

# Cross Vision discussion questions

## Cross Vision Discussion Questions

Rate the book from 1-10

What was your favourite part? Feel free to share a quote

Was there something you struggled with or disagreed with? Feel free to share a quote.

### Chapter 1

Have you previously given the subject of violence in the Old Testament thought? How have you previously had the violence in the Old Testament explained/justified?

### Chapter 2

Is it difficult for you to accept Jesus as the ultimate revelation of God, not seeing him as one revelation of God among many others that are equally valid or complete, but as the ONLY revelation of God that is FULLY authoritative? If so, why do you think this is?

Were you taught to read the Bible as a "flat book" in which the OT's violent portraits of God were assumed to have the same authority to reveal what God is truly like as Jesus does? If so, did you find Greg's case for a Jesus-centred way of reading the Bible convincing? Why or why not?

### Chapter 3

Why do you think it's been so hard for the church to fully trust the revelation of God in the crucified Christ and to apply this revelation to how we both interpret and apply Scripture as we seek to fully love God and love our neighbours as ourselves?

### Chapter 4

Are you pursued by Greg's argument that if God breathed his supreme revelation by coming as a limited human being and then becoming the sin and curse of humanity, we should not assume that the Bible, which God breathed for the ultimate purpose of bearing witness to this supreme revelation, will be devoid of material that reflects the limitations, sin and God-forsaken curse of humanity? Why or why not?

### Chapter 5

What are some examples of "divine accommodation" in scripture? What are some examples of "progressive revelation" in scripture?

## **Chapter 6**

Do you agree with Greg's assertion that the "accommodations lends credibility to the claim that we ought to interpret the OT's violent divine portraits as reflecting the same sin-bearing activity of our heavenly missionary" that we find on the cross? If not, why not?

## **Chapter 7**

Before reading this chapter, had you ever noticed God's nonviolent plans to move the residents of Canaan of the land so Israel could occupy it? Are you persuaded by Greg's explanation for the radical shift in strategies? If not, what do you think caused the shift?

## **Chapter 8**

What was your reaction when you first learned that the OT's portraits of Yahweh as a violent warrior closely resemble the way various warrior deities were depicted throughout the ANE? For example did you experience relief, confusion, fascination, anger?

Given what we've learned about "literary crucifixes" why do you think God allowed such violent imagery to remain in the inputted record of his missionary activity? How does it point us to Jesus's cross-centred life and ministry?

## **Chapter 9**

Which is easier to imagine: God using violence to judge sin or God working creatively to avoid the use of violence while still allowing people to experience divine judgement? Why do you think one option is easier to imagine than the other?

## **Chapter 10**

Did you find Greg's Aikido judgement analogy convincing? Can you think of examples from scripture that seem to counter this idea?

## **Chapter 11**

How is God's mode of withdrawing protection in exodus 12 similar to the kind of

judgement revealed in the death of Jesus on the cross?

Which of Greg's examples of this form of judgement (if any) was most eye opening to you?

## **Chapter 12**

How does the NT's depiction of the world as lorded over by Satan and other destructive fallen powers differ from the way you have tended to view the world? How might adopting the NT's perspective change the way you live?

## **Chapter 13**

Greg says, "by singling out Noah as the one person who 'walked faithfully with God' (Gen 6:9) I, this author is suggesting that God was down to his last man! This is why Yahweh always needed to go to the extreme of withdrawing his spirit and allowing forces of distraction to revert creation back to a "formless and Void" state. So, while the flood was a grievous judgement on the world, it was even more fundamentally a rescue operation. Only by going to this extreme could God preserve his dream for events that uniting human self to humans and inviting them to share in his try and love and rule forever (CV 202-3) Have you ever thought of the flood narrative along these lines before? Does this change your perspective on this story in anyway?

## **Chapter 14**

Do you think Greg Succeeded in demonstrating that God's Aikido way of responding to evil runs throughout the exodus narrative? If you think he succeeded, how does this affect how you understand this narrative?

## **Chapter 15**

Do you believe God is ultimately culpable for Elijah, Elisha and Samson's actions since he entrusted supernatural authority to them? Or do you think these men are responsible for their own actions?

## **Chapter 16**

It seems like God could have simply said, "Hey Abraham, you know that child sacrifice thing? Don't do that," and that could have been the end of it. But what indication do we have from the broader testimony of scripture that such a strategy would not have worked?

"To sum up, if we choose to fully trust the beauty of the cruciform God revealed on

the cross, we will find ourselves empowered to see his beauty reflected in all scripture, including its most violent portraits of God" do you agree with this quote, why or not? If you do agree, why do we often fail to trust the cruciform God?