

*Explore the Core: reheated*

### **Missional Anabaptist Identity, Lesson Plan**

**Read:** As people of Christ's peace, we build a missional church.

**Core Value:** Lancaster Conference core values reflect a missional Anabaptist identity.

**Objective:** Wrestle with this word "missional" and look at practical responses to it.

**Core Text:** Bible Study on Luke 10. Read the commentary and texts.

**Bible Study Worksheet:** <http://www.lancasterconference.org/reheated/missional>.

**Orientation to the Video:** The video, "Missional Church: A Simple Short Video"

(<http://www.youtube.com/watch?v=2Nagms4IV8Y>) contrasts two different ways of being church. Pay attention to the contrasts that are made between these two different approaches. As you watch, consider which way of being church best describes NHMC.

**Read The Dilemma:** Is "church" an address, a building, or what happens on a particular day and time (We go to church.), or is church the people of God both gathered in worship on occasion and scattered into God's mission of reconciliation most of the time?

#### **Read the Discussion Starter Questions**

1. Discuss the two kinds of church this video presents ("invitational, come" versus "go, scattered").  
Which one best describes your congregation? Why? Are the two completely exclusive of one another?
2. How does Luke 10:1-12 describe a missional approach? How can you personally be more missional?
3. If "invitation to an event" does not equal evangelism then what is evangelism in a missional church context?
4. How would a missional way of being church rearrange church budget priorities?

#### **Show Video**

#### **Table Group Work on Discussion Questions**

#### **Reporting**

#### **Based on the Reporting, Brainstorm Together An Action**

Choose an action NHMC will take and write it out here:

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#### **Things to do: Encourage Facebook**

1. Post comments on the Facebook page in order to start a conversation with others about a missional Anabaptist identity.
2. On the LMC YouTube channel, post a comment about the videos you watched.
3. In prayer and reflection consider how you can engage in missional activity as a way of life.





**Explore the Core: reheated**

## Bible Study Worksheet



## Missional Anabaptist Identity

### Commentary

In Matthew 9, Jesus goes throughout Israel teaching, preaching and healing. In Matthew 10, Jesus sends the twelve disciples he chose and who followed him in his ministry described in Matthew 9. They go preaching and healing. Then in Luke 10, an expanded group receives the same commission to go throughout Israel. After the resurrection but just prior to his ascension in Acts 1, Jesus presents a global ministry to his disciples turning over the teaching and preaching ministry he had to the church. This pattern has been a model for sending missionaries to foreign lands for well over a thousand years. The 16th century Anabaptists advocated and adopted this model in the early decades of their existence. Does this model of sending and going have any bearing on contemporary congregational life?

### Bible Study for Luke 10:1-12

Mt 9:35 Then Jesus **went** about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness.<sup>36</sup> When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd.  
<sup>37</sup> Then he said to his disciples, “The harvest is plentiful, but the laborers are few;<sup>38</sup> therefore ask the Lord of the harvest to send out laborers into his harvest.”

Mt 10:5 These twelve Jesus **sent** out with the following instructions: “**G**o nowhere among the Gentiles, and enter no town of the Samaritans,<sup>6</sup> but go rather to the lost sheep of the house of Israel.<sup>7</sup> As you go, proclaim the good news, ‘The kingdom of heaven has come near.’<sup>8</sup> Cure the sick, raise the dead, cleanse the lepers,<sup>9</sup> cast out demons. You received without payment; give without payment.<sup>9</sup> Take no gold, or silver, or copper in your belts,<sup>10</sup> no bag for your journey, or two tunics, or sandals, or a staff; for laborers deserve their food.<sup>11</sup> Whatever town or village you enter, find out who in it is worthy, and stay there until you leave.<sup>12</sup> As you enter the house, greet it.<sup>13</sup> If the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you.<sup>14</sup> If anyone will not welcome you or listen to your words, shake off the dust from your feet as you leave that house or town.<sup>15</sup> Truly I tell you, it will be more tolerable for the land of Sodom and Gomorrah on the day of judgment than for that town.<sup>16</sup> See, I am sending you out like sheep into the midst of wolves; so be wise as serpents and innocent as doves.

Lk 10:1 After this the Lord appointed seventy others and **sent** them on ahead of him in pairs to every town and place where he himself intended to go.<sup>2</sup> He said to them, “The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest.<sup>3</sup> **G**o on your way. See, I am sending you out like lambs into the midst of wolves.<sup>4</sup> Carry no purse, no bag, no sandals; and greet no one on the road.<sup>5</sup> Whatever house you enter, first say, ‘Peace to this house!’<sup>6</sup> And if anyone is there who shares in peace, your peace will rest on that person; but if not, it will return to you.<sup>7</sup> Remain in the same house, eating and drinking whatever they provide, for the laborer deserves to be paid. Do

not move about from house to house.<sup>8</sup> Whenever you enter a town and its people welcome you, eat what is set before you;<sup>9</sup> cure the sick who are there, and say to them, ‘The kingdom of God has come near to you.’<sup>10</sup> But whenever you enter a town and they do not welcome you, go out into its streets and say,<sup>11</sup> ‘Even the dust of your town that clings to our feet, we wipe off in protest against you. Yet know this: the kingdom of God has come near.’<sup>12</sup> I tell you, on that day it will be more tolerable for Sodom than for that town.

Ac 1:6 So when they had come together, they asked him, “Lord, is this the time when you will restore the kingdom to Israel?”<sup>7</sup> He replied, “It is not for you to know the times or periods that the Father has set by his own authority.<sup>8</sup> But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.”

Begin a conversation on Facebook or participate in a conversation some else started. Go to <http://www.facebook.com/ExploreTheCoreReheated> and "Like" the page.

The screenshot shows a Facebook page titled 'Explore the Core: reheated'. The cover photo features a slice of apple pie on a plate with a fork, and the text 'Explore the Core: reheated' overlaid. Below the cover photo is a profile picture of a pie. The page has 8 likes. The 'About' section describes the page as a 'Product/service' with a 'Complete 13 session curriculum + 32-page Teacher's Guide' and 'Video accessed from the LMC playlist on YouTube'. The 'Highlights' section shows recent posts by others on the page. One post by Brinton Rutherford discusses Core Values Reflecting a Mennonite Anabaptist Identity. Another post by Angela Hoyne asks how to get the curriculum guide and Teacher's Guide. A third post by Brinton Rutherford discusses work begun in 2012 on developing a new version of the curriculum.

*Explore the Core: reheated*

### **Jesus Is Center/Allegiance to the Kingdom, Lesson Plan**

**Read:** As people of Christ's peace, Jesus is Lord describes the center of our faith and life.

**Core Values:**

Because our faith and life are centered in Jesus, we value radical allegiance to the reign of God above all other powers.

**Objective:** Understand and act on the proclamation, Jesus is Lord.

**Core Texts:** 1 Corinthians 3:11 For no one can lay a foundation other than the one already laid, which is Jesus Christ. Romans 10:9-10, 1 Corinthians 12:3, Jesus is Lord...

**Bible Study Worksheet:** <http://www.lancasterconference.org/reheated/JesusIsLord>.

**Orientation to the Video:** In this session, the preamble and a value are combined. Alan Hirsch, in "Jesus Is Lord," (<http://www.youtube.com/watch?v=mwBEWNn4FTw>) forces us to come to grips with an untamed, unsafe Lord of the universe who expects our full obedience to his mission of reconciliation to the world.

**The Dilemma:** Is Jesus Lord and at the center , or are other things (the Bible, or self, the church or other options) at the center?

#### **Discussion Starter Questions**

1. How do you evaluate the New Testament testimony to Jesus as Lord?
2. How do Christians challenge lordship claims like "The US dollar is lord" or the "US economic and military might is lord" with the claim "Jesus is Lord"?
3. Hirsch says that the church has been "masterful" at "domesticating" Jesus. How have you challenged this domestication?
4. Hirsch says that Jesus is "demanding," "dangerous," and "not safe," but "we can trust him." How have you experienced this?

#### **Show Video**

#### **Table Group Work on Discussion Questions**

#### **Reporting**

#### **Based on the Reporting, Brainstorm Together An Action**

Decide on an action your group/congregation will take to proclaim Jesus is Lord and write it out here:

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#### **Things to do: Encourage FaceBook**

1. As a group prepare one or more posts on the Facebook page in order to start a conversation with others about this session.
2. On the LMC YouTube channel, post a comment about each of the videos you watched.
3. In prayer and reflection consider how you may have "domesticated" Jesus, and how you will now proclaim Jesus is Lord.





## Explore the Core: reheated

### Bible Study Worksheet



### Jesus Is Center/Allegiance to Kingdom

#### Commentary

The statement "Jesus is Lord" is the earliest and simplest Christian creed. It serves as a statement of faith for millions of Christians who regard Jesus as both fully man and fully God. Yet this mindset is complex enough to undergird Christianity and to speak to the nature of truth itself. Christians believe that Jesus Christ represents ultimate truth, meaning, and reality, whether or not people choose to accept it. "Jesus is Lord" provides an anchor in a contemporary world with many competing lordship claims. In this respect, "Jesus is Lord" represents a *worldview*.

In the first century, "Jesus is Lord" was used by Christians as a dangerous contrast to the popular greeting used by Roman citizens—"Caesar is Lord." Because Christians refused to swear allegiance to the Emperor, Imperial power, pagan worship, Imperial warfare, and Imperial politics, the Roman Empire saw their refusal as a social, religious, and political threat. In the Roman world, emperors encouraged an imperial cult following, proclaiming and deifying themselves "Lord" and 'sons of god' and they were not open to being challenged. Emperors viewed their rule as divinely authorized and protected.

#### Bible Study for "Jesus is Lord" (NKJV)

Mt 28:6 He is not here, for He is risen, as He said. Come, see the place where the Lord lay.

Luke 6:5 And He said unto them, "The Son of Man is Lord also of the Sabbath."

John 21:7 Therefore that disciple whom Jesus loved said unto Peter, "It is the Lord!"

Acts 10:36 The Word which God sent unto the children of Israel, preaching peace by Jesus Christ (He is Lord of all) —

Acts 17:24 God who made the world and all things therein, seeing that He is Lord of Heaven and earth, dwelleth not in temples made with hands.

Acts 20:35 I have shown you all things, how that by so laboring ye ought to support the weak and to remember the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive.'"

Ro 6:23 For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.

Ro 8:39 nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Ro 10:9-10 if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved.

1Co 1:2 Unto the church of God which is at Corinth, to those who are sanctified in Christ Jesus, called to be saints, with all who in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

1Co 1:9 God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord.

1Co 8:6 yet to us there is but one God, the Father, from whom are all things and we in Him, and one Lord Jesus Christ by whom are all things, and we by Him.

1Co 12:3 Therefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed, and that no man can say that Jesus is the Lord, except by the Holy Spirit.

2Co 4:5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

2Co 11:31 The God and Father of our Lord Jesus Christ, who is blessed for evermore, knoweth that I lie not.

Ga 6:14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

Php 2:11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Php 3:20 For our abiding is in Heaven, from whence also we look for the Savior, the Lord Jesus Christ,

1Th 1:1 Paul, and Silvanus, and Timothy, Unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ:

1Th 2:19 For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?

1Ti 1:1 Paul, an apostle of Jesus Christ by the commandment of God our Savior, and Lord Jesus Christ, who is our hope,

1Ti 6:3 If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness,

2Pe 2:20 For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning.

Re 17:14 These shall make war with the Lamb, and the Lamb shall overcome them; for He is Lord of lords and King of kings, and they that are with Him are called, and chosen, and faithful."

*Explore the Core: reheated*

### A Way of Reading, Lesson Plan

**Read:** As people of Christ's peace, we read the Bible through Jesus.

**Core Value:** Because our faith and life are centered in Jesus, we value the reading of Scripture that leads to authentic obedience to Jesus Christ. We understand Scripture through Christ, discerned in community, and guided by the Holy Spirit.

**Objective:** Explore how the New Testament writers understood Scripture and the relationship of their writing to that of the Old Testament.

**Core Text:** Luke 24:27; John 14:25-29; Hebrews 12: 3, 18-24; 1 Peter 1:20-21

**Bible Study Worksheet:** <http://www.lancasterconference.org/reheated/>

**Orientation to the Video:** In "The Bible Is Not About You," (<http://www.youtube.com/watch?v=b2jJ7ypeBo8>) Tim Keller suggests that the Bible is primarily about Jesus. Brinton Rutherford explores an Anabaptist "way of reading" in the *Explore the Core* video.

**The Dilemma:** What difference does it make in a missional context if we conclude the Bible is about Jesus rather than about us?

#### Discussion Starter Questions

1. When you consider the core texts, what do you observe is being said about the relationship between Jesus and the Bible, between the Spirit and the Bible, and between the Old Testament and the New Testament?
2. How do you respond to the claim that "the Bible is not about you?"
3. If Jesus provided a missional model, if the Bible is about Jesus, and if Jesus is Lord, then what does this mean for the Bible in a missional way of life?
4. How do you practically relate the Bible, church community, and the Spirit?

#### Show Video

#### Table Group Work on Discussion Questions

#### Reporting

#### Based on the Reporting, Brainstorm Together An Action

Decide on an action your group will take to read the Bible through Christ, as community, and guided by the Spirit. Write it out here:

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#### Things to do: Encourage FaceBook

1. As a group prepare one or more posts on the Facebook page in order to start a conversation with others about this session.
2. On the LMC YouTube channel, post a comment about each of the videos you watched.
3. In prayer and reflection consider how you read the Bible and how you might adjust your way of reading.





**Explore the Core: reheated**

**Bible Study Worksheet**



**A Way of Reading**

### **Commentary**

Luke indicates that Jesus saw the Old Testament as pointing to him. John indicates the Holy Spirit will remind the first Christians of the things Jesus taught while he lived among them. Such a declaration clearly impacts our current understanding of the New Testament writings, especially the gospel accounts, as records of what Jesus said and taught. The writer of Hebrews speaks to the relationship between the Old Covenant and the New Covenant. Peter indicates that interpretation is not an individual matter, but a combination of Spirit, community, and individual.

### **Bible Study for "A Way of Reading"**

#### **Luke 24:25-32, 44-47**

<sup>25</sup>Then he said to them, ‘Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! <sup>26</sup>Was it not necessary that the Messiah should suffer these things and then enter into his glory?’ <sup>27</sup>Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures. <sup>28</sup>As they came near the village to which they were going, he walked ahead as if he were going on. <sup>29</sup>But they urged him strongly, saying, ‘Stay with us, because it is almost evening and the day is now nearly over.’ So he went in to stay with them. <sup>30</sup>When he was at the table with them, he took bread, blessed and broke it, and gave it to them. <sup>31</sup>Then their eyes were opened, and they recognized him; and he vanished from their sight. <sup>32</sup>They said to each other, ‘Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?’

<sup>44</sup>Then he said to them, ‘These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled.’ <sup>45</sup>Then he opened their minds to understand the scriptures, <sup>46</sup>and he said to them, ‘Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, <sup>47</sup>and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem.

#### **John 14:25-29**

‘I have said these things to you while I am still with you. But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you. Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid. You heard me say to you, “I am going away, and I am coming to you.” If you loved me, you would rejoice that I am going to the Father, because the Father is greater than I. And now I have told you this before it occurs, so that when it does occur, you may believe.

### **Hebrews 12: 3, 18-24**

Consider him who endured such hostility against himself from sinners, so that you may not grow weary or lose heart. ... You have not come to something that can be touched, a blazing fire, and darkness, and gloom, and a tempest, and the sound of a trumpet, and a voice whose words made the hearers beg that not another word be spoken to them. (For they could not endure the order that was given, 'If even an animal touches the mountain, it shall be stoned to death.' Indeed, so terrifying was the sight that Moses said, 'I tremble with fear.') But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the firstborn who are enrolled in heaven, and to God the judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.

### **2 Peter 1:20-21**

First of all you must understand this, that no prophecy of scripture is a matter of one's own interpretation, because no prophecy ever came by human will, but men and women moved by the Holy Spirit spoke from God.



## *Explore the Core: reheated*

### **Confessions of Faith/Diversity, Lesson Plan**

**Read:** As people of Christ's peace, we make statements of belief that capture our diversity.

#### **Core Values:**

Because our faith and life are centered in Jesus, we value Anabaptist expressions of this way of reading such as the *Confession of Faith in a Mennonite Perspective*. We encourage disciples to engage in theological reflection.

Because our faith and life are centered in Jesus, we value the rich and varied expressions of culture, race, language, and worship emerging through the work of the Holy Spirit.

**Objective:** Consider the complex combination of formal statements of belief and diversity within the Christian community.

**Core Text:** Acts 15:1-34

**Bible Study Worksheet:** <http://www.lancasterconference.org/reheated/confessions>

**Orientation to the Video:** Two values are combined in this session in two videos. "Ours to Share"

(<http://www.youtube.com/watch?v=LZYiOGmhGcc>) and "Who Are the Mennonites"

(<http://www.youtube.com/watch?v=1B5vj6QouDc>) illustrate the local and global diversity of Anabaptists and describe the common doctrinal connections the Anabaptist community nationally and around the globe.

**The Dilemma:** Should each person make his or her own decisions about doctrine or is there an acceptable place for communally prepared and held representations of belief?

#### **Discussion Starter Questions**

1. What kinds of diversity do you see in the Acts 15 passage?
2. Describe how Spirit, community, and individual work in a complex in Acts 15 and in the two video clips?
3. If Jesus is the lens through which we view Scripture with the aid of Spirit and community, how does your congregation integrate faith formation and doctrinal teaching that embraces unity in diversity and disagreement in love?

#### **Show Video**

#### **Table Group Work on Discussion Questions**

#### **Reporting**

#### **Based on the Reporting, Brainstorm Together An Action**

Choose an action your group will take and write it out here:

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#### **Things to do**

1. As a group prepare one or more posts on the Facebook page in order to start a conversation with others about this session.
2. On the LMC YouTube channel, post a comment about each of the videos you watched.
3. In prayer and reflection consider how to draw on historic declarations of faith and contemporary expressions of diversity.





## Explore the Core: reheated

### Bible Study Worksheet



### Confession of Faith/Diversity

#### Commentary

The incorporation of Gentiles into the ethnically Jewish-based early church occurred with great difficulty as Acts 10, 11 and 15 makes clear. Certainly one of the issues was diversity. Acts 15 identifies Jews of various types, Gentiles from various ethnicities, the sect of the believing Pharisees, apostles, elders, the whole church, and leading men, and prophets. Out of the midst of conflict over incorporation of Gentiles into the church, a simple statement of belief emerges to quell the doctrinal uproar.

#### Bible Study for "Confession of Faith/Diversity"

##### **Acts 15**

Then certain individuals came down from Judea and were teaching the brothers, ‘Unless you are circumcised according to the custom of Moses, you cannot be saved.’<sup>2</sup> And after Paul and Barnabas had no small dissension and debate with them, Paul and Barnabas and some of the others were appointed to go up to Jerusalem to discuss this question with the apostles and the elders.<sup>3</sup> So they were sent on their way by the church, and as they passed through both Phoenicia and Samaria, they reported the conversion of the Gentiles, and brought great joy to all the believers.<sup>4</sup> When they came to Jerusalem, they were welcomed by the church and the apostles and the elders, and they reported all that God had done with them.<sup>5</sup> But some believers who belonged to the sect of the Pharisees stood up and said, ‘It is necessary for them to be circumcised and ordered to keep the law of Moses.’

<sup>6</sup> The apostles and the elders met together to consider this matter.<sup>7</sup> After there had been much debate, Peter stood up and said to them, ‘My brothers, you know that in the early days God made a choice among you, that I should be the one through whom the Gentiles would hear the message of the good news and become believers.<sup>8</sup> And God, who knows the human heart, testified to them by giving them the Holy Spirit, just as he did to us;<sup>9</sup> and in cleansing their hearts by faith he has made no distinction between them and us.<sup>10</sup> Now therefore why are you putting God to the test by placing on the neck of the disciples a yoke that neither our ancestors nor we have been able to bear?<sup>11</sup> On the contrary, we believe that we will be saved through the grace of the Lord Jesus, just as they will.’

<sup>12</sup> The whole assembly kept silence, and listened to Barnabas and Paul as they told of all the signs and wonders that God had done through them among the Gentiles.<sup>13</sup> After they finished speaking, James replied, ‘My brothers, listen to me.<sup>14</sup> Simeon has related how God first looked favorably on the Gentiles, to take from among them a people for his name.<sup>15</sup> This agrees with the words of the prophets, as it is written,

<sup>16</sup> “After this I will return,  
and I will rebuild the dwelling of David, which has fallen;

from its ruins I will rebuild it,  
and I will set it up,

<sup>17</sup> so that all other peoples may seek the Lord—  
even all the Gentiles over whom my name has been called.

Thus says the Lord, who has been making these things<sup>18</sup> known from long ago.”

<sup>19</sup>Therefore I have reached the decision that we should not trouble those Gentiles who are turning to God, <sup>20</sup>but we should write to them to abstain only from things polluted by idols and from fornication and from whatever has been strangled and from blood. <sup>21</sup>For in every city, for generations past, Moses has had those who proclaim him, for he has been read aloud every sabbath in the synagogues.'

<sup>22</sup>Then the apostles and the elders, with the consent of the whole church, decided to choose men from among their members and to send them to Antioch with Paul and Barnabas. They sent Judas called Barsabbas, and Silas, leaders among the brothers, <sup>23</sup>with the following letter: 'The brothers, both the apostles and the elders, to the believers of Gentile origin in Antioch and Syria and Cilicia, greetings. <sup>24</sup>Since we have heard that certain persons who have gone out from us, though with no instructions from us, have said things to disturb you and have unsettled your minds, <sup>25</sup>we have decided unanimously to choose representatives and send them to you, along with our beloved Barnabas and Paul, <sup>26</sup>who have risked their lives for the sake of our Lord Jesus Christ. <sup>27</sup>We have therefore sent Judas and Silas, who themselves will tell you the same things by word of mouth. <sup>28</sup>For it has seemed good to the Holy Spirit and to us to impose on you no further burden than these essentials: <sup>29</sup>that you abstain from what has been sacrificed to idols and from blood and from what is strangled and from fornication. If you keep yourselves from these, you will do well. Farewell.'

<sup>30</sup>So they were sent off and went down to Antioch. When they gathered the congregation together, they delivered the letter. <sup>31</sup>When its members read it, they rejoiced at the exhortation. <sup>32</sup>Judas and Silas, who were themselves prophets, said much to encourage and strengthen the believers. <sup>33</sup>After they had been there for some time, they were sent off in peace by the believers to those who had sent them.

### *Explore the Core: reheated*

#### **Reconciliation/Baptism, Lesson Plan**

**Read:** As people of Christ's peace,

##### **Core Values:**

Because our faith and life are centered in Jesus, we value God's mission of reconciliation to the world and participate as sent disciples by sharing the good news of Jesus Christ through worship, witness, and service. Because our faith and life are centered in Jesus, we value believers baptism as a sign of new life in Christ that includes a vital commitment to a local congregation.

**Objective:** Link with clarity God's mission of reconciliation, our personal salvation, baptism as "a sign of new life," congregational life, and being sent into God's mission as a disciple.

**Core Text:** 2 Corinthians 5:18-20

**Bible Study Worksheet:** <http://www.lancasterconference.org/reheated/Reconciliation.Baptism>

**Orientation to the Video:** Olepolos is a village in Southern Kenya among the Masai people. The video, "Olepolos," (<http://www.youtube.com/watch?v=kvg82I3GDBA>) describes how this tribe found reconciliation with God, which transformed and continues to transform their entire community. This reconciliation with God finds expression in the public form of baptism with its vibrant connection to community.

**The Dilemma:** Is reconciliation with God a one-time event of initiation into the church or is it an ongoing process of salvation having ongoing, deeper consequences over time?

##### **Discussion Questions:**

1. Who is an ambassador for God's message of reconciliation and how does one do the work of an ambassador according to : 2 Corinthians 5:18-20
2. How many different levels of reconciliation do you see at work in Olepolos?
3. What is the relationship between baptism and God's work of reconciliation at Olepolos? Between reconciliation and sending?
4. What is the relationship between reconciliation with God and baptism within a community context?

##### **Show Video**

##### **Table Group Work on Discussion Questions**

##### **Reporting**

##### **Based on the Reporting, Brainstorm Together An Action**

Choose an action your group will take and write it out here:

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##### **Things to do**

1. As a group prepare one or more posts on the Facebook page in order to start a conversation with others about this session.
2. On the LMC YouTube channel, post a comment about each of the videos you watched.
3. In prayer and reflection consider how to draw on historic declarations of faith and contemporary expressions of diversity.





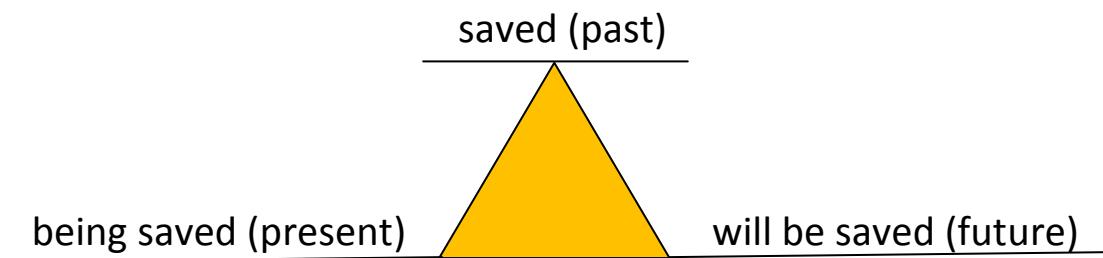
## Explore the Core: reheated Bible Study Worksheet



### Reconciliation/Baptism

#### Commentary

Salvation is a very dynamic and complex process. Reconciliation with God occurred at God's initiative in Christ. When humans receive what God in Christ has done for them, a new life unfolds before them. When a person becomes reconciled to God, typically baptism and vital, dynamic connection to the people of God follows. A life of following Jesus in ongoing discipleship, both learning and living, continues that dynamic process of being saved. Capturing a sense of "called by God" in order to be "sent by God" is ideally a normal Christian experience. Working in God's vineyard keeps the follower of Jesus focused on both the presence of the Kingdom now and the coming of the Kingdom in the consummation. In this sense, the salvation process also includes the understanding that the disciple "will be saved." While salvation can begin in a moment, the full reality and glory of salvation will only be appreciated with fullness in God's future reign.



#### Bible Study for " Reconciliation/Baptism"

2 Corinthians 5:18-22

All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.



## *Explore the Core: reheated*

### **Peace, Lesson Plan**

**Read:** As people of Christ's peace, we live the gospel of peace.

**Core Value:** Because our faith and life are centered in Jesus, we value peace as a way of living that is deeply rooted in the Gospel and expresses Christ's love in all human relationships, even with our enemies.

#### **Objective:**

**Core Text:** Ephesians 2:11-22 He [Jesus] is our peace...

#### **Bible Study Worksheet:**

**Orientation to the Video:** "Shalom Has Many Facets" video.

**The Dilemma:** Where does the gospel of peace and the way of peace have a place in our contemporary sense of human reality or is "peace on earth" a religious myth or a postponed spiritual reality?

**Background Reading:** Krieder, "Peace Church, Mission Church,"

<http://www.mennonitemission.net/SiteCollectionDocuments/Tools%20for%20Mission/Missio%20Dei/MissioDei04.E.pdf>,  
"Shalom or Peace?," Paul Zehr <http://www.shalomnews.net/Shalom%20Jube%20July%202010/paz.html> . Randy Keener, "Shalom Has Many Facets" <http://www.shalomnews.net/Shalom%20Jube%20July%202010/manystyles.html>

#### **Discussion Starter Questions**

1. From the Bible Study worksheet, what do you conclude these passages say about "shalom?"
2. What is significant to you about the "mulit-faceted nature of "shalom?"
3. How do you resolve the dilemma between shalom as a religious concept that may or may not take concrete form and shalom as a way of life for those who follow Jesus?
4. Why do you think a tension between mission and peace exists in many churches? How could such a tension be resolved in a healthy manner?

#### **Show Video**

#### **Table Group Work on Discussion Questions**

#### **Reporting**

#### **Based on the Reporting, Brainstorm Together An Action**

Choose an action your group will take and write it out here:

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#### **Things to do**

1. As a group prepare one or more posts on the Facebook page in order to start a conversation with others about this session.
2. On the LMC YouTube channel, post a comment about each of the videos you watched.
3. In prayer and reflection consider how to draw on historic declarations of faith and contemporary expressions of diversity.





**Explore the Core: reheated**  
**Bible Study Worksheet**



**Peace**

### **Commentary**

Ephesians 2:11-22 makes a claim about *whose* we are, not who we are. It is through Christ and in Christ that Christians find themselves belonging to God, regardless of their background. *He is our peace* because Christians belong to him by his blood, through the cross, and in his flesh.

The content of the passages speaks very pointedly about what Christ has done in the world to enable both Jews and Gentiles to come into close and personal relationship with one another and with God. Whether close to God by virtue of being God's chosen people or whether far away, Jesus destroyed the hostility that exists between Jews and Gentiles as well as the hostility that existed between God and each group. Both groups, near and far, need the peace Jesus provides.

Having been reconciled to God through the cross, the peace of Christ continues to speak about our relationship with our fellow human beings regardless of their spiritual condition and our current relationship with them. A more recent divide, the peace and justice vocabulary and the reconciliation and salvation language, often separates people today. Peace and mission have been separated from one another by a wall of hostility. *The Believers Church Commentary* on this passage notes, "Sadly, what God put together the church has succeeded in rending asunder." To often social peace initiatives segregate themselves from evangelistic initiatives. Witness often rejects social ramifications of peace by claiming they are an impediment to preaching the gospel. But perhaps Ephesians 2:11-22 argues for both/and rather than either/or. Christ Jesus, our Lord, is our peace. *Whose* we are needs to inform *how* we will live a life of peace.

### **Bible Study for "Peace"**

Ephesians 2:11-22 NRSV

<sup>11</sup>So then, remember that at one time you Gentiles by birth, called "the uncircumcision" by those who are called "the circumcision"—a physical circumcision made in the flesh by human hands—<sup>12</sup>remember that you were at that time without Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. <sup>13</sup>But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. <sup>14</sup>For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. <sup>15</sup>He has abolished the law with its commandments and ordinances, that he might create in himself one new humanity in place of the two, thus making peace, <sup>16</sup>and might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it. <sup>17</sup>So he came and proclaimed peace to you who were far off and peace to those who were near; <sup>18</sup>for through him both of us have access in one Spirit to the Father. <sup>19</sup>So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, <sup>20</sup>built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone. <sup>21</sup>In him the whole structure is joined together and grows into a holy temple in the Lord; <sup>22</sup>in whom you also are built together spiritually into a dwelling place for God.



*Explore the Core: reheated*

## **Contrast Community, Lesson Plan**

**Read:** As people of Christ's peace, we live as communities of disciples.

**Core Value:** Because our faith and life are centered in Jesus, we value a congregation of disciples who live intentionally as a culturally-relevant contrast to the world where mutual care, accountability and discernment are Christ-centered and Spirit-led.

**Objective:** Wrestle with what it means to be a missional church in our present, changed context.

**Core Text:** Galatians 5:19-26

**Bible Study Worksheet:** <http://www.lancasterconference.org/reheated/ContrastCommunity>.

**Orientation to the Video:** "Missional Community—Simple," <http://www.youtube.com/watch?v=KJP35eEKGlS>, asks how congregations help each other to stay connected to the local community through natural, existing relationships.

**The Dilemma:** Can the body of Christian believers be both culturally relevant and socially a contrast?

**Background Reading:** Nelson Okanya, "Anabaptist Discipleship," ([http://nelsonokanya.blogspot.com/2011/09/discipling-in-anabaptist-stream\\_23.html](http://nelsonokanya.blogspot.com/2011/09/discipling-in-anabaptist-stream_23.html)). David Dyck, Why Not Just Live Together?, <http://www.directionjournal.org/article/?1177>.

**Other Video:** Tim Keller, "Missional vs. Evangelistic," <http://www.youtube.com/watch?v=NIRtz0AigLY>. Alan Hirsch, "Disciple-Making," <http://www.youtube.com/watch?v=NN3oA5AETuI>. Scot McKnight, "Missional Communities," <http://www.youtube.com/watch?v=NP9b6HeOQog>. EMM, "Only With God," <http://www.youtube.com/watch?v=CU5nFxoQrNY>.

## Show Video

### **Table Group Work on Discussion Questions**

#### **Reporting**

#### **Based on the Reporting, Brainstorm Together An Action**

Choose an action your group will take and write it out here:

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#### **Things to do**

1. As a group prepare one or more posts on the Facebook page in order to start a conversation with others about this session.
2. On the LMC YouTube channel, post a comment about each of the videos you watched.
3. In prayer and reflection consider how you can present an attractive, relevant, God-honoring contrast to the surrounding society.





**Explore the Core: reheated  
Bible Study Worksheet**



**Contrast Community**

**Commentary**

The list of nine characteristics in Galatians 5: 22-23 is typically considered "the list" of Spirit fruit. This use of "fruit of the Spirit" language only appears here in Galatians, but similar "fruit" language appears in a list in James 3:17-18, which also names nine characteristics. However, a more detailed study of character qualities in the New Testament generates at least nine other significant lists of virtues. See the Bible study on the back side of this sheet.

Perhaps the point of the character-quality lists is less to outline all the qualities of Christian community than it is proclaim the necessity that behavior in Christian community must look different than in the surrounding communities of this world. Some of these lists, like the two below, explicitly contrast "works of the flesh" with "fruit of the Spirit" as the context for describing life in Christian community.

**Bible Study for "Contrast Community "**

**Galatians 5:19-26**

<sup>19</sup>Now the works of the flesh are obvious: fornication, impurity, licentiousness, <sup>20</sup>idolatry, sorcery, enmities, strife, jealousy, anger, quarrels, dissensions, factions, <sup>21</sup>envy, drunkenness, carousing, and things like these. I am warning you, as I warned you before: those who do such things will not inherit the kingdom of God.

<sup>22</sup>By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, <sup>23</sup>gentleness, and self-control. There is no law against such things. <sup>24</sup>And those who belong to Christ Jesus have crucified the flesh with its passions and desires. <sup>25</sup>If we live by the Spirit, let us also be guided by the Spirit. <sup>26</sup>Let us not become conceited, competing against one another, envying one another.

**James 3:13-18**

<sup>13</sup>Who is wise and understanding among you? Show by your good life that your works are done with gentleness born of wisdom. <sup>14</sup>But if you have bitter envy and selfish ambition in your hearts, do not be boastful and false to the truth. <sup>15</sup>Such wisdom does not come down from above, but is earthly, unspiritual, devilish. <sup>16</sup>For where there is envy and selfish ambition, there will also be disorder and wickedness of every kind.

<sup>17</sup>But the wisdom from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without a trace of partiality or hypocrisy. <sup>18</sup>And a harvest of righteousness is sown in peace for

those who make peace.

## FRUIT OF THE SPIRIT

	Galatians 5:22-23	2 Peter 1:5-7	Colossians 3:12-14	1 Timothy 6:11	2 Timothy 2:22	Ephesians 4:32-5:2	Ephesians 5:9	Romans 5:4	James 3:17-18	Matthew 5:3-9	Exodus 34:6-7
Love, walk in love	X	X	X	X	X	X					X
Joy	X										
Peace, peaceable, peacemaker	X				X				X	X	
Patience, endurance, perseverance, unwavering	X	X	X	X				X	X		
Kindness	X		X			X					
Goodness, good fruit	X						X		X		
Faith, Faithfulness	X				X						
Gentleness	X		X						X	X	
Self-Control	X	X									
moral excellence, proven character		X						X			
knowledge		X									
godliness, imitators of God, perfect, no lack, pure in heart		X				X			X	X	
brotherly kindness		X									
reasonable									X		
no hypocrisy									X		
compassion, merciful			X						X	X	X
humility			X								
bearing with one another			X								
forgiving each other			X		X	X					X
righteousness				X			X		X	X	
tender-hearted						X					
truth							X				X
hope								X			
poor in spirit										X	
mourn										X	
gracious											X
slow to anger											X

*Explore the Core: reheated*

## **Simplicity, Integrity, Justice Lesson Plan**

**Read:** As people of Christ's peace, we transform culture.

**Core Value:** Because our faith and life are centered in Jesus, we value simplicity, integrity, justice, and personal and global stewardship that reflect Christ and honor God.

**Objective:** Discover that one creative Christian can make a big difference and that the difference can powerfully impact an ever-expanding circle of people.

**Core Text:** Matthew 5: 1-12 The Beatitudes describe a kingdom ethic for how Christians live a *shalom* way of life. This teaching from Jesus is worded in a personal way.

**Bible Study Worksheet:** <http://www.lancasterconference.org/reheated/justice>

**Orientation to the Video:** *Coffee for Peace* examines a third-way solution in a violent conflict between Christians and Muslims in Mindanao, Philippines that has surprising and far-reaching results.

**The Dilemma:** Can limited actions of one individual actually make a difference or is social transformation limited to governments and corporations who have access to vast resources?

**Background Reading:** MCC, "What is Food Insecurity?," <http://washingtonmemo.org/2012/05/14/what-is-food-insecurity/#more-7287>. "Greatest Social Need," <http://www.christianitytoday.com/ct/2009/january/20.18.html>. "In Pursuit of Economic Shalom," [http://documents.fuller.edu/news/pubs/fullerfocus/2012\\_Spring/06-economic-shalom.php](http://documents.fuller.edu/news/pubs/fullerfocus/2012_Spring/06-economic-shalom.php)

**Other Video:** MCC video, "Coffee, Corn and Globalization," [http://www.youtube.com/watch?v=Ephz\\_Ta5qRU](http://www.youtube.com/watch?v=Ephz_Ta5qRU).

### **Discussion Starter Questions**

1. Does Matthew 5:1-12 simply stop at personal application? What stories do you have where your journey with God had positive economic implications for others?
2. In "Coffee for Peace," how are economics and a gospel of peace interwoven?
3. In a complex world fraught with unintended consequences, how can an individual or a small group become knowledgeable enough to make just economic decisions and keep personal integrity?
4. What third-way options are available to Christians besides giving in to the aggressor or overpowering the aggressor?

### **Show Video**

### **Table Group Work on Discussion Questions**

#### **Reporting**

#### **Based on the Reporting, Brainstorm Together An Action**

Choose an action your group will take and write it out here:

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#### **Things to do**

1. As a group prepare one or more posts on the Facebook page in order to start a conversation with others about this session.
2. On the LMC YouTube channel, post a comment about each of the videos you watched.
3. In prayer and reflection consider how you can best live out simplicity, integrity, and justice, which in real-world examples, are often found in tension with one another.





**Explore the Core: reheated  
Bible Study Worksheet**



**Simplicity, Integrity, Justice**

**Commentary**

**Bible Study for "Simplicity, Integrity, Justice"**

When taken as a whole, Matthew 5:3-12 speaks to a series of groups not to an individual. The nouns, pronouns, and verbs are all plural. Jesus gives each group a promise. Richard Gardner, in his *Matthew commentary (Believers Church Bible Commentary)* says, "Each of the phrases describing the *blessed* calls attention to some facet of the life and conduct of Jesus' community. And each of the descriptions of the age to come calls attention to some facet of the kingdom of heaven. Taken together, the Beatitudes in Matthew 5:3-12 set forth a single message: *Blessed are those who hear and live by Jesus's word, for they will enter into the reign of God which Jesus proclaims.*" If Gardner is right, then Jesus speaks to both the behavior of the Jesus community in the present reign of God, and he speaks about the rewards for that behavior in the future fullness of the coming reign of God. The highly paraphrased version below from *The Message* perhaps provides a different window into this well-known text.

**Matthew 5:1-12 (The Message)**

- <sup>1-2</sup> When Jesus saw his ministry drawing huge crowds, he climbed a hillside. Those who were apprenticed to him, the committed, climbed with him. Arriving at a quiet place, he sat down and taught his climbing companions. This is what he said:
- <sup>3</sup>"You're blessed when you're at the end of your rope. With less of you there is more of God and his rule.
- <sup>4</sup>"You're blessed when you feel you've lost what is most dear to you. Only then can you be embraced by the One most dear to you.
- <sup>5</sup>"You're blessed when you're content with just who you are—no more, no less. That's the moment you find yourselves proud owners of everything that can't be bought.
- <sup>6</sup>"You're blessed when you've worked up a good appetite for God. He's food and drink in the best meal you'll ever eat.
- <sup>7</sup>"You're blessed when you care. At the moment of being 'care-full,' you find yourselves cared for.
- <sup>8</sup>"You're blessed when you get your inside world—your mind and heart—put right. Then you can see God in the outside world.
- <sup>9</sup>"You're blessed when you can show people how to cooperate instead of compete or fight. That's when you discover who you really are, and your place in God's family.
- <sup>10</sup>"You're blessed when your commitment to God provokes persecution. The persecution drives you even deeper into God's kingdom.

**11-12**"Not only that—count yourselves blessed every time people put you down or throw you out or speak lies about you to discredit me. What it means is that the truth is too close for comfort and they are uncomfortable. You can be glad when that happens—give a cheer, even!—for though they don't like it, I do! And all heaven applauds. And know that you are in good company. My prophets and witnesses have always gotten into this kind of trouble.

**14-16**"Here's another way to put it: You're here to be light, bringing out the God-colors in the world. God is not a secret to be kept. We're going public with this, as public as a city on a hill. If I make you light-bearers, you don't think I'm going to hide you under a bucket, do you? I'm putting you on a light stand. Now that I've put you there on a hilltop, on a light stand—shine! Keep open house; be generous with your lives. By opening up to others, you'll prompt people to open up with God, this generous Father in heaven.

## *Explore the Core: reheated*

### **Personal and Global Stewardship Lesson Plan**

**Read:** As people of Christ's peace, we spend personal resources with a global perspective.

**Core Value:** Because our faith and life are centered in Jesus, we value simplicity, integrity, justice, and personal and global stewardship that reflect Christ and honor God.

**Objective:** Consider actions to exercise better stewardship personally, in your community, and in the environment.

**Core Text:** Luke 12:15-23 tells the disciple should guard against greed and then provides a negative example.

**Bible Study Worksheet:** <http://www.lancasterconference.org/reheated/stewardship>

**Orientation to the Video:** "The Story of Electronics," [http://www.youtube.com/watch?v=sW\\_7i6T\\_H78](http://www.youtube.com/watch?v=sW_7i6T_H78) describes a consumer-driven, linear process that cannot be sustained indefinitely. The video presents an alternative approach.

**Dilemma:** What is enough and when is too much toxic?

**Background Reading:** "Reduce, Reuse, Recycle," <http://young.anabaptistradicals.org/author/matthewk/>.  
"Stewardship of the Earth," <http://www.gameo.org/encyclopedia/contents/S7592.html>

**Other Video:** "Story of Stuff," <http://www.youtube.com/watch?v=gLBE5QAYXp8> (21 minutes 16 seconds).

### **Discussion Starter Questions**

1. If parable in Luke 12:15-23 is a negative example, what would a positive example look like? What stories do you have where your journey with God had positive economic implications for others?
2. In the "Story of Electronics," how are personal economics and global stewardship interwoven?
3. In a complex world fraught with unintended consequences, can an individual or a small group become knowledgeable and responsible enough to make a difference spiritually or economically? How can we avoid the toxins of consumerism?
4. What third-way economic options are available to Christians in their personal finances besides surrendering to the dominant Corporate power or attempting to overthrow the dominant powers with violence?

### **Show Video**

### **Table Group Work on Discussion Questions**

#### **Reporting**

#### **Based on the Reporting, Brainstorm Together An Action**

Choose an action your group will take and write it out here:

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#### **Things to do**

1. As a group prepare one or more posts on the Facebook page in order to start a conversation with others about this session.
2. On the LMC YouTube channel, post a comment about each of the videos you watched.
3. In prayer and reflection consider how you might reduce your personal impact on the global ecosystem.





**Explore the Core: reheated**  
**Bible Study Worksheet**



**Personal and Global Stewardship**

**Commentary**

Jesus gives very clear commands in Luke 12:15: watch out, be on guard. The parable that follows the command in verses 16-21 describes what stewardship does not look like in the reign of God. Greed and hoarding have no place. The parable immediately begs for a description of a positive example. But all we get here is a clue, and again negative; "those who store up things for themselves" ... "are not rich toward God." Those who reap a sufficient profit from their labor that allows them to take it easy, coast along, and live off the windfall are considered foolish. Luke has Jesus conclude with this statement: "Therefore, I tell you, do not worry about your life, what you will eat; or about your body, what you will wear.<sup>23</sup> Life is more than food, and the body more than clothes." These few hints of positive kingdom stewardship indicate that the disciple is not to worry about life's necessities or even about life and limb.

If good stewardship is not just for the individual, then it must be for someone else. A good work ethic and good personal stewardship obviously means taking a broader and wider perspective. At the greatest scope possible, a disciple might try to take a global perspective on work, profit, spending, saving, and sharing. A global perspective questions all kinds of North American entitlements like a 40-hour workweek, health care, social security, retirement, and an incredibly high standard of leisure. Kingdom values suggest our measure of contentment has nothing at all to do with "living in plenty or in want."

**Bible Study for "Personal and Global Stewardship"**

Luke 12:15-23 (TNIV)

<sup>15</sup> Then he said to them, "Watch out! Be on your guard against all kinds of greed; life does not consist in an abundance of possessions."

<sup>16</sup> And he told them this parable: "The ground of a certain rich man yielded an abundant harvest. <sup>17</sup> He thought to himself, 'What shall I do? I have no place to store my crops.'"

<sup>18</sup> "Then he said, 'This is what I'll do. I will tear down my barns and build bigger ones, and there I will store my surplus grain. <sup>19</sup> And I'll say to myself, "You have plenty of grain laid up for many years. Take life easy; eat, drink and be merry.'"

<sup>20</sup> "But God said to him, 'You fool! This very night your life will be demanded from you. Then who will get what you have prepared for yourself?'"

<sup>21</sup> "This is how it will be with those who store up things for themselves but are not rich toward God."

<sup>22</sup> Then Jesus said to his disciples: "Therefore I tell you, do not worry about your life, what you will eat; or about your body, what you will wear. <sup>23</sup> Life is more than food, and the body more than clothes."

Philippians 4:10-14 (TNIV)

<sup>10</sup> I rejoiced greatly in the Lord that at last you renewed your concern for me. Indeed, you were concerned, but you had no opportunity to show it. <sup>11</sup> I am not saying this because I am in need, for I have learned to be content whatever the circumstances. <sup>12</sup> I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want. <sup>13</sup> I can do all this through him who gives me strength. <sup>14</sup> Yet it was good of you to share in my troubles.



## *Explore the Core: reheated*

### **Christian Home Lesson Plan**

**Read:** As people of Christ's peace, we value the Christian home as a primary setting for nurturing faith and healthy relationships.

**Objective:** Consider the missional church and family dynamics.

**Core Text:** Ephesians 6:1-4

**Bible Study Worksheet:** <http://www.lancasterconference.org/reheated/family>

**Orientation to the Video:** In the video "Children and Simple Church," the speaker wonders if Sunday morning programs are answers to the right questions, <http://www.youtube.com/watch?v=TEkScATzu2g>. A missional church may have to address these deeper questions. Also show "Families Under Construction" after "Children and Simple Church."

**The Dilemma:** Is the primary place for spiritual nurture of children in weekly church programs or in the home under the guidance of parents?

**Background Reading:** Rich Robinson, "Lessons in Mission ... Families,"

<http://missionalcommunitiesblog.com/2012/04/17/lessons-in-mission-families/>. Lila Balisky, "An Ordinary Family in Mission," <http://www.mfest.ab.ca/An%20Ordinary%20Family%20in%20Mission.pdf> . GAMEO article, "Family," <http://www.gameo.org/encyclopedia/contents/F37ME.html#Family> .

**Other Video:** Gareth Brandt, "Families Under Construction",

<http://www.shapingfamilies.com/listen.asp?Program=10/29/2011> . Marilyn Kurtz, "Christian Home," link.

### **Discussion Starter Questions**

1. In Ephesians 6:1-4, what family dynamics do you see Paul addressing?
2. How would you describe the potential partnership between spiritual nurture in the home and the nurture that occurs in Sunday School?
3. What benefits do parents, and particularly fathers, have in leading the spiritual nurture of their children compared to a church program? Challenges?
4. What missional challenges are created by bringing families with critical dysfunction into close church community?

### **Show Video**

### **Table Group Work on Discussion Questions**

### **Reporting**

### **Based on the Reporting, Brainstorm Together An Action**

Choose an action your group will take and write it out here:

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### **Things to do**

1. As a group prepare one or more posts on the Facebook page in order to start a conversation with others about this session.
2. On the LMC YouTube channel, post a comment about each of the videos you watched.

3. In prayer and reflection consider how children and missional church interact.



**Explore the Core: reheated  
Bible Study Worksheet**

**Christian Home**



**Commentary**

Christian parents procreate the human race under God's blessing and take seriously the biblical command to raise children in the nurture and admonition of the Lord (Eph. 6:4). Some, not able to bring children to birth, may choose to adopt or provide foster care and thus be blessed in sharing their gift of parental love.

Christian parents share in providing for each child's needs and nurture their children in the ways of the Lord, understanding that spiritual nurture is first of all their responsibility (Deut. 6:4). They model Christ-like behavior, lead family devotions, and exploit teachable moments. As primary physical, mental, emotional and spiritual needs are met, parents guide children in developing healthy relationships within the family setting and balance age-appropriate freedom with responsibility. participate in church life regularly.

Christian nurture is complemented by the church an with vital participation in the life of a congregation. Some parents have additional opportunity to enhance a child's faith and social development through the Christian school. Here biblical teaching is integrated into other disciplines of learning for additional guidance toward a Christian world view.

**Bible Study for "Christian Home"**

Ephesians 6:1-4 (TNIV)

Children, obey your parents in the Lord, for this is right.<sup>2</sup> "Honor your father and mother"—which is the first commandment with a promise—<sup>3</sup> "so that it may go well with you and that you may enjoy long life on the earth."<sup>4</sup> Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord.

Deuteronomy 6:1-9 (TNIV)

These are the commands, decrees and laws the LORD your God directed me to teach you to observe in the land that you are crossing the Jordan to possess,<sup>2</sup> so that you, your children and their children after them may fear the LORD your God as long as you live by keeping all his decrees and commands that I give you, and so that you may enjoy long life.<sup>3</sup> Hear, Israel, and be careful to obey so that it may go well with you and that you may increase greatly in a land flowing with milk and honey, just as the LORD, the God of your ancestors, promised you.

<sup>4</sup> Hear, O Israel: The LORD our God, the LORD is one. <sup>5</sup> Love the LORD your God with all your heart and with all your soul and with all your strength. <sup>6</sup> These commandments that I give you today are to be on your hearts. <sup>7</sup> Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. <sup>8</sup> Tie them as symbols

on your hands and bind them on your foreheads.<sup>9</sup> Write them on the doorframes of your houses and on your gates.

## *Explore the Core: reheated*

### We Can Tell Lesson Plan

**Read:** As people of Christ's peace, we value a missional Anabaptist identity.

**Objective:** Wrestle with the implications of a God who is like us and God's call to us to be sent as Jesus was sent.

**Core Text:** John 1:1-14

**Bible Study Worksheet:** <http://www.lancasterconference.org/reheated/WeCanTell>

**Orientation to the Video:** Alan Hirsch, in "Missional-Incarnational Impulse," provides both challenge and encouragement. If the early disciples could do what they did, we can too.

**The Dilemma:** Is Jesus an object for Sunday worship or an example for incarnational involvement in the world?

**Background Reading:** Read again, "What Is An Anabaptist Christian, Palmer Becker, (<http://www.mennonitemission.net/SiteCollectionDocuments/Tools%20for%20Mission/Missio%20Dei/DL.MissionoDei18.E.pdf>). Stuart Murray, Decade of Experimentation, [http://www.urbanexpression.org.uk/resources/articles/a\\_decade\\_of\\_experimentation\\_redesigning\\_church\\_for\\_post\\_christendom](http://www.urbanexpression.org.uk/resources/articles/a_decade_of_experimentation_redesigning_church_for_post_christendom). Lyrics for "We See New Life."

**Other Video:** Rich Winey, "We See New Life." link "Best Christmas Pageant Ever" link (48 minutes).

### Discussion Starter Questions

1. How does John 1:1-14 explain the incarnation? How do you relate this passage to missional church?
2. Why does a missional church also need an incarnational theology?
3. If it is true that Jesus was "30 years in the neighborhood before anyone noticed," what does that say about what our incarnation into our communities should look like?
4. If it is true that the first disciples "didn't get it," what does that indicate for us when we also struggle to "get it?"

### Show Video

### Table Group Work on Discussion Questions

### Reporting

### Based on the Reporting, Brainstorm Together An Action

Choose an action your group will take and write it out here:

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### Things to do

1. As a group prepare one or more posts on the Facebook page in order to start a conversation with others about this session.
2. On the LMC YouTube channel, post a comment about each of the videos you watched.
3. In prayer and reflection consider how you can make a spiritual connection with a friend who does not know Jesus and proclaim the gospel in word and deed.





## Explore the Core: reheated Bible Study Worksheet



### We Can Tell

#### Commentary

Matthew 28:18-20 has served to give the church a clear vision of its task for centuries. John 20:19-23 indicates that the sending of the church imitates how Jesus was sent. John 1:1-14 explains what that imitation of Christ looks like.

In John 1:1 and 1:14 Jesus is described as both God and human: "In the beginning was the Word, and the Word was God, and the Word was with God . . . and the Word became flesh and made His dwelling among us... ." The conclusion that Jesus is fully God and fully human is foundational Christian doctrine. The early creeds repeat this over and over.

A missional church understands its divine origins and enacts its earthly mandate in imitation of its founder and builder, Jesus. A missional church organizes and functions in ways to actively move into the community in which it finds itself. A missional church embodies the words and actions of Jesus into every aspect of life.

Alan Hirsch speaks of the "missional-incarnational impulse." The word "missional" expresses the sent nature of the church. "Incarnational" represents the "embedding" of the gospel into the local context. "Impulse" speaks to the response to the command of Jesus to "go, make disciples, baptize, and teach."

#### Bible Study for "We Can Tell"

Matthew 28:18-20 (TNIV)

<sup>18</sup> Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. <sup>19</sup> Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup> and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

John 20:19-23 (TNIV)

<sup>19</sup> On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jewish leaders, Jesus came and stood among them and said, "Peace be with you!"<sup>20</sup> After he said this, he showed them his hands and side. The disciples were overjoyed when they saw the Lord.

<sup>21</sup> Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you." <sup>22</sup> And with that he breathed on them and said, "Receive the Holy Spirit. <sup>23</sup> If you forgive the sins of anyone, their sins are forgiven; if you do not forgive them, they are not forgiven."

John 1:1-14 (TNIV)

In the beginning was the Word, and the Word was with God, and the Word was God.<sup>2</sup> He was with God in the beginning.<sup>3</sup> Through him all things were made; without him nothing was made that has

been made.<sup>4</sup> In him was life, and that life was the light of all people. <sup>5</sup>The light shines in the darkness, and the darkness has not overcome it.

<sup>6</sup>There was a man sent from God whose name was John. <sup>7</sup>He came as a witness to testify concerning that light, so that through him all might believe. <sup>8</sup>He himself was not the light; he came only as a witness to the light.

<sup>9</sup>The true light that gives light to everyone was coming into the world.<sup>10</sup> He was in the world, and though the world was made through him, the world did not recognize him. <sup>11</sup>He came to that which was his own, but his own did not receive him. <sup>12</sup>Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God — <sup>13</sup>children born not of natural descent, nor of human decision or a husband's will, but born of God.

<sup>14</sup>The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.