## DOMINIQUE DUBOIS GILLIARD

FOREWORD BY MARK LABBERTON



SCRIPTURE'S CALL TO

LEVERAGE PRIVILEGE

A PDF COMPANION TO THE AUDIOBOOK

#### ZONDERVAN REFLECTIVE

Subversive Witness

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Requests for information should be addressed to:

Zondervan, 3900 Sparks Dr. SE, Grand Rapids, Michigan 49546

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# UNDERSTANDING PRIVILEGE AND ITS POWER

- How does unchecked privilege foster mythology?
   Where have you seen it embolden an ahistorical theology and worldviews?
- 2. How are truth and reconciliation related?
- 3. What privileges do you possess? Remember that privilege comes in many forms.
- 4. How can acknowledging and addressing privilege liberate us from its power? If you feel stuck, revisit the introduction to recall how church leadership addressed privilege in Acts 6:1–7.
- 5. How have you seen Satan use privilege to bait believers away from the will of God into sin and self-centeredness?
- 6. Why is it tempting to deny that privilege exists?

## PHARAOH'S DAUGHTER

- 1. How does this passage (Ex. 1:6–22; 2:1–10) help you define and understand privilege?
- 2. Have you seen political leaders use propaganda to scapegoat, villainize, and/or dehumanize vulnerable people? If so, when?
- 3. What do you believe keeps good people silent and complicit when they know their neighbor is being dehumanized, oppressed, exploited, and/or massacred?
- 4. Systemic sin can be challenging for some members of the body to see. Where do you see systemic sin in Exodus 1:6–22; 2:1–10?
- 5. Have you seen God trouble the waters of belonging, bringing people together across lines of difference in unexpected ways? If so, where and when?
- 6. Assuming things about people and writing them off can be easy. How does Pharaoh's daughter challenge us to resist these temptations?

## **ESTHER**

- 1. How could discussing Queen Vashti's experience open up spaces for healing and restoration in churches?
- 2. How could your congregation start to address sexual violence?
- 3. How did the Persian Empire normalize the suppression of women's voices and autonomy? How does this happen today where you live?
- 4. Do you have a Mordecai in your life—a trusted voice who holds you accountable and reminds you to stay attuned to your neighbors' pain?
- 5. How can privilege blind us to oppression? And even after we recognize it, how can fear keep us silent about it?
- 6. What helped Esther choose to save her people over maintaining her individual privilege?

## **MOSES**

- 1. Moses' faith foundation was laid by three powerful women. How have women informed your faith journey?
- 2. How has trauma impacted your life or the life of someone close to you?
- 3. Have you ever let your imperfections keep you from heeding God's call on your life?
- 4. How do we muster the courage to confront pharaohs? What is at risk if we do not confront pharaohs?
- 5. In a world that influences us to do otherwise, how does the gospel empower us to choose collective over individual freedom?
- 6. How is God calling you to leverage or abandon your privilege by faith?

## PAUL AND SILAS

- 1. How does this passage (Acts 16:16–40) help you define and understand privilege?
- 2. What privileges are connected to citizenship?
- 3. Why was it important for Paul and Silas to endure what people without Roman citizenship had to endure on a daily basis?
- 4. Have you ever suffered in solidarity with your neighbors to bear witness to your faith in Jesus Christ?
- 5. How could you leverage your privilege to create systemic accountability and change?
- 6. How can you leverage your privilege and influence to help reform and deconstruct our criminal justice system, which is also riddled with biases?

## **JESUS**

- 1. Given that John 13:35 says, "By this everyone will know that you are my disciples, if you love one another," what keeps us from choosing to love one another?
- 2. First John 3:16 reads, "This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers and sisters."

  How is God calling you to lay down your life for your brothers and sisters?
- 3. Our response to neighbors in need communicates something to the world. What does your response communicate?
- 4. How could taking on the mindset of Christ change the tenor of ecclesial conversations about movements for needed social change?
- 5. How do the Greek definitions of the words *poor* and *oppressed* shift how you understand Luke 4:18–19?
- 6. How is Matthew 25:31–46 prescriptive for who the church is called to be?

## **ZACCHAEUS**

- 1. How does knowing more about the oppression that made tax collecting such a lucrative vocation change your understanding of this passage from Luke 19?
- 2. Repentance is often something we avoid, but why is repentance a gift?
- 3. The gospel declares that no one is beyond redemption. How does Zacchaeus bear witness to this?
- 4. Zacchaeus went from being a despised traitor to a critical contributor to communal flourishing. How does this passage illuminate the power of the gospel and repentance?
- 5. Why is it significant that Jesus did not declare, "Today salvation has come to this house" until after Zacchaeus committed to bearing fruit in keeping with repentance?
- 6. The church typically talks about reconciliation without reparations, but reparations are a vital part of Zacchaeus's reconciliation story. How should this passage inform our reconciliation conversations?

# SCRIPTURE'S CALL TO REPENTANCE

- 1. How can we corporately repent for the unrelenting onslaught against the sanctity of Black life?
- 2. Where do you see corporate sin today?
- 3. How do passages like Nehemiah 9 and Jeremiah 3:25; 14:20 help us think more biblically about corporate and generational sin?
- 4. How does Esau McCaulley's scholarship on Romans 13 shift how you interpret that passage?
- 5. How is getting into good, necessary trouble connected to Scripture's call to leverage privilege to further the kingdom and love our neighbors?
- 6. How can remembrance become a spiritual practice of accountability?

# PRODUCING FRUIT IN KEEPING WITH REPENTANCE

- 1. What does it mean to keep with repentance?
- 2. How can we access the fruit of our repentance?
- 3. How can those of us who possess the privilege of citizenship leverage it to further the kingdom and sacrificially love our neighbors without citizenship?
- 4. What happens when we read challenging texts as good suggestions to pick and choose from rather than as biblical commissions? Can you think of a passage where you or your congregation do this?
- 5. Why is it good news that the people of God are held accountable by God when they fail to do justice?
- 6. Scripture calls us to speak the truth in love, but the rhetoric of love cannot shroud hard truths. So how do we soberly yet humbly address patriarchy and sexual violence, racism and white supremacy, and systemic and corporate sin in our country and congregations?