

January 11, 2026

"The Blessed Alliance" – Bobby Warrenburg

Genesis 1:26-31; 2:18-25

1. Bobby described how the early church was countercultural in multiple directions, neither "progressive" nor "conservative" but simply following Christ. How does this challenge the way we think about the church's relationship to political categories? Why does it matter that NSCBC's governance changes are rooted in following Christ rather than following cultural trends?
2. Look at Genesis 1 and list the ways God separates and distinguishes. What does this pattern reveal about how God views difference? Bobby said, "You can't have unity without difference - when two things are the same, they can't be a unity." How does this insight reshape how you think about relationships and community?
3. Genesis 2:18 gives us the first "not good" - human isolation. God's solution: split one human into two different kinds (male and female), then bring them back together. Why is the ending unity better than the starting unity? What does this teach us about how we're designed to image God?
4. Bobby used vivid examples of "the music of the spheres" diverse elements combining for a higher purpose (football plays, Beethoven's Fifth, theater, cooking). Where have you experienced this beauty? When have different gifts combined to create something greater than the sum of parts?
5. In Jack and the Beanstalk, the golden harp represents the wisdom to see how different parts unite for a higher purpose, the ultimate treasure. What does this suggest about what God values most?
6. Read Genesis 1:27. Bobby showed how this poem moves between singular and plural, culminating in "male and female he created them." What's lost when we think about God's image only individualistically? How does this corporate vision change things?
7. The woman is called ezer (ally/deliverer)—a military term most often used for God himself. She's "suitable" (like-yet-opposite, counterpart), from Adam's side (shoulder-to-shoulder, not head-over-feet). How does this differ from frameworks you've encountered? What makes this a "blessed alliance"?
8. Bobby said our world is stuck in zero-sum gender battles. How does Genesis offer a completely different story? The two "let them rule" statements bracket the male-and-female unity. What might leadership lose without both perspectives?
9. Bobby contrasted "make it so" (command/control) with "let there be" (invitational/empowering). What would "let there be" leadership look like in the church? In your own sphere of influence?

10. Genesis 3 shatters the blessed alliance - one human ruling over another spreads to brothers, families, cities, nations at war. The diverse-unity meant to reflect God gets torn into isolated factions. How does recognizing division as a symptom of the Fall (not God's design) reshape how you read Genesis 3-11? Where do you see this pattern today, differences becoming battle lines instead of strengthening unity?
11. Bobby traced "let it be" through Mary, Jesus' baptism, and Gethsemane. How does Christ restore the Genesis vision? How does the gospel create the unity-in-diversity that Genesis envisions?
12. What would it look like for NSCBC to model this "blessed alliance" in everyday church life, not just governance? Where might God be calling you personally to practice shoulder-to-shoulder partnership rather than competition or hierarchy?
13. What's one thing you want to remember or practice from this vision of blessed alliance?