

Revival

Life Group Leaders Guide

Objective

This guide contains the information and questions you will need to lead a life group study during our current sermon series. Our aim is to spark Spirit-led, Bible-centered conversations that anyone can participate in regardless of how biblically literate they may or may not be. **The win** that we want you to experience is when your group members **connect** more closely with each other and with God so that they are encouraged to move forward in living out their faith.

Directions

The *Purpose* and *Move* sections are for the leader to read to the group to provide clarity. **Do not feel pressured to cover all the questions.** Decide which ones may work best for your group. You will see brief notes interspersed between groups of questions to help give the group context for their answers. The *Notes and Commentary* section (when included) is optional reading for the leader to get background information and better understanding of the passages before leading the discussion.

Series Overview

In our Revival series we will study the principles of spiritual revival with the goal of rallying the people of our church to commit to seeking God first together! The sermons will be based on the revival we read about in 2 Chronicles 15 (Asa's Revival). Our Life Groups will simultaneously study a complementary book by Kyle Idleman called *Gods at War*, which exposes the idols in our lives that we must lay down to seek God first. Make sure that everyone has a book.

Revival Series Schedule

Week	Sermon Date	Topic of sermon	Topic of life group
1	Oct. 14	Vision Sunday	gods at War
2	Oct. 21	Idol Tear Down	gods of Pleasure
3	Oct. 28	First and Best	gods of Money
4	Nov. 4	Covenant People	god of Me
5	Nov. 11	Commitment Day	(No study - Socials)

The Point Church Life Group Curriculum

Revival

The Big Idea

Revival comes when we seek God first.

Flow of Study

Icebreaker: What is your experience with war, whether first-hand or from movies, documentaries or stories of relatives or friends who've been through it?

Watch *Gods at War* video - [Session 1: Gods at War](#) (clickable link)

Move #1: Let's talk about the video, which is based on part one of the book *Gods at War*.

1. What thoughts or feelings emerged from the content of the video or the chapters?

Note: We're going to read the text that Kyle referred to in the video. It describes a key moment in Israel's history in which they renewed their covenant, or commitment, to God under the leadership of Joshua.

Read Joshua 24:14-25 (NIV)

14 [Joshua said:] "Now fear the Lord and serve him with all faithfulness. Throw away the gods your ancestors worshiped beyond the Euphrates River and in Egypt, and serve the Lord. 15 But if serving the Lord seems undesirable to you, then choose for yourselves this day whom you will serve, whether the gods your ancestors served beyond the Euphrates, or the gods of the Amorites, in whose land you are living. But as for me and my household, we will serve the Lord."

16 Then the people answered, "Far be it from us to forsake the Lord to serve other gods! 17 It was the Lord our God himself who brought us and our parents up out of Egypt, from that land of slavery, and performed those great signs before our eyes. He protected us on our entire journey and among all the nations through which we traveled. 18 And the Lord drove out before us all the nations, including the Amorites, who lived in the land. We too will serve the Lord, because he is our God."

19 Joshua said to the people, "You are not able to serve the Lord. He is a holy God; he is a jealous God. He will not forgive your rebellion and your sins. 20 If you forsake the Lord and serve foreign gods, he will turn and bring disaster on you and make an end of you, after he has been good to you."

21 But the people said to Joshua, "No! We will serve the Lord." 22 Then Joshua said, "You are witnesses against yourselves that you have chosen to serve the Lord." "Yes, we are witnesses," they replied.

23 "Now then," said Joshua, "throw away the foreign gods that are among you and yield your hearts to the Lord, the God of Israel." 24 And the people said to Joshua, "We will serve the Lord our God and obey him."

Note: “Gods” come in many shapes and forms. In a very real sense, whatever has first place in our lives and receives our greatest devotion, attention and sacrifice is our “god.”

2. In verse 15, Joshua refers to the gods that their ancestors had served. Family history comes into play in the values we form. What would you say were the “gods” of your family growing up?
3. In the same verse, Joshua also mentions “the gods in whose land you are living.” What would you say are the chief gods of our own culture?
4. Joshua challenges the people to make a choice and lets them know what his own choice is (verse 15). Why do you think it’s important to make an intentional choice of what God/god we will serve?
5. What do you make of Joshua’s assertion in verses 19-20? How do you react to it?
6. If you were challenged to make a clear choice today between the gods of your family of origin, the gods of our current culture, or the God revealed in Scripture, how difficult a decision would that be for you? What obstacles might arise?
7. Joshua contends that to choose the living God requires throwing away other gods of our hearts (verse 23). What would that look like for you?

Move #2: We need a plan of attack against the false gods that have invaded our lives. These gods war against us, and we need to war against them if we want victory.

Read 2 Corinthians 10:3-5 NIV

3 For though we live in the world, we do not wage war as the world does. 4 The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. 5 We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.

8. In a physical war, what is a “stronghold” and how is it created? How does a spiritual “stronghold” compare?
9. The Apostle Paul uses aggressive language here in addressing how we need to respond to the strongholds of sin, or false gods, in our own lives. What are these aggressive words and phrases? What do they communicate to you?

Note: In order to “wage war” against these false gods, consider the following strategy:

- Commitment: Decide to embark on a “tour of duty” against your false gods.
- Team Formation: Invite your Life Group, or some trusted friends within it, to be your “band of brothers” or “squadron of sisters” who will go to war with you. Never go alone.
- Recon: Know your enemy by exploring how these false gods are influencing your life.

- **Targeting:** Identify the supply depot or base of operations within your life that is giving the false god(s) power to operate within your heart. This is often a legitimate need or longing.
- **Repurposing:** Acknowledge that the true God is the only one who can ultimately meet that need or longing and repurpose it for him in order to create a transfer of power.

Prayer: End your study with a time of praying with and for each other. Take requests, but be sure to pray also about what you've discussed today.

Next Steps:

- Read Part 2 - Temple of Pleasure (Chapters 5-7) in *gods at War* before next week's Life Group!
- Come to the Town Hall this upcoming Sunday on what Revival will look like at our local Point Church!

Notes and Commentary

The following are pieces of commentary, facts, and links based on the passages of this study in order. Use them to help supplement your group time or for your personal preparation.

Joshua 24:14–15 Now God left off speaking directly, and Joshua addressed the people, charging them to be faithful in serving the God who had been so faithful in helping them. He again mentioned the gods of their ancestors (cf. v. 2) and urged the people to remove them (“throw away”) from their midst. In v. 14 the NIV’s “serve him with all faithfulness” is literally “serve him with integrity (tāmîm) and truth (’ēmet).” ...The word tāmîm connotes the idea of wholeness, blamelessness, integrity, even “perfection,” and thus Joshua’s exhortation is a passionate one that the people should be totally devoted—blameless—in their worship of their God. The first part of v. 14 contains a concentration of theologically freighted words: the Israelites should fear (yr’) the Lord, and they should serve (’bd) him with integrity (tāmîm) and truth (’ēmet). Joshua was urgently impressing on the people what they should do.

Joshua 24:15 The choice laid out here for Israel was a breathtaking one.... Normally, God was the one who did the choosing, having chosen Israel from among the nations to be his people (see, e.g., Deut 4:37; 7:6–7; 10:15; 14:2). But now, Israel was being asked to choose its loyalties, something the pagan nations did not have to do because they could embrace all the gods. The Israelites were being asked to do what Rahab had done, namely, to embrace this one God and, by doing so, to reject all others (see on 2:9–11). Joshua laid out for Israel the choice, but he did not threaten them or try to coerce them. The choice was simple, and he set an example by his own choice.

Joshua 24:19–20 Joshua’s statement that Israel was not capable of serving the Lord introduces a “deep paradox” here, one that Butler calls “perhaps the most shocking statement in the OT.”The key to understanding these statements comes in two other statements that Joshua made, which affirmed two of God’s defining characteristics: he is a holy God and also a jealous God (v. 19).... Joshua’s response to the people that they were unable to serve the Lord properly communicates the absolute and awesome nature of God’s holiness and his jealousy. He would not forgive them if they persisted in sin. However, Exod 20:6 shows that even this jealous God would show his love in a most bountiful way if his people loved him and kept his commandments. Joshua himself assumed that the Israelites would make a choice (Josh 24:14–15). His

dramatic words here emphasize the solemnity of the requirements, to purge from the Israelites any false notions of “cheap grace.” Theirs was not to be a nominal, superficial faith. As J. H. Michaelis noted, Israel could not serve the Lord “by your own resolution only, and without the assistance of divine grace, without solid and serious conversion from all idols, and without true repentance and faith.”

(David M. Howard, *New American Commentary: Joshua*)