



Shaped by the Gospel: Gospel Renewal Part 1

2 Minutes of Silence

Read

Gospel theology, properly understood, can lead to both individual life change and church revival. But what is revival? This lesson looks at what revival is, what characterized past times of dramatic revival, and how we can "prepare the altar" for the Holy Spirit to bring about gospel renewal in our time.

Watch Introductory Video (2 minutes)

Write your Answer: If you were to imagine revival breaking out in our church, what would it look like?

Watch Gospel Renewal Part 1 (15 minutes)

Notes:

According to Keller, What is a revival?

How is a "sleepy" Christian different from a nominal Christian?



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Have you ever been part of a revival as it is defined in this video? If so, what do you think brought it about? *Based on your experience, what other characteristics of revival would you include in a definition?*

Which of the following do you most hope to see in your context: sleepy Christians wake up; nominal Christians become converted; or non-Christians embrace the gospel? Explain your answer.

Break into groups and take turns reading the “Quick Comparison of Religion and the Gospel” on the last page of this packet

Why is “religion” insufficient to bring about revival?

Watch Gospel renewal Q&A (15 Minutes)

Notes:

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Homework

- Pray: Pray for God to begin working gospel renewal in your own life as well as the life of our church. Take 2 minutes each day to sit quietly in the presence of God.
- Read: The Work of Gospel Renewal
(pages 131-150 in Shaped by the Gospel) only 2.7 pages per day!

Quick Comparison of Religion and the Gospel

RELIGION	GOSPEL
"I obey; therefore I'm accepted."	"I'm accepted; therefore I obey."
Motivation is based on fear and insecurity.	Motivation is based on grateful joy.
I obey God in order to get <i>things</i> from God.	I obey God to get <i>God</i> —to delight and resemble him.
When circumstances in my life go wrong, I am angry at God or myself, since I believe, like Job's friends, that anyone who is good deserves a comfortable life.	When circumstances in my life go wrong, I struggle, but I know that while God may allow this for my training, he will exercise his fatherly love within my trial.
When I am criticized, I am furious or devastated because it is essential for me to think of myself as a "good person." Threats to that self-image must be destroyed at all costs.	When I am criticized, I struggle, but it is not essential for me to think of myself as a "good person." My identity is not built on my performance but on God's love for me in Christ.
My prayer life consists largely of petition and only heats up when I am in need. My main purpose in prayer is to control circumstances.	My prayer life consists of generous stretches of praise and adoration. My main purpose is fellowship with him.
My self-view swings between two poles. If and when I am living up to my standards, I feel confident, but then I am prone to be proud and unsympathetic to people who fail. If and when I am not living up to standards, I feel humble but not confident—I feel like a failure.	My self-view is not based on a view of myself as a moral achiever. In Christ I am at once sinful and lost, yet accepted. I am so bad he <i>had</i> to die for me, and so loved he was <i>glad</i> to die for me. This leads me to deeper humility as well as deeper confidence, without either sniveling or swaggering.
My identity and self-worth are based mainly on how hard I work or how moral I am, so I <i>must</i> look down on those I perceive as lazy or immoral. I disdain and feel superior to others.	My identity and self-worth are centered on the One who died for his enemies, including me. Only by sheer grace am I what I am, so I <i>can't</i> look down on those who believe or practice something different from me. I have no inner need to win arguments.
Since I look to my pedigree or performance for my spiritual acceptability, my heart manufactures idols—talents, moral record, personal discipline, social status, etc. I absolutely <i>have</i> to have them, so they are my main hope, meaning, happiness, security, and significance, whatever I say I believe about God.	I have many good things in my life—family, work, etc., but none of these good things are <i>ultimate</i> things to me. I don't absolutely <i>have</i> to have them, so there is a limit to how much anxiety, bitterness, and despair they can inflict on me when they are threatened and lost.