

It's Not Enough to Go to Church Discussion Notes - June 7, 2026

1. If someone could only observe one day of your week, what would they be able to tell about your relationship with God?

This week's message challenged the comfortable arrangement many Christians have quietly settled for- showing up on Sunday and calling it enough. Drawing on 2 Timothy 3:5, the sermon drew a sharp distinction between rejecting God outright and simply "containing" Him to one morning a week. Through Isaiah's sobering words and Jesus' own teaching, we saw that God has never been impressed by attendance alone; He wants hearts fully turned toward Him. The call is to stop treating church as a destination and start treating it as a launching pad, surrendering every area of daily life (work, money, words, home, and phone) to Christ's lordship, because real worship has a Tuesday-afternoon expression.

Read 2 Timothy 3:2-5

"For people will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, heartless, unappeasable, slanderous, without self-control, brutal, not loving good, treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God, having the appearance of godliness, but denying its power. Avoid such people."

Paul wrote 2 Timothy near the end of his life, warning his young protege about dangerous people in the last days; not atheists or open enemies of the faith, but those who maintain the outward form of religion while rejecting its transforming power. The Greek word for "appearance" (morphosis) suggests a shell or outer shape without the inner substance. Paul's concern wasn't with people who had walked away from faith, but with those close enough to know the vocabulary and rituals yet who had insulated their hearts from any real surrender to God.

2. The sermon described two categories: people who reject God and people who contain Him. Honestly reflecting on your own life, which of those feels more like your reality - and what does "containing God" look like from day to day?

Read Romans 12:1-2

"I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect."

Romans 12 marks a turn in Paul's letter from doctrine to practice. The word "therefore" connects everything he has taught about God's grace to a concrete response: offer your whole self. The image of a "living sacrifice" was significant to a first-century audience. In Jewish and Greco-Roman religion, a sacrifice was slaughtered and laid on an altar. Paul's point is that worship under the new covenant isn't a one-time offering at a temple; it is the ongoing surrender of everyday life. The phrase "your spiritual worship" can also be translated "your rational service" - the idea being that whole-life devotion is the most logical response to what God has done.

3. Romans 12:1 calls our everyday lives (not just our Sunday mornings) a spiritual offering to God. If you were to name one area of your life where you sense God asking for more surrender, what would it be? What would taking a concrete step look like this week?

Read Colossians 3:23-24

"Whatever you do, work heartily, as for the Lord and not for men, knowing that from the Lord you will receive the inheritance as your reward. You are serving the Lord Christ."

Colossians 3 addresses ordinary daily life; marriage, parenting, work relationships, and consistently frames each one as an expression of life in Christ. The people Paul wrote to were workers whose labor felt invisible and unrewarding. His radical claim is that no work done "for the Lord" is ever unseen or ordinary. The phrase "work heartily" literally means "from the soul" - the same inner life that Sunday worship engages. Paul collapses the sacred-secular divide entirely: there is no area of life that lies outside the scope of following Christ.

4. The sermon said worship has a "Tuesday-afternoon expression." What do you think separates someone who genuinely sees their Monday-through-Saturday as worship from someone who doesn't? What makes that shift feel difficult - and what actually helps it become real?

Read Mark 12:30-31

"And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength. The second is this: You shall love your neighbor as yourself. There is no other commandment greater than these."

Jesus is responding to a scribe who asked which commandment is greatest - a real debate among rabbis. Jesus quotes Deuteronomy 6:5, which devout Jews recited twice daily. The fourfold repetition; heart, soul, mind, strength, isn't describing four separate compartments. It's Hebrew poetry meaning "your entire self, holding nothing back." The addition of the second command from Leviticus 19:18 is Jesus' own interpretive move: you cannot fully love God while withholding love from the people made in His image. Together, these two commands describe a life with no "off" switch.

5. Jesus describes loving God with everything - heart, soul, mind, and strength - as the whole life of faith. As you head into this week, what is one concrete way you can move your everyday life closer to that all-in call? What would change if you actually lived Tuesday the same way you try to live Sunday?

Prayer Points

- For hearts willing to move beyond Sunday-only faith into genuine whole-life surrender
- For courage to bring specific areas of daily life - work, finances, words, and time - before God this week
- For our life group to be a community that helps each other live sent, not just gathered

DEEPER DIVE: The Early Church in Acts - A Life of Daily Devotion

The early church in Acts is one of the most compelling pictures in Scripture of what it looks like to refuse the "Sunday-only" arrangement. These were men and women who had witnessed the resurrection and been filled with the Holy Spirit, and the result was a community whose faith

could not be contained to a single morning a week. Their worship was inseparable from their work, their possessions, their relationships, and their suffering. Studying them is not an exercise in nostalgia, it is a challenge to ask what we have settled for, and what might be possible if we took the whole life of faith seriously.

Read Acts 2:42-47

"And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers. And awe came upon every soul, and many wonders and signs were being done through the apostles. And all who believed were together and had all things in common. And they were selling their possessions and belongings and distributing the proceeds to all, as any had need. And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts, praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved."

This passage describes the church in its first days following Pentecost. The phrase "devoted themselves" translates a Greek word (*proskartereo*) that carries the sense of persistent, even stubborn commitment. It isn't an occasional practice but a daily way of life. Notice the rhythm: the temple (public, communal worship) alongside the home (intimate, daily gathering). Their faith had a Sunday-morning expression and a Tuesday-dinner-table expression. The generosity described wasn't legally required; it flowed naturally from people who had stopped treating their possessions as their own. The result was explosive growth, not because of a program, but because a whole-life faith is impossible to ignore.

Read Acts 4:32-35

"Now the full number of those who believed were of one heart and soul, and no one said that any of the things that belonged to him was his own, but they had everything in common. And with great power the apostles were giving their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. There was not a needy person among them, for as many as were owners of lands or houses sold them and brought the proceeds of what was sold and laid it at the apostles' feet, and it was distributed to each as any had need."

This summary follows a powerful account of persecution. The apostles had just been arrested and threatened by the Sanhedrin (Acts 4:1-22). The community's response to pressure wasn't to retreat or protect their resources; it was to double down on generosity and bold testimony. They were not individuals who happened to share a meeting time, but people knit together by a common life. The detail that "no one said that any of the things that belonged to him was his own" is remarkable. This isn't communism imposed from outside; it is the natural expression of people who had genuinely surrendered the "my life, my stuff, my time" framework.

Read Acts 5:41-42

"Then they left the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the name. And every day, in the temple and from house to house, they did not cease teaching and preaching that the Christ is Jesus."

These two verses close the account of the apostles' second arrest. They had been flogged, which was a brutal punishment, and commanded again to stop speaking in Jesus' name. Their response is almost incomprehensible: they left rejoicing. Not relieved, not shaken, not looking for an exit strategy. The word "worthy" is key. They understood suffering for Christ not as a setback but as a privilege that confirmed their belonging to Him. And notice the rhythm once more: "every day, in the temple and from house to house." Their witness wasn't contained to

sacred spaces or scheduled events. It was the overflow of lives wholly given over to Christ, spilling into every available moment and arena.

Deeper Dive Discussion Questions

1. The early church devoted themselves "day by day" rather than once a week. What do you think made that kind of daily rhythm possible for them - and what would it take for something like that to become more true of your own life?
2. Acts 4 says no one claimed their possessions as their own. What is the modern equivalent of that posture? Is there an area of your life - time, money, energy, influence - where you are still holding back and saying "this one is mine"?
3. The apostles left their flogging rejoicing that they were counted worthy to suffer for the name. What does that kind of response reveal about the depth of their daily relationship with Christ - and what would it look like for your group to build that kind of resilience together?