

RACE, CLASS, & THE KINGDOM OF GOD

SMALL GROUP LEADER GUIDE

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Congratulations! You are serving as a small group leader for the Race, Class, and the Kingdom of God study!

While you will be participating in the conversations just like the rest of the group, you also have several other important responsibilities.

1. Selecting a group format.
2. Determining how often your group will meet and where.
3. Guiding your group through the flow of your gatherings including meals, discussion, and prayer.
4. Operating the video and song for each week, if your group is not watching the videos before the meeting.
5. Laying out the rules of engagement for discussion time and helping people process through any difficulties that come up during discussion.
6. Doing any relevant pre-work to prepare for rich discussion.

Where and How Often to Meet

Once you gather your group together, determine the best location to regularly meet. This may be your house, another group member's home, or a room at your church. You are encouraged to begin each meeting with a meal so take this into account as you pick a location.

We recommend that groups commit to meeting either weekly or every other week. This allows some space to process over material but not so much space that people forget or disengage with the content in between meetings. Set up a schedule and make sure everyone is on the same page.

Select a Group Format

Option 1: Pre-Watch Group

This is the perfect option for an already existing group that is used to consistently preparing before group. Maybe you read through books together and spend group time discussing and praying. This is an easy transition as, instead of reading a book, you watch a 10-20 minute video before your group meeting. If you are putting together a new group and consider this option, make sure people are committed to watching the video beforehand. Fruitful discussion will not occur if only a portion of the group is prepared! The benefit of this group option is more time for deep discussion and engagement.

Here is our recommended outline of a week participating in this study:

1. Have each member individually **watch the video** before group and spend time in personal reflection over the material.
2. To begin each group time, **gather for a meal** - this could be hosted by a single person/family or you could do it potluck style. We believe meals are a key ingredient in building community and growing as family.
3. During your meal, invite people to share their thoughts using the **pre-questions**. This will prepare you for deeper discussion on the video content after the meal.
4. **Transition** to the living room or a regular meeting space. Invite someone to **pray**.
5. Spend the remainder of your time going through the **discussion questions** - going in between large group and small group discussion as works best for your group. We recommend setting aside an hour for steps 4 and 5.
6. Take time to reflect and respond using the **Urban Doxology song**. Then pray using the **prayer prompt**.
7. Before leaving, encourage everyone to **connect with their accountability partner** and discuss a time to meet up during the week.
8. Accountability partners optimally meet in person, or connect over the phone to check in with each other and talk over insights and challenges from the accountability questions.

Example

7:00-7:45pm | Dinner and Discussion

7:45-7:55pm | Transition and Pray

7:55-8:50pm | Discussion

8:50-9:00pm | Urban Doxology Song and Pray

9:00-9:05pm | Schedule a meeting with Accountability Partner

Option 2: Onsite Group

This is likely a more feasible option for new groups coming together for this study or for already existing groups who do not typically expect participants to prepare before gathering. For the onsite group, no one is expected to watch the videos before coming to group. Instead, the group will alternate between watching short segments of video and having discussion breaks. If it's difficult for you to watch video segments together during group time for technological reasons, this may not be the best option.

The upside of the onsite group is that, as long as people consistently attend, everyone will be equally prepared. Furthermore, the varied use of time (switching between video and discussion) may help people stay mentally engaged. The downside is that, depending on how long you choose to meet, you will have less time for discussion and integration during your group time. If you go with this option, we recommend having clear start times for the content/discussion portion of your evening and being flexible to allow time for productive discussions.

Here is our recommended outline of a week participating in this study:

1. To begin each group time, **gather for a meal** - this could be hosted by a single person/family or you could do it potluck style. We believe meals are a key ingredient in building community and growing as family.
2. During your meal, invite people to share their thoughts using the **pre-questions**. This will help you transition to the video/discussion time after dinner.
3. **Transition** to the living room or a regular meeting space. Invite someone to **pray**.
4. Spend the remainder of your time alternating between the **video segments** and the **discussion breaks** - going in between large group and small group discussion as works best for your group. We recommend setting aside between 1 and 1.5 hours for steps 3 and 4. Pray to close out discussion.
5. Take time to reflect and respond using the **Urban Doxology song**. Then pray using the **prayer prompt**.
6. Before leaving, encourage everyone to **connect with their accountability partner** and discuss a time to meet up during the week.
7. Accountability partners optimally meet in person, or connect over the phone to check in with each other and talk over insights and challenges from the accountability questions.

Example

7:00-7:45pm | Dinner and Discussion

7:45-7:55pm | Transition and Pray

7:55-9:00pm | Video and Discussion

9:00-9:10pm | Urban Doxology Song and Pray

9:10-9:15pm | Schedule a meeting with Accountability Partner

Create a Consistent Flow

We have set up this curriculum so that everyone can easily anticipate what each week should look like. We advise starting with a meal and then transitioning to another room for video and discussion. As the small group leader, you will need to keep people on schedule. Set a start and end time for dinner (we recommend 45 minutes) and help people get focused when it is time to start the video and discussion time. Your group will follow as you set expectations and maintain structure.

Stay on Top of Technology

If your group watching the video onsite, make sure you have the appropriate technology set up so that everyone can see and hear the video segments during the meeting. We also provide a song to use for your response time each gathering. Every group (regardless of whether they pre-watch the video) will need to have a reliable way of playing this song near the end of the meetings.

Facilitate Discussion

This is, arguably, the trickiest part of your role. The first week of the study includes a short video called “Rules of Engagement.” This outlines some basic expectations and ground rules for the group as they engage in discussion. We encourage you to begin each of the following gatherings by reading out this list. This should help create a group culture of security and grace which will be important as your group discusses difficult matters throughout the study.

Difficult Discussions

Conversations may not always go perfectly smoothly. Difficult topics like race, culture, and theology can spark emotional reactions. As the small group leader, you may have to step in and help people process through fear, anger, grief, and shame. We have a tendency to avoid these feelings, yet they are important and valid as we discuss sensitive topics. You do not have to be a mediator for everyone’s feelings, but if tension arises, help people continue to stay engaged and listening without dismissing people’s emotions. Encourage people to press into those difficult emotions and continue processing challenging material with the accountability partners throughout the week. Trust the Holy Spirit to be at work in the midst of conflict and negative emotions.

Prepare for Richer Discussion

The curriculum and discussion questions provide plenty of opportunities to engage deeply with the content. However, there are times in which you can supplement or work more creatively with the material in order to have a richer discussion. We've highlighted a few suggestions in the outline below. These notes are also present on each of the individual curriculum layouts where applicable.

Small Group Leader's Workbook

Each participant will download the Race, Class, Kingdom of God Workbook for small group study. This Small Group Leader's Guide contains everything from that workbook *plus* some notes at the beginning of certain lessons that are there to aid you as you facilitate your group. For weeks without specific small group leader notes, you should have everything you need with only the small group guide.

We encourage you to print out a copy of this guide before beginning the 9-week course so that you can have it at hand.

For any assistance or questions with leading your group, please email learning@arrabon.com

GROUND RULES

Please don't share.

Why?

The revenue generated from this study series supports our ministry.

Plus

God don't like ugly... (but really we're talking about theft.)

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If the cost is a problem, send us an email at hello@arrabon.com and we'll discern what we can do.

Thanks from the Arrabon Team!

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Week 1

A People, a Place and a Just Society

In this session, we will explore the Biblical basis for multiethnicity, reconciliation, and justice. We will explore God's heart and design for God's Kingdom, on earth as it is in heaven, from Genesis to Revelation.

Small Group Leader Notes

We have provided an outline of the biblical texts referenced during these videos. You can use this as a tool during discussion or as a resource for further engagement in personal study.



Dinner Discussion:

1. Why do you participate in this study and what do you hope to get out of it?
2. What is the good news of Scripture?



Genesis 1 | Creation

Genesis 2 | Garden

Genesis 3 | The Fall

Genesis 9 | Noah

Genesis 10 | The Table of Nations

Genesis 11 | The Tower of Babel

Genesis 12 | The Promise to Abraham

Genesis 12-35 | The Story of Abraham, Isaac, and Jacob

Genesis 37-50 | The Story of Joseph



Discussion Break:

1. David talks about cultivating and maintaining goodness as one of the first mandates given to humanity. How does this mandate inform the way that you live? How does it connect with the concept of “creating culture?”

2. We have all been made in the image of God. What does this mean to you? How do we best honor the image of God in those around us, and what actions would dishonor the image of God in your neighbors?



Exodus to Exile

Exodus 1-2 | God heard the cry of the oppressed

Exodus 3 - Deuteronomy 34 | God delivered them from the Empire externally and internally

Deuteronomy 8 | God explains “Why the long way?”



Discussion Break:

3. What is the dominant culture in your context? Does your Christian community have an underlying assumption that newcomers will assimilate into the dominant culture? How could this impact your ability to honor the unique image of God in a diverse group of people?

4. David shares the importance of distinguishing between the empire and the Kingdom of God. Have you ever been tempted to think of our nation as the Kingdom of God? Why or why not? How would you live differently if you saw yourself as part of a community of believers in exile?

Promised Land

Joshua 1 - 1 Samuel 7 | The People of God struggled with the rule and reign of God

1 Samuel 8 | The People of God said, “We want a King”

Exodus 19:3-6 | God wanted them to allow power to be used through them and be dependent on God

1 Samuel 8 - 2 Chronicles 36 | The People of God struggled to be faithful in the Promised Land and the consequence was exile

Promised Land Prophets to the Northern Kingdom | Hosea, Amos

Promised Land Prophets to the Southern Kingdom | Micah, Isaiah, Habakkuk, Zephaniah, Jeremiah, Lamentations, Ezekiel

Promised Land Prophets to the Gentiles | Jonah, Nahum, Obadiah

Exile

Jeremiah 29:6-14 | God’s instructions for how to live in the Empire

Exile Prophets | Daniel, Ezekiel

Post-Exile | Ezra, Nehemiah, Haggai, Zechariah, Joel, Malachi



Discussion Break:

1. Does your Christian community have an underlying assumption that newcomers will assimilate into the dominant culture? How does this show itself? How does (or could) your community honor the unique image of God in a diverse group of people?

2. How should the people of God interact within the Empire?



Jesus

Matthew 1-2 + Luke 1-2 | The early life of Jesus and his family

John 1 | When Jesus came to earth, he came as a person on the margins

Matthew 3 - John 21 | The Life of Jesus, the Messiah

Acts

Acts 1 | Jesus gives instructions to his disciples

Acts 2 | The birth of the Church

Acts 6-15 | The process of bringing Gentiles into the life of the Church

Acts 16 - Jude | The Church is wrestling with the question, “what does it mean to be a community that is faithful to God’s heart for a people, place, and just society?”

City of God

Revelation 7:9-10 | Vision of every nation, tribe, people, and language worshipping God!

Revelation 21-22 | Vision of the City of God!

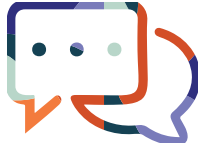
Discussion Break:

1. What in this biblical narrative that David presented is new to you?

2. Did it cause you to think differently about the way you view Scripture or the way you live out your faith in society?



The Evangelical Toolkit and The Way of Jesus



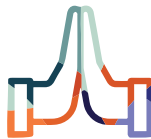
Discussion Break:

1. How does the evangelical toolkit operate in your life?

2. David said that we “want the Church to be a foretaste of what heaven is like.” How do you think Christians should be involved in creating a just society?



Response Song: Isaiah 58



Prayer Prompt:

1. Pray for a renewed view of Scripture that allows each of you to holistically live out your faith as God continues to form a people, a place, and a just society.



Accountability Partner Questions:

1. Read Luke 10:25-37 and/or Ephesians 2-3. How do you see God's heart for a people, a place, and a just society in these texts?

2. In reflecting on this week's study, what made you excited or inspired? What provoked fear or confusion?

3. What are you currently studying in the Bible right now? Where does it fit within the broader narrative of Scripture?

Outline for Future Study

Genesis

Genesis 1 | Creation

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Genesis 9 | Noah

Genesis 10 | The Table of Nations

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Genesis 12-35 | The Story of Abraham, Isaac, and Jacob

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Exodus

Exodus 1-2 | God heard the cry of the oppressed

Exodus 3-Deuteronomy 34 | God delivered them from the Empire externally and internally.

Deuteronomy 8 | God explains “Why the long way?”

Promised Land

Joshua 1-1 Samuel 7 | The People of God struggled with the rule and reign of God

1 Samuel 8 | The People of God said, “They want a King”

Exodus 19:3-6 | God wanted them to allow power to be used through them and be dependent on God.

1 Samuel 8-2 Chronicles 36 | The People of God struggled to be a faithful people in the Promised Land, therefore the consequence was that they were exiled.

Promised Land Prophets to the Northern Kingdom | Hosea, Amos

Promised Land Prophets to the Southern Kingdom | Micah, Isaiah, Habakkuk

Zephaniah, Jeremiah, Lamentations, Ezekiel

Promised Land Prophets to the Gentiles | Jonah, Nahum, Obadiah

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Jeremiah 29:6-14 | God's instructions for how to live in the Empire.

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Jesus

Matt 1-2 + Luke 1-2 | The early life of Jesus and his family.

John 1 | When Jesus came to earth, he came as a person on the margins.

Matt 3-John 21 | The Life of Jesus the Messiah

Acts

Acts 1 | Jesus gives instructions to his disciples

Acts 2 | The birth of the Church

Acts 6-15 | The process of bringing Gentiles into the life of the Church

Acts 16-Jude | The Church is wrestling with the question, what does it mean to be a community that is faithful to God's heart for a people, place, and just society.

City of God

Revelation 7:9-10 | Vision of every nation, tribe, people, and language worshipping God!

Revelation 21-22 | Vision of the City of God!



Week 2

Becoming a Reconciling Community

Learn five formational practices that are essential in becoming a Reconciling Community. In particular, this session will consider the importance of remembrance in practicing reconciliation and challenge participants to live in the tension of truth as it relates to their personal and collective histories.

Small Group Leader Notes

1. This week's prayer prompt allows for more creative use of the time. You may choose to simply pray as a group over your laments.
2. Alternately, you could extend this time of prayer into a prayer vigil based on your laments. Gather some candles and invite people to light a candle as they share their lament. Prayers can be offered up throughout this process.



Dinner Discussion:

1. What do you think a reconciling community would look and act like?
2. What is the difference between confession, forgiveness, and repentance?

Reconciling Community Definition

A reconciling community is a group of people linked by a common purpose and rhythm of life together who acknowledge the depth of brokenness in our world and actively receive the invitation from God to heal the brokenness of our world holistically from the inside out.



Intentionality and Vulnerability



Discussion Break:

1. What makes you hesitant or fearful to engage in conversations about race, class, and culture?

2. What do you think about the 75% rule? Do you think there is a value to being uncomfortable? If your church or organization operated by this principle, what would change?

3. Elena challenged us to recognize that “intentionality is not the same as good intentions.” What moves could you or your community make to more intentionally pursue diversity?



Confession and Lament



Discussion Break:

1. How does vulnerability enable you to practice confession? What structures exist in your church or Christian community that allow you to engage with vulnerability through confession?

2. Do you come from a culture that practices lament? Why or why not? How does that look in your tradition?



Repentance and Remembrance



Discussion Break:

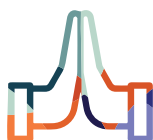
1. Choosing to remember does not mean choosing unforgiveness. Reflect on the cliché “forgive and forget.” How has that operated in your life? Where do you see the value of remembrance alongside forgiveness?

2. Elena said “Remembering and confessing sin (personal, communal, familial, historical) helps us prevent future injustices from happening.” Most of us are taught to practice reconciliation on a personal level for individual hurts. What does it look like to confess, forgive, and repent for historical or communal sin?

Additional Notes



Response Song: Purge Me



Prayer Prompt:

1. The Church is described as a body and “the body should be aware of the pain of any part. Lament helps us connect with all those parts.” Share some of the things in society, or in your personal life, that you are lamenting.
2. Optional: Invite people to light candles and offer a short prayer for the things that break their heart.



Accountability Partner Questions:

1. The book of Psalms gives us language to pray Scripture. Read Psalms 10 and 13, which are psalms of lament. Write some prayers about race, class, and the challenges of reconciliation using these psalms.

2. What people in your life are you regularly accountable to? Do you have relationships where you have intentional and vulnerable conversations? Consider how relational vulnerability can be a spiritual practice as you seek to integrate your faith into all of your life.

3. This session ended with a challenge to live in the tension of truth, both the truth of your personal and collective histories. Take some time to explore parts of American history that are unfamiliar to you and consider what it means to live in the tension of truth. Name some of the truths that are difficult for you acknowledge within your history.

Week 3

The Shalom Continuum

Shalom is a Hebrew word that means wholeness, completeness, prosperity, or in summary, “flourishing”. In this session, we will learn the spiritual and community formational journey of pursuing shalom.

No Small Group Leader's Notes This Week



Dinner Discussion:

1. Should Christian communities work towards the flourishing of their broader community (neighborhood/town/city) and what would that look like?



Homogeneity



Discussion Break:

1. Are you familiar with the concept of colorblindness? Has that ideology impacted the way you think about race? Although it comes from a good place, what are the potential negative outcomes?

2. Who are you? Tell a bit of your story, particularly as it relates to race, class, and culture. How did you grow up socioeconomically and where are you now? What are your educational experiences? How has your racial/ethnic identity and/or your gender identity impacted your life?

3. How do those aspects of your identity shape your assumptions about the world? How do they affect your engagement with this content?



Diversity



Discussion Break:

1. What kinds of cross-cultural experiences have you had?

2. When did you first start to understand that what was “normal” for you was not necessarily “normal” for everyone else? How did this realization affect the way you interacted with others?



Reconciliation



Discussion Break:

1. How would you define reconciliation? How have you seen it in practice (either in your life, other's lives, or in your community)?

2. Within your Christian community, reconciliation will be necessary because conflict happens when diverse groups of people come together. What kind of conflicts tend to occur within your community? How are you responding to those conflicts?



Shalom



Discussion Break:

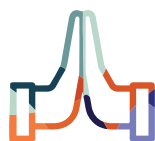
1. David talks about how there are people in our communities who hold more authority and others who hold more vulnerability. Who would you say holds more authority in our broader community and who is more vulnerable?

2. David talks about the changes that may happen in a family when an interracial couple have a child. Something shifts where issues that were once about “other people” now feel different - perhaps you feel more personally invested and like they are your issues just as much as someone else’s. Have you had that happen to you in any way? What issues that were once impersonal are now personal to you and why?

Additional Notes



Response Song: Shalom



Prayer Prompt:

1. Pray for reconciliation and healing in regards to the conflicts and divisions present within your Christian community, your geographical location, and society in general.



Accountability Partner Questions:

1. Look at Acts 2, 6:1-7, and 15:1-35, how do you see the Shalom Continuum at work in the early church?

2. What surprised you during the group discussion? What did you learn that helped you better understand your culture and/or someone else's culture?

3. Spend some time journaling on the significance of shalom being a process of *personal and community formation*. In a culture that prioritizes quick and easy solutions, how can God be forming you through commitment to an intentional and extended process? How does this transform your understanding of participating in the Kingdom of God?

Week 4

Understanding Homogeneity

Why are our communities so homogenous? This session explores this question from two different angles, 1) our psychological tendency towards familiarity and away from ambiguity, and 2) the systemic and institutional structures in our nation's history that have created lasting divisions.

Small Group Leader's Notes

In this session, there is the opportunity to study the history of your own area. In looking at the institutional history of America, we can see how this history continues to affect our cities, neighborhoods, schools, etc.

- You can access the racial dot map [here](#)
- If you live in a bigger city, there is a good chance that you could find a redlining map for your area. [This article](#) is helpful in navigating some of those maps.
- You may find that there are people in your group who want to do further research. Encourage them!
 - For instance, they could look up neighborhood covenants and bylaws to see whether they exclude certain types of people.



Dinner Discussion:

1. Who are the people that make up your city/neighborhood? Who are the people that make up your church (racial/ethnic, socioeconomic, educational, generational, nationality, political leaning)?
2. Are there significant differences between your neighborhood and your church? Why do you think those differences exist?



Social Psychology



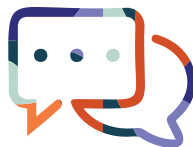
Discussion Break:

1. Who is in your close community? In what ways are they similar to you? In what ways are they different?
 - a. Why would expanding the diversity of your community be valuable to you?
 - b. What actions could you take to expand the diversity of your community?

2. Discuss the social scientific principles shared (cognitive miser, outgroup homogeneity effect, gold standard effect). Have you seen those in action in your life or in your community? Give examples.



Institutional/Systemic



Discussion Break:

1. Look up the racial dot map for your area. Analyze your own redlining/poverty map if applicable. Discuss the way that laws and American history have affected the makeup of your community.

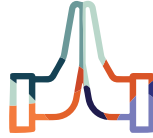
-
-
2. In light of what you've learned, why do you think the makeup of your church and the makeup of your neighborhood may look different?

-
-
-
3. What could you do as a community to bridge those divides?
-
-
-

Additional Notes



Response Song: Wasteland



Prayer Prompt:

1. Pray over your community
 - a. For increased connections across racial, cultural, socio-economic, generational boundaries
 - b. For the Spirit's leading in overcoming persistent historical divides



Accountability Partner Questions:

1. Spend some time this week reading Luke 6:37-42 and look at the ways that your vision is limited because of your personal and/or cultural biases. Where would you want people to extend grace to you because of your personal and/or cultural biases? Who are people or people groups that you can extend that kind of grace to?

2. Take some time to journal and reflect on your expectations for your close community, the neighborhood you live in, the school you send your kids to (if applicable), and the church you belong to. What would change if you loosened those expectations and stepped outside of what is normal to you? How would that affect the way you participate in the Kingdom of God?

3. What is one action step you could take to broaden your social groups? How can you be a part of institutional change towards a more just society?

Week 5

Unity in Diversity

According to John 17:20-23, a major witness of the Church is unity in diversity. These four counter-cultural practices show how a careful navigation of power and an alignment with the marginalized are essential in forming a unified Church that still displays diverse expressions of faith and identity.

No Small Group Leader's Notes This Week



Dinner Discussion:

1. How do you define unity? Do you think it is important for the Church to pursue unity? Why or why not, and what would that look like?



Sacrificial Love



Discussion Break:

1. Henri Nouwen said “for those who have heard the voice of the first love and said yes to it, the downward-moving way of Jesus is the way to the joy and the peace of God, a joy and peace that is not of this world.” What about this claim makes you uncomfortable? What about this claim excites you? Have you experienced this kind of joy and peace that Nouwen references?

2. Where do you see opportunities in your life or within your community to practice sacrificial love? What could happen if you chose to release part of your authority and power to others in intentional ways?



Proper Authority



Discussion Break:

1. Have you been formed to think that you can only achieve flourishing through authority and power? Elena says that proper authority and sacrificial love lead to flourishing. How have you tried to achieve flourishing in your life and/or community?



Mutual Dependence and Faith



Discussion Break:

1. Think of a time when you were dependent on others. What did you learn through that experience in terms of 1) community/family, and 2) mission/ministry?

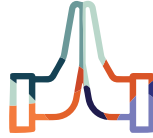
2. There is something humanizing about both serving and being served. In your experience, have you been more commonly in the role of the server or the served? How does that experience inform your identity?

3. When does it feel uncomfortable to be served and why?

Additional Notes



Response Song: Declaration of Dependence



Prayer Prompt:

1. Take a moment to answer the following questions for yourself:
 - a. What is your big takeaway after this session?
 - b. Where do you feel challenged?
 - c. What is God stirring in you?
2. Pray for each other in groups of 2-3 over the places where each person feels most challenged.



Accountability Partner Questions:

1. Consider the story of Joseph (Gen. 37-50) focusing on Genesis 50:15-21. Reflect on how Joseph discovers how he is part of a much bigger story of restoration and redemption that does not feature him at the center. What would change if you more intentionally placed God in the center of your story? How would this equip you to practice sacrificial love and proper authority?

2. Where may God be challenging you to step back in order to not force your control over situations and recognize other people's abilities? Where may God be challenging you to take on authority?

3. Elena challenged you to "live the questions." What would it mean to live the questions in your life and ministry right now?

Week 6

Models of Cross-Cultural Engagement | Part I

These sessions look at four ways of engaging cross-culturally with a focus on the opportunities and implications of these models with sustained community engagement. Of key importance is the way that proximity, vulnerability, and proper authority lead to more dynamic relationships.

No Small Group Leader's Notes This Week



Dinner Discussion:

1. How is your church missionally involved in your neighborhood, city or geographical community?
2. How are you, personally, missionally involved in your neighborhood, city or geographical community?
3. Are you in close proximity with those you are serving? Physically, relationally, spiritually?



Colonialism



Discussion Break:

1. Can you share some examples of colonialist models that you've seen or experienced?

2. Colonialist models require very little vulnerability from the independent group and high levels of vulnerability from the dependent group. Discuss how this impacts your experience of serving or being served.

3. Can anyone share an experience of being on the dependent side of a colonialist model? How did you feel in that scenario?



Consultation



Discussion Break:

1. Can you share some examples of consultative models that you've seen or experienced?

2. Consultative models require a more informed use of authority than colonialist models. How might this affect the impact and experience for all involved?

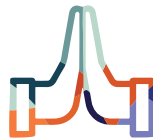
3. What consultative models are you or your church personally involved in?

4. While we want to practice proper authority in the context of ministry, this does not mean to drop every ministry that may fall in the "colonial" category. Remember that developing effective ministries takes time, intentionality, vulnerability and relationship. How can you move some colonial models towards consultation? Do any of your ministries qualify as "relief work" which make sense to keep in a more colonial model?

Additional Notes



Response Song: Abide in Me



Prayer Prompt:

1. Pray for your community and the ministries each person is involved in. Ask God for insight in developing these ministries towards greater effectiveness and Kingdom impact.



Accountability Partner Questions:

1. Read Acts 6:1-7 and reflect on how the early church engages cross-culturally within the missions context.

2. Spend some time journaling about your experiences with serving versus being served across cultural boundaries. Why is service an important Christian practice? What does service communicate about the image of God?

3. Are you in proximity with those you are serving? Ask God how you could be brought closer to *the other*, whether physically, relationally, or spiritually.

Week 7

Models of Cross-Cultural Engagement | Part II

These sessions look at four ways of engaging cross-culturally with a focus on the opportunities and implications of these models with sustained community engagement. Of key importance is the way that proximity, vulnerability, and proper authority lead to more dynamic relationships.

Small Group Leader's Notes

You may find more curiosity, anxiety, fear or confusion around the topic of conscious displacement. Press into this. Encourage your group to share their feelings but be ready to disciple through fear and anxiety.

- Conscious displacement is an act of surrender. It's a willingness to be dependent on God so that we may see the beauty of His presence in all people and places. However, this will sound like inaction to some people and it will sound like too much ambiguity to others. This is particularly sensitive because we are part of a culture that prioritizes independence, proactive decision making, and quick action. Spend time talking about this tension with your group.



Dinner Discussion:

1. Which of the four models do you have the most and least experience with?



Conscious Displacement



Discussion Break:

1. Have you ever entered into conscious displacement? For what purpose? What did you learn?

2. Do you have any examples of conscious displacement?

3. Conscious displacement asserts that it is important for those who typically hold more power to willingly embrace vulnerability and spend time learning rather than trying to fix things. How could you grow spiritually through this practice and how would it affect your vocation/mission?

4. Elena's dad says, "Don't solve problems you don't understand for people you know nothing about." Have you ever tried to do this? How did it end up?



Collaboration



Discussion Break:

1. Can you share some examples of collaborative models that you've seen or experienced?

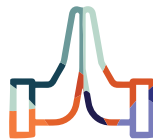
2. Collaboration is both practical and spiritual. What are some of the unique benefits of collaborative work? What are some of the cons of collaborative work?

3. Collaborative models take a lot more time and creativity to develop. What opportunities do you see in your life or in your church to develop more collaborative relationships?

Additional Notes



Response Song: Evidence



Prayer Prompt:

1. Pray that God will help you become a family on mission with God.



Accountability Partner Questions:

1. Read Romans 12 four times. Each time you read the text, go through the text through the lens of the four models of cross-cultural engagement. Which models stand out as the best for the type of ministry God is speaking about in Romans 12?

2. How is God calling you to respond within your life and ministry? How can you hold each other accountable in that action plan?

Week 8

Reconciliation

In this session, we will explore a few popular ideas of reconciliation and look at the elements God requires for biblical reconciliation. You and your community will gain a biblical framework of reconciliation that will help your community discern where you are in the journey of biblical reconciliation.

No Small Group Leader's Notes This Week



Dinner Discussion:

1. How would you define reconciliation from a biblical standpoint?



Reconciliation is not...



Discussion Break:

1. David discusses the terminology and implications of “conciliation” and “reconciliation.” Have you interacted with these different terms? What changes about the practice of reconciliation when it is rooted in the original state of shalom?

2. Which of the false/incomplete forms of reconciliation did you most relate to:
 - a. Individual salvation
 - b. Celebrating diversity
 - c. Recognition w/o justice
 - d. Addressing injustice
 - e. Conflict resolution (purely interpersonal)

-
-
-
3. Have you been involved in a community that practices reconciliation according to any of these models?



Biblical Reconciliation



Discussion Break:

1. How is your community engaging in biblical reconciliation? Consider the elements that make up biblical reconciliation: God, reflecting and remembering, wrestling with brokenness and injustice in the world, lamenting, forgiveness, repentance, and working towards restoration.

2. When do you think reconciliation is not possible?

3. David said we “work towards restoration in the hope of the resurrection.” Is your concept of resurrection big enough? Why or why not? Have you confined your idea of resurrection to purely personal salvation?



Reconciliation and Resurrection



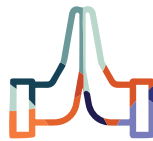
Discussion Break:

1. Reconciliation is hard. It requires dependence on God and encountering our own crosses. We cannot experience resurrection without death. What is your cross (what will you die to) in learning to practice biblical reconciliation?

Additional Notes



Response Song: Spirit Send Your Fire



Prayer Prompt:

1. Pray for reconciliation in your community and in society.



Accountability Partner Questions:

1. Read 2 Corinthians 5:11-21 and Colossians 1:15-23 and unpack the meaning of these texts as they relate to biblical reconciliation.

2. The work of acting justly, loving mercy, and walking humbly is a burden that Christ carries with us. David said “this is the hope of the world, the way we become an arrabon of things to come.” How do you sense God challenging you to live into this work?

3. Pray together for the courage to encounter your cross so that you may experience resurrection.

Week 9

Shalom

“Shalom” is a Hebrew word that means wholeness, completeness, prosperity, or in summary, flourishing. In this session, we will explore what it takes for the Body of Christ to flourish. When the Body of Christ flourishes, transformed people transform the world.

No Small Group Leader's Notes This Week



Dinner Discussion:

1. How has your vision of shalom/flourishing changed since you started this journey?
2. After having participated in this study, what are your big takeaways?



Corinthians



Discussion Break:

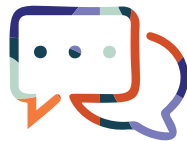
1. What does it mean to be “weak” or “strong?” How do context and/or values affect who you define as weak or strong?

2. Who might be considered weak or strong in our community?

3. The imago dei is core to Paul's theology. This awareness of the inherent value of both the weak and the strong should shape the way that the Body of Christ operates. Do you think we prioritize the weak or the strong in our community? How can we better prioritize the weak in our community (whether through scheduling, services, leadership opportunities, etc.)?



Romans



Discussion Break:

1. Romans 12 highlights the difference between an Empire mindset and a Kingdom mindset. In the empire, some people are valuable, while in the Kingdom, all are valuable. What lies have you bought into from the empire? Where is it difficult for you to recognize value in people or in certain kinds of work?

2. When all of the diverse members of the Body of Christ are fully functioning, the Body of Christ is effective. Do you come from a culture that values efficiency over effectiveness, or effectiveness over efficiency?



Ephesians



Discussion Break:

1. Ephesians 4:3 says to make every effort to keep the unity of the spirit through the bonds of peace. In what circumstances or around what topics do you find it most challenging for you to keep the unity of the spirit? What tempts you to separate from people?



Growing in Maturity



Discussion Break:

1. Consider the five roles that David laid out. Which fit best with your giftings? How is God using you within this role? How could God better use you within this role?

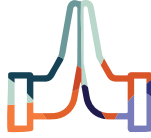
- a. **Prophets** (truth-tellers) who proclaim what ought to be
- b. **Apostles** (spiritual entrepreneurs) who build what ought to be
- c. **Evangelists** (recruiters) who recruit people to be a part of what ought to be
- d. **Pastors** (mentors) who shepherd people to where they ought to be
- e. **Teachers** (educators) who help people gain the knowledge necessary to be what we ought to be

2. How can you better receive the gifts of other people who are different than you?

Additional Notes



Response Song: Earth Shall Know



Prayer Prompt:

1. Spend time thanking God for this journey. Pray for your group as you consider next steps in integrating this material into your community and personal lives.

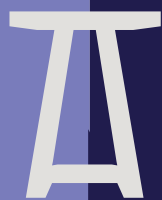


Accountability Partner Questions:

1. Read and meditate on Ephesians 4:1-16. Spend time discerning how you can grow in your gifts to help bring shalom to your community.

2. Do you consider yourself to be a strong or weak member of your community? Why? How does this impact the way that you serve within your community?

3. Where can you see transformation within your life and/or within your community?



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