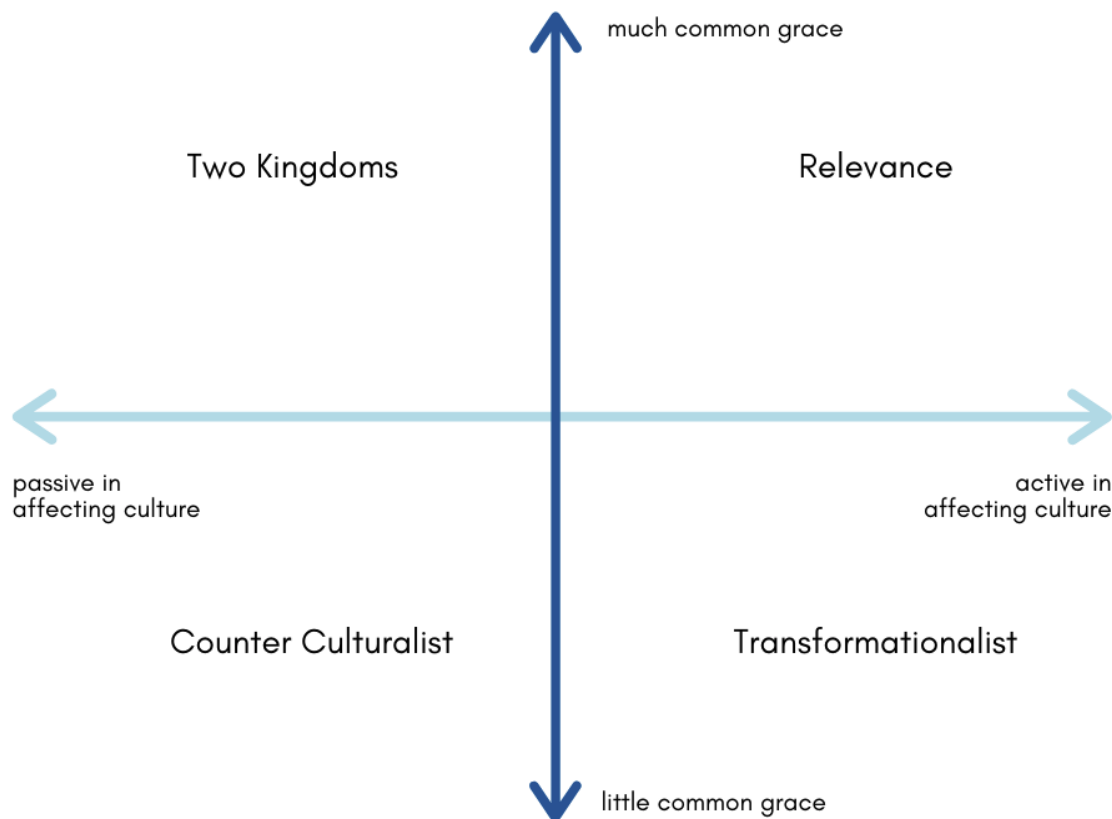


Gospel and Race

Week 3: Two Kingdoms 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

? Martin Luther King, Jr. remarked that the church must not “merely mouth pious irrelevancies and sanctimonious trivialities.” His words were directed toward Christians of this quadrant/viewpoint (along with counter-culturalists) because they're passivity in influencing culture. Yet this quadrant is upheld in the West by many white churches and most Asian-American churches with positive impact. In what ways might a passive approach to influencing culture be viewed favorably?

Video introduction from Cor: [Week 3 Video](#)

Study the Passage and Discuss

Mark 7:24-30

²⁴ Jesus left that place and went to the vicinity of Tyre. He entered a house and did not want anyone to know it; yet he could not keep his presence secret. ²⁵ In fact, as soon as she heard about him, a woman whose little daughter was possessed by an impure spirit came and fell at his feet. ²⁶ The woman was a Greek, born in Syrian Phoenicia. She begged Jesus to drive the demon out of her daughter.

²⁷ “First let the children eat all they want,” he told her, “for it is not right to take the children’s bread and toss it to the dogs.”

²⁸ “Lord,” she replied, “even the dogs under the table eat the children’s crumbs.”

²⁹ Then he told her, “For such a reply, you may go; the demon has left your daughter.”

³⁰ She went home and found her child lying on the bed, and the demon gone.

? Consider how the woman is depicted: Gentile, a woman, a (single?) parent of a demon-possessed daughter. In the analogy, such a person is referred to as a dog and not one of the children. Who are the “children” in the analogy that Jesus is referencing? Who then are the “dogs”?

Possible answers: children—Jews & dogs—Gentiles (non-Jews, those who lacked so many of the demarcations of being Jewish such as name, lineage, Law, covenantal promises, etc.)

? Jesus indicates that the statement the woman makes (v.28) is the basis for his healing of the demon-possessed daughter. Her words are, “Yes, Lord; yet even the dogs under the table eat the children’s crumbs.” What does that mean?

Possible answers: It seems to communicate that just a morsel, just a little of the leftovers, the scraps which fall underneath the table, are sufficient. She believes with just a crumb from the God of the Jews her daughter could be healed!

? It’s interesting that in all of Mark’s gospel, only she ever called him “Lord.” What can we learn from this woman’s posture toward Jesus throughout the story?

Possible answers: she does believe! She is bold, as an “outsider” she gets it, perhaps more than some of the Jews.

? Though Jesus had no intention of preaching/ministering (v.24), he ends up engaging with, responding to, and healing the daughter of a Gentile woman. Given our present conversation about race, what should we take away from such an interaction?

Possible answers: we can engage and lean into these conversations, not back away. God is eager to help us. He wants to cross barriers. He is eager and has enough bread, even crumbs, to go around!

Additional Questions About the Paradigm

This week Pastor Cor described the Two Kingdoms Model. This view sees the church and culture alongside one another on parallel tracks where the church is passive in influencing culture. In other words, the church should not prioritize societal change as much as it should focus on explicit spiritual work (i.e. preaching, evangelism, etc.) and/or going about their lives in an honorable (though not distinctly Christian) fashion. In regard to race, this “social quietism” prevented the church from condemning slavery as early as it should have due to its societal and political connections.

? Are you able to share any examples (individual or corporate) where the church should be esteemed for prioritizing work that only the church will do, even when coming at the expense of societal change? In other words, what can we appreciate from this quadrant’s contributions?

Possible answers: focus on the spiritual needs of people such as evangelism and discipleship and care and prayer; as one fellow believer has remarked, most of the world will help out the church in the relevant category but we cannot expect them to help us in the arena of church work.

? 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: Answers will vary. Given the MLK quote, did churches of his day, many of whom favored this quadrant’s engagement with culture, wait too long to address the societal realities of racism?

? This quadrant has been summarized with the word **alongside** where the church and culture exist on parallel tracks. What other words might you use to describe this quadrant?

Possible answers: parallel or in tandem

? 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?

? You may view your own quadrant more favorably and other quadrants less favorably. Especially if the Two Kingdoms model (passive/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 Mark 7:24-30, 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?