

Anchors Intro

In Chi Alpha, we believe that there are three core components necessary to live the Christian life. We call these components, “anchors.” As Christians, we need to be anchored in *real devotional life, real community, and real responsibility*.

Real devotional life means having a vibrant, personal relationship with God. Through spending time in the Word, and communicating with God frequently, fervently, and with great faith, we can begin to experience God in a radical way.

In *real community*, we live out the life of Christ as one nourished by prayer and the Word. We are called live in intentional relationship with our brothers and sisters in Christ. If we stop short of living in *real community*, our personal devotional time won’t bear fruit. Because God is Trinity, and we are made in His image, we most reflect Him when we are doing life with other believers.

Our Christian walk culminates in *real responsibility*. God has called us to partner with Him in His mission. We must care about the spiritual and material needs of those around us and live an outward-oriented life. Otherwise, we will become stagnant and insular in our faith. *Real responsibility* includes caring for the poor, sharing our faith with our friends, and participating in global missions.

As you go through this Bible study, your Core Group will come to understand the importance of the three anchors, and will learn how to implement the anchors into your everyday life. This study is nine weeks long—you will spend three weeks consecutively on each of the anchors. Enjoy!

Week 1: Real Devotional Life

Luke 10:38–42

Objective for the study: To demonstrate the importance of sitting at Jesus' feet in a *real devotional life*.

Big Picture Paragraph: As we open this study on the three anchors we are going to begin with a look at Real Devotional Life. In tonight's study we are going to look at an example from Scripture where Mary and Martha learn the importance of sitting at Jesus' feet.

Opening Questions:

1. What most often steals your time? (*i.e., reality TV, sports, Facebook, etc*)
2. What is the funniest prayer you've ever heard?

Important to Know: In tonight's story, Mary and Martha are both friends of Jesus, friends that He visits a couple times during his ministry. Over this time, they got to know Jesus well. We don't know whether this particular story in Luke is their first meeting or not, but it is a great lens for helping us process our own relationship/friendship with Jesus. By studying the actions and response of Mary and Martha, we are forced to face our own broken tendencies and learn a "better way."

Text to read: Luke 10:38–41

Questions from that Text:

1. Summarize what is happening in this story?
2. What does Mary do when Jesus arrives? What does Martha do? Why?
3. Why do you think Jesus calls Mary's actions better?
4. What does Jesus say to Martha? What is He implying?
5. If you had been Martha, how would you have responded to Jesus?
6. If Jesus showed up at your house for dinner tonight which role do you think you'd be most likely to adopt: Mary or Martha?
7. Whose role do you resonate with more and why?

Application Questions:

1. Since Jesus calls Mary's role the "better way" how can we adopt it? What do you think "sitting at the Lord's feet listening" looks like today in your life?
- 2a. Like Martha, what are things that "worry and upset" you or distract you from sitting at Jesus' feet?

2b. What are some practical steps you can take to minimize those distractions and practically make time for Jesus?

(Optional Worship Exercise to end the study)

Let's take the last 10 minutes of core group to spend some quiet reflection time "sitting at Jesus' feet."

Use your imagination to place yourself in tonight's story. Imagine that you are sitting cross-legged next to Mary looking up at Jesus your Lord and Savior. What is He saying? What are some things you want to ask Him about or talk about with Him.

Recommended: Play an instrumental song or a quieter worship song.

Spiritual Exercise for the Week: Here is something creative or reflective throughout the week.

With your group brainstorm some creative ideas to add to this list of ways to spend time with Jesus this week.

- Wake up 15 minutes early and read a Psalm
- Listen to worship music or a sermon from a pastor on your walk to class
- Stop by a garden in between classes and spend 10 minutes journaling your prayers
- Pick a verse to meditate on and draw a picture based on it
- Write your own psalm to the Lord
- _____
- _____
- _____

Week 2: Real Devotional Life

Exodus 16:1–7, 11–21

Objective for the study: To understand the importance of being able to feed ourselves from the Scripture and why a daily feeding is important.

Big Picture Paragraph: Last week we began the study with a look at the first anchor, *real devotional life*. As we read the story of Mary and Martha, we focused on the importance of “sitting at Jesus’ feet.” Today we are going to elaborate on what it means to spend time with Jesus. How do we learn to feed ourselves with the Word of God? We will end the Core Group by going over the PROAPT worksheet and actually practicing it. Since there will be a longer reflection time at the end of core group, we recommend trying to keep the beginning of core group short (i.e., maybe pass over icebreaker or worship for this week).

Opening Questions:

1. What does the term “quiet time” make you think/feel?
2. Give yourself a score 1-5 (5 being the best possible) on how you think your personal “quiet times” go. What score did you pick and why?

Important to Know: The context of tonight’s passage is that Moses is leading Israelites, who had been slaves in Egypt but freed by God, to their Promised Land in Israel. Because of their grumbling attitudes and disobedient hearts, they were forced to wander in the desert for forty years before reaching it. In tonight’s passage, we find the Israelites complaining that they are hungry. They are missing the rich food they had back in Egypt. The Lord’s solution is to rain down bread from heaven in the morning and send meat at night. Just like the Israelites, we need to be fed daily from the Lord because “man does not live by bread alone.” We also have to gather our daily bread (Jesus) to sustain us through our daily needs. This is why it is important to have a daily devotional time and be in the Scriptures.

Text to Read: Exodus 16:1–7, 11–21

Questions from that Text:

1. What seems to be the basic problem in this passage?
2. What is the Lord’s’ solution to the grumbling?
3. Look at v17-18, how much did each person gather?
4. The Israelites were given strict instructions concerning the manna. What were those instructions and what happened when they were disobeyed?
5. The Israelites had to collect afresh everyday what they needed for their hunger. Look at these passages Luke 11:3, Matthew 6:26–27. How far in advance are we to be concerned with about God’s provision for our life?

How deeply our Provider wants us to recognize that He is our daily provision! Our lives could never be sustained on a once-a-week meal. We need daily bread! We need our daily portion of manna. How often do we act like these Israelites, too lazy or too busy to gather, so instead we try to store up what is only supposed to be for that day. We expect a hearty MNL serving to be enough to sustain spiritual growth. But just like in Moses' time it doesn't work that way, it will turn to rot and won't sustain us!

6. Read Lamentations 3:22–23. How often are God's mercies new? *Just like He supplied manna every morning to meet the Israelites needs, He supplies mercy and grace every morning to provide for our needs. Our ration of mercy matches our present need! God is always sufficient in perfect proportion to our need.*
- 6b. Do you think there is any significance to the fact that the morning time is emphasized in these passages?
7. Read John 6:30–35. Who is our Bread of Life? *We gather our daily portion of manna, bread from heaven, by being in the presence of the very Bread of Heaven himself!*
8. If Jesus is our manna, how do we, like the Israelites, gather our daily bread? Deuteronomy 8:2–3. What does it mean that we live not on bread alone but on the Word of God? What would be today's equivalent of gathering manna according to this verse? *We need to be daily in the Scriptures!*
9. Sometimes it seems like Christians don't always "get" enough mercy or grace to help them through their crisis. If we are always sufficiently given according to our need, what happened to them? Look back at the passage and note how many times the word "gather" appears. *This is the nature of God's mercy and grace! They are always there, available every day, prior to our need, and in direct proportion to every moment's demand; but we must gather them. We have a responsibility to feed ourselves from what has been supplied. Otherwise it would be like the Israelites sitting starving inside their tents, with food surrounding them outside! We have to get out of our tent and gather!*

Application Questions:

1. What can you do to gather your daily bread? What are some creative ways to increase your Scripture intake and spend more time with the Lord?
2. The PROAPT handout is a useful tool for studying the scriptures more in depth. Go over the PROAPT handout (5min) then as a group practice the PROAPT on Matthew 4:1–11 (10-15 min). Take time to share your Application points.

Spiritual Exercise for the Week: Challenge yourself to incorporate the PROAPT into your daily life. Use it twice this week in your personal study and share next week how it went.

Week 3: Real Devotional Life

Nehemiah 1:1–11

Objective for the study: To recognize the importance of prayer in *real devotional life* and learn practical steps for personal prayer.

Big Picture Paragraph: Last week, as part of studying *real devotional life*, we looked at the importance of spending time in the Word. This week as we finish up the anchor of *real devotional life* we are going to look at the equally important role of prayer in a healthy relationship with the Lord. The goal of this study is to examine an important prayer in Scripture and extract some practical how-to help for our own prayer life.

Opening Questions:

3. Take a moment to share about your PROAPT experience from last week. What did you like about it? What was difficult about it?
4. What is difficult about praying? What are some common distractions?

Important to Know: Today we are going to take a look at the example of Nehemiah in the Old Testament. Nehemiah lived in the time period when the Babylonians had put the Israelites into exile. Nehemiah was a highly placed Jewish official in the Babylonian court. In tonight's story, messengers arrive to tell him that his hometown, Jerusalem, is in trouble. Its walls are broken down, and the people are in distress. Nehemiah gives us an excellent example of prayer. He turns Scripture into prayer, expresses his emotions, and reminds God of the promises made to him and his people. We will use Nehemiah's prayer to model our own prayer life by fitting it into an easy to remember acrostic, the ACTS prayer plan. We will then end the Core Group by going over the ACTS prayer plan and taking a few minutes to practice it. As we go through each component feel free to pause and discuss that component more as your group needs.

Text to Read: Nehemiah 1:1–11

Questions from the Text:

10. Who is Nehemiah?
11. Summarize the message that has been brought to him.
12. What is Nehemiah's immediate response? Why do you think the news affected him this way?
13. How often is prayer your immediate response to a sudden crisis?

We are going to examine Nehemiah's prayer response closer to see if we can discover some basic elements of prayer.

14. In v5, how does Nehemiah begin his prayer to the Lord?
ADORATION: Before Nehemiah does anything else, he occupies himself with who God is. So often we pray prayers strictly focused on ourselves, but most prayers in scripture begin with a focus on the Person to whom the prayer is addressed.

15. Have you ever begun your own prayer or heard a prayer that began like this? What difference does starting a prayer with Adoration make?
16. In v6-7, Nehemiah moves from Adoration to what? *CONFESSIO*
17. Do you think there is significance that Nehemiah moves into confession after a time of focusing on who God is? Why?
- A recognition of our sinfulness always follows a perception of God's holiness the reason we think we are such capable individuals is that we don't really know what kind of God we are related to. But when we fill our minds up with who God is, then our true condition comes to light.*
18. Whose sin is Nehemiah confessing? Why do you think he confesses more than just his own sin?
19. In v8-9, what does Nehemiah bring up? Why would remembering what God has done or said in the past strengthen his prayer?
- THANKSGIVING: It's remembering and being grateful for what the Lord has done in the past. Its faith-building to believe that He could do it again!*
20. In v10-11, how does Nehemiah end his prayer before the Lord? *SUPPLICATION* (*petitions*) What is Nehemiah specifically asking?
21. Why do you think it's significant that Nehemiah ended his prayer with petitions rather than began it that way?

Application Questions:

3. Go over the ACTS handout. Though it was covered in the study, take a few moments to discuss each component, or pause on one if your group needs to discuss it more. End in a corporate prayer using this model (i.e., have 1 to 2 people open up in adoration, then someone else move onto confessing corporate sins (i.e. we are quick to fall away from God and choose other things...), then someone else move into corporate thanksgiving, and then corporate supplication or prayer requests.)
4. What part of this pattern could enrich your personal prayer life?

Spiritual Exercise for the Week: Challenge yourselves to do the ACTS prayer plan twice for 10 minutes over the next week.

Week 4: Real Community

Exodus 17:8–16

Objective for the study: To demonstrate the power of *real community* and the danger of trying to live the Christian life on our own.

Big Picture Paragraph: Last week we finished our study of *real devotional life*. This week we are beginning the anchor of *real community*. In *real community*, we live out the life of Christ as one nourished by prayer and the Word. We are called live in intentional relationship with our brothers and sisters in Christ. If we stop short of living in *real community*, our personal devotional time won't bear fruit. Because God is Trinity, and we are made in His image, we most reflect Him when we are doing life with other believers.

Opening Questions:

1. Can you think of a time that you rejected somebody's help, even when you couldn't do the task alone? What was your reasoning?
2. Where do you see teamwork demonstrated in culture? What is the result of good teamwork?

Body of the Study: Tonight we are going to look at a story from the life of Moses. Moses was a strong man of God who was selected by God to lead the Israelites out of Egypt. In this passage, Israel has already crossed the Red Sea and is journeying through the desert in search of the Promised Land. During their journey, they are attacked by an enemy tribe called the Amalekites. In the battle that ensues, we get a fantastic picture of the power of *real community*. Even as a God-chosen leader, Moses could not do everything on his own! Moses needed the help of Joshua, the army of Israel, and specifically Aaron and Hur to ensure victory during the battle against the Amalekites. Tonight we will also look at the story of Achan from the book of Joshua. This story is one of failed *real community*. Achan acts independently from the will of God and secretly takes some "devoted things" from the battle of Jericho. As a result, the Israelites lose a battle against the people of Ai. Even as new creations in Christ, we cannot successfully live according to God's will alone. There is power in *real community*. When we stop relying on ourselves and allow others to journey with us, we experience the benefits of *real community*.

Text to read: Exodus 17:8–16

Questions from that Text:

1. Who did Moses take with him up the hill?
2. What determined the outcome of the battle?
3. How did Aaron and Hur help Moses?
4. Who fought the battle against the Amalekites? (e.g., God, Moses, the army of Israel, Joshua, Aaron, Hur)
5. How could the battle have ended differently? How was each person's role vital to ensuring victory?

Now that we've looked at example of the power of *real community*, let's look at what can happen when one individual decides to act outside of *real community*.

Text to read: Joshua 7:1–5, 10–12, 16–26

6. What was Achan's sin?
7. What do you think Achan's thought process was as he committed the sinful act?
8. How did his sin impact the entire Israelite community?
9. In our culture, is it nobler to succeed independently, or on a team? Why?
10. Do we view the battles or difficulties in our own lives as personal challenges, or as opportunities to take advantage of *real community*? Cite some examples.

Application Questions:

1. What is a challenge you are facing that you can't (or shouldn't try to) tackle on your own?
2. How can we practically hold up each other's arms as a Core Group?

Spiritual Exercise: In groups of three, share a challenge you are facing with your "Aaron" and "Hur". Commit to pray for each other daily this week. Discuss other means of help and commit to those as well.

Week 5: Real Community

Mark 8:27–33, John 21:15–19

Objective for the study: To learn how to deal with sin through the practices of forgiveness and *carefronting* when it impacts *real community*.

Big Picture Paragraph: Last week we looked at the story of Moses and the Amalekites. We saw how Moses recognized the power available in *real community* when he took Aaron and Hur up the mountain with him to be his support. Because of *real community*, Israel won the battle and the Amalekites were never again a threat to Israel. After reading last week's inspirational story, it would seem silly for us to live without *real community*. But the fact is that *real community* requires work on our part, and our sinful nature, left unchecked, will do damage to *real community*. Today we will be looking at how to address sin through the practices of forgiveness and *carefronting*.

Opening Questions:

3. What are qualities that make a good friend? (e.g., *honest, looks out for my best interests, accepts me despite my faults, quick to forgive*)
4. What makes it hard to be a good friend?

Important to Know: In tonight's study, we will be looking at two passages. The first passage deals with importance of forgiveness in *real community*. The relationship between Simon Peter and Jesus is an excellent case study on forgiveness. Even though Peter denies Jesus three times, Jesus not only forgives Peter, but demonstrates His trust in Peter by giving him the mission of being a leader among the disciples and taking care of new believers. Like Jesus, we are called to offer forgiveness freely when we are sinned against, just as we have been forgiven by our Father in Heaven. The second passage deals with the necessity of *carefronting* (care + confront) in *real community*. As brothers and sisters in Christ, we are called to lovingly confront one another when we see a brother or sister practicing a destructive or sinful behavior. The passage specifically deals with how to go about addressing sin in *real community*.

Text to read: John 18:15–18, 25–27, John 21:15–19

Questions from that Text:

1. What does Jesus ask Peter? How many questions does He ask Peter?
2. How do you think Peter felt when he met Jesus for the first time after His resurrection?
3. What is the significance of Jesus asking Peter three questions?
4. In this passage, who are the lambs and sheep?
5. What do Jesus' commands to Peter indicate about His attitude toward Peter? (*He trusts Peter, loves him, wants to include him*)
6. What responsibility do we have to our brothers and sisters in Christ who break our trust, hurt us, or disappoint us?

7. What happens if we choose not to forgive?
8. What happens to *real community* if we choose not to forgive?

We've seen how forgiveness can make *real community* flourish when healing in relationships is needed. Now we will look another practice necessary in *real community* called *carefronting*. As Christians, we must look out for our brothers and sisters in Christ when we notice them living in sin, through caring confrontation.

Text to read: Matthew 18:15–17

Questions from that Text:

11. What is the pattern of *carefronting* described here?
12. What type of sins (against us? against someone else?) are we supposed to challenge our brothers and sisters on?
13. Why should we confront our brothers or sisters when we see them in sin?
14. When you see a brother or sister in sin, is your first reaction to deal with the sin “just between the two of you?” How can gossip multiply the consequences of sin?
15. What kind of attitude must we have in the process of *carefronting*? How do we avoid coming across as judgmental or unloving?
16. How did Jesus treat the “pagans” and “tax collectors?” How should we treat people living in sin, regardless of whether they are Christians or not?

Application Questions:

1. Which aspect of *real community*, *carefronting* or forgiveness, is the greatest challenge for you? Share a specific instance in the past or present where you dealt or are dealing with this barrier in a relationship. Commit to addressing that relationship this week.

Spiritual Exercise: Have a conversation with a brother or sister about the barriers, and commit to living in *real community* by encouraging *carefronting* and granting forgiveness freely in your relationship.

Take an hour to journal about your past and current relationships, and identify when *carefronting* and forgiveness were not extended and relationships suffered, or when relationships flourished through those means.

Week 6: Real Community

John 13:1–17

Objective for the study: To understand the importance of servanthood in the context of *real community*.

Big Picture Paragraph: Tonight we are in our final week of *real community*. So far we have talked about the power in *real community* and the importance of forgiveness and *carefrontation* in *real community*. We are concluding by discussing the necessity of servanthood in *real community*. Servanthood is the glue that holds *real community* together. We must have a genuine love for one another and personal humility to experience *real community*.

Opening Questions:

5. What is the nicest thing someone has done for you? Why do you think they did it?
6. What comes to mind when you think of the word “servant?” Are they predominantly positive or negative images?

Important to Know: Tonight we are taking a look at the passage of the Last Supper. Jesus and the disciples are in Jerusalem for the Passover—the annual feast celebrated by Israel to commemorate the night God delivered them from slavery in Egypt. The Last Supper takes place during Holy Week, or the week leading up to Jesus’ death. It’s during this meal that Jesus communicates with His disciples some of His most important messages. It’s also at this time that Jesus washes His disciples’ feet. Because travel was done on foot, and the roads in Israel were dusty and dirty, foot washing was a regular occurrence. It was usually performed by the person in the house of the lowest status, often a servant or slave. When Jesus washes His disciples’ feet, He shows them the necessity of servanthood and humility in *real community*. Jesus teaches His disciples that to be in *real community* means we must receive His foot washing (His grace and love and forgiveness) and be willing to wash others’ feet.

Text to read: John 13:1–17

Questions from that Text:

17. Where are we in the timeline of Jesus’ ministry? Where are Jesus and the disciples gathered?
18. What festival are they celebrating, and what is its significance?
19. Why was foot washing necessary in that day in Jerusalem? Who would usually wash feet? This question is a historical question (not in the text).
20. What do you think the disciples were thinking when Jesus prepared to wash their feet?
21. If you were in Peter’s position, how would you have responded?
22. After washing their feet, what does Jesus command the disciples?
23. In our culture, what would be the equivalent of washing one another’s feet today?

24. What promise does Jesus give at the end of the passage? How can acting as a servant in *real community* bring blessings to us and to those around us?

25. What prevents us from living with a servant mindset?

Application Question:

2. Who is someone you interact with regularly that you could love through servanthood this week? What could you do for that person?

Spiritual Exercise: Take the last 15 minutes of Core Group to take turns washing each other's feet. Use a bucket or basin of some sort. Make sure you have a towel. Also, play Michael Card's "Basin and the Towel," or another quiet song during the exercise.

Week 7: Real Responsibility

Luke 19:1–9

Objective for the study: To take a look at the first part of *real responsibility*, which is when we take *real responsibility* for the spiritual lives of those around us through relational evangelism.

Big Picture Paragraph: We have spent over half the semester looking at the three anchors of Chi Alpha now. We now take a turn to look at *real responsibility*. *Real responsibility* is the most intangible of the anchors at the start. Hopefully by the end of this study and subsequent studies you'll have an understanding of why *real responsibility* is so crucial to the Christian life and how you can practice *real responsibility*. *Real responsibility* means taking responsibility for the situations that are around you: your friends, the less fortunate, and the global world. We see that we take our Christian life to the next level when we have *real responsibility* for those around us. *Real responsibility* calls something out of us.

Opening Questions:

1. What comes to you mind when you hear the word responsibility?
2. Talk about a time where you were involved in evangelism. What were the feelings associated with this experience?

Body of the Study: Tonight we will be looking at the story of Zaccheus. It's a very familiar story (there's even a kids song that is sung in many kids church programs), but it's one that has a lot to offer us today. We'll look at the responsibility we have of relational evangelism and what impact that can have on the people around us. I wonder if Jesus knew Zaccheus' name as He was walking down the path because He and Zaccheus had already met and were in an acquaintance relationship that Jesus wanted to take to the next level. We believe that relational evangelism is when we take *real responsibility* for people we are in relationship with. When we take our relationship to the next level and share the story of Jesus and the hope of the gospel with them.

Text to read: Luke 19:1–9

Questions from that Text:

1. Who is interacting in the text?
2. Where was Jesus when he was talking to Zaccheus?
3. What are some modern day equivalents to this place (*think dorms, classes, intramurals...*)?
4. Is there something to be said for being in places where there are non-Christians?
5. What happened to Zaccheus at the end of the story?
6. When thinking of relational evangelism, why do you think it was important for Jesus to go to Zaccheus' house?

7. What does it mean that the “Son of Man came to seek and to save the lost?” Would you consider that to be Jesus’ mission statement?

8. What do you think it means “to seek and save the lost?”

9. How do you see Jesus taking *real responsibility* for the life of Zaccheus?

Application Questions:

1. Is there anyone in your life that could be your Zaccheus? This could be a person who is outside of the Christian faith and you could be in a relationship with.

2. What is something you could do to take the relationship with this person to the next level? Jesus dined with Zaccheus and something happened there because Zaccheus professes his faith in Jesus. What are one or two things you could do to help introduce your friend to the life that Jesus offers him/her? Do this and take *real responsibility* for those around you.

Spiritual Exercise for the Week: Commit to praying for someone you know every day to encounter Jesus. Pray for one person for one minute at 1 p.m. daily.

Week 8: Real Responsibility

Isaiah 58

Objective for the study: To understand that *real responsibility* calls us to care for those less fortunate.

Big Picture Paragraph: Last week we examined at what *real responsibility* looks like and how we can take *real responsibility* for the spiritual lives of those around us. The story of Zaccheus and Jesus gave us a great look at how this can be practically. But, doesn't *real responsibility* call us to something other than just relational evangelism? Yes. This week we'll look at how *real responsibility* calls us to care for those less fortunate than us.

Opening Questions:

5. Check in: How are the other anchors of *real devotional life* and *real community* looking in your life right now?
6. Do you remember a time when someone helped you out or gave you something that you could not give yourself?

Important to Know: In our passage tonight we see where the Israelites were off track. They were fasting and partaking in other religious symbols, but weren't living it out as the people of God. The Lord corrects their thinking and tells them what true fasting, or true relationship with God, looks like. It is to feed the hungry, untie the chains of injustice and care for those in less fortunate positions. When we take *real responsibility* for those less fortunate we take part in God's Plan A, that we, as the church, should be the hope of the world.

Text to Read: Isaiah 58

Questions from that Text:

22. Who is speaking in the passage? Who does the Lord speak to and speak through?
23. What were the Israelites doing wrong and what were they doing right?
24. What kind of fast has the Lord chosen? What does He explicitly say?
25. What do all of these groups have in common? Do you think the list is exhaustive or is the idea of the unfortunate what the Lord is driving at?
26. What do we have in common with all of them? What does it mean that we are all "flesh and blood?" (v7)
27. How do you feel around these people? Do feel as if they are your equal?
28. What would it look like to "spend yourself on behalf of the hungry?"
29. If this is what is required of you, who will take care of your needs? What does the text say? Who will be your rear guard? (v8)

30. What would it mean to be called the “Repairer of Broken Walls and the Restorer of Streets with Dwellings?”
31. What do you think God means when He says “speaking idle words” (v13)?
32. What would happen if all God’s people did this?
33. Where will your joy come from if you were to do these things? What type of joy do you think that is? How is joy from the Lord better?

Application Questions:

5. Which group of people from the biblical theme of the less fortunate really stick out to you? The orphans, the widows, or the hungry? Is there a group of people or a disenfranchised population that sticks out to you, that tugs on your heart?
6. What can you do for these people this week? This semester? During your time in Charlottesville? Who are the disenfranchised you can take *real responsibility* for in Charlottesville?

Spiritual Exercise for the Week: Talk about a way in which your Core Group can take *real responsibility* for those less fortunate. Potentially plan a night where you feed the homeless, volunteer at a day haven or nursing home, or work with underprivileged children. Then go and do it.

Week 9: Real Responsibility

Romans 10:11–15

Objective for the study: To understand that *real responsibility* means that we have to take responsibility for the global world.

Big Picture Paragraph: We have seen how *real responsibility* calls us to care for the spiritual lives of our relationships and to care for those less fortunate than us. But, what does *real responsibility* have to say about the global world? What if someone doesn't feel called to the global world, can he or she still play a role in global evangelism through missions?

Opening Questions:

7. Have you ever traveled outside of the United States? What was your favorite place to visit?
8. What's your best travel story? (*near death experience, crazy travel story*)

Important to Know: Tonight, this study is going to look at a passage of Scripture to get a bigger picture of how we can take *real responsibility* in the area of missions. We see that global missions is a consistent theme throughout the entire biblical text. God tells Abraham he will be the father of many nations, and the implication is that those nations will be of more than just the Israelites. This theme is carried through the rest of the Old Testament into the New Testament and concludes with all tribes and tongues in the book of Revelation. It's impossible to read the Bible without understanding God's heart for the world and that we play a part in the goal of world reconciliation. It will be important to challenge each person to understand his/her role in the mission of global evangelization. The ideas of Pray. Give. Go. Welcome. are taken from the mission statement of Chi Alpha Expeditions. It will also be important to not over value one component or the other. In reality, they are all necessary parts of the equation.

Text to Read: Romans 10:11–15

Questions from the Text:

34. What is Paul talking about in this passage? Does he feel like this is an option or more of a mandate?
35. What does it mean that there is no difference between Jew and Gentile? What could be a modern day equivalent of this comparison?
36. How is it possible that all would hear? What would it take for this to happen?
37. What type of roles are there concerning world evangelization? How can we live the Great Commission to the ends of the earth? (Matthew 28)
38. Consider the Chi Alpha Expeditions' mission statement of "Pray. Give. Go. Welcome." How do you think these ideas tie into the idea of global missions?
39. Is it possible for global missions to take place without all four of these components?

40. What does "Welcome." mean to you? How does the idea of welcoming international students impact your view of global missions here in Charlottesville?

Application Questions:

7. Of the different components, which one feels like the biggest stretch to you? What can you do to grow in this area to see if God would challenge you?
8. Which of the different components seems the most up your alley? What can you do to continue to grow in that?

Spiritual Exercise for the Week: Which one of the four aspects of the mission statement could your Core Group take some *real responsibility* for right now? What can you do as a group?