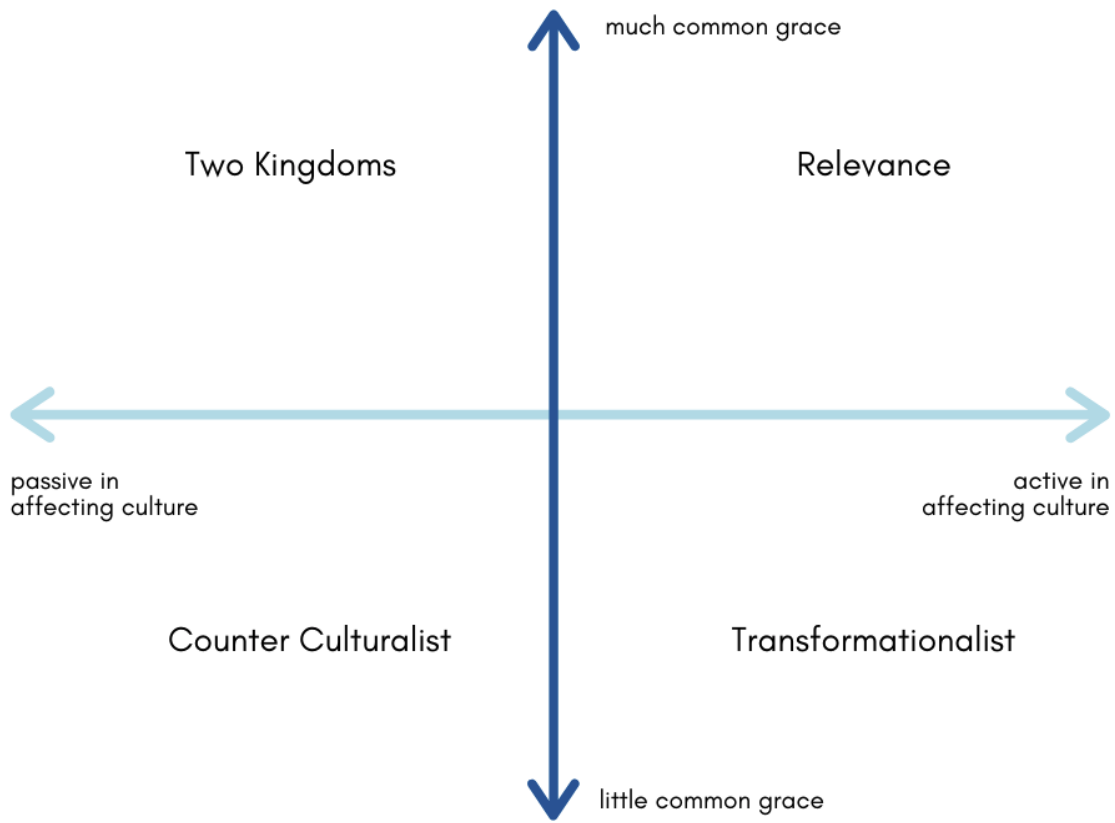


Gospel and Race

Week 2: Relevance Model

Four Quadrants Approach delineated by Tim Keller in Center Church
Applied to the context of Gospel & Race discussions within Hope Community Church, a 6-week study



Leader's note: The study passages are not connected 1-to-1 to the Keller material or quadrant under consideration that week. Rather each is biblical testimony regarding the Gospel and how it comes to bear in situations, teachings, parables, etc. which involve ethnicity/race. In that sense, themes of the bible and quadrant may overlap but it should not be assumed that the quadrant directly flows out of the biblical passage.

Introduction Questions

? Have you been able to start identifying (not dismissing or disparaging) Christians you know who might be in a different quadrant than you are? Has it been a temptation (I ask this because it was true of me) to view your own quadrant as more favorable and, thus, view other quadrants as less favorable? If so, are you willing to share about your experience?

Video introduction from Cor: [Week 2 Video](#)

Study the Passage and Discuss

Luke 10:25-37 - The Good Samaritan (cf. Jeremiah 29:1-14)

²⁵ On one occasion an expert in the law stood up to test Jesus. “Teacher,” he asked, “what must I do to inherit eternal life?”

²⁶ “What is written in the Law?” he replied. “How do you read it?”

²⁷ He answered, “‘Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind’; and, ‘Love your neighbor as yourself.’”

²⁸ “You have answered correctly,” Jesus replied. “Do this and you will live.”

²⁹ But he wanted to justify himself, so he asked Jesus, “And who is my neighbor?”

³⁰ In reply Jesus said: “A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. ³¹ A priest happened to be going down the same road, and when he saw the man, he passed by on the other side.

³² So too, a Levite, when he came to the place and saw him, passed by on the other side. ³³ But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him. ³⁴ He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him. ³⁵ The next day he took out two denarii and gave them to the innkeeper. ‘Look after him,’ he said, ‘and when I return, I will reimburse you for any extra expense you may have.’

³⁶ “Which of these three do you think was a neighbor to the man who fell into the hands of robbers?”

³⁷ The expert in the law replied, “The one who had mercy on him.”

Jesus told him, “Go and do likewise.”



List out everything we know about the man who was attacked. List out everything the priest and Levite did. List out everything the Samaritan did. Based on these descriptions, how would you answer two questions:

1. Who is your neighbor?
2. What does it mean to love your neighbor as yourself?

Man: going to Jericho, in need of help; Priest and Levite: passed by, couldn't be bothered to help;

Samaritan: went out of his way to help—had pity, bandaged, took him to an inn, showed care to him, paid for the inn, promised to return and reimburse for any additional expenses

Q1 Possible answers: anyone, anyone in need of mercy or help

Q2 Possible answers: answers will vary



Though Samaritans were lowly regarded from a cultural standpoint, what are safe conclusions we can make regarding Jesus' view of Samaritans based on this passage?

Possible answers: they are NOT beyond mercy, care, love, etc. Jesus sees them, knows them, loves them, etc.

? The story Jesus shares identifies the Samaritan as the hero, rather than the priest or Levite. Why is that significant?

Possible answers: God uses the lowly, as the unlikely or unusual hero, not the religious leaders or priests as the heroes.

? Ultimately, we hold parables to reflect something significant about God and the gospel. In this case, that would mean the Samaritan, as the hero, is reflective of God's work. Based on this parable, what can we confidently say about God and his work?

Possible answers: It is not our religiosity (whatever titles we wear which might have equated back then to Pharisee or Levite) which saves us. It's the mercy and grace of another (in the story, the Samaritan) which saves us. Additionally, he showed the group regarded as lowly as the hero. Jesus was viewed similarly. Also, it makes abundantly clear that Jesus stops for the broken, the dying; he gives himself to the one in need. Are you in need? He wants to care for you!

Additional Questions About the Paradigm

This week Pastor Cor described the Relevance Model. This view sees the church active in influencing culture by adopting those cultural expressions which serve the cause of human flourishing. The church, expressed through this form of cultural engagement, is less about rebuking and warring against the culture and more about celebrating God's sovereign presence and work throughout it. For example, observe where God is at work, even outside the church, in addressing racial inequalities and injustices and join him. And remain cognizant that our good works flow from the gospel and do not replace or add to it.

? Are you able to share any examples (individuals or corporate) within culture (i.e. outside the church) that serve the cause of human flourishing in addressing racial inequalities/injustices? In other words, what can we appreciate from this quadrant?

Possible answers: this quadrant is looking for places to be the hands & feet. This could look like schools, community-building initiatives, food shelves, etc.

? Each quadrant has its limitations. What are one or two drawbacks about this quadrant which, if not balanced out by the other quadrants, could prove problematic in addressing issues of race? In other words, what should we challenge regarding this quadrant?

Possible answers: we can't do all the things; with all we're doing, is it enough?; does the gospel come into play; are we believing in the gospel or just our good works? This quadrant is prone to invoke the words,

“Preach the gospel at all times and, if necessary, use words.” It’s unavoidable—at some point we must use words to communicate the message of Christ.

? This quadrant has been summarized with the word adoption because cultural examples of racial work and justice, assuming they do not contradict Christian doctrine, are adopted by the church. What other words might you use to describe this quadrant?

Possible answers: Answers will vary.

? Do any of you within this small group sense this quadrant may describe your preferred approach to cultural engagement? If so, are you willing to share what resonates deeply within this quadrant’s approach?

Possible answers: Answers will vary.

Takeaway(s)

How do I want to grow in light of these things?

What am I asking the Lord to do with my heart and life in response to this study?

? Recalling one of the opening questions, you may view your own quadrant more favorably and other quadrants less favorably. Especially if the Relevance model (active/full common grace) is not your primary way of engaging with culture, are you able to identify one aspect which you appreciate regarding their cultural engagement with issues of race?

? Imagine a church that is able to fully express this quadrant when corporately engaging cultural issues of race. How do you think such a church would be described? What difference might such a church make pertaining to issues of race?

? Given the testimony of Luke 10:25-37, how might God want to deepen our hearts and expand our understanding of loving our neighbor, specifically those of a different ethnicity or race?

Accountability

? Share one thing you’re thinking about or challenged by this week.

? What is one response you’d like to have regarding today’s study that you’d like the group to check in with you next week?