



CONSPIRACY THEORIES

THE LIES WE ARE TOLD AND THE TRUTH WE BELIEVE

Every week we are handed stories about who we are and how the world works.

"Truth is whatever you make it!"

"You belong to yourself!"

"You are what you produce!"

"This life is all there is!"

"You are on your own!"

These stories are repeated so often and so confidently that they begin to sound like common sense. They come to us through the shows we stream and the songs we play. They come through our feeds and our friends, our classrooms and our comment sections. They rarely announce themselves. They just settle in. But they are lies, and lies always collect a price. In this series we're going head to head with five of the most persuasive lies of our age up to the light of God's word. The truth is out there, and it is not hidden. It is revealed in the pages of Scripture, and it will set you free!

WEEK ONE | "THE COVER UP"

They Told You There's No Truth...

Our age insists that truth is a matter of perspective. You have your truth. I have mine. Nobody can really know. But on the night before his death, Jesus made a claim no mere teacher would dare to make. He did not say he would teach the truth or point toward the truth. He said, "I am the truth." Hours later he prayed for his followers, "Sanctify them in the truth; your word is truth." This week we discover that truth is not a fog to wander in or a weapon to win with. Truth is a Person to know and a word to trust. The lie says nothing can be known for sure. The King says, "Come, follow me."

THE SCRIPTURE | JOHN 14:6; 17:17

"Jesus said to him, 'I am the way, and the truth, and the life. No one comes to the Father except through me.'" John 14:6

"Sanctify them in the truth; your word is truth." John 17:17

WEEK ONE

LIFEGROUP QUESTIONS

OPENING QUESTIONS

1. What is one piece of “common knowledge” you believed growing up that turned out to be completely wrong?
2. Who was someone in your life whose word you could always count on? What made that person trustworthy?

DIVING DEEPER

3. Read John 14:1-7 together for context. Jesus does not claim to teach the truth or to point the way to it. He claims to be the way, the truth, and the life. How is claiming to be the truth different from claiming to teach it? What does that wording require us to conclude about Jesus?
4. Jesus spoke these words in the upper room, hours before his arrest, to disciples whose hearts were troubled (John 14:1). Why do you think Jesus chose that moment, of all moments, to make this claim?
5. In John 17:17, Jesus prays, “Sanctify them in the truth; your word is truth.” To sanctify means to set apart and make holy. What connection do you see between knowing the truth and becoming holy? How does one produce the other?

6. Turn to John 18:37-38. Standing face to face with Jesus, Pilate asks, "What is truth?" and walks out without waiting for an answer. Where do you hear people around you asking Pilate's question today? How do they usually try to answer it?
7. Our culture often speaks of "your truth" and "my truth." What is genuinely appealing about that idea? And what does it quietly cost the people who build their lives on it?
8. When you hear Jesus say, "No one comes to the Father except through me," what do you feel? Some possibilities: comfort, boldness, gratitude, tension over how friends or family would receive it, or something else entirely.
9. If God's word is truth, then time in the word is time in the truth. What voices tend to get more of your attention in a normal week than Scripture does? What would it look like for God's word to become your primary source rather than one voice among many?
10. Think of one person in your life who believes truth is unknowable or entirely personal. This month, what is one honest question you could ask them, and one piece of your own story with Christ you could share? Tell the group who you have in mind (no name needed) so we can pray and ask you how it went.

WEEK TWO | “THE INSIDE JOB”

They Told You That You Belong to Yourself...

Self-ownership is the creed of our culture. My body, my choices, my life. Corinth believed a first-century version of the same thing, and its slogan was “all things are lawful for me.” Paul answers with two short verses that overturn everything. You are not your own. You were bought with a price. Your body is now a temple of the Holy Spirit. The lie promises that owning yourself is freedom, but it quietly makes you a slave to yourself. The truth is far better. You belong to the One who paid everything to have you, and belonging to him is where real freedom begins.

THE SCRIPTURE | 1 CORINTHIANS 6:19-20

“Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price. So glorify God in your body.”

WEEK TWO

LIFEGROUP QUESTIONS

OPENING QUESTIONS

1. What is something you saved up for and bought with your own money, maybe as a kid or a teenager? How did you treat it differently because you had paid for it?
2. Tell us about a place from your past that felt special or even sacred to you, somewhere you instinctively behaved differently.

DIVING DEEPER

3. Paul packs three enormous statements into two short verses. Looking closely at the passage, what does he say about who we are, whose we are, and what we are therefore to do?
4. Read 1 Corinthians 6:12-20 for the wider context. Corinth had its own slogan of self-rule: "all things are lawful for me" (v12). How does Paul answer the Corinthian version of "my body, my choice"? What surprises you about his approach?
5. What do you think Paul means by calling your body "a temple of the Holy Spirit"? Read, for some insights 1 Kings 8:10-11, where the glory of the Lord fills the newly built temple. In the Old Testament, what happened at the temple, and what does it mean that this language now describes ordinary believers?

6. "You were bought with a price." What was the price? Read 1 Peter 1:18-19 alongside this verse. How does remembering what you cost change the way you hear the command that follows?
7. Imagine a friend says to you, "I can do whatever I want with my life. I'm not hurting anyone, and I don't belong to anybody." Drawing on this passage, how would you respond in a way that is both honest and kind? What would you say first?
8. Our culture treats self-ownership as the foundation of freedom. Paul treats belonging to God as the foundation of freedom. Why do you suppose owning yourself so often ends in being enslaved to yourself?
9. Notice that Paul's final word is positive: "glorify God in your body." What are some concrete ways a body glorifies God? Think broadly: work, rest, service, purity, worship, even eating and sleeping. Which of these is easiest for you to forget or neglect?
10. Choose one area of your embodied life this week, such as sleep, screens, food, or physically showing up to serve someone. Decide on one specific change that says, "This body belongs to God." Share it with one person in the group and give them permission to check in with you before you meet again.

WEEK THREE | "FOLLOW THE MONEY"

They Told You That You Are What You Do...

The first question strangers ask is, "So, what do you do?" It sounds harmless, but underneath sits one of the oldest lies in the world: you are what you produce, and your worth rises and falls with your performance. Paul dismantles that lie at its root. Salvation is by grace, through faith, not a result of works, so that no one may boast. We are not self-made projects; we are God's workmanship. And the good works that fill our lives are not the price of God's acceptance but the fruit of it. This week we learn to stop working for acceptance and start working from it.

THE SCRIPTURE | EPHESIANS 2:8-10; GALATIANS 2:20

"For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them." Ephesians 2:8-10

"I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me." Galatians 2:20

WEEK THREE

LIFEGROUP QUESTIONS

OPENING QUESTIONS

1. What was your very first job, and what is one thing, good or bad, that you still remember about it?
2. When you were a kid, what did you want to be when you grew up? What was it about that job that captured you?

DIVING DEEPER

3. Read Ephesians 2:8-10 slowly. Notice every word connected to giving (grace, gift) and every word connected to doing (works, walk). What do you observe about which comes first, and how the two relate?
4. Paul says salvation is “not a result of works, so that no one may boast.” Why do you think God designed salvation to leave absolutely no room for boasting? What would church, and our own hearts, look like if it were otherwise?
5. Verse 10 calls us God’s “workmanship.” Some translations say handiwork or even masterpiece. How does it change the way you see yourself, and the believer sitting next to you, to think of people as God’s craftsmanship rather than self-made projects?

6. Look carefully at the order in these verses. We are not saved by good works, but we are saved for good works, “which God prepared beforehand.” What is the difference between working for God’s acceptance and working from it? In a given week, how can you tell which one is actually driving you?
7. In Galatians 2:20 Paul writes, “It is no longer I who live, but Christ who lives in me.” What do you think he means? What died, and what now lives?
8. The Galatians were being pressured to add law-keeping to faith in Christ in order to be fully acceptable. What do people in our world add to Jesus today in order to feel acceptable? Consider career success, parenting outcomes, ministry busyness, appearance, or financial security. If you are willing, which one whispers loudest to you?
9. Imagine, just for a moment, being fully known and fully accepted apart from anything you produce. What do you feel when you sit with that thought? Some possibilities: relief, freedom, disbelief, suspicion, or nothing yet.
10. This week, write one sentence that states who you are in Christ, drawn straight from these verses. For example: “I am God’s workmanship, loved by the Son who gave himself for me.” Put it somewhere you will see it every morning before work. Next week, report back on whether it changed anything about how you walked into your day.

WEEK FOUR | "THE VANISHING ACT"

They Told You This Life Is All There Is...

Few of our neighbors loudly deny eternity. Most simply live as though it is not there: "Spend it all here. Feel it all now. When the curtain falls, the show is over." Paul, a man beaten, shipwrecked, and imprisoned, calls all his suffering "light momentary affliction" because he has done the math against "an eternal weight of glory beyond all comparison." And the math holds because of one Sunday morning outside Jerusalem: Christ has been raised from the dead, the firstfruits of a harvest that includes everyone who is in him. The lie says death gets the last word. The empty tomb says otherwise.

THE SCRIPTURE | 2 CORINTHIANS 4:16-18; 1 CORINTHIANS 15:20-22

"So we do not lose heart. Though our outer self is wasting away, our inner self is being renewed day by day. For this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison, as we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal." 2 Corinthians 4:16-18

"But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive." 1 Corinthians 15:20-22

WEEK FOUR

LIFEGROUP QUESTIONS

OPENING QUESTIONS

1. Tell us about a time when waiting for something you could not yet see, and it turned out to be completely worth it.
2. When you were young, what did you imagine heaven was like?

DIVING DEEPER

3. Paul builds 2 Corinthians 4:16–18 out of a series of contrasts. What pairs of opposites can you find in these three verses?
4. Paul calls his sufferings “light momentary affliction.” Read 2 Corinthians 11:23–28 to see what those afflictions actually looked like for Paul. How could he possibly describe all of that as light and momentary? What was sitting on the other side of his scale?
5. Imagine you are a new believer in Corinth, a city where the settled assumption is that death simply ends everything, and you hear 1 Corinthians 15:20–22 read aloud for the first time. What do you feel as the words “in Christ shall all be made alive” land on you?

6. Paul calls the risen Christ “the firstfruits of those who have fallen asleep.” See Leviticus 23:10. What were firstfruits, and why is that a fitting picture of what Christ’s resurrection guarantees for his people?
7. Verse 22 sets up two representatives: “in Adam all die... in Christ shall all be made alive.” What does it mean to be “in” someone? How does something that happened to Christ become true of us?
8. Where do you see the assumption that “this life is everything” shaping how people around you spend their money, their time, and their worry? Where, if you are honest, do you see it shaping yours?
9. Paul says believers “look to the things that are unseen.” That kind of looking is a discipline, not an accident. What kinds of things could actually train a person to see the unseen? Consider Scripture, worship, communion, generosity, and time with suffering believers. Which one has helped you most?
10. Name one fear or one grief you are carrying right now. This week, write it on one line, and beneath it write one line of resurrection truth from these passages that answers it. If you are willing, bring both lines back next week so the group can pray these truths over each other.

WEEK FIVE | "THE LONE WOLF LIE"

They Told You You're On Your Own...

Ours is the loneliest generation on record, and it is lonely partly because it believed a lie: you are on your own, so look out for yourself, and keep your faith private while you are at it. Scripture answers with a double promise. First, the risen King closes Matthew's Gospel with the words, "I am with you always, to the end of the age." Second, he gives us each other, a people commanded to stir one another up to love and good works and to never stop meeting together. The Christian is never alone. We have the presence of Christ, and we have the people of Christ, and we were built to live on both.

THE SCRIPTURE | MATTHEW 28:20; HEBREWS 10:24-25

"...teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age." Matthew 28:20

"And let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near." Hebrews 10:24-25

WEEK FIVE

LIFEGROUP QUESTIONS

OPENING QUESTIONS

1. Tell us about a time when someone unexpectedly showed up for you. What did their presence mean to you?
2. What is one team, club, or group from your past that you loved being part of? What made it so good?

DIVING DEEPER

3. Matthew 28:20 is the final sentence of Matthew's Gospel. Now read Matthew 1:23, near the very beginning, where Jesus is named Immanuel, "God with us." What do you notice about how Matthew opens and closes his book? Why do you think he framed his whole Gospel this way?
4. Jesus attaches his promise ("I am with you always") to a mission ("Go therefore and make disciples," v. 19-20). Why do you suppose the promise of his presence comes packaged with a mission? What might that suggest about where his presence is most keenly felt?
5. Hebrews 10:24 says to "consider how to stir up one another to love and good works." The word behind "stir up" is a strong one, used elsewhere in the New Testament for provoking. What does it look like for believers to lovingly provoke each other toward good? How is that different from nagging or guilt-tripping?

6. According to Hebrews 10:25, skipping the gathering was already “the habit of some” in the first century. This is not a new problem. Why do you think believers drift from gathered community? What reasons do people give today, and what do you suspect is usually underneath those reasons?
7. A Christian friend tells you, “My faith is between me and God. I don’t need church people. Honestly, church people have hurt me.” How would you respond with real compassion for the hurt and real conviction from this passage? What would you want them to know?
8. Loneliness is now described as an epidemic, even among people constantly surrounded by others. When in your life have you felt most alone, and what, if anything, helped? Share only what you are comfortable sharing.
9. This week’s passages give two answers to the lie that you are on your own: the presence of Christ and the people of Christ. Which of the two do you find harder to believe in practice? Why do you think that is?
10. As a group, name one person connected to our church or even this group who has drifted from meeting together. Decide together who will reach out, how, and by when. Take some time to pray for that individual as a group.