



LIVING THROUGH DYING

A Six-Week Community
Guide Through Lent



SATURATE
RESOURCES

By Brad Watson

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WHY PRACTICE LENT AS A GOSPEL COMMUNITY?

The Lenten themes are core to what it means to be a community that follows Jesus.

Lent is a forty-day-long journey through daily and sometimes hourly reminders of the gospel because our tummies are hungry or our hearts are longing for something we seemingly can't live without. Lent and the celebration of Easter focus our lives on the wonderful love of God in the gospel.

Each week your community will look upward to Jesus, inward at its own heart, and outward in what it means to live in light of the gospel. Lent is an opportunity to re-center your community on the gospel of Jesus. Every community will walk through lament, suffering, confusion, anger, confession, and praise. A focused season of Lent can equip your community for those journeys.

To share a common spiritual journey

Typically, your community will only truly be in the same room a few times throughout a week. Work, family, and the busyness of the life diminish open time slots. However, even as you go throughout the city separately, you remain a community, a family of God.

The practice of Lent as a missional community reinforces your unity as you are separate. It provides a unifying experience through reading, praying, and fasting. Lent binds you together as you grow together in the same concerted direction. As you walk through the season together your community's engagement will move beyond "How was work this week?" to "How are you processing repentance? What did you think of that passage we read on Wednesday? How is fasting and praying?"

The gospel creates community and places us on-mission.

Bottom line. A focus on Jesus and the gospel creates community. Community develops in Lent through re-learning repentance, remembering the example and challenge of Jesus' humility, embracing and acknowledging suffering, beginning the communal practice of lament, looking to the sacrifice of Jesus for our redemption, and experiencing the death and resurrection of Jesus.

Lent and Easter turn our hearts upward but also place us on-mission in the city. This season will open your eyes to the people around you.

Lent will shape your community.

Each week of this guide will pose these questions: What would it mean for your community to foster humility like Jesus's? What would it look like for our community to lament the sin,



destruction, and suffering in our city? How can we actively sacrifice as obedience to the grace of God?

In fact, it is very plausible for your community to conclude this season of Lent and Easter with a new commitment to a few new goals and next steps for the following season.

“Week 0” will help your community prepare and set goals for the season together as well as make a plan for special gatherings.

Furthermore, each week you have the opportunity to ask: What is God teaching us through this season? How are we changing? What are we learning about Jesus?

How to use this guide

There are several ways to use this guide:

- As a discussion guide for your whole missional community.
- Use the guide in DNA groups. When your whole missional community gets together, ask more broadly what each person is learning and wrestling with.
- Simply ask: How are we learning, growing, and struggling? Then spend the remainder of the time in prayer in light of each theme.

Tips!

- As the leader, go through the entire guide first to see where you’re going.
- If you’re unfamiliar with the communal disciplines of lament, prayer, or confession, we recommend reading the appendix “Growing in Our Love For God Together” to learn why and how these practices work.
- Connect what you’re learning to the mission you’re on. How is the suffering of Jesus good news?
- Plan ahead what your community will do to worship during Holy Week (see “Week 6” for ideas). Spoiler alert: Lent ends with praise!
- As you walk through each week, make sure you read the psalm out loud and discuss the few questions we’ve outlined. Psalms are the key to this guide, not what you have to say. In fact, it’s a win if you simply read the psalm, ask everyone about the theme, and then pray with the psalm in mind. Some of the biggest takeaways for your community through this season will be focused times in prayer and learning to fast and engage Christ together.



WEEK 0: EARLY DAYS OF LENT

EARLY DAYS OF LENT

This is a discussion to help your community prepare, make plans, and determine goals for the season as a community.

WHAT IS LENT?

The death and resurrection of Jesus Christ are at the very heart of Christianity. The good news of the gospel is that God has acted in history to conquer evil and reconcile sinners to himself through the life, death, and resurrection of Jesus. Lent is first and foremost about the gospel making its way deeper into our lives. Lent is a season of preparation and repentance during which we anticipate the death (Good Friday) and resurrection (Easter Sunday) of Jesus. It is this very preparation and repentance—aimed at grasping the intense significance of the crucifixion—that give us a deep and powerful longing for the resurrection, the joy of Easter.

It is a forty-day season of fasting, praying, scripture reading, and reflection on the gospel. This guide is designed to help you do that.

Q: How do you feel about this season? (Fears, excitements, questions, etc.?)

Q: What do you hope to grow and change through this season?

Q: What are our goals as a community? (Write these down and keep them in mind as prayer goals throughout the season.)

WHAT IS FASTING?

Traditionally, Lent is a time when we fast or give things up. When we deny ourselves familiar comforts, we learn something powerful about our weaknesses, our needs, and our deepest longings for God. Fasting is a tangible, physical activity that roots our spiritual longings in Jesus alone as our true comfort and joy. Consider how you might meaningfully engage in the discipline of fasting this Lenten season as a supplement to this guide.

Pastor and writer Will Walker offers this wise encouragement:

The practice of giving something up for Lent is a way of entering into the wilderness with Jesus. Don't worry about whether or not your sacrifice is a good one. It's not a contest. Just make your aim to know Christ more fully, and trust Him to lead you. Seek to replace that thing with devotion to Christ—His Word and His mission. God may lead you to give up and take up more as you go. That's good. Deny yourself, take up your cross, and follow Jesus.

Q: How will we fast to deny ourselves to take up the cross and follow Jesus?



Q: How can we help one another fast and long for Jesus alone?

MAKE A PLAN FOR A FEW THINGS TO DO TOGETHER

As you engage in this season of prayer and reflection, plan a few special activities for your community.

Spend some time discussing these ideas and pick a few to do together so you don't have to plan them last-minute.

- Share a Passover meal during Holy Week. Saturate has created a community guide for sharing the Passover meal based on the story of Exodus, the Last Supper, and the death of Jesus: "The Gospel Story: A Passover Meal Experience." Available for free online at saturatetheworld.com.
- Walk around your neighborhood as an MC, praying for the welfare of the place and for the life and light of God to come.
- Serve others. Challenge everyone to take the initiative to reach out and bless each other with words, prayers, and gifts. Consider using the money you are saving through fasting toward your mission.
- Plan an Easter feast and celebration. Don't forget to celebrate the greatest moment in human history: the resurrection of Jesus!



WEEK 1: LIFE & DEATH

OPENING

What are we learning through Lent? How have your readings, prayers, or fasting challenged or encouraged you as you follow Jesus?

SCRIPTURE

Lent is a time of particular focus on life and death—the coming of life and the curse of sin, death, and evil in us, our relationships, and our world. The Psalms, as Eugene Peterson writes, “give us the equipment for our souls.” In other words, they teach and form us spiritually.

This week’s Scripture is Psalm 1: “The Way of the Living and the Dead.”

Here, we are given the picture of the internal and external power of our hearts to long and lust for either life (righteousness) or death (wickedness). The psalm poetically pictures abundant life: a tree grows by a stream of water with fruit and prosperity. It also depicts the way of death: one who perishes apart from the presence of God.

Psalm 1:

*Blessed is the man
who walks not in the counsel of the wicked,
nor stands in the way of sinners,
nor sits in the seat of scoffers;
but his delight is in the law of the Lord,
and on his law he meditates day and night.*

*He is like a tree
planted by streams of water
that yields its fruit in its season,
and its leaf does not wither.
In all that he does, he prospers.
The wicked are not so,
but are like chaff that the wind drives away.*

*Therefore the wicked will not stand in the judgment,
nor sinners in the congregation of the righteous;
for the Lord knows the way of the righteous,
but the way of the wicked will perish.*



Q: Would you describe your current spiritual journey as “wandering in the desert” or “planting by a stream”? Why?

Q: What suffering, perishing, and effects of wickedness do you see in those around you? What withering do you see?

Q: How does the withering you see around you compare to the withering inside you?

PRAYER

Spend time in prayer. As the leader, read one section of the prayer at a time, and then ask others to pray in their own words.

IN—Pray for God to reveal the true condition of your soul to you and to lead you through the desert of sin and idolatry to be planted in the life of Christ.

OUT—Pray that through this season of fasting you would have a special sensitivity to the suffering of your family, friends, neighbors, and co-workers who are withering and being driven away by the cares of the world

UP—Thank Christ for the courage of opening yourself up to His work of revealing your wounds and brokenness to you, and pray for confidence, joy, and patience in the process of this transformation.



WEEK 2: LAMENT

OPENING

What are we learning through Lent? How have your readings, prayers, or fasting challenged or encouraged you as you follow Jesus?

SCRIPTURE

Lament is not about getting things off your chest. It's about casting your anxieties upon God and trusting Him with them. Mere complaining indicates a lack of intimacy with God. Because lament is a form of prayer, lament transforms our cries and complaints into worship.

Anyone can complain, and practically everyone does. Christians can lament because we have access to the creator of the world and author of our stories. Christians talk to God about their condition and ask Him to change things because they have a relationship with Him. To lament is to be utterly honest before a God whom our faith tells us we can trust. Biblical lament affirms that suffering is real and spiritually significant but not hopeless.

Q: What breaks your heart? What about your own brokenness frustrates or grieves you? What breaks your heart about the brokenness of the city?

Q: How do you normally deal with these emotions?

Lent is a season of sorrow. More than usual, we are aware of the frail and fallen condition of our world and certainly in our own body and soul. Our reflection during this season stirs a deep sense that something is wrong.

The Psalms teach us how to lament.

Read: Psalm 88

Q: What does this passage teach us about lament?

Q: Can you share your complaints and sorrow with God? What makes that difficult? What do we do instead of lamenting to God? What do we miss when we do these things?

PRAYER

Spend time in prayer. As the leader, read one section of the prayer at a time, and then ask others to pray in their own words.

IN—Pray for words, images, and details of your life's pain to come freely and pour out your anger, fear, confusion, sadness, desperation, disappointment, and weariness in complaint before God.



OUT—Pray that our knowledge of God's love in Christ's suffering would make us safe people to receive the laments of others without spiritually trying to correct, edit, or silence their expression of pain.

UP—Thank Christ for hearing you and being with you in your soul's journey through death into life in Him (if you can't bring yourself to that, plead for Him to hear you).



WEEK 3: CONFUSION

OPENING DISCUSSION

What are we learning through Lent? How have your readings, prayers, or fasting challenged or encouraged you as you follow Jesus?

SCRIPTURE

Read Psalm 77.

This psalm is a prayer of questions to God where answers aren't necessarily expected: Will the Lord spurn forever and never again be favorable? Has His steadfast love forever ceased? Are His promises at an end for all time? Has God forgotten to be gracious? Has He angrily shut up His compassion?

These questions come from a life lived, experienced, and observed that differs from the promises and character of God. In other words, they come from a gap in what God says and what we see and experience. It's about the chasm between what we expect will happen and what actually happens.

Q: What questions do you have for God about your own life? Where are you confused about God's work?

Q: How do you remember the promises of God amidst pain, suffering, and hardship?

Q: What confusion did Jesus experience? What questions did He have for the Father?

PRAYER

Spend time in prayer. As the leader, read one section of the prayer at a time, and then ask others to pray in their own words.

IN—Pray for God to clarify some questions about your own life: what it means, where His promise and plan don't seem to match what you observe, why He allowed certain things and denied you other things in your story.

OUT—Pray for family, friends, neighbors, and co-workers to know Christ's compassionate presence in the midst of life circumstances they can't explain.

UP—Thank Christ for the confusion He experienced on our behalf in the garden and on the cross, the comfort that comes from knowing He is present in our confusion, and the confidence that all will be restored in the resurrection.



WEEK 4: ANGER

OPENING DISCUSSION

What are we learning through Lent? How have your readings, prayers, or fasting challenged or encouraged you as you follow Jesus?

SCRIPTURE

Read Psalm 137. This is a psalm of a dislocated, disgraced, and frustrated people being carried away to slavery while their homeland gets destroyed. Everything they hoped for, believed in, and enjoyed has been tainted or destroyed completely.

Q: How can you resonate to with their anger? Why?

Q: How do you respond to a loss of control or helplessness?

Q: How does God disarm or deal with this sort of anger in Christ?

PRAYER

Spend time in prayer. As the leader, read one section of the prayer at a time, then ask others to pray in their own words.

IN—Pray that your anger would lead you to an acceptance of your helplessness before powers that you can't control, drawing you into the arms of God.

OUT—Pray for gentleness among your family, friends, neighbors, and co-workers who would disarm anger and give opportunity to point toward Christ as the just and merciful judge.

UP—Thank Christ for both absorbing our unrighteous anger on the cross and executing His just anger against unrepentant evil in the end.



WEEK 5: CONFESSION

What are we learning through Lent? How have your readings, prayers, or fasting challenged or encouraged you as you follow Jesus?

SCRIPTURE

Read Psalm 38. This is David's prayer of confession. It's his prayer to expose the lifelessness of empty sins.

Confession is the act of "saying the same thing as God" or naming reality. We grow in our love for God by being honest about who we are and how we live. We lower the façade and tell the truth: "We are not a peaceful community," "I don't like serving the poor," "I don't believe God is concerned or cares for me," or "I love sin, and this is how I sin."

Confession is how we bring our true selves before God. In fact, Jesus was not too welcoming to the self-righteous and the hidden hypocrite. Jesus says He came for the sick in need of a doctor. The only pre-requisite for joining Jesus's entourage was to be honest with who you were: a human tainted by sin. Jesus ate with sinners. Jesus forgave sinners.

Ironically, Christian communities have become hiding places for sinners to pretend they don't need Christ, but we cannot grow in our love for God (with all our hearts, minds, and strength) until we tell the truth about our hearts, minds, and strength. This is the beginning of transformation.

Confession is not just about speaking about how bad our circumstances or we are but about speaking to God about how good He is in our circumstances. Confession is also about speaking the truth about God—who He is and what He has done.

David was the confession expert. He offered God his true feelings of fear, anger, resentment, disappointment, and doubt while simultaneously speaking of God's great works, kindness, and power. David confessed his life was on shaking soil and needed saving and that God alone could save him. God was David's refuge because David confessed he couldn't find rest anywhere else in the world—despite his best efforts.

PRACTICE CONFESSION AS A COMMUNITY

This week's prayer time will be a practice in confession and using Psalm 38. Read Psalm 38 together, and guide your community through each stanza or verse.

Part 1 (vs. 1–2): What sin is God exposing in your life through Lent?

Part 2 (vs. 3–12): What is the fruit of this sin? What does your life look like because of it? What is the state of your soul?

Part 4 (vs. 13–14): How are you cold to rebuke and repentance? How do you avoid it?

Part 5 (vs. 15–20): Confess your sin to God and seek forgiveness.



Remind one another through prayer: God has heard you, and God hears you. God hears our request. God accepts our prayers; He longs to hear them.

Lastly, look to the cross of Christ. Invite everyone to praise Jesus and pray answers to these questions: How has God conquered the enemy and put them to shame? How has God defeated sin? How have you experienced His steadfast love?



WEEK 6: HOLY WEEK

OPENING DISCUSSION

What have we learned and how have we grown through Lent? How have your readings, prayers, or fasting challenged or encouraged you as you follow Jesus? How has God changed our hearts through Lent?

HOLY WEEK

This is a special week of praise and worship in Christ's suffering for us. This is a week to remember His final meal with His disciples, followed by their betrayal and abandonment of Christ from the garden to the courts. This week seemingly concludes with Good Friday and the death of Jesus but actually climaxes with the Resurrection.

This week is unique. Here are a few ideas to make it significant and to praise God for His love and passion in Jesus Christ:

Have a Seder or celebrate a Passover meal.

Perhaps your community on mission would like to do a structured Seder meal following the Jewish tradition and looking forward to Christ.

Read Jesus's last prayers for His disciples and discuss His heart for the church.

Read John 17, Jesus's prayer for the disciples.

Take communion together.

As you take communion, take turns sharing your need for Jesus's life and death, and express thanks and praise for His love.

Attend a Maundy Thursday service and/or a Good Friday service together.

These are wonderful gatherings to remember and worship Jesus, the sacrifice and savior for sinners like us. This is the culmination of the Lenten season. We begin with Ash Wednesday, and we end with Good Friday, anticipating the resurrection of Jesus Christ on Easter.



APPENDIX: GROWING IN OUR LOVE FOR GOD TOGETHER

Missional communities exist to grow in love for God. Missional communities are groups of people that learn to follow Jesus. These communities consist of disciples, meaning people who are being renewed by the gospel through abiding in Christ. Missional communities are environments to pursue knowing God and the power of His resurrection with others and for others.

“Love the Lord your God”

And one of the scribes came up and heard them disputing with one another, and seeing that he answered them well, asked him, “Which commandment is the most important of all?” Jesus answered, “The most important is, ‘Hear, O Israel: The Lord our God, the Lord is one. 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. —Mark 12:28–31

This is the golden rule or greatest commandment: to love. This is what we were created for and this is the cornerstone of all Christian and Jewish ethics. As Paul writes, “If I don’t have love, I have nothing.” (1 Cor. 13:1–3).

Love is the only complete reaction to the gospel and expression of the gospel. It was love that motivated God to save us (Jn. 3:16) and His rich mercy toward us (Eph. 2:4). It is love that we receive in the gospel and we give because of the gospel. As God pours His love out to His people, the only natural response is holistic love and devotion for Him. This is the worship our hearts, minds, souls, and bodies were created to give. God is the one we were meant to direct that love toward.

God demands our affections because He is the only one sufficient to receive them. We are commanded to shift our entire being from love of self to love of God. The gospel requires we relinquish all other idols and masters and give ourselves to Jesus as the one true God.

GROWING IN OUR LOVE THROUGH LISTENING

The beginning of Jesus’ answer is not “Love God” but “Hear! The Lord your God is one.” This timeless command starts with a proper orientation of who God is and of listening to who He is.

A missional community pursues growth in its love for God first by beholding God with wonder, awe, reverence, and need. A missional community focuses on hearing and remembering who God is. The beginning of loving God is a desperate attempt to wade through doubts to discover God Himself.



Reading the Scriptures Together

A missional community will not grow in love for God if it refuses to open, read, and ingest the Word of God. It cannot be a footnote or a sidebar. A missional community that has any ambition to be more than a dinner club must come humbly to the Bible as the necessary source of understanding who God is. We grow in our devotion to God by putting ourselves under what He has already spoken and revealed.

The Scriptures carry divine authority. Unlike anything else that can be said or spoken, the Bible carries weight. The Spirit works through Scripture like lightning through steel to electrify our faith. It is fundamental to forging conviction and worship.

Ways to Begin Reading the Bible as a Missional Community

- Read one of the Gospels together, asking questions about what is challenging and appealing about Jesus. Who is He and what is He doing? How are people responding to Him? How do we respond to Him?
- Read through a letter in the New Testament asking three simple questions: Who is God? What is He saying about Himself, His work, and His people? What passage do we need to meditate on, remember, and believe?
- Memorize a psalm together.
- Have a shared reading plan.
- Get into smaller groups of two's or three's to do more study and in-depth discussion on the Scriptures.
- Follow the Christian calendar (Advent, Lent, Easter, Pentecost, etc.) using the themes and Scriptures as a guide.
- Follow a simple curriculum. NT Wright's "For Everyone" series and John Stott's guides are excellent.

Praying Together

Paul Miller writes: "Prayer is a moment of incarnation—God with us." But it doesn't always feel that way. Communal prayer can be awkward. We don't know what to do, and we don't know what to say. We don't know how honest to be. Furthermore, our prayers are not about God or His presence with us, but about us. We typically pray with ourselves and our current felt needs as the focal point. We do this because we are the focal point! To grow in our love for God, our prayers must center on God. Our gaze has to move from ourselves to the One who holds all things together. This is the only way to begin a praying life. Then, when we bring our concerns to God, we are able to acknowledge His presence in the details of our lives and His power to love us in them.

Take a quick survey of Paul's prayers and you will find overwhelming evidence that Paul doesn't pray for sick grandparents, stress-free trips to the super-market, acceptance into good colleges, or even good jobs. Paul was praying for increased love, greater understanding of God's love for us, power, thanksgiving for belief, changed hearts, power to defeat sin, joy, peace, and prophecy—among other things. Paul was praying in light of the gospel and for the gospel to advance in and through the church. These are inspiring



prayers and they are unifying prayers because Paul's gaze was not toward the earth but toward heaven. Paul was praying for heaven to break into our everyday struggles, not for the struggles.

Ways to Begin Praying as a Missional Community

- "Pray the Bible"—Read a passage of Scripture together, lead people to pray different phrases in their own words, or respond to the passage in prayer.
- Lectio Divina (Divine Reading)—This is an ancient Benedictine prayer format using the Bible that calls for the group to reflect and meditate on the passage, respond in prayer, and then rest in silence.

Tips for Praying in Community

- Have everyone pray short prayers. (The sermon-prayer is no fun.)
- Have everyone pray in their own voice. (No spiritual whispers, please.)
- Allow for silence. (It's okay if no one is talking. God is present.)
- When people bring up their struggles and concerns about life, regardless of the degree, ask if you can pray for that as a group and do it together. Offer the details of life to God. Pray for God's grace, love, and mercy to be known in the trial.

GROWING IN OUR LOVE FOR GOD THROUGH CONFESSION

Confession is the act of "saying the same thing as God" or naming reality. We grow in our love for God by being honest about who we are and how we live. We lower the façade and tell the truth: "We are not a peaceful community," "I don't like serving the poor," or "I don't believe God is concerned or cares for me."

This is how we bring our true selves before God. In fact, Jesus was not too welcoming to the self-righteous and the hiding. Jesus says that He came for the sick in need of a doctor. The only pre-requisite for joining Jesus's entourage was to be honest with who you were: a human tainted by sin. Jesus ate with sinners. Jesus forgave sinners.

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Confession is not just about speaking about how bad we or our circumstances are, but speaking to God about how good God is in our circumstances. Confession is also saying the truth about God—who He is and what He has done.

King David was the confession expert. He offered God his true feelings of fear, anger, resentment, disappointment, and doubt while simultaneously speaking of God's great works, kindness, and power. Our language of God as a "Rock" and "Refuge" comes directly from David's confessions and songs. God was his Rock because David confessed his life was on shaking soil and in need saving, and God was the only one who could save him. God



was David's refuge because David confessed he couldn't find rest anywhere else in the world—despite his trying. The Psalms show us how to worship God in “spirit and in truth” (Jn. 4:24).

Ways to Practice Confession as a Missional Community

Read a Psalm of confession together (Psalms 6, 32, 38, 51, 102, and 130) and guide your community through each stanza or verse. For example, in Psalm 6.

- Part 1 (vs. 1–3): What causes restlessness in you? What troubles you?
- Part 2 (vs 4–5): What deliverance/salvation do you need from God?
- Part 3 (vs. 6–7): What grieves you? What makes your soul tired?
- Part 4 (vs.8–10): Repeat these verses out loud. God has heard, God hears. God hears our request. God accepts our prayers; He longs to hear them. How has God conquered the enemy and put them to shame? How has God defeated sin? How have you experienced His steadfast love?

GROWING IN OUR LOVE THROUGH REPENTANCE AND FAITH

When you consider who God is and who you really are, you will be confronted by your sin and God's forgiveness. As you press into His glorious grace and taste His kindness, you will hear the call of Jesus in Mark 1:14–15. When Jesus preached the gospel, He demanded a response—repent and believe:

“Now after John was arrested, Jesus came into Galilee, proclaiming the gospel of God, and saying, ‘The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.’”

When Jesus said, “Repent,” He was saying to turn away not only from sin, but to turn from the lies that sin deceives us with and to turn toward something truer and better—to turn to Jesus and His true promises. You cannot separate repentance from faith. To repent is to reorient your faith. To have faith in Jesus requires a drastic change of direction.

You trust Jesus' incarnation, His kingdom, and His purposes. As a disciple, you exchange your agenda for His. You let go of your imaginary kingdom for His tangible reign. N.T. Wright describes repentance and belief this way in *The Challenge of Jesus*, “[Jesus] was telling His hearers to give up their agendas and to trust Him for his way of being Israel, His way of bringing the kingdom, His kingdom-agenda.”

Take the deceptive promise of pride, for example. Pride says, “Find and cherish compliments, and then you will be confident.” But the gospel says, “Instead of trusting in compliments for confidence, believe that your sufficiency comes from God in Christ” (2 Corinthians 3:4–6):



Such is the confidence that we have through Christ toward God. Not that we are sufficient in ourselves to claim anything as coming from us, but our sufficiency is from God, who has made us competent.

The gospel says: "Your confidence comes, not from your sufficiency, but from God who has made you sufficient in Jesus." Faith in the person of Jesus, who He is, and what He has accomplished for us is true saving, changing faith.

Ways to Grow in Repentance and Faith Together

- As a missional community, have regular times to reflect together. Ask: Where have we, as a group, put our trust in things that are not Jesus? Where are we experiencing God's kindness? Do you think we are drawing nearer to God or running away from God?
- Another way to have this communal discussion is to ask questions along the lines of motive for obedience: Are we doing it as a performance (religion)? Are we doing it to follow the rules or model (legalism)? Are we becoming obedient because we see God's love more clearly (sanctification)?

THE MISSION IS TO BE RECONCILED TO GOD

You might associate missional community with local involvement, justice, and neighborhood evangelism. You're likely attracted to resources like this because you want to live out the cause of Christ in a tangible way. However, you are God's mission. Christ came to save you and for you to be reconciled to God. This is the substance of living the gospel.

Many leaders and missional communities forget they are supposed to enjoy God, know His love, and grow in loving Him. We forget we are God's mission and on God's mission. You and your missional community were created to live the gospel in unity with God. To taste the grace of God through repentance and faith. To worship God through confession. To know the depth of God's love by listening to God.

Mission is an acted out doxology. That is its deepest secret. Its purpose is that God may be glorified. —Lesslie Newbigin

Never forget that one of the primary goals of your missional community is to grow increasingly toward Christ.

