclamation. Gifts that enhanced the clear explanation of the gospel were to be desired over others. However, Paul was driving toward an even more significant consideration. There was an even better way—the way of love, as he showed in the poetic 13th chapter.



STUDY NOTES

WEEK 03

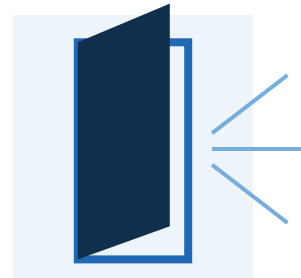
The healing power of honest community

READ TOGETHER

Ephesians 4:1–6 · 1 John 1:7 · James 5:16

TODAY'S BIG IDEA

Spiritual growth happens when we live honestly with one another. Confession, grace, and prayer within community form us into Christlikeness and free us to walk in the light.



CONNECT / EXPLORE / TRANSFORM

Make room for honesty

CONNECT

Warm up the group as needed with these icebreakers:

- **Imagine our group was stuck in a cabin during a power outage. Who's most likely to...**
 - start singing worship songs?
 - make coffee out of tree bark?
 - find the snacks?
 - confess that they're scared of the dark?
- **When have you experienced real authenticity in relationships—where you could drop the mask and be yourself?**

LEADER NOTE

Remember, the win every week is that everyone talks. We're not just filling time. We're helping people engage in transformational conversations. That means we're intentionally drawing truth from Scripture and helping one another apply it to real life. Encourage each voice. Avoid letting one or two people carry the discussion. Everyone has something to offer.

EXPLORE

Dig into the heart of the study.

We live in a world that rewards image management. We filter photos, polish our words, and hide our struggles. But spiritual growth doesn't happen in hiding—it happens in honesty. Until we take off the mask and get real about what's happening in our hearts, there's a level of maturity we'll never reach.

Grow in grace together

God designed community to be the place where we can be courageously vulnerable— where grace is greater than judgment and honesty leads to healing.

When we live that way, something powerful happens: the Holy Spirit uses our honesty, our confession, and even our weakness to shape us into the image of Christ. God doesn't just work in us individually—He works through us collectively. As we speak truth in love, pray for one another, and carry each other's burdens, the Spirit sanctifies us together and forms Christ within us.

Ask a volunteer to read Ephesians 4:1–6 aloud.

SAY SOMETHING LIKE

Paul opens this section of Ephesians reminding us that our life together should reflect our calling in Christ. Notice how he ties maturity to relationships— humility, gentleness, patience, bearing with one another in love. You can't live out these virtues in isolation.

- **Which of these relational traits—humility, gentleness, patience, or love—comes easiest to you? Which one stretches you?**

- **What kind of atmosphere do these attitudes build in a group—and why does that matter for spiritual growth? (Leader: Emphasize that maturity always requires vulnerability.)**

- **How might God use this group to help you grow in one of these areas?**

NOTES AND REFLECTION

Walk in the light

Ask a volunteer to read 1 John 1:7 aloud.

SAY SOMETHING LIKE

When we hear John's words, we often think he's saying, "Do not sin." But he's really saying something deeper: "Do not keep secrets. Bring what's hidden into the light." When we live openly before God and each other, we experience cleansing and freedom.

Sin is like a fungus—it grows in the dark, but it dies in the light. The enemy thrives in isolation. That's why confession isn't a punishment; it's protection. We were never designed to carry our burdens alone.

When we choose honesty, we make room for the Holy Spirit to work—not just in us, but through us. And when that happens, every voice matters. God uses our stories, struggles, and victories to form Christ in one another.

- **Why do you think it's so easy to hide parts of our lives from others?**

- **Pair up with the person next to you and answer this question: Are you someone who tends to stay quiet or to dominate the conversation? How can either one affect the culture of our group?**

- **What difference have you seen when someone finally brought something "into the light"?**

- **What would it look like for our group to be a safe place where people can share honestly without fear?**

Confession and prayer

That kind of openness and vulnerability doesn't just happen. It's cultivated when we all agree to be honest with one another. It grows in an atmosphere of grace, not judgment, where we choose to pray instead of gossip and listen instead of fix. When a group commits to that kind of authenticity, growth and healing begins to take root—and that's exactly what James is describing next

Ask a volunteer to read James 5:16.

SAY SOMETHING LIKE

James tells us to “confess your sins to one another and pray for one another so that you may be healed.” Confession isn't about shame—it's about healing. Prayer reconnects us to grace. When we are courageously vulnerable, grace rushes in. That's what it means to walk in the light.

- **How have you experienced God's grace through someone else's prayer?**

- **What would it take for you to practice courageous vulnerability this week?**

PRAYER NOTES

Practice honest community

Turn conversation into life change.

- **What's one area of your life where you need to bring something into the light?**

- **Who in your life helps you stay accountable and prayed for? How can you deepen that connection?**

- **As we close in prayer, let's take time to pray specifically for one another. Pair up with someone of the same gender and practice courageous vulnerability by being honest about where you need God's help.**

CLOSING PRAYER

"Lord, thank You that Your light isn't to expose us for shame but to heal us for freedom. Help us to walk in honesty, grace, and prayer—together."

Unity and light

Ephesians 4:1–6 / 1 John 1:7

Ephesians 4:1–6 — Unity in the Body

Paul’s charge to “walk worthy of the calling” is both personal and communal. The Christian life is not lived in isolation; maturity is expressed through humility, gentleness, patience, and love—all relational virtues that only develop within community. These traits preserve the unity Christ has already established through the Spirit.

Unity here is not uniformity but harmony amid diversity. The “one body... one Spirit... one hope... one Lord...” rhythm underscores that believers share a single identity rooted in Christ. Paul’s imagery reminds us that spiritual maturity isn’t measured by knowledge or zeal alone but by relational grace. Walking in the light of the gospel means walking with others under the rule of one Lord and toward one shared hope.

1 John 1:7 — Walking in the Light

John’s theology of light and darkness contrasts honesty and hypocrisy. To “walk in the light” is to live transparently before God and others, acknowledging sin rather than concealing it. The verse teaches that light doesn’t expose for condemnation—it reveals for cleansing.

The phrase “we have fellowship with one another” links vertical and horizontal realities: when our relationship with God is right, our relationships with others become real. The blood of Jesus continually cleanses—not a one-time washing but an ongoing renewal as we keep bringing ourselves into the light. True community is marked by courageous vulnerability, where confession opens the door to grace and healing.

STUDY NOTES

Grace that restores

James 5:16

James 5:16 — Confession, Prayer, and Healing

James connects confession and prayer as twin disciplines that sustain spiritual health. Confession humbles the believer, dismantling pride and secrecy; prayer restores fellowship with God and others. The Greek verb for “heal” (ἰάομαι) suggests both physical and spiritual restoration, emphasizing that grace addresses the whole person.

In early Christian practice, this mutual confession took place within trusted community—not public spectacle but honest accountability. Healing flows through prayer-filled relationships that hold truth and grace together. In gospel community, no one stands alone; confession becomes the doorway through which mercy enters, and prayer becomes the language of restoration.

Theological Thread

Across these passages, we see a progression:

- Ephesians 4 calls us to unity that reflects the gospel.
- 1 John 1:7 calls us to honesty that invites cleansing.
- James 5:16 calls us to confession that brings healing.

Together they reveal a rhythm of formation through fellowship. We grow when we walk in the light together—protected, corrected, and connected by grace. Together they open the door to God’s healing power.

WEEK 04

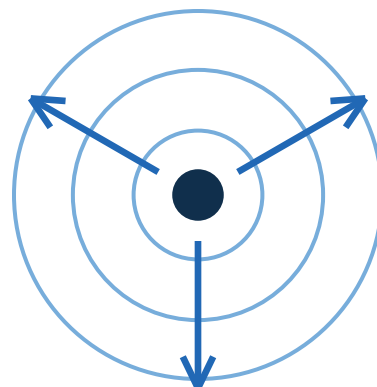
Living sent

READ TOGETHER

Matthew 28:18–20 · Acts 1:8 · Acts 13:1–3

TODAY'S BIG IDEA

Groups are more than gatherings—they're launching pads for mission. From the book of Acts to today, small groups have always been the church's most effective sending mechanism. God sends us from community to bring His hope to community—across the streets, states, and seas.



CONNECT / EXPLORE / TRANSFORM

A community on mission

CONNECT

Warm up the group as needed with these icebreakers:

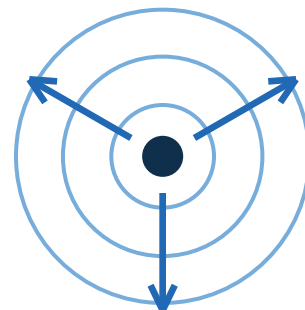
- **Imagine our group is forming a team to change the world—what’s our team name, and what superpower would each person bring? *If your group is larger than 12, break up into smaller groups of 4-6 for this.**

- **Who helped bring the gospel to you personally? What did they do that made an impact?**

EXPLORE

Dig into the heart of the study.

Every great story of faith includes a moment when God says, “Go.” From Abraham to Isaiah to Jesus’ disciples, God’s people have always been a sent people. The same is true for us. Groups aren’t just for gathering. They’re for going. This week we’ll discover how our group can move beyond a community and become a movement.



As you go

Ask a volunteer to read Matthew 28:18–20 aloud.

SAY SOMETHING LIKE

These are Jesus’ final words to His followers—our standing orders as His church. He says go, make, baptize, teach. That call isn’t for a few; it’s for everyone who follows Him. Then in John 20:21 He says, “As the Father has sent Me, I also send you.” Mission is not a ministry of the church. It is the church.

- **What stands out most to you from Jesus’ command?**

In the original Greek, Jesus’ command is literally “as you go, make disciples.” In other words, disciple-making isn’t just a trip you take—it’s how you live.

- **What would it look like to make disciples as you go—in your everyday rhythms at work, school, and home?**

- **Who is someone close to you but far from Christ? If you don’t know of someone, ask God to show you. He will!**

- **Why do you think Jesus tied His authority (“all authority...”) to our assignment?**

Sent from community

Ask a volunteer to read Acts 1:8.

SAY SOMETHING LIKE

Before ascending, Jesus told His disciples to wait for the Spirit’s power and then be His witnesses in Jerusalem, Judea, Samaria, and the ends of the earth. The gospel always moves outward—from our circle to the nations.

Ask another volunteer to read Acts 13:1–3.

SAY SOMETHING LIKE

The first missionaries were sent not from a boardroom but from a small group of believers in Antioch who were praying, fasting, and listening to the Holy Spirit together. From that gathering, Paul and Barnabas were commissioned... and history changed. The pattern never stopped. The early church met in homes, prayed in circles, and from those circles the world was reached. Groups have always been the most effective sending mechanism of the church.

- **What do you notice about how mission started in Acts 13?**

- **Why do you think God chooses to send people from community instead of sending them alone?**

NOTES AND REFLECTION

Becoming a sending group

LEADER NOTE

Don't rush the next 3 questions. Most people will first think of "doing more" (serving, inviting, etc.), but help them dig into being different. The Antioch believers weren't just busier. They were burdened for God's mission.

- **The church in Antioch didn't just gather—they launched. What would need to change in us for our group to move from comfortable community to a sending community?**

- **What fears or comforts keep us from being a sending group?**

- **What would have to shift in our mindset, schedule, or prayers for God to use us like He used Antioch?**

Serve beyond the walls

Turn conversation into life change.

From the beginning, God has chosen ordinary people in ordinary groups to carry an extraordinary mission. The church in Acts didn’t build programs first—they built people. Every missionary journey, every church plant, every revival began with a circle of believers who prayed, served, and went together. Now it’s our turn!

- **All Crieveewood groups should serve together outside the walls of the church at least once per semester. What can we do?**
-

LEADER NOTE

Reminder, Haiti Meal Packing, Thanksgiving Outreach, and Make a Difference Sunday are intentionally designed to give your group turnkey local missions opportunities. To find more, visit tsclife.org/missions or talk to your coach.

OUR NEXT STEP TOGETHER

Where we can serve

Who will help organize it

When we will take the next step

Make room for others

One of the most practical ways to live sent is to make space for others to experience what we've found here. From the very beginning, healthy groups in Acts multiplied so more people could hear the gospel and grow in community. That's still how God expands His church today—people make disciples, and groups birth new groups.

Living sent doesn't always mean moving across the world; sometimes it simply means being willing to release part of what's comfortable so others can belong. Multiplying our group may feel like a loss at first, but it's actually a win for the Kingdom. This isn't about splitting a room; it's about spreading the mission. Multiplication ensures there's always room for the next person who needs what we've experienced—family, formation, and faith on mission together.

- **What would it look like for our group to begin praying now about multiplying in the future?**

- **How could we raise up new leaders and launch new circles of community?**

- **Who might God already be preparing to help lead that next group?**

Pray, give, and go

At Crieveewood, we partner with dozens of national and international ministries—from church planters in cities like New York to missionaries serving the poor and teaching in the African bush. Every group is encouraged to adopt at least one of these partners. Our shared responsibility is to pray for them regularly, give through the Crieveewood Missions Offering, and, when possible, go by sending a team from our group to serve short-term.

- **Which partner or region do you feel our group could adopt and champion together this year?**

LEADER NOTE

To find a list of our partners and how your group can join in, visit tsclife.org/missions or talk to your coach.

PRAY

GIVE

GO

The Great Commission

Matthew 28:18–20

Matthew 28:18 — “All authority (ἐξουσία) in heaven and on earth has been given to me.”

Jesus grounds the mission in His universal authority. We don’t go on our credibility but on His kingship. Mission is not a side project; it’s the King’s directive, backed by heaven’s authority.

Matthew 28:19a — “Go therefore and make disciples (μαθητεύσατε) of all nations”

The main imperative is make disciples. “Go” functions like “as you are going”—mission is a lifestyle, not only an event. The scope is “all nations” (πάντα τὰ ἔθνη): peoples, cultures, neighbors, coworkers.

Matthew 28:19b — “baptizing them in the name of the Father and of the Son and of the Holy Spirit”

Baptism publicly identifies converts with the Triune God and the local church. Evangelism and church formation belong together.

Matthew 28:20a — “teaching them to observe (τηρεῖν) all that I have commanded you.”

Discipleship is obedience-oriented, not merely knowledge-oriented. Groups are ideal for practicing Jesus’ commands in real relationships.

Matthew 28:20b — “Behold, I am with you always, to the end of the age.”

His presence empowers our perseverance. The Commission is bookended by His authority and His presence—what He commands, He accompanies.

STUDY NOTES

The Spirit sends the church

Acts 1:8 / Acts 13:1–3 / John 20:21

Acts 1:8 – “You will receive power (δύναμις)... you will be my witnesses (μάρτυρες)...”

The mission is Spirit-powered. Witnesses don’t invent news; they testify to what they’ve seen of Jesus. “...in Jerusalem and in all Judea and Samaria, and to the end of the earth.” Concentric circles: local → regional → cross-cultural → global. This is both geography and sociology (familiar to unfamiliar). Groups become hubs that push the gospel outward in multiple directions.

Acts 13:1 — “Prophets and teachers... Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen... and Saul.”

Diverse leadership (ethnic, social, experiential) marks Antioch. God often uses diverse groups to discern and deploy mission.

Acts 13:2 — “While they were worshiping (λειτουργούντων) the Lord and fasting, the Holy Spirit said...”

“Ministering to the Lord” = worship, prayer, fasting. The Spirit’s call emerges in corporate devotion, not private daydreaming.

Acts 13:2 — “Set apart for me Barnabas and Saul for the work...”

Calling is from the Spirit but confirmed by the community. Groups become discernment circles and launch pads.

Acts 13:3 — “Then after fasting and praying they laid their hands on them and sent them off.”

Commissioning (laying on of hands) is public, relational, and prayer-soaked. Antioch didn’t just “let them go”; they sent them.

John 20:21– “Jesus said... ‘Peace be with you. As the Father has sent (ἀπέσταλκέν) me, even so I am sending (πέμπω) you.’”

Mission flows from identity: the Son was sent in love; the church is sent in the same pattern— incarnational, truthful, gracious, sacrificial. The pairing of apostellō / pempō highlights continuity: the manner and heart of Jesus’ sending shape ours.