

3½ Minutes, Ten Bullets Sermon Series



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Resources

- PICO Network www.piconetwork.org
- The Christian Community Development Association (CCDA) www.ccda.org
- Live Free: www.livefreeusa.org
- World Impact www.worldimpact.org
- Sojourners www.sojo.net
- Urban Cusp www.urbancusp.com
- The Justice Conference www.thejusticeconference.com
- Transform <http://transformnetwork.org>



Connect to organizations working towards justice & the kingdom

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About The Film

On Black Friday 2012, four African-American teenagers stopped at a gas station to buy gum and cigarettes. One of them, Jordan Davis, argued with Michael Dunn, a white man parked beside them, over the volume of music playing in their car. The altercation turned to tragedy when Dunn fired 10 bullets at the unarmed boys, killing Davis almost instantly. The seamlessly constructed, riveting documentary film **3 1/2 MINUTES, TEN BULLETS** explores the danger and subjectivity of Florida's Stand Your Ground self-defense laws by weaving Dunn's trial with a chorus of citizen and pundit opinions, and with Jordan Davis' parents' wrenching experiences in and out of the courtroom.

As conversations about Trayvon Martin, Michael Brown, Walter Scott, Freddie Gray, and other victims of senseless violence play out on the national stage, **3 1/2 MINUTES, TEN BULLETS** dives deep into the aftermath of Jordan Davis' murder. This intimate story of unnecessary loss in the face of insidious racism promotes seeing one another as human beings, with the hope that compassion will lessen the inevitability of racial bias, disparity and violence.

Directed by Marc Silver, the film won a Special Jury Award for Social Impact at the 2015 Sundance Film Festival and the Audience Award for Best Documentary at the RiverRun Film Festival. **3 1/2 MINUTES, TEN BULLETS** will open theatrically beginning June 19th in New York followed by a national release.

Sermon One: Image of God

Recommended Pre-Reading for Pastor

- Mark Charles' *The Doctrine of Discovery - "A Buried Apology and an Empty Chair"*
<http://wirelesshogan.blogspot.com/2014/12/doctrine-of-discovery.html>
- *Disunity in Christ: Uncovering the Hidden Forces that Keep Us Apart* by Christena Cleveland

Purpose: To intentionally see the "other" as made in the image of God.





Introduction

Scripture Reading:
Genesis 1:26,26 & Matthew 22:15-22

“The doctrine of man [humanity] made in the image of God is one of the basic doctrines of the Bible and one of the most elevating, enlarging, magnanimous and glorious doctrines that I know.”

— A.W. Tozer

How many of you have been told you are made in the image of God? How many have told others they are made in the image of God?

- But what is the image of God? Do we all see the same image?
- Type in “God” to Google and these are the 1st three images that come up.
- If the only information about God came from these images, what would be your impression of God?

God is not a white guy with a beard sitting in the clouds, nor is Jesus a white guy with long hair with an angelic glow around his head.

- When you read through Scripture the image of God is that of strength, of love, of jealousy, of nurturing, of comforter, of judge, of grace, of justice and the list goes on.
- Our understanding of who God is (His image) is informed through our relationship with Him, what we read in Scripture, our life experiences, culture, and traditions.

The Pharisees plot to trap Jesus

- Many people use this passage to promote our need to adhere to the laws of the land, but I believe this is more of a promotion of the image of God in each of us. Jesus is essentially saying, “Give Caesar his little coins, since it bears his image, but give God your life because we are the bearers of his image and a constant reminder that we belong to God!”
- The Pharisees went away frustrated because they were unable to trap Jesus; however, they missed the opportunity to ask a profound followup question: “What belongs to God?”

› *Answer: whose image is on you?*

- In the same chapter of Matthew (22), we find the disciples asking Jesus a question, “In all of the law, which is the greatest commandment?”
 - › Jesus had over 600 to choose from, including the 10 most famous. What did he choose?
 - › Answer: “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.” And: “You shall love your neighbor as yourself. On these two commandments hang all the law and the prophets.”
 - › You cannot love God and not love your neighbor. What does not loving your neighbor look like:
 - Ignoring God’s image in them
 - Dehumanizing
 - Criminalizing
 - Hating
 - Dominating
 - Belittling

› Ravi Zacharias points out that when you take the 10 commandments and boil them down, they come out to one word: sacred.

- God is sacred, your property is sacred, your marriage is sacred, your life is sacred, your neighbor is sacred. You have value.
- Every life has an intrinsic value, it is not something that has to be earned but is freely given.

Implications?

- Picture the person who is the complete opposite of you in every way. They are made in the image of God.
- Those who love rap music—made in the image of God.
- Those who love country western music—made in the image of God.
- Republicans—made in the image of God.
- Democrats—made in the image of God.

Michael Dunn



What happens when those made in the image of God are seen as “the other” instead of image bearers?

- Jesus was an “other.” He was not a part of the dominate culture; he did not have money; he broke the religious laws; he crossed social boundaries and included women, the sick, children, tax collectors into his circle; he challenged religious leaders...
- Over the past few years, through social media and news outlets, the bias towards people of color—which leads to violence, dehumanization, and criminalization—has once again been brought to the forefront. This is similar to the images of dogs, water hoses, and tear gas being used on men, women, and children during civil rights protests.
 - › *Jordan Davis, Trayvon Martin, Freddie Gray, Eric Garner, Tamir Rice, John Crawford, Rekia Boyd, and the list go on.*
 - › *Documentary filmmaker Marc Silver gives us a glimpse of the image [Michael Dunn](#), the 47-year-old man who shot and killed 17-year-old Jordon Davis, had of Jordon upon first glance.*
 - › *Show film clip entitled: “Image of God sermon”*

- Michael Dunn did not see Jordan Davis as a young man; he did not see him as a child of Lucia McBath and Ron Davis; he did not see Jordon as a want-to-be basketball player; he did not see him as a soon-to-be high school graduate, a friend to Leland Brunson and Tevin Stornes nor as the boyfriend of Aliyah Harris. Michael Dunn certainly did not see Jordon Davis as the image of God, as sacred or valuable.

#Blacklivesmatter

- This hashtag has gone viral and has been the source of a lot of debate as individuals try and change it to [#alllivesmatter](#).
 - › *Do all lives matter? Well, according to Genesis they do.*
 - › *When someone says [#curecancer](#) what is the response? It is not, “Well, what about all of the other diseases out there?” It is, “Yes! Let’s cure cancer.” #curecancer does not negate any other disease that also needs to be cured.*
- [#Blacklivesmatter](#) does not negate the fact that all lives matter. It does draw much-needed attention to the serious disease of the dehumanization and criminalization of black Americans in our society.

Conclusion

- What does it change in our lives to see our neighbors, our enemies, strangers, “the other” as made in the image of God?
 - › *Behaviorally?*
 - › *Relationally?*
 - › *Spiritually?*
- We are not able to do this without first addressing our implicit bias toward “the other.” The implicit biases we hold in our subconscious cause us to have feelings and

attitudes about “the other” founded on characteristics such as race, ethnicity, age, ability and appearance. These biases develop over the course of your life, beginning in childhood, through exposure to direct and indirect messages. Along with early life experiences, the media and news programming are frequently cited origins of implicit biases.

- › *We ALL have implicit bias*
- › *We need to become aware of our implicit bias, of the implicit bias around us, and call it out.*

Action Steps

- Research implicit bias and gain a better understanding of what it is.
- Become aware of our implicit bias. Take one or both of the following online tests early on in the week.
 - <https://implicit.harvard.edu/implicit/> or <http://www.understandingprejudice.org/iat/>
 - Prayer



Sermon Two: Implicit Bias vs. Truth

Recommended Pre-Reading for Pastor

- Deborah N. Archer: *"Is Post-Racialism an Implicit Bias? Huffington Post"*
http://www.huffingtonpost.com/deborah-n-archer/is-postracialism-an-implicit-bias_b_6874788.html
- Lecia Brooks: *"Putting Implicit Racial Bias to the Test Huffington Post"*
http://www.huffingtonpost.com/lecia-brooks/implicit-racial-bias_b_5966872.html
- *Forgive us: Confessions of a Compromised Faith* by Mae Elise Cannon, Lisa Sharon Harper, Troy Jackson, and Soong-Chan Rah

Purpose: To name and lament implicit bias and to recognize truth.

Scripture: John 14:15-17; 16:12-15



Introduction

Read Scripture: John 14:15-17; 16:12-15

Test results

How many followed through and did the action steps from last week?

How many were surprised with the results?

Recap of last week:

*Image of God
Implicit bias introduction*

subconscious, these biases are different from known biases that individuals may choose to conceal for the purposes of social and/or political correctness. Rather, implicit biases are not accessible through introspection."

- We are going to re watch some of the video clips from last week where we get a glimpse into the image Michael Dunn had of Jordan Davis before he met Jordon Davis. This clip is full of assumptions that Michael Dunn made of Jordon Davis.

II. Short Recap of Jordon Davis story:

"On Black Friday 2012, four middle-class African-American law-abiding teenagers stopped at a gas station to buy gum and cigarettes. One of them, Jordan Davis, argued with Michael Dunn, a white man parked beside them, over the volume of music playing in their car. The altercation turned to tragedy when Dunn fired 10 bullets at the unarmed boys, killing Davis almost instantly."

- This time when you watch it write down the lies that have to be believed in order for the assumption to hold true. [Example: listening to rap music = you are a criminal]
- *Show film clip entitled: "Implicit Bias"*

I. Implicit Bias = Lies

The Kirwan Institute for the Study of Race and Ethnicity defines implicit bias as:

"The attitudes or stereotypes that affect our understanding, actions, and decisions in an unconscious manner. These biases, which encompass both favorable and unfavorable assessments, are activated involuntarily and without an individual's awareness or intentional control. Residing deep in the

III. Identifying the Lies

- What were some of the lies you identified?
Call them out.
- These are the lies that were believed by Michael Dunn in order for him to justify the killing of Jordon Davis:
 - › *Hip hop/Rap music = thug music*
 - › *Black youth listening to hip hop/rap music = criminals*
 - › *Four black youth in a car = trouble*
 - › *Black youth = has a gun*
 - › *The way you wear your pants = value statement of worth*
 - › *Right to stand your ground is more important than a human life*

The Importance of Naming the Lie

- Our Scripture passages this morning reveal that the Spirit of Truth is available to those who ask for it.
- As Christ followers, this truth resides in you.
- The Spirit of Truth advocates on our behalf to God, because we often do not see the truth. We believe in the lies. We see people as an unwanted or dangerous “other.”
- When implicit bias is not called out as a lie, if it is not named, then it remains acceptable as a belief, as false truth.

IV. Seven Practices to Move Beyond Implicit Biases:

Recognizing Stereotype

- Example: John 1:46, “Can anything good come from Nazareth?”
- Recognizing that you have a set of stereotypes that can be triggered.
- Example: A white woman holding her purse harder as she passes an African American man on the street—realizing this is a stereotype and understanding that this action impacts the man and the value he brings.
- Example: A CEO and her assistant walk into a meeting with a new company. When greeted the male assistant is assumed to be the CEO and the female CEO the assistant.

- Be mindful: Acknowledging the stereotypes you hold
- Replace stereotype with counter-stereotypical images

Stereotype Replacement with counter-stereotypic imaging

- Replace a negative stereotype with a positive image.
 - › *Example: If you have a stereotype that says African American men are dangerous (a stereotype greatly exaggerated by media) think about an African American man you personally know and when you experience fear at the sight of an unknown African American man, stop and consciously think about the positive image of the black man you know. (If you do not know an African American man, first ask yourself why this is the case, and then speak to a friend who has a black man as a friend and find out positive things about him, or think about someone in the media.)*

Individuation

- Studies show that it is difficult for people of different racial groups to identify individual features and to differentiate between people; they tend to see them as a singular one.
- Be intentional about looking closely and start to identify the different features, differing personalities, and unique qualities that make them who they are.

Perspective Taking

- Think outside of your personal perspective
 - › *Example: Be mindful not to think, “If the police would come up and stop me, I would not mind; police are just doing their job,” but instead, take on someone else’s perspective, thinking how it would be for the person who gets stopped all the time.*
- Forming relationships and finding out their stories
 - › *Without relationships with “the other,” implicit and explicit bias will not be overcome.*

Increasing Opportunities For Contact

- Be intentional about being in a peer relationship with “the other”
 - › *If you are white, being in a situation where a person of color is in a superior role has been shown to greatly reduce implicit bias*
 - › *If you are a person of color, being in relationship with someone of a different color or background*

Doubt objectivity

- People who think they don’t have bias or think they can be fair are the most dangerous because they do not check themselves.
- Organizations which believe themselves to be objective tend to practice bias hiring and operational management

Count

- Organizations (congregations)
 - › *Is there something that is benefiting, favoring, or harming one group?*
 - › *Identify and figure out where the problem point is*
 - » *Ask the people it is affecting*
- Individuals
 - › *Who do you interact with on a daily basis? If it is only people who look, think, and believe the same as you, ask yourself why?*
 - › *Be strategic in engaging in relationship with people who are not the same as you.*

Action

- The lies that implicit biases are based on thrive in our society when we value property over human life and dehumanize each other.
- *Put these 7 practices into action this week! Check in with each other during the week—let’s hold each other accountable.*





Sermon Three:

Identity & Moving Beyond Implicit Bias

Recommended Pre-Reading for Pastor

- Devine, Patricia G; Forscher, Patrick S.; Austin, Anthony J; and Cox, William T.L. *Long-term reduction in implicit race bias: A prejudice habit-breaking intervention*
- *Red, Brown, Yellow, Black, White—Who's More Precious In God's Sight?: A call for diversity in Christian missions and ministry* by Leroy Barber and Velma Maia Thomas

Purpose: To better understand the identity Jesus took on when becoming human and how that affects our identity in Him.

Scripture: Philippians 2:1-11



Introduction

Read Scripture: Philippians 2:1-11

Recap the last 2 sermons

All humans are made in the image of God. We scratched the surface of this in the first sermon of the series. While all humans are made in the image of God and are image bearers, not all humans claim their identity in God. Yet, for those who have died to self (Galatians 2:20), where do we claim identity?

Identity in Christ.

(1 Peter 2; Romans 9; Colossians 1)

How did Jesus approach people?

Engaged Them In Their Humanness

- Ate with them, touched them, sat with them face-to-face
- This not only had an effect on those he touched, but those who observed Him as well

Humbled Himself

- He was God but did not consider equality with God a thing to be grasped.
- Gave up His authority and emptied Himself. Took on the identity of a servant.
 - › *Jesus had all authority and yet he humbled himself, became human, not only a human but came as a minority in an abusive, dominant culture. Came as a poor man from Nazareth ("Can anything good come from Nazareth?" John 1:46).*
 - › *Can you imagine the implicit bias Jesus must have encountered?*
 - › *He broke the law, rioted in the temple, befriended the outcasts... Jesus became a "thug."*

Extended grace

- Zacchaeus
- Woman at the well
- Adulterous woman
- Peter
- Me

Jesus deconstructed social separations

- Galatians 3:28 – no longer Jew, Gentile, Male, Female, Slave, Free

Yet, in the deconstruction of social separations our diversity is not lost

- Tower of Babel Genesis 11
 - › *In the chapters preceding, at the tower of Babel the people are told to go and multiply.*
 - › *They chose to stay and become homogeneous.*
 - › *God diversified them.*
- Pentecost Acts 2
 - › *The Holy Spirit did not have everyone understand one language but everyone understood in their own language.*
 - › *Celebrated the diversity*
- Revelations 5 & 9
 - › *All nations*
 - › *All tribes*
 - › *All tongues*

If you are not comfortable with diversity – you will have a hard time in heaven

Reflection

- What would be different in our lives if we lived into Christ's identity and humbled ourselves before others?
- How would this affect the way we spend our time? How would it affect the way we treat others? The way we vote? Where we spend our money?
- Spend 3 to 5 minutes in silence and have the congregation reflect and write out answers to the above questions.
- Where do you claim your identity?

Action Steps

- Go deeper into your reflections (from above) and be intentional about applying them to your life.
- *Show film clip entitled: "Identity & Moving Beyond Implicit Bias sermon"*
- Continue to name the implicit bias playing a part of your life and recognize the underlying lies holding that belief.
- Continue to implement the 7 practices to move beyond implicit bias.
- Come prepared next week for a new challenge.



Sermon Four: Justice & the Kingdom

Recommended Pre-Reading for Pastor

- *Kimberle Williams Crenshaw speaking at the CIN 2012 Conference in Birmingham, AL*
<https://www.youtube.com/watch?v=AzplhHQZHow>
- *Dog Whistle Politics: How Coded Racial Appeals Have Reinvented Racism and Wrecked the Middle Class* by Ian Hanely Lopez
- *The Christian Imagination: Theology and the Origins of Race* by Willie James Jennings

Purpose: To understand that justice is not an optional thing for those who follow Christ and to dive into what justice can look like.

Scripture: Luke 4:16-21; Micah 6:8



Introduction

Read Scripture: Luke 4:16-21; Micah 6:8

Recap the last 3 sermons

Luke 4:16-21

Christ's mission statement to His followers. This is why He has come; this is what He is going to be doing.

Working towards justice, defending the poor, the stranger, the widow, the sick, the oppressed is not optional for those who claim their identity in Jesus Christ.

Recap

- Last week we began to really look at the identity of Christ.
 - › *He was born in a borrowed barn in Asia (an entire generation of baby boys were killed as a result of Him being born). He was an African child refugee in Egypt, a homeless adult and was buried in a borrowed grave.*
 - › *Jesus took on the identity of the marginalized.*
- The second week in our sermon series we began to recognize implicit bias and the lies that support it.
- We began the series acknowledging that all humans are made in the image of God. Regardless of color, music tastes, political leanings, age, gender.

Justice

Introduce and *watch the clip* from 3 ½ Minutes entitled “Sermon 4: Justice & the Kingdom.”

Read Amos 5:21-24 (preferably the Message translation)

- What does “working towards justice” look like in a world where parents have to teach their children to fear the police? What does “working towards justice” look like in a world where there are laws that place the value of property over that of human life? In a world where both implicit and explicit bias flourish?

Working towards justice looks like:

- Followers of Christ looking, seeing and acknowledging the image of God in every human and that they have something to offer.
 - › *All of us have things we excel at and we enjoy doing. When individuals continue to do for others instead of walking alongside of them, we cannot experience the fullness of the image of God.*
- Followers of Christ actively engaging in relationships
 - › *Relationship changes everything! The only reason hatred can exist is because people look at one another as objects rather than people created in the image of God. This is all*

due in part to lack of relationship. God created everything to have healthy, loving relationship both with him and one another. However, these relationships were broken through our actions in the Garden of Eden, but thankfully, they were restored again through the life, death and resurrection of Christ. We not only have access to a repaired relationship with God, but we now have the opportunity to repair the other broken relationships around us. It is in these reconciled and repaired relationships that we truly understand the gifts and needs of one another. When we are in relationship with someone and learn to love them for who they are, we can no longer dismiss them as the unwanted other.

- Followers of Christ actively engaging in local and national politics
 - › *What are the systems in place perpetuating racism? Oppression? Bias?*
- Followers of Christ actively engaging with the marginalized
 - › *An implicit bias toward the marginalized is that if you are poor you must not know God and therefore need to be saved. Affluent churches will do mission trips, vacation Bible schools, and door-to-door witnessing in “poor” neighborhoods. Things they rarely do in their own communities.*

→ *Pastor Jonathan Brooks, a pastor from Chicago’s South Side neighborhood of Englewood has a rule:*

“I have one rule for those I speak to or who come to our community, especially when they’ve come to assist or are just passing through: Do not come here and do anything you do not do at home. This is the biblical worldview of brokenness and glory. Here is why, because coming to our community and wanting to help alleviate poverty insinuates that there is no poverty where you reside. Coming to our community to help single mothers makes us believe that there are no single mothers in your community. I would advise you to first look at the brokenness in your

own community and engage it before you look at the brokenness in ours. I also challenge you to be able to see the Glory of God in our community and thank God for it just as you see it in yours. It is important we realize that both the Glory of God and the brokenness of humanity exist everywhere, in everything and everyone and that it is our responsibility to identify them and seek direction from God on how to address them both. If we can see the world through this lens, we are more careful to see the good in one another, even when we don’t understand. If we

do not want to see the next generation make the same mistakes, then we must learn to see the beauty in the world as it presently exists, a glorious yet broken reality that has permeated the entirety of creation. Sin has not only affected certain people, certain places or certain things, all of the world is affected by the brokenness introduced by humans. The entire creation reflects the creative glory of God because he called it all good when he created it, and he never once took that statement back.”

- Followers of Christ implementing just practices into their business, buying practices, and voting.
- Followers of Christ standing in the gap with each other
- Followers of Christ loving all of God's image bearers
- How will we know when we reach justice?
- When we pray the Lord's Prayer, we pray: "Thy kingdom come Thy will be done on EARTH as it is in Heaven." What does this kingdom look like?
- We do not have to guess; we are told in Isaiah 65 what it is:

› *Pay close attention now: I'm creating new heavens and a new earth. All the earlier troubles, chaos, and pain are things of the past, to be forgotten. Look ahead with joy. Anticipate what I'm creating: I'll create Jerusalem as sheer joy, create my people as pure delight. I'll take joy in Jerusalem, take delight in my people: No more sounds of weeping in the city, no cries of anguish; No more babies dying in the cradle, or old people who don't enjoy a full lifetime; One-hundredth birthdays will be considered normal— anything less will seem like a cheat. They'll build houses and move in. They'll plant fields and eat what they grow. No more building a house that some outsider takes over. No more planting fields that some enemy confiscates. For my people will be as long-lived as trees.*

- Isaiah 65:17-23 (The Message)

Lucia McBath

- What is present in His kingdom?
 - › Joy
 - › Healthcare—babies not dying, the elderly living long lives
 - › Housing for all
 - › Food for all
 - › Satisfaction in our work
 - › No gouging or stealing of other's work (rich getting richer off the backs of the poor)

Action Steps

- I will say it again: Working towards justice, defending the poor, the stranger, the widow, the sick, the oppressed is not optional for those who claim their identity in Jesus Christ.
- If you never feel uncomfortable, challenged or pushed in relationships, you need some new relationships!
- Ask yourself what you are actively involved in that is working towards justice?
- How are you working on the implicit and explicit bias in your life?
 - › *Do not let this be some sermon series you heard one time – how will you take what God has been stirring your heart and put it into action? What is different in your life now than it was 4 weeks ago?*
- Prayer



Franciscan Blessing

(from God's Mission in the World, Augsburg Press)

May God bless you with discomfort at easy answers,
and superficial relationships,
so that you may live deep within your heart.
May God bless you with anger at injustice,
oppression, and exploitation of people,
so that you may work for justice, freedom and peace.
May God bless you with tears to shed
for those who suffer from pain, rejection, starvation & war,
so that you may reach out your hand to comfort them
and to turn their pain into joy.
May God bless you with enough foolishness
to believe that you can make a difference in this world,
so that you can do what others claim cannot be done.
And the Blessing of God Almighty, the Father,
the Son and the Holy Spirit, be upon you and
remain with you forever. Amen

